*Coming Home*

A Voice Calls Out

1

Desire the Towrah

*Celebrating Yahowah’s Teaching…*

Yahowah is returning to *Yisra’el* | Israel within fifteen years, and He is inviting His people to join Him there. If you are not *Yahuwd* | Jewish, you are welcome to attend the party and are encouraged to read along as we explore what God revealed in His *Towrah* | Teaching and through His *Naby’* | Prophets. His words will change your life, enlightening, enriching, and liberating your soul.

*Coming Home* is the most recent addition to a series of books first published twenty years ago. This journey of discovery began with *Yada Yah*, *An Introduction to God*, *Questioning Paul*, and then *Observations for Our Time*. As I began translating Yahowah’s testimony from the Dead Sea Scrolls and sharing the insights derived from what He revealed, I considered myself irrelevant, and still do, but God does not. He has a lot to say about this endeavor and how you should respond to what you are reading. That said, every book I have written is offered free online and without royalty.

By way of introductions, I am not a scholar or theologian, nor am I associated with any religious or political institution. And yet I have devoted ten hours a day, six days a week, over the past twenty years to exploring Yahowah’s revelations because I enjoy His company and benefit from what I am learning.

Introductions aside, I’d like to begin the first volume of *Coming Home* where Yahowah’s Beloved son began, with the first *Mizmowr* | Psalm. There is so much to learn, and we have a lot of ground to cover, so let’s jump right in. As music to my ears, Dowd’s lyrics commence with *‘ashery*, which is based upon *‘asher*, the very word that inspired these translations so many years ago.

The realization that the Mashyach began his first Song with *‘asher*, is especially meaningful because it was in *Shamuw’el* | Listen to Him | 2 Samuel 7:11, that in a prophecy predicting what would come from *Dowd* | David, we came to know Yahowah and began to appreciate God’s love for His son.

As we commence, you will note that my translations are amplified, providing more pertinent information than you will find elsewhere. Additionally, I make a practice of including a transliteration of the most generic form of the Hebrew words underlying the text so that you can look them up and verify their meaning.

**“Joyful and blessed** (*‘ashery* – fortunate and happy in the relationship, stepping along the straightforward and correct path which gives meaning to life, providing the proper place to stand and live) **is the individual** (*ha ‘ysh*) **who, as a result of the relationship** (*‘asher* – who is elated and favored through the association, taking the proper strides to live a productive, prosperous, blessed, and joyful life)**, does not walk** (*lo’ halak* – does not journey through life) **in the counsel of those who are religious and incorrect** (*ba ‘etsah rasha’* – in the advice of a con man advocating religious schemes, in the criminal promotion of a revolting authority figure with a plan causing those who believe in it to be unjust, immoral, and condemned)**,**

**does not stand** (*lo ‘amad* – is not present, does not engage, endure, nor remain) **in the way** (*wa ba derek* – in the path) **of those who are wrong** (*chata’* – of those who should be ostracized for leading people astray and causing them to miss the way)**,**

**neither sits or dwells** (*lo’ yashab* – neither is established or seated, neither inhabits or settles down) **in the company** (*ba mowshab* – in the place, congregation, or dwelling, or in the seat or position of power of a ruling socio-religious influence) **of those who babble, confounding by scoffing and ridiculing** (*lets* – of those who presumptuously interpret and arrogantly deride, mock, and scorn)**,** (*Mizmowr* 1:1)

**but instead** (*ky ‘im* – but by contrast, genuinely and honestly) **he desires and delights in** (*chephets huw’* – he takes pleasure in and enjoys) **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) **Towrah** (*Towrah* – Teaching, Instruction, Direction, and Guidance)**,**

**and on His Towrah Teaching and Guidance** (*wa ba Towrah huw’* – and upon His Source from which Direction and Instruction Flow) **he meditates, giving serious thought and consideration to the information** (*hagah* – he reads and ponders, thinking intently, then decides and speaks (qal imperfect – actually and continually developing a genuine and literal relationship between himself and the Towrah with ongoing implications)) **day and night** (*yowm wa laylah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:1-2)

As we ponder the expansive implications of what we have just read, we find ourselves being called to live out the purpose of the *Miqra’* | Invitation to be Called Out and Meet with God of *Taruw’ah* | Trumpets, where we are asked to express ourselves by shouting for joy while vocalizing an alarm. Let’s do both, but in the proper order.

As we know, Dowd began his literary love affair with Yahowah celebrating the same word, *‘asher*, that brought us together twenty years ago. *‘Asher* defines the proper path to the kind of relationship Yahowah envisioned while also expressing its purpose. Those who celebrate *‘asher* in conjunction with Yah “enjoy the beneficial blessings of the relationship, they are elated for having been favored through this association, having taken the proper strides to live a productive, prosperous, and joy-filled life.” *‘Asher* is “the correct, albeit narrow and restrictive, straightforward path which leads to abundant life and which gives every aspect of our existence meaning.” Those of us who, like *Dowd* | David, become God’s beloved sons and daughters, do so by making an *‘asher*-like connection between Yahowah and His Towrah, literally “walking to One directly through the other!”

Concerning the alarm: how is it possible that there are 2.5 billion Christians in light of the first sentence of the first Psalm? Dowd opened his prophetic repertoire firing a broadside that blew right through Christianity’s keel, killing *Sha’uwl* | Question Him, now known as Paul, while shattering everything he wrote.

This is Dowd versus Sha’uwl, God versus the Adversary, and a relationship versus a religion. Unwilling to listen to the God who created man in His image, this is how the men who created gods in their image failed those who have believed them. It explains why those who clamored to express their support for King Sha’uwl would die estranged from Yahowah and why those who believe the self-proclaimed Apostle *Sha’uwl* | Paul will suffer the same fate.

The first sentence in the first Psalm presents a one-two punch to the gut of the faithful. First: Do not walk in the counsel of someone who is religious, and thus incorrect. Do not stand with a person who is wrong and who leads people astray. Neither sit nor dwell in the company of an individual who causes those who believe him to babble, confounding others through their presumptuous interpretations and derisive ridicule.

Secondarily, after disassociating from such an individual or institution: Desire and delight in Yahowah’s Towrah Teaching, giving His Towrah Guidance serious thought and consideration day and night.

These same recommendations serve as the initial requirements of the Covenant. We are asked to walk away from man’s influence and then come to trust and rely on Yahowah’s guidance. The Beloved’s inspired advice is the antithesis of what Rabbi Akiba, Paul, and Muhammad have done.

Before we draw the obvious conclusion, it should be noted that “*‘etsah* – the deliberate counsel, advice, and determined purpose” speaks of a single individual, while those befuddled by him would be many, with “*rasha’* – those who are religious and incorrect” presented in the plural form. Therefore, based upon these two words, we are dealing with a con man acting as an authority figure advocating a religious scheme which draws from a pagan past and causes those who believe him to be condemned.

Similarly, “*derek* – the way or path” exposes the methods of one person while his victims, the “*chata’* – those who are wrong and who have been led astray and have missed the way,” would be many. Then reinforcing the realization that this is addressing one extraordinarily misleading and extremely influential individual who is negatively affecting the lives of all of those who allow themselves to be influenced by him, “*mowshab* – the place, company, and assembly that this religious authority” hails from, denotes a unique person while those he causes to “*lets* – engage in confounding babble and deriding ridicule” are countless. Throughout this statement we are witnessing a single perpetrator with many victims.

Set in the context of Dowd’s opening salvo, of the most beloved and articulate Yahuwd, this is exposing and condemning a Yisra’elite whose words would be harmful to God’s People. In that this is the first thing he would write, Yahowah’s favored son is telling us to avoid all association with one of history’s most notorious Israelites, leading us to an individual who provided the foundational religious texts of an astoundingly popular belief system. This person would be incorrect by way of his incorporation of pagan mythologies, be wrong in that his message misses the way, leading countless people astray, all while causing his victims to babble, confounding the masses by presumptuously misinterpreting and arrogantly deriding Yahowah’s Towrah testimony.

If we were to discount Dowd’s concluding advice, his celebration of the Towrah at the completion of this sentence, then there would be three candidates: Paul (who was a *Benyamite* | Benjamite), as he is the subject of Acts and the author of fourteen Christian New Testament books; Akiba, the father of Rabbinical Judaism who caused the Diaspora by promoting a false Messiah; and Muhammad (who was likely a *Yahuwd* | Jew), Allah’s lone messenger, the pedophile and rapist, mass-murdering terrorist who first regurgitated the vomit known as the Qur’an. (If you’d like proof that this is accurate and not pejorative, read *Prophet of Doom*.)

All three men sponsored mountainous amounts of *rasha’*, *chata’*, and *lets*, but only one of these men overtly hated Yahowah’s Towrah. Only one predicated his religion on the renunciation of the Towrah and sought to presumptuously deride and mock it out of existence: *Sha’uwl* | Question Him, now known as the ‘Apostle Paul.’

As the actual founder of the Christian religion, he is the man solely responsible for Luke, the hearsay account bearing the name of his publicist and physician. Paul is the subject of the Book of Acts, in which Luke chronicles *Sha’uwl*’s | Saul’s life. He is the author of the letter to the Romans, where he moronically claims that its ruthless, pagan, and anti-Semitic government was Godly. He wrote an epistle to the Greeks in Ephesus, where he attacked the Disciple Yahowchanan, one to Hebrews everywhere, devoted to reinforcing his conspiracy against them, and two letters to the Anatolians in Asia Minor, the first to those living in Galatia, where he condemned the Disciple known as “Peter,” and the second to those living in Colossae. Paul penned two epistles each to the Greeks in Corinth, where he errantly presented the nature of love and then admitted to being demon-possessed, and also to the Macedonians in Thessalonica, where he viciously attacked those who rejected him. In the latter, he errantly described and timed his “rapture,” making him a false prophet. Paul also wrote personal correspondence to Philemon, to Titus, and to Timothy, his lover. In total, Sha’uwl wrote 14 epistles and was responsible for 16 of the Christian New Testament’s 27 books, in addition to heavily influencing the Gospels errantly attributed to Mark, Luke, and Matthew.

Without a shred of evidence to validate his claims, Paul is nonetheless universally considered the greatest of the apostles by Christians for his labors, travels, sufferings, and voluminous nature of his writings. Of Paul’s critics, J.W. McGarvey would write in his *A Guide to Bible Study*: “It is sometimes said by unfriendly writers, that Paul is the real author of Christianity, meaning that he made of that which was first preached a system which had not been intended by Christ. The charge is false, yet in the mind of the great Head of the Church it was allotted to Paul to elaborate, and to set forth much more fully than others did, the divine teachings of Jesus; and also to add much to the revelation of God’s will which was first announced by Jesus. No man can, therefore, fully understand the doctrine of Christ without the aid of Paul’s exposition of it.”

Excuse me, overly-honored 19th-century Restoration Movement (where the mythical “Lord’s Supper” is mandated every Sunday and baptism is a condition for salvation) seminarian opposed to theological liberalism and higher criticism, but God is not the Head of any Church, only men like you can claim that title. There is no “allocation” of anything to Paul by “Jesus,” especially nothing to “elaborate” on which wasn’t already “set forth” in the Towrah – although rabbis are known to make similar claims. Surely appearances must be misleading because J.W. couldn’t support the blasphemous religious notion that God was such an inadequate communicator He had to have inarticulate men interpret His message for it to be understood, and yet his summation clearly says: “No man can, therefore, fully understand the doctrine of Christ without the aid of Paul’s exposition of it.” So I suppose J.W. was imbecilic after all because only a moron would believe that Paul’s contradictions and verbal diarrhea conveyed “more fully than others did” the message of God, eclipsing the likes of Moseh, Yahowsha’, Shamuw’el, Dowd, Yasha’yah, Yirma’yah, Yownah, ‘Elyah, Yachezq’el, Zakaryah, Dany’el, and all of the genuine prophets who correctly conveyed Yahowah’s own words. Mind you, if we wanted to be objective, Paul never once cited anything “Jesus” said or taught, and “Jesus” was not the “first to announce” “the revelation of God’s will” on any subject, because that had all been done long ago in the Towrah and Prophets. Moreover, if God meant what J.W. claims to be so, why isn’t there a single fulfilled prophecy in all of Paul’s vociferous words to validate his authenticity?

In actuality, Paul admitted his failure to validate anything he wrote, beginning the 11th chapter of Hebrews with: “Now faith is the substance of things hoped for, the evidence of things not seen.” That is to say: I can’t prove any of this and you cannot affirm it through evidence or reason, so just believe me. Faith, which is required of those who lack evidence and substance is to be seen as the substitute for both.

If you find yourself among those who are wont to discount the prophetic nature of the *Mizmowr* and argue that Dowd was addressing a more contemporaneous foe, the wannabe king of Yisra’el, Sha’uwl, be aware that King Sha’uwl’s renunciation of Yahowah’s Towrah was relatively trivial compared to the wannabe apostle Sha’uwl. The king had an affinity for adding to it, not negating it. And even if it were to address Dowd’s rivalry with the first Sha’uwl, almost every aspect of the king’s ambition, life, and fate was prophetic of the self-proclaimed apostle. While the comparisons are countless, consider the fact that the Sha’uwl’s are the only two individuals who admitted within the testimony of the “Bible” to being demon possessed.

Since Yahowah isn’t prone to babble, since God inspired His beloved son, Dowd, His favored leader, writer, and prophet, to commence his testimony to humankind with this sentence comprised of these words, it should be obvious that the individual and institution we are being warned about is *Sha’uwl* | Question Him | Paul and his religion, Christianity.

This is a referendum between the Towrah and the Christian New Testament.

Counter to what Paul wrote, Yahowah’s Towrah is desirable and delightful, something that should be appreciated and adored. It is the antithesis of an antiquated and cruel taskmaster. It is a source of great joy and abundant life for those who meditate on its teaching, giving serious consideration to the information that can be gleaned from Yahowah’s Guidance.

To ridicule Yahowah’s Towrah, replacing it with the babel of the bible, is, therefore, “*rasha’* – w r o n g!” *Dowd* | David, Yahowah’s Beloved son, His *Mashyach* | Anointed, is telling all who would listen that no man or woman should walk, stand, or sit anywhere near *Sha’uwl* | Question Him | Paul or those his writings have beguiled – Christians.

This is not a win-win scenario. There is no safe middle ground, no hint of compromise. It is black and white. We have absolute and irrefutable proof that Yahowah inspired *Dowd* | David prophetically, that Dowd is Yahowah’s *Mashyach* | Anointed, that Dowd was Yahowah’s beloved son, that Yahowah chose Dowd to lead His people in the past and has chosen him to reestablish his kingdom in the future, that Dowd was Towrah observant and in fact loved Yahowah’s Towrah, and that Dowd was *tsadaq* | right. We have absolute and irrefutable proof that Yahowah did not inspire *Sha’uwl* | Paul prophetically, that Paul was not anointed by God, that Paul was not God’s beloved son, that Paul was not chosen in the past nor selected in the future to lead Yahowah’s people, and was actually opposed to them, and that Paul was wrong about everything, especially in his opposition to Yahowah’s Towrah.

It is this simple: *Dowd* | David is right and *Sha’uwl* | Paul was wrong. They are opposites. There is no rational interpretation whereby both can be seen as truthful and correct. Since their message is the antithesis of one another, one of the two must be wrong. And it isn’t *Dowd* | David since he has all of the credibility God can offer. But since *Sha’uwl* | Paul has none, why do less than seven thousand people trust *Dowd* | David while two-and-one-half billion believe *Sha’uwl* | Paul?

Paul was a miserable person and terrible writer who contradicted himself and God. He was egotistical and intolerant, abusive and sexist, dishonest and demon-possessed. With the possible exceptions of Akiba, Hadrian, Muhammad, and Hitler, Paul is the man most hated by God.

Should you be on the fence, consider this: *Dowd* means Beloved, and Sha’uwl is synonymous with *She’owl*. One sounds a lot more appealing than the other.

Regardless of whether you have placed your faith in Paul, Akiba, or Muhammad, in a conspiracy-advocating nimrod promoting reptilian overlords and government plots, or in political reformers and humanist philosophers, you have not only been warned, you have been offered reconciliatory advice. Focus on the enjoyable and thoughtful aspects of Yahowah’s Towrah if you’d like to spend your eternity with Yahowah and Dowd. Or, you can retain an affinity for Akiba and continue his Diaspora, follow the example of a rapist and pedophile, a mass-murdering and demon-possessed terrorist and follow Muhammad into Hell, or remain a Christian and endure forever with Sha’uwl in She’owl – becoming personally acquainted with the thorn in his side. It’s God’s way, but your choice.

This statement also serves to reinforce the Covenant’s lone prerequisite. We are asked to walk away from our country, from the *babel* of religion and politics, and from our father’s house and societal customs – all of which comprise man’s way. It is only then that we can follow Dowd’s example and benefit from our God’s beloved Towrah Teaching.

Yahowah’s son, His Anointed past and future king, Yahowah’s favorite prophet and songwriter, and arguably the most brilliant, articulate, and important individual in human history, began the first of what would become over one hundred inspired and prophetic Psalms, with…

**“Joyful and blessed, fortunate and happy in the relationship, stepping along the straightforward and correct path which gives meaning to life, providing the proper place to stand and live, is the individual who, as a result of the relationship, who is elated and favored through the association, taking the proper strides to live a productive, prosperous, blessed, and joyful life, does not walk nor journey through life in the counsel of those who are religious and incorrect, in the criminal promotion by a revolting authority figure of idolatrous images, does not stand and is not present in the way of those who are wrong for leading people astray and who have missed the way, neither sits or dwells in the seat, company, or assembly, the congregation or position of power of the ruling socio-religious influence on those who babble, confounding by scoffing and ridiculing, of those who presumptuously interpret and arrogantly deride,** (1:1) **but instead and by contrast, genuinely and honestly he desires and delights in, taking great pleasure in and enjoys Yahowah’s Towrah Teaching, and on His Towrah Guidance he meditates, giving serious thought and consideration to the information, thinking intently before he decides and speaks** **day and night.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:2)

So please explain why millions upon millions, billions upon billions, favor the Talmud, New Testament, and Qur’an to the Towrah? Why is it that the majority of people chase after false gods by romping through man’s religious rubbish? Why do so many Jews, Christians, and Muslims claim that the Towrah was inspired by God and yet ignore it or abrogate it entirely? Why are there so many conspiracies, so many religions, so many political schemes, and so many wars, with everyone claiming that their god is on their side, if there is but one God?

Religion, from old to new is incorrect, from big to small is wrong. Every single one, without exception, was conceived by an egocentric psychopath, by a man without empathy who feigned it to gain notoriety. They are all predicated and advanced through irrational deceptions.

It is sad that so many have gotten all twisted up in the notion of a Messiah, or a Christ, if you prefer the Greek corruption. Not only are they fixated on the wrong one, Yahowsha’ versus Dowd. Yahowah’s only *mashyach*, *melek*, and *ben*, His favored writer and singer, the heir to the Covenant and to the throne of Yisra’el, is the author of the *Mizmowr* | Psalm. He is also correctly known as “the Branch.” Dowd continually and prolifically serves as the embodiment of Yahowah’s most insightful and prolific metaphors. He wants us all to grow out of the foremost branches of the Tree of Lives, representing Yahowsha’ and Dowd, using what can be gleaned from a discriminating analysis of the Tree of the Knowledge of Good and Evil to get from one to the other. As stems grafted in and growing out of the tree planted in the heart of *Gan ‘Eden* – the Garden of Great Joy – our lives become satisfying and productive.

**“Then** (*wa*) **he is like** (*hayah ka* – he is during that time comparable to (qal perfect)) **a tree** (*‘ets*) **planted** (*shathal* – transplanted, rooted, and flourishing) **near** (*‘al* – close to) **an idyllic stream of flowing water** (*peleg maym* – the outpouring of the perfect amount of water through a channel cut open to the ideal size to cultivate plants and bring prosperity by way of a marvelous and wonderful supply of the source of life and cleansing) **such that as a result of this beneficial relationship** (*‘asher* – to reveal the straightforward and correct path to get the most out of life) **he** **produces and bestows** (*nathan* – he yields and gives (qal imperfect – actually and consistently presents)) **his fruit** (*pery huw’* – the result of what he produces, his harvest and descendants) **in his appointed time** (*ba ‘eth huw’* – in the right season and proper occasion for him; from *‘ad* – into perpetuity, continuously forevermore)**.**

The reference is subtle, but it is nonetheless there for the observant to find. The verb which lies at the heart of *Towrah* is *yarah*. It speaks of “the source from which teaching and guidance flow.” In the transition from the Towrah to the tree, the stream of cleansing and living waters is flowing out of Yahowah’s Towrah. That is why a tree making this “*‘asher* – relational connection” is productive.

While that is immensely positive, there is also a backhanded swipe at Paul in these words. They underscore why Yahowsha’ spoke so vociferously about the nature of good and bad trees between His affirmations of the Towrah during His Instruction on the Mount. That long diatribe is best understood when viewed from this perspective.

Just as ‘Adam was asked to work in Eden’s Garden and Dowd was asked to plant Tsyown’s Garden, we are encouraged to be fruitful and productive – to till the soil so that it is receptive, to pull the weeds that would choke out the desirable vegetation, to prune the vines so that they are healthy and strong, and to water the plants, always cognizant of the importance of removing any invasive species so that the good vines have unfettered access to the light.

**Its uplifting branches and foliage** (*wa ‘aleh huw’* – his secondary extensions which grow up from the trunk of the tree and leaf out) **will never wither and he will never lack understanding** (*lo’ nabel* – will not shrivel up or lose their vitality, will never be played for a fool nor be held in contempt, he will never tire or become weary, will never lose heart nor be concerned regardless of the circumstances, because he will never be stupid and will always have the capacity to comprehend and understand (qal imperfect))**.**

**In everything that he engages in** (*wa kol ‘asah* – with all he does, acts upon, and carries out, in the totality of his undertakings, considerable efforts, endeavors, and labor, (qal imperfect)) **to show the way to the benefits of the relationship** (*‘asher* – to bless by revealing the proper and straight path to walk to give life meaning) **he will succeed and prosper** (*tsalach* – he will successfully accomplish the mission, he will be useful and thrive, he will win the argument and be acquitted, emerging correct and victorious (hifil imperfect – the subject continually causes the object to engage, with the one spoken about becoming ever more similar over time to the one speaking to him))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:3)

It is among Yahowah’s favorite metaphors, going right back to the beginning of time with the fruitful and special trees growing in the Garden and the four streams flowing out of it. Those who make these connections will never lack for understanding.

*Lo’ nabel* is wholly consistent with many of our own personal experiences. For example, every time I have ventured forth to convey the Word of God, and that would include ten thousand radio interviews, I have never been concerned, much less afraid or rattled, and have never been played for a fool nor been held in contempt. I have prevailed with every argument made on behalf of Yahowah, no matter the foe or subject. And there is but one reason: the understanding I’ve derived from observing the Towrah. Its Teaching and Guidance is the most powerful and compelling force in the universe. Yahowah’s Towrah enables us to succeed and prosper in everything that actually matters.

**“This is not so** (*lo’ ken* – it is not true, nor even remotely similar) **with those**  **who are incorrect** (*ha rasha’* – the invalid and unrighteous who are wrong about and opposed to the standard, the wicked and immoral con men and criminals who will be condemned for leading others astray and for misrepresenting God’s character)**,** **but who rather instead are like** (*ky ‘im ka*) **the chaff** (*ha mots* – the useless and dried husks) **which is driven away** (*‘asher nadaph huw’* – and which for the benefit of the relationship is refuted) **by the spirit** (*nuwach* – by the wind)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:4)

Have you ever considered grain, especially wheat, and how tiny the edible seed, or kernel, is compared to the roots (which descend six feet), shoots (up to 35 per plant), leaves (averaging 15 per shoot), and husks? And yet, most of the plant withers up and dies, only to rot in the soil or be blown away by the winds. This then provides a frame of reference, at least for Yisra’el, on the proportion of harvested souls versus those who are driven away and discarded. And it’s likely to be a thousand times worse for the rest of the world. (As an interesting tidbit, all wheat planted by men have six pairs of chromosomes, matching the number God assigned to the men who genetically altered them. Also interesting, upon threshing, the chaff breaks up, releasing the grains.)

Thank God. Dowd is blunt. Yahowah found a man who wasn’t afraid to tell the truth no matter whose feelings were hurt or whose faith was impugned in the process. Those who are wrong about God will not stand during Judgment. They will be bowed down before God and the Children of Yisra’el. It is only those who, like Dowd and Yahowsha’, are Towrah observant and affirming who, as a result will stand upright, correct and vindicated before Yahowah. It is poetic justice: those who made those deemed less worthy bow down before them, will in the end bow before those they offended.

**“Therefore** (*‘al ken* – based upon this reasoning, it is true that) **those**  **who are incorrect** (*ha rasha’* – the invalid and unrighteous who are wrong about and opposed to the standard, the wicked and immoral con-men and criminals who will be condemned for leading others astray and for misrepresenting God’s character) **will not stand upright** (*lo’ quwm* – will not be upright, rise up, be confirmed, nor restored (qal imperfect)) **during the judgment** (*ba ha mishpat* – when justice is administrated, during the time disputes are resolved, when good judgment is practiced) **nor** (*wa*) **those who are wrong** (*chata’* – those who are culpable and will be condemned for leading people astray and who have missed the way) **in the enduring community of witnesses** (*ba ‘edah* – in the gathering together of those who always remember the agreement and testify affirmatively regarding it) **of those** **who are upright, correct, and vindicated** (*tsadyq* – righteous, just, right, in accord with the standard, acquitted, and innocent)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:5)

Yahowah’s Covenant family is being addressed as “*‘edah tsadyq* – the enduring community of correct witnesses.” It is the fruit of the tree nourished by the teaching and guidance which flows out of the Towrah. It is our highest calling. There is no job more rewarding or beneficial.

That is not to say that we should be naive. The overwhelming majority of people will not only dismiss what we say on behalf of Yahowah, they will seek to bury the truth, and those who share it, under a barrage of false propositions and slanderous delusions. And yet, there are few things more courageous or compassionate, more liberating or uplifting, than pointing out all that is “*chata’* – misleading and wrong” with man’s most popular myths, just as there is tremendous satisfaction in knowing what is right and in sharing that which is valid and vindicating. It is not only the right thing to do, when we are approached by that special individual who is open to the truth, who wants to listen and learn, we contribute to Yahowah’s Family and enrich eternity, for ourselves, for the new Covenant member, and for our Heavenly Father.

Beyond this, Dowd has answered a question I’ve long pondered about a request I’ve made of Yah since the moment I came to expose and thus despise Muhammad and then Paul, Vespasian and then Hadrian, Akiba, Constantine, and Theodosius, Pope Pius XII and his Fuhrer, Adolf Hitler. I not only want to be at their trials during this Day of Judgment, based upon what I’ve discovered about them, I’d like to serve as a prosecution witness. And now after translating these lyrics, I realize I didn’t need to ask for permission or make the request because Dowd provided Yahowah’s answer in this, the first *Mizmowr* | Psalm. Those of us who have engaged in the Covenant will not only be there standing with God as these exceedingly evil men bow down in judgment, we will serve as witnesses.

Yahowah and His assemblage of spiritual messengers do not need our help and will appropriately expose and condemn these men without our testimony, but I’d nonetheless like to contribute and hold them all accountable for the countless souls they have led astray and crushed. It is what Yahowah has done throughout His Towrah, Prophets, and Psalms. It is what Dowd is doing. They have set the example we should strive to emulate.

What follows reaffirms something else we have learned: Yahowah knows His children, and other than those bowing in judgment, He has no interest in the rest of humanity.

**“****Indeed because** (*ky*) **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) **knows** (*yada’* – recognizes and acknowledges, is aware of and respects, is familiar with and is concerned about, understands and is very friendly with (qal)) **the way** (*derek* – the manner and journey) **of those who are upright, correct, and vindicated** (*tsadyq* – righteous, just, right, in accord with the standard, acquitted, and innocent)**, but** (*wa*) **those whose path is incorrect** (*derek rasha’* – those whose way is invalid and opposed to the standard, whose journey leads others astray) **will perish** (*‘abad* – will be blotted out and destroyed, exterminated and annihilated, vanishing and ceasing to exist, squandered and expelled)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:6)

If you want to be “*yada’* – known” by God, be “*tsadyq* – right” regarding God. And the only way to do that is to disassociate from those who are “*rasha’* – wrong” and “*hagah* – meditate upon, giving serious thought and consideration to the information” contained in Yahowah’s Towrah.

And here, my friends, is a summation of the 1st *Mizmowr*.

**“Joyful and blessed, fortunate and happy in the relationship, stepping along the straightforward and correct path which gives meaning to life, providing the proper place to stand and live, is the individual, as a result of the relationship, who is elated and favored through the association, taking the proper strides to live a productive, prosperous, blessed, and joyful life, who does not walk nor journey through life in the counsel of those who are religious and incorrect, in the criminal promotion by a revolting authority figure of idolatrous images, does not stand and is not present in the way of those who are wrong for leading people astray and who have missed the way, neither sits or dwells in the seat, company, or assembly, the congregation or position of power of the ruling socio-religious influence on those who babble, confounding by scoffing and ridiculing, of those who presumptuously interpret and arrogantly deride,** (1:1)

**but who instead and by contrast, genuinely and honestly desires and delights in, taking great pleasure in and enjoys Yahowah’s Towrah Teaching, and on His Towrah Guidance he meditates, giving serious thought and consideration to the information, thinking intently before he decides and speaks** **day and night.** (1:2)

**Its uplifting branches and foliage, even the smaller stems which grow up and leaf out, will never wither and he will never lack understanding. He will never be played for a fool nor be held in contempt, never lose heart nor be concerned regardless of the circumstances. He will never be considered foolish because he will always have the capacity to think and comprehend.**

**In everything that he engages in, with all he does, acts upon, and endeavors to accomplish to show the way to the benefits of the relationship, he will succeed and prosper, successfully accomplishing the mission and consistently winning the argument, proven correct.** (1:3)

**This is not true, nor even remotely similar, with those who are incorrect, with those who will be condemned for leading others astray and for misrepresenting God’s character, who rather instead will be like the chaff which is driven away and refuted** **by the spirit.** (1:4)

**Therefore, based upon this reasoning, those who are misleading and incorrect, having led others astray by misrepresenting God’s character, will not stand upright nor be restored during the Judgment when justice is administrated, during this time when disputes will be resolved and good judgment encouraged, nor will it be so for those who are wrong and who have missed the way before the enduring community of witnesses of those who are upright and correct, valid and vindicated.** (1:5)

**Indeed, because Yahowah knows, He recognizes and acknowledges, and is aware of and respects, is familiar with and is concerned about, understands and is very friendly with the way and journey of those who are upright and correct, valid and vindicated, but those whose path is incorrect, those whose way is opposed to the standard, and whose journey leads others astray, will perish and be blotted out, exterminated and expelled.”** (*Mizmowr* 1:6)

Those who observe Yahowah’s Towrah are right, blessed with knowledge and understanding, joyful and productive, validated and vindicated, always correct on the issues which matter most, especially those regarding life or death. Those who believe man’s mantras, whether they be political or religious, conspiratorial or militaristic, will remain confounded and confused, they will be judged and found to be wrong, exterminated and expelled.

Yisra’el, there is every reason to conclude that you are smart, with 0.2% of the world’s population earning 30% of Nobel Prizes in the sciences. So how is it that you have collectively been on the wrong side of this simple equation for the past three thousand years? Why is it that when Yahowah wanted someone to take His testimony seriously and then share it accurately and insightfully with you, He couldn’t find a single Yahuwd willing to step up and had to stoop to working with a gowy?

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Sometimes, I am guided to things which, while always available and true, are perfect at the moment. The first word in the first Psalm was a noteworthy example. But so is this next sentence, the first of the second *Mizmowr*.

Inexplicitly, and frustratingly, there is a greater propensity for people to believe in conspiracies today than there is to be overtly religious or political. The numbers are staggering, with the majority of people worldwide snookered by one hoax or another. For most, the lure of conspiracy is simple: people are looking for someone to blame for their unfulfilling lives. The conspiratorial menace has grown so large and vocal, considerable numbers of scientific studies have been conducted to determine what prompts so many people to believe in and promote absurdly ridiculous notions. And what they have found is that there is but one common denominator among conspiratorialists. It isn’t age, politics, ethnicity, nationality, nor religion, but instead, they are all losers. Unwilling to accept responsibility for their unsatisfactory and empty existence, they fault those deemed successful for controlling and inhibiting them.

The most enduring and popular conspiracies, indeed the most deadly and delusional, purport that Jews control the world to the detriment of everyone else. Last week, the nineteen-year-old white supremacist and Christian, John Earnest, a member of the Escondido Presbyterian Church outside San Diego, murdered an unarmed elderly Jewish woman while attempting to kill her rabbi and then annihilate his entire congregation at the Chabad synagogue in Poway, California at the conclusion of Passover. While this worthless individual is just one among billions of anti-Semites, since his “Open Letter” coagulates so many of the lies that have been used to falsely slander Jews, it may be helpful to present his parting manifesto so that we are cognizant of the sickness pervading our world, doing so after the conclusion of the *Mizmowr* and in a subsequent chapter.

While most conspiracy theorists are sufficiently anti-Semitic to endorse even the most obvious hoaxes, such as *Protocols of the Elders of Zion*, they now use social media to promote an ever growing and ever more ridiculous array of control fantasies. These include the absurd and discredited notion that the government wanted a justification to expand the military-industrial complex, so the elite perpetrated 9/11 and blamed Muslims. The conspiratorialist would have us believe that the government wants to control the population, so the cabal had their evil scientists engineer GMO foods, vaccines, fluoridated water, and chemtrails to poison everyone, including themselves, I suppose. The empowered wanted to confiscate the people’s guns, so all of the mass shootings and bombings at schools, nightclubs, marathon races, and concerts were, if you believe them, staged by political actors. Then they say, because the empowered are different than the rest of us, elitists like Hillary Clinton turned the basement of a Washington area pizzeria into a child slavery and sex ring. There are even hundreds of millions who believe that the world’s leading politicians are actually alien reptilian overlords, some who are convinced the earth is flat and just 6,000 years old, many who think that the moon landings were faked and yet believe in UFOs, and others who conjecture that there is a mirror Earth, or Planet X, on the other side of the sun. There are those who deny the very existence of Yisra’elites, suggesting that the race is long extinct. These same individuals then weave a web of lies to infer that they are the new Israel in a contemporary reenactment of the conspiracy of Replacement Theology. There is even a Hebrew Roots Movement where Black Africans claim to be Yahuwdym.

Yahowah wouldn’t waste a moment on these wasted lives if it were not for three issues, all of which involve His people. First, the most prevalent and destructive conspiracy has been and remains: blame the Jews. Paul originated and popularized the religious rendition of this game. Rome played it diabolically and destructively. The Catholic Church has perpetrated the longest running, most pervasive and pathetic version, going so far as to say that Jews, not Romans, killed their god. Of course, Islamic Jihadists have committed the deadliest and most insane interpretation of blame the Jews. The Third Reich accused them for the deplorable conditions imposed on the nation after losing the First World War and then executed the most sadistic application of this twisted scenario all the way to the Final Solution. It has been played out in Russia, the Ukraine, Poland, and Greece with their pogroms, then in Italy, Spain, France, England, and the Americas as a result of Christianity and throughout Asia, Africa, and the Middle East as a result of Islam. It is played out in academia today to promote the myth of Palestine. And now it is rampant on the internet, flourishing worldwide in the artificial realm of social media. Based upon all we have learned, based upon the harm it has caused, based upon the nature of the perpetrators, there is nothing on the planet God despises more than anti-Semitic conspiracies. They lie in the crosshairs of Yahowah’s most basic warning: “I will discredit those who harass you.”

Second, conspiracies comprise the worst form of *babel*. Their proponents not only ignore obvious and provable explanations, rejecting that which is valid and verifiable, they commingle all manner of deceptions, suggesting that the truth is found in a concoction of lies. They slander everyone who reveals that they are ridiculous and then reinforce their mythology by snickering among themselves. They are universally less receptive to evidence and reason than the most religious or political devotees. By clinging to such ridiculous *babel*, the conspiratorialists are prohibited from participating in the Covenant. And by misleading hundreds, thousands, millions, and billions, they set themselves up to be judged and condemned, sentenced to She’owl. Anything capable of debilitating billions of souls, squandering their opportunity to understand, is worthy of God’s righteous indignation.

Third, promoting inane interpretations of readily explainable events under the title “Truthers” has a tendency to repel thoughtful individuals while ensnaring fellow morons. And while idiots are easy to manipulate, the narcissists who stir the conspiracy pot, desperately seek the kind of validation continents full of numbskulls cannot provide. So to give them the credibility needed to attract and hold ever more devotees, they need to mix their lies with enough truth to make the self-proclaimed saviors appear believable. And since nothing has ever been as credible as Yahowah’s words, they are used as a veneer to glue the chaff of conspiracy together such that it will fool enough fools for the foolish to have a following. This is the secret to the success of Christianity, Judaism, Islam, Mormonism, Scientology, and even Western Democracies. It is also found interwoven amongst all of the conspiracies promoted today.

This isn’t a remote or isolated problem. Conspiracy sites have latched on to my translations, transliterations, and insights, and have claimed them as their own – as if they wrote them. Then, after using them to draw in those actually searching for the meaning of life, they take the unsuspecting into its darkest and most twisted hole. Hundreds, if not thousands of people have been led to question these translations of Yahowah’s words, even reject them, not on their merits, but instead based upon their incorporation into social media sites promoting the most absurd conspiracies. Worse, the gaggle of goons on these sites call themselves “Covenant,” they use Yahowah’s name, and weave insights that are known only through these books through their texts and threads. And they are rude, abusive, arrogant, delusional, and obnoxious – always picking fights.

If there were hundreds of sites and audio programs devoted to accurately translating Yahowah’s words and freely sharing the insights derived from them, this problem would be less catastrophic, but because they are few, and most are related to these translations, the conspiratorialists have enraged the One calling His people home. He is so angry, He even predicted their influence by referring to them.

God begins with: **“***wa luwz derek huw’ bazah huw’* – **and so** **the devious nut who misleads and perverts in his despicable manner and ways disrespects and belittles Him, plundering the people by showing contempt while despising Him** (Yahowah)**.”** (*Mashal* / Word Pictures / Proverbs 14:2)

This is followed by: **“***ba peh ‘ewyl choter ga’awah* – **in the mouth of the foolish simpletons devoid of understanding, the quarrelsome, stubborn, stupid, and shameless there is a haughty and glorified insignificant twig, a sucker, which will arise.”** (*Mashal* / Word Pictures / Proverbs 14:3)

These trolls permeate social media and the internet, infecting tens of millions with their videos, tweets, texts, and posts.

These things known, this is Yahowah’s warning…

**“For what reason** (*la mah* – why, toward what end and for what purpose one should ask) **do noisy and confused throngs of scheming and rebellious Gentiles gather together to conspire in open defiance** (*ragash gowym* – do vociferous and disorderly crowds of restless religious, political, and militant ethnicities and countries estranged from Yisra’el rise up vehemently to hastily agitate in fellowship with one another, with races attempting to be noticed and gain attention through their perceived and contrived plots, erupting like an open wound, swirling around and churning things up for the moment, creating a disturbing tumultuous commotion as part of an unrestrained cult of worshipers for a time by hurriedly conceiving and promoting clandestine conspiracies)**?**

**The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader** (*wa la’om* – these groups who associate and gather together under an individual who changes them in some way as a result of primitive and arcane concepts) **choose to plot and speak** (*hagah* – are driven away by their choices and utterances, having wrongly decided after selectively searching, muttering their musings aloud along with their imagined grievances and intra-personal beliefs, all formed after giving considerable attention to selective information to scheme to remove the people who are the focus of their complaint (qal imperfect jussive – continually and literally doing so on their own initiative)) **in vain, deluded in their fantasies** (*ryq* – by promoting their unreal claims and worthless myths for absolutely no reason, having drawn their weapons as paid warriors without benefit, without an actual reason or cause while revealing their unfulfilling and empty lives and dissatisfaction with their situation, these uninhibited scoundrels brandish idle plans, puffery and dreams, and attack to their disadvantage)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:1)

This is prophetic of our day when conspiracies, especially those which inappropriately impugn Jews, are so prolific, they are woven into the fabric of the human psyche. When the opposite of what is true becomes widely accepted, we find God asking His creation why they are promoting such stupid conspiratorial notions. What is the end game? What is the purpose? What is to be gained by these “*ragash gowym* – noisy and confused throngs of unrestrained, scheming, and rebellious Gentiles conspiring together in open defiance such that as a cult they have become wholly unreceptive to the truth?” They have become akin to Zombies, in that they, like the mindless walking dead, have nothing to live for except to prey on those they have not yet infected.

Late in volume two of *Observations for Our Time*, we searched out and found the meaning of *la’om* which was deployed perfectly in this context to depict the lives of the conspiratorialists who have been transformed by the antiquated political, religious, and racist propaganda of a conspiratorial leader. It reflects their inclination to group together to reinforce the primitive myths that they are perpetuating.

God, Himself, refers to conspiracy as rebellion. He acknowledges that conspiracy is comprised of delusional fantasies and are worthless vanity. And yet this counterproductive enterprise will become so popular, it will affect most Gentiles and their nations. For those who claim to be Covenant, while at the same time claiming that conspiracies are true, be aware that according to God they would be wrong on both accounts.

Conspiracy is just another religion, another poisonous political perspective. There is no reason whatsoever to believe any of them and an overwhelming reason to refrain from promoting them.

It is interesting to note that while *hagah* is often used to refer to “the conspiratorial plots originating in the hearts and minds of wicked men, those who then give expression to their deceitful conspiracies by lying about them,” the word is used in both Yasha’yah (16:7) and Yirma’yah (59:1) to express the imagined grievances and intra-personal beliefs associated with the Judgment of the modern manifestations of Mow’ab, resulting in the decision to drive them out of the Land before exterminating them. Earlier in Yasha’yah (8:19), *hagah* is associated with the conspiratorial musings of those in concert with the Adversary. But it also has a positive side, with Yahowah using it to encourage His people to ponder the proper response so as to communicate intelligently.

Here it is used to say that the proponents of conspiracies are “wrong.” God is revealing that the conspiratorialists are “driven away as a result of their imagined grievances and intra-personal beliefs.” He even affirms what anyone seeking to debunk these myths quickly discovers, which is that those “prone to believe” conspiracies are victims of “selective information,” meaning that they only consider sources, no matter how dubious, that reinforce their faith. Also telling, *hagah* suggests that the actual purpose of their conspiracies is “to remove and expel the people who are the focus of their complaint.” God is thereby impugning the purpose of the mother of all conspiracies, *The Protocols of the Elders of Zion*.

*Raq*, the final word in this prophetic announcement, is used in two *Mashal* | Proverbs (12:11 and 28:19) to say: “He who tills his land shall be satisfied with bread, but he who follows the vain is void of understanding and will never be satisfied.” *Raq* is from *ruwq*, which speaks of “being emptied out and unfulfilled, never satisfied, malnourished and impoverished.

*Raq* is also found in Yasha’yah 29:8 to convey: “It shall come to be as when a hungry man dreams, and behold, he eats, but when awakened his soul is empty and unsatisfied…so shall the multitude of all of the Gentiles and their nations be when they fight against Mount Tsyown and the Signs Posted Along the Way.”

Modern research into the growth of conspiracies has found this very thing, calling a lack of personal satisfaction with one’s life and a sense of living an empty and unfulfilling, even impoverished existence, the lone common denominator among those who believe and advocate conspiracies. It’s wonderful when God reveals something in our distant past, this time 3,000 years before scientists would affirm it. But let’s be clear since Yahowah has been so with us, with the use of *raq* we know that conspiracies are comprised of puffery and dreams, and advocating conspiracies is counterproductive.

Without exception, every conspiracy man has invented and popularized is bogus. Once upon a time I had thought that there may have been a few that held some merit, only to learn that the alleged perpetrators were overly credited and that there was no one in charge over the years to perpetuate the plan. I also discovered that making the case for the conception and continuance of clandestine schemes was far too convoluted to warrant the effort. These theories require their advocates to be highly selective in the information they consider, while disregarding all evidence to the contrary. And in the end, what does one achieve other than to say that men have a tendency to be conniving and controlling, deceitful and destructive.

It’s one thing to look into Adam Weishaupt, the Order of the Illuminati along with Freemasonry, and his plan to undermine the influence that the Roman Catholic Church held on European governments and conclude that his ideas played a role in the French and American revolutions. But to claim that a small clandestine group by whatever name pulls the levers which control the world and have done so continuously for the past 250 years under the auspices of the Rothschilds, the Illuminati, Freemasonry, the Round Table, Skull and Bones, Protocols of the Elders of Zion, Trilateral Commission, Council on Foreign Relations, the Bilderbergers, Bohemian Grove, and the New World Order, is ridiculous. The fact is, the mythology responsible for almost all of this is Christianity, and Christian fascination with the arrival of the “Antichrist.” Little do they know that he’s already been here and that he is responsible for Luke, Acts, and fourteen other New Testament Epistles.

Let’s consider the underlying text for this peculiar fascination: *The* *Protocols of the Elders of Zion*. Second only to Paul’s Epistles and the Book of Acts, it is the most notorious, widely distributed, and universally destructive anti-Semitic and conspiratorial text of all time. It was *babel*, plagiarized by Christians in Russia in 1903 out of two well-known books, neither of which even mentioned Jews. It was initially serialized in the Russian newspaper, *Znamya* | *the Banner*, then published two years later as an appendix to *The Great in the Small: The Coming of the Anti-Christ and the Rule of Satan on Earth* by the Christian author, Sergei Nilus. Its purpose was to spread Christian mass hatred of Jews by claiming that it provided actual documentation of the minutes taken to memorialize twenty-four meetings between Jewish rabbis, recording their secret plans as a race to rule the world by manipulating the economy, controlling the media, subverting the morals of Gentiles, and fostering religious conflict.

This commingling and twisting of books detailing European political and religious intrigue, was originally thought to be nothing more than a parody conceived by changing the words to a popular song, such that the new lyrics degraded Jews during the time of the vicious anti-Jewish Pogroms in the Russian Empire – from which countless Jews died or were exiled. In fact, many of the same anti-Semites responsible for the mass abuse of Jews during the Pogroms, played a role in the hoax of *The Protocols* to justify their actions. For this reason, Pavel Krushevan, the book’s initial publisher, deliberately obscured the origins of the text Sergei Nilus had composed to make the lies appear credible. But nonetheless, he left a wide trail of contradictions, each sufficient to properly assess credit and blame.

Just prior to this time, following the Partitions of Poland, the Russian Empire inherited the world’s largest Jewish population. In the Shtetls in which they lived, these Jewish refugees stayed to themselves, governed themselves, and took care of themselves. And while they willingly paid their taxes, acknowledged the authority of the Tsar, and served in the Imperial Russian Army, they had the misfortune of arriving in Russia when the ruling class became more hardline in its reactionary policies, promoting the ideas of Christian Orthodoxy, Tsarist Autocracy, and Russian Nationality. The Jews who attempted to assimilate were regarded with suspicion as infiltrators trying to take over the society, while Jews who remained true to their culture were resented as undesirable aliens. And it was out of this xenophobic anti-immigrant, political and religious, milieu, that *The Protocols* were written by those who falsely projected their flawed character on those they despised. Those who actually engaged in racial genocide justified their bloodlust by blaming those they were killing of secretly wanting to be just like them.

It is stunning in a way. The Jewish people, who were blamed for trying to control the world, had no country to call their own. They had just been pushed out of Poland only to enter Russia where they were terrorized. In a matter of decades, they would be gassed and incinerated by the millions in Concentration Camps throughout Poland and Germany. The impoverished were mistreated by those who sought to rule the world politically and religiously, such that their race, Russian or German, Arab or Japanese, Italian or Spanish, would reign supreme. And therein lies the revolting heart of all conspiratorialists. Those who promote them are guilty of the crimes they falsely project on others.

That is not to say that Jews were entirely innocent. One Jew in particular went out of his way to harm his people, serving as a modern-day Paul. The idea of an international Jewish conspiracy for world domination was actually minted sixty years earlier by Jacob Brafman, a Russian Jew from Minsk. He claimed to have had a falling out with agents of a local Qahal, the autonomous government of Ashkenazi Jews, even though it had been abolished twenty years earlier. After converting to the Russian Orthodox Church, he authored polemics against the Talmud and the extinct Qahals, falsely claiming that they not only continued to exist but that they met in secret to undermine Christian entrepreneurs such that they could confiscate their property and seize their power. He would write, *The Local and Universal Jewish Brotherhoods* and *The Book of the Qahal*. While mostly a projection of his new Russian Orthodoxy, Brafman’s fanciful conspiracy of international Jewish shadow governments was used to justify the Pogroms. During this same period, a British subject of Dutch-Jewish ethnicity, wrote Conquest of the World by the Jews. This troubled soul served in the Ottoman Army and converted to Islam.

As with both of these men, as was the case with the Russians and Prussians behind *The Protocols*, it was all about scapegoating, about blaming someone other than oneself for our problems. The Russians blamed Jews for losing the Russo-Japanese War and the 1905 Revolution, just as Germans blamed Jews for losing the First World War. And then after the Tsarists lost the 1917 Russian Revolution, Jews were once again blamed, with *The Protocols* becoming a political weapon wielded by conservatives the world over against liberals. The Bolshevik Communists were falsely depicted as overwhelmingly Jewish, executing the plan presented in *The Protocols*.

Paradoxically, the early Russian edition of *The Protocols* specifically acknowledges that they did not come from a Zionist organization – the absolute opposite of what was later claimed of it. Later editions would claim that the document, which was never produced, was stolen from a secret Jewish organization, And yet, a living contradiction, it was written in the first-person plural, as if the plotters were telling their own story in their own words. But even then, *The Protocols* are awash in generalizations and platitudes and completely devoid of specifics – of anything a rational person could use to fact check the story.

Following the Russian Revolution of 1917, this purported Jewish conspiracy to dominate the world was brought to the West by anti-Bolshevik / anti-Communist Christians and circulated across Europe, the United States, South America, Japan, and of course, the Islamic Middle East. It was immediately popularized in America by the automaker, Henry Ford, who in 1920 published a series of articles based on *The Protocols* in his Detroit newspaper, *The Dearborn Independent*, and then paid for, printed, and distributed a half a million copies under the title: *The International Jew: The World’s Foremost Problem*. Not surprisingly, Adolf Hitler and Joseph Goebbels, who claimed that *The Protocols* were factual, were lavish in their praise of Ford.

But the paradigm of Capitalism did not work alone. He had help slandering Jews in the form of Father Coughlin, the Roman Catholic priest who was the first to use radio to reach a mass audience. He routinely entertained his 30 million listeners with his pro-fascist and Anti-Semitic rhetoric, calling for the nationalization of all major industries and the end of democracy and capitalism, calling for the abolition of political parties and elections. He went from being one of FDR’s most outspoken advocates, telling a Congressional hearing, “God is directing President Roosevelt,” to being one of his biggest critics over monetary policy, advocating the nationalization of the Federal Reserve. The Roman Catholic’s political advocacy organization, Social Justice, published weekly installments of *The Protocols of the Elders of Zion*.

A year after Henry Ford’s publications in America in 1921, *The* *London Times* presented conclusive proof that *The Protocols* was nothing more than “clumsy plagiarism.” Allen Dulles, who was in Constantinople developing relationships with the post-Ottoman Turks, actually reported the source from which it was plagiarized to *The Times*, and would later, without success, lobby the US State Department to publicly denounce the forgery.

They confirmed that it had been copied indirectly from a French political satire that never even mentioned Jews – *Dialogue in Hell Between Machiavelli and Montesquieu* written by Maurice Joly, a French attorney, in 1868. That in itself is interesting because Machiavelli wrote *The Prince* to increase the political and religious authority of the Roman Catholic Church and to concentrate absolute power under a single individual, the Pope. He encouraged popes to be ruthless tyrants, totally merciless, because the fear of terrorist tactics would cause people to submit to their authority and, according to Machiavelli, the end result justifies the means used to achieve it. The sole intent of *The Prince* was to establish Roman Catholic domination over the Earth, not Jewish influence. Further, Montesquieu’s position was just the opposite. He was a French philosopher who popularized the idea of separating governmental authority so that it was not concentrated under a single individual. The United States Constitution was influenced by his philosophy, as it gave rise to the shared powers of the Executive, Legislative, and Judicial branches of government.

Therefore, the fictional religious and political satire from which *The Protocols of the Elders of Zion* was plagiarized, was actually written in protest of the regime of Louis Napoleon Bonaparte who ruled France from 1848 through 1870. The ghost of Montesquieu made the case for freedom while the ghost of Machiavelli opined for despotism. The spirit of Machiavelli would claim he “wouldn’t even need twenty years to utterly transform the most indomitable European character, and render it as docile under tyranny as the debased people of Asia [addressing the Islamic kingdoms of the Middle East].” But Montesquieu insisted that the people’s desire for freedom was invincible. Over the course of twenty-five dialogues, step by step, Machiavelli, who in Joly’s plot covertly represented Napoleon, explains how he would replace freedom with despotism in any given European country. He states: “Absolute power will no longer be an accident of fortune but will become a need” of the modern society. Recognizing that Machiavelli would prevail on behalf of a unified and draconian church and state, with the Roman Catholic Church dominating the world, the secular Montesquieu laments in the end, “Eternal God, what have you permitted!” Joly, for having exposed the menace of church and state, was arrested and jailed for eighteen months in the Sainte-Pelagie Prison in Paris and his book was banned.

*The Protocols* 1-19 closely follow the order of Maurice Joly’s *Dialogues* 1-17, with identifiable phrases from Joly peppering the Anti-Semitic farce. And as an interesting aside, Joly, a monarchist and legitimist (a proponent of royalty and dynastic succession), actually plagiarized much of his Dialogue in Hell from a novel by Eugene Sue, *Les Mysteres du Peuple*.

The initial transformation into an anti-Semitic text was accomplished in the Prussian novel by Hermann Goedsche, called, *Biarritz – To Sedan*, which was published in 1868. Goedsche, an anti-Semitic postal worker, was an agent provocateur for the Prussian Secret Police. In 1849 he had been convicted of forging letters which were used as evidence to frame democratic leaders. Losing his job at the post office, Goedsche began working as a conservative columnist for the *Neuen Preubischen Zeitung* newspaper along with notables such as Otto von Bismarck, soon thereafter traveling to Turkey before the collapse of the Ottoman Empire. His leisure time was consumed writing romance novels with a political bent under the pen name Sir John Retcliffe, typically attacking either Jews or the British government. Then in 1868, Goedsche plagiarized and bastardized *Dialogue in Hell Between Machiavelli and Montesquieu*, by replacing Machiavelli’s Roman Catholic conspiratorial despot debating a secular libertarian with the fictional “Elders of Zion.” Beyond substituting names, he added the chapter, *At the Jewish Cemetery in Prague*, wherein a “secret rabbinical cabal, the Council of Representatives of The Twelve Tribes of Israel (unaware of the fact that all but two of the twelve tribes remained lost after the Assyrian conquest of the Northern Kingdom)” conducted one of their centennial meetings at midnight in the cemetery in which the Devil is said to have played a starring role. This work of complete fiction alleges to report on the progress of the long-term rabbinical conspiracy to establish world domination. In addition to the Machiavellian schemes, Goedsche added acquisition of property, transforming craftsmen into industrial workers, infiltration into high public offices, and control of the press, such that, according to “Chairman Levit,” fellow rabbis would become “kings of the world in one hundred years.”

The fictional rabbinical speech was frequently quoted as if it were an authentic episode and cited as proof of the authenticity of *The* *Protocols of the Elders of Zion*. But even here, like Satan, himself, Goedsche borrowed heavily from a scene in the French portrayal of the life of Count Alessandro Cagliostro, whose alias, *Giuseppe Balsamo*, became the title of the book by Alexandre Dumas. This rather infamous Italian, who died in 1795, was an occultist, psychic, alchemist, healer, and magician. Count Alessandro Cagliostro, a.k.a., Giuseppe Balsamo, became one of several central players in the days leading to the French Revolution as a result of his role in the plot of the Affair of the Diamond Necklace – which is why the book about his life was written, and from which the most famous chapter of *The Protocols* was pilfered. Goedsche’s *At the Jewish Cemetery* in Prague appeared in Saint Petersburg in pamphlet format. It was purported to be non-fiction and celebrated as “truly and frighteningly accurate.”

That conspiracy was so intriguing and well-known, it is a wonder anyone believed *The Protocols of the Elders of Zion*. Count Alessandro Cagliostro was one of four con artists tried by the Paris Parliament over the necklace. And while it’s likely that the man who claimed to have been abandoned after being born to Christians of nobility, and who traveled to Medina, Mecca, and Cairo prior to being admitted into the Roman Catholic Sovereign Military Order of Malta, played only a minor role in the affair, the story chronicled in the book Christians plagiarized to create the concluding chapter of *The Protocols*, demonstrates the lure of conspiracy.

The diamond necklace about which this whole affair began, was offered to Queen Marie Antoinette, the wife of King Louis XVI of France. She turned it down, saying “We have more need of seventy ships than of necklaces.” But the truth did not stand in the way of the fictional tale promoted by the Jacobins to discredit the Queen. While it was not true, pamphlets flooded France, attesting to the notion that Antoinette had attempted to defraud the crown jewelers – all of which was used to justify her beheading and the French Revolution.

In reality, because the crown jewelers couldn’t get the Queen to buy their necklace, they elicited the help of trickster Jeanne de Saint-Remy Valois who conceived the plan to use the necklace to gain royal patronage, and thus wealth and power in Roman Catholic France. After becoming the mistress of Cardinal de Rohan, whom Marie Antoinette despised for being a rumor monger who spread lies about her to the Holy Roman Empress Maria Theresa, Jeanne de Saint-Remy played the Cardinal who became convinced as a result of letters that she forged, that Marie Antoinette was secretly in love with him. Then to fool the Cardinal into believing that she and the Queen were close, Saint-Remy Valois, in August of 1784 arranged for Cardinal de Rohan to meet the “Queen” in the gardens of the Palace of Versailles. But unbeknownst to Rohan, rather than being greeted by Antoinette, Saint-Remy arranged for the Cardinal to meet with a prostitute, Nicole d’Oliva, who was chosen for the role because of her resemblance to the Antoinette.

After Jeanne de Saint-Remy entered the French royal court through another lover, Retaux de Villette, she continued to manipulate Cardinal Rohan. He transferred large sums of money to her under the guise of supporting the “Queen’s charity work” while she perpetuated the myth of her close ties with Antoinette. She became so brazen with her forgeries, many, including the jewelers Boehmer and Bassenge, embraced her deceptions as real, resolving to use her to sell their necklace, offering her a commission. A talented con artist and forger, the French trickster, Jeanne de Saint-Remy Valois, pretending to be Queen Marie Antoinette sent several letters to Cardinal de Rohan which included an order to buy the necklace, even signing each letter “Marie Antoinette de France.” But since there was starvation and poverty in France, Saint-Remy asked the Cardinal to act as a secret intermediary. So he negotiated a price to be paid in installments, claiming to have the Queen’s authorization, showing the jewelers the documents Jeanne de Saint-Remy Valois had forged for the occasion. After bringing the necklace home, Saint-Remy arranged for a valet to fetch it and promptly picked the necklace apart and sold the gems on the black markets of Paris and London. Then when Boehmer complained to the Queen about not receiving any future installments, Antoinette correctly stated that she had not ordered nor received the necklace.

Immediately thereafter, on the Assumption of Mary, August 15th, 1785, as Cardinal de Rohan prepared to officiate in the royal chapel, he was summoned before the King and Queen to explain himself. Evidently prepared, he presented the forged letter signed “Marie Antoinette de France,” not knowing that French royalty signed only with their given names. King Louis, recognizing that Cardinal de Rohan, having spent his life in and around the palace should have known this, arrested the Cardinal and sent him to the Bastille. On the way, he sent a note to Jeanne de Saint-Remy Valois, telling her to destroy all copies of the fraudulent operation. At the same time, the police also arrested the prostitute, Nicole d’Oliva, who confessed, while indicting the noted Freemason and Occultist, Alessandro Cagliostro – the man whose biography became the basis of the most notorious chapter of *The Protocols*.

Politically connected, Cardinal de Rohan and Alessandro Cagliostro chose to be judged by the Parliament de Paris, rather than the King. And while they were acquitted for political and religious reasons, the Affair of the Diamond Necklace was now news the world over and the stuff of conspiracy. Meanwhile, Jeanne de Saint-Remy Valois was condemned to whipping and branded with a “V” for *voleuse* / thief on each shoulder. She was sentenced to life imprisonment in the prostitutes’ prison at the Salpetriere, from which she escaped dressed as a boy.

But that is not the end of the story. As conspiracies are wont to do, even with the French government and Marie Antoinette both being innocent, and the Roman Catholic Cardinal complicit, the people preferred the scandalous and seductive deceptions, and blamed the Queen, believing that she was a manipulative spendthrift, more interested in vanity than the welfare of the people. As for Jeanne de Saint-Remy Valois, she took refuge in London and in 1789 published her *Memoires Justificatifs*, once again libeling Queen Marie Antoinette. The conspiracy of the Diamond Necklace Affair opened the floodgates of malicious attacks on the crown, especially the Queen, all deliberately orchestrated to bring down the monarchy. Salacious and degrading pamphlets, yesteryear’s social media, kindled the fires that led to the French Revolution, with wholly fabricated, albeit lurid, tales contrived to fashion the perfect scapegoat for the Jacobins to deploy.

It was akin to the most famous line attributed to the French monarchy, “*Qu’ils mangent de la brioche* – let them eat cake,” which in ancient literature was supposedly spoken by “a great princess” upon learning that the peasants had no bread. And while the phrase is commonly attributed to Queen Marie Antoinette to discredit her, there is no record of her having said it. It was yet another lie at the heart of a conspiracy – not a word of which was true.

A work of babel, a complete fabrication lifted from books having everything to do with European politics and Roman Catholicism, and nothing whatsoever to do with Jews, was presented in newspapers as if they were reporting the news.

The worst part of *The Protocols* is that it allowed Anti-Semites to spread their hatred of Jews worldwide. And it became a blueprint for one absurd conspiracy after another. Even when it wasn’t true, Jews are now seen as controlling every significant human endeavor.

Today, the most commonly read rendition of *The Protocols of the Elders of Zion* was anonymously augmented in 1934 to include articles from Ford’s Dearborn Independent, thereby expanding the original in Nilus’ 1905 book *The Great in the Small: The Coming of the Anti-Christ and the Rule of Satan on Earth*. The 1934 text, still purporting to be a transcription of minutes stolen from the 18th Century Rabbinical Cabal, includes a 1920 citation from Chaim Weizmann whereby he simply states that “Jews are dispersed all over the world.” Rather than prove that the alleged document alleging to have been written two centuries earlier, was a complete hoax, the conspirators used the innocuous Weizmann citation as evidence that “a National Home in Palestine is only camouflage and an infinitesimal part of the Jew’s real object. The Jews of the world have no intention of settling in Palestine or any separate country, and that Jews are now a world menace for which the Aryan races will have to domicile them permanently out of Europe.”

And the fact remains that conspiracies are credibility quicksand. And that is yet another reason that Yahowah doesn’t want His people venturing into them. He doesn’t want His message contaminated by them. After all, God has already endured the millennia having His veracity impugned by all the religions which claim to speak for Him. The last thing He wants is to endure yet another blow from the dumbest among us.

Yahowah recognizes that anyone who dares step into the murky realm of clandestine schemes gets filthy, and is stained by the experience, even if they manage to escape. And no one gets out unscathed. It’s a muddy and murky world with few facts and tenuous speculations. It is not a place for those who wish to be known based upon evidence and reason.

Here then is a recap of this extraordinarily important prophetic statement…

**“For what reason, and toward what end, one should ask, do noisy and confused throngs of scheming and rebellious Gentiles, gather together to conspire in open defiance, attempting to be noticed and gain attention through their contrived plots, erupting like an open wound, swirling around and churning things up for the moment as part of an unrestrained cult of worshipers promoting clandestine conspiracies, all while becoming hardened and unreachable?**

**The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader, choose to plot and speak such that they are driven away by their choices and utterances. Having wrongly decided after selectively searching, they mutter their musings aloud, growling their imagined grievances and intra-personal beliefs, all formed after giving considerable attention to selective information to scheme against and expel the people who are the focus of their complaint, doing so in vain. Deluded in their fantasies, they reflect their unfulfilling and empty lives and their dissatisfaction with their situation. It is all done to their disadvantage.”** (*Mizmowr* 2:1)

We have just begun. Let’s turn the page and see where this all leads.



*Coming Home*

A Voice Calls Out

2

Son of God

*This Day I Bring You Forth as Your Father…*

We could, and almost did, make an entire meal out of what Yahowah inspired His son to write in the opening refrain of his second Song. It’s become obvious that God isn’t a proponent of man’s propositions.

With the exception of Dowd and his son, and only in Yisra’el, no government has been authorized or established by God. And even then, Yahowah only acted after the Yisra’elites rejected His *Shaphat* | Judges. Having made the decision to follow in the ways of the Gentiles rather than being Towrah Observant, God figured that since they were insistent on a king, His preference for a shepherd might set a good example.

This, of course, means that Paul lied in his repulsive letter to the Romans and again in Hebrews, as did the Roman Catholic Church which grew out of his perverse doctrine. God is as opposed to government as He is to religion, as opposed to militaries as He is to conspiracy. He disdains these human contrivances because they are counterproductive and self-serving, having been created and perpetuated by the worst among us.

Reprising Mizmowr 2:1 before we move on to the second refrain, Dowd wrote:

**“For what reason** (*la mah* – why, toward what end and for what purpose one should ask) **do noisy and confused throngs of scheming and rebellious Gentiles gather together to conspire in open defiance** (*ragash gowym* – do vociferous and disorderly crowds of restless religious, political, and militant ethnicities and countries estranged from Yisra’el rise up vehemently to hastily agitate in fellowship with one another, with races attempting to be noticed and gain attention through their perceived and contrived plots, erupting like an open wound, swirling around and churning things up for the moment, creating a disturbing tumultuous commotion as part of an unrestrained cult of worshipers for a time by hurriedly conceiving and promoting clandestine conspiracies)**?**

**The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader** (*wa la’om* – these groups who associate and gather together under an individual who changes them in some way as a result of primitive and arcane concepts) **choose to plot and speak** (*hagah* – are driven away by their choices and utterances, having wrongly decided after selectively searching, muttering their musings aloud along with their imagined grievances and intra-personal beliefs, all formed after giving considerable attention to selective information to scheme to remove the people who are the focus of their complaint (qal imperfect jussive – continually and literally doing so on their own initiative)) **in vain, deluded in their fantasies** (*ryq* – by promoting their unreal claims and worthless myths for absolutely no reason, having drawn their weapons as paid warriors without benefit, without an actual reason or cause while revealing their unfulfilling and empty lives and dissatisfaction with their situation, these uninhibited scoundrels brandish idle plans, puffery and dreams, and attack to their disadvantage)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:1)

With this thought-provoking question and earth-shattering statement reverberating in our minds, let’s see where God goes with this. Dowd would write…

**“****The rulers** (*melek* – the governmental leaders) **of the Earth** (*‘erets* – the material realm and land) **solely on their own initiative,** **continually** **set themselves up** (*yatsab* – prominently present themselves without justification or authorization, take a stand and defend themselves, serving only themselves, thereby committing themselves (hitpael imperfect – consistently on their own initiative, without any outside influence, authorization, justification, or authority))**.**

**Those who govern** (*rozen* – political leaders and their governments, those claiming primacy of authority) **conspire and rebel** (*yacad* – have from the beginning schemed to rise up (nifal perfect – those who govern will not only conspire at some point in time, they will suffer the effects of their rebellion)) **altogether** (*yachad* – in a united fashion) **against** (*‘al* – because of, in front of, and over and above) **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*) **against** (*‘al* – because of, in front of, and over and above) **His *Mashyach* | Anointed** (*mashyach huw’* – to set apart for His service, using an application of olive oil as a symbol of His Set-Apart Spirit to demonstrate His authorization and authority)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:2)

There are those who claim that God has chosen the leaders of nations and that He is guiding them. They would all be wrong. They have always been wrong.

While there is considerable justification to seeing conspirators in every religious and political scheme, of seeing men manipulating the system for their own personal advantage, they have been so open about it and insistent upon it, that the amalgamation of religion and politics is hardly a conspiracy. Throughout the long march of civilization there has been a solitary unifying theme: cleric and king have supported each other’s claim to Divine sanction.

They have typically been inseparable, with the emperor serving as head of the church and with the church crowning the king. In Imperial Rome, the Caesars were worshiped as gods, as was the case in Egypt with her pharaohs and Babylon with her kings. Beginning with Emperor Theodosius in 400 CE, at the point that Imperial Rome became indistinguishable from the Roman Catholic Church, each successive despot throughout Europe would claim that they had God’s authorization to rule.

What’s not surprising about this is that religious and political schemes have always been two sides of the same coin. They are human contrivances designed to achieve the same result: to concentrate authority, power, control, property, and wealth among the few. And they were all conceived to be compatible, to work in harmony with one another to create a system that would be difficult, if not impossible, for anyone to break free. Trapped within it, the masses are like cartoon characters in flatland, incapable of envisioning what lies beyond their imposed reality.

It is why Yahowah could not find a single individual through whom to convey His message for thousands of years. There was no one sufficiently capable and courageous, rational and literate, willing to break free of these integrated control mechanisms and risk everything to expose and condemn those who not only claimed to have God’s authorization to govern every aspect of their lives, but who held all of the weapons and armies to wield them, and controlled the police, judges, and prisons. In such a world, there were no Noachs, no ‘Abrahams, no Ya’aqobs, no Mosehs, no Yahowsha’s, no Shamuw’els, no Dowds, no Howshas, no Yasha’yahs, or Yirma’yahs. No one – not a single individual – was receptive to listening to Yahowah and going where His words led – which would be in abject conflict with what everyone else believed.

So perhaps now, from this perspective, we can better appreciate why Yahowah pleaded with His people not to follow in the ways of the gentiles and their nations, to refrain from being political and religious. But, it would not be easy. The web of lies is so intertwined, and we have all been influenced and indoctrinated, even manipulated, like Lowt, so ensnared by these deceptive and deadly human contrivances that even when one among us would find reason to cut a spinneret, there would be hundreds more, all sticky and interwoven, all designed to immobilize prey seeking to walk away.

Keep in mind, these webs were spun to be unseen, its web of silky-smooth bonds ensnaring and entangling the unobservant victim. And yet the tensile strength of these spider’s webs, like those found in nature serving as a metaphor, would be greater than the same weight of steel and even more elastic.

Those who would struggle against them would wear themselves out, and they would become ever more ensnared in these convoluted traps. Those who witnessed others’ rebellious fight for their freedom, pursuing a way out, only to die a public and excruciating death, would be dissuaded from doing likewise, deterred from rebelling and seeking to flee the control apparatus.

What’s surprising here is that the Christian Church, especially Roman Catholic and Orthodox, played such a damning role in all of this, when all anyone had to do to expose their malfeasance would be to point out what Dowd wrote in the 2nd *Mizmowr* | Psalm. But it would never be that simple. Those who wrongly claim God’s authority are never persuaded otherwise, even by God’s own words. And the masses confined and twisted up in their binding web of lies, are seldom if ever receptive to a reality other than the one they have been conditioned to believe.

The Christian Church lacks neither scholars nor bibles, only the will to learn from God’s Word.

Quite honestly, the webs of politics and religion, like those of social customs and conspiracies, are filled with holes. Each spindly thread is easily broken. But there are so many of them within these interwoven control contrivances, because they have been designed to integrate almost every aspect of the human experience, that without an unbridled passion to be free, a fully functioning *neshamah* | conscience, and Divine direction, most people not only remain trapped, they don’t even know that they are constrained. Moreover, those who break the bonds of religion are typically ensnared by a political scheme that is no better. Thinking that they are going from faith to reason, they simply find themselves trapped in a different web of lies.

It is the story of ‘Abraham seeking Yahowah’s help with his nephew, Lowt, of what the Entangled and Ensnared got right and wrong. It’s about four individuals who, with the guidance of Yahowah’s messengers, finally broke free of Sodom, representing modern Mow’ab, before it was destroyed, who would later reject the guidance offered to them by the messengers which would have taken them Home. Mow’ab is all around us. We have become like Sodom. Even on a planet with seven billion souls, fewer than seven thousand will break free of this web.

It took the perfect storm for me to break out of the interwoven web of politics, religion, economics, societal customs, patriotism, conspiracy, and militarism. I not only lost my business, a public company, due to the deceitful machinations of the most religious employees, I was publicly crucified in the media – severing my faith in the religious, economic, and journalistic institutions upon which the nation was built. Shortly thereafter I became disenfranchised from politics, patriotism, and the military, especially after getting to know George Bush and then witnessing the revolting carnage of 9/11. I saw the president act as he told me he would, counterproductively invading two uninvolved nations, fundamentally changing the world for the worse and bankrupting my country – all on a web of lies. Then adding to the perfect storm, I had to walk away from a psychotic father and abusive wife, eroding the myths of family values. Free of every sticky and silky spinneret, I was like ‘Abram after he had walked out of Babylon.

Unlike ‘Abram, however, while there was a Towrah to read, it was so poorly translated that it wasn’t nearly enough to embrace the truth. Worse, it was hidden beneath a mountain of “New Testament” lies. I was still living in the world Sha’uwl had woven, not the one in which Dowd had so brilliantly expounded. But as I pursued the connections between 9/11 and Islam at Yahowah’s direction, I discovered an insight that profoundly changed my life. Pondering why Allah, who is Satan, would denounce Satan in his Qur’an, I came to understand what Yahowah had revealed about the Adversary and his connections with Babylon in Yasha’yah 14. Satan despises his depiction as the Adversary because it precludes him from his prime objective, which is to be worshiped as the god of religion. The final bond to be pulled away was Sha’uwl, another man who admitted to being demon-possessed.

Having witnessed the binding and entangling strands of religion and politics, of economics and militarism dissolve, and having come to understand the source and purpose of the matrix, I was free to do as Noach and ‘Abram, as Moseh and Dowd had done – which was to actually listen to what Yahowah had to say and then act upon His guidance.

Over the ensuing 18 years, we have come a long way by never venturing off course, and by always trusting Yahowah’s testimony. As a result, the path out of Mow’ab, out of ‘Edowm, and away from ‘Amown to the Promised Land has been more clearly marked and illuminated. The *Nec* | Banner has been comprised and Yahowah is lifting it up to call His people home out of the three Babylons.

One of the interesting things about being “*mashyach* – anointed” is that the recipient is “separated and set apart from all others,” and thus cannot be seen as integrated into a popular religion or movement. At the time this was written there was only one man who had been “*mashyach* – anointed” by Yahowah – the author of this Psalm, *Dowd* | David. Yahowsha’ was never *mashyach* by God and is thus not the Messiah as Christians believe. To be *mashyach* in the most positive and authorized sense as Yahowah defined the concept, one has to be anointed in olive oil at Yahowah’s direction.

While Dowd represents the truest sense of the word, as is the case with most Hebrew terms, *mashyach* isn’t necessarily a good thing. Yahowah used it in conjunction with Cyrus, the Babylonian king, who lived and died as a pagan estranged from God. He was *mashyach*, but only as a tool to be wielded to gain the attention of a wayward nation.

The only reference to Yahowsha’ being *mashyach* wasn’t conveyed in the sense of bequeathing the title “the Messiah” to him, but instead was used in *Dany’el* | Daniel as an adjective modifying the idea of being set apart as a messenger. As such, there is no legitimate basis for “Christ” or “Christian,” the transliterated Greek corruptions of the concept.

The good news here for Yisra’el is that God’s people are being led to see this as it once was and remains, as the choice between Yahowah and Dowd on one side and the Adversary and Sha’uwl on the other. The *Mashyach* | Anointed they are being asked to accept is the king of the Millennial Kingdom, the Beloved son and Psalmist, Dowd, not the Christian Messiah crafted into the image of Dionysus.

Christians have consistently transformed their Messiah into a beast that God, Himself, wouldn’t recognize. Their “Jesus Christ” has so little in common with His actual name, title, prophetic portrayal, and purpose that no Torah-observant Jew could possibly identify Him based upon their religious depictions. As a result, it’s little wonder they continue to reject Yahowsha’.

There is another problem, also of a religious nature, causing Yisra’el to reject Yahowsha’. According to the acclaimed prophecy in the 9th chapter of Yasha’yah, the son of God, and thus by implication, Mashyach, was to be a “*gibowr* – a mighty leader and gallant warrior” who would conquer Yisra’el’s *gowym* enemies, unify the kingdom, and bring peace to the Land. These attributes have always been at the heart of why Akiba was able to fool so many in the Yowbel year of 133 into following the warlord, Shim’own bar Kokhba, to their doom against Rome. But what they have all missed is that Dowd was and will be that *Mashyach* | Anointed Messiah. He is the Word of God and the one who leads us to God. He is the living embodiment of the Towrah’s purpose and the Covenant’s nature.

Speaking of his mistaken identity, it was not until quite recently that the rulers of the Earth united in their rebellion against Yahowah and His Mashyach. Prior to 1948, kings fought against kings, and those who govern against other governments. After the devastating consequences of the Third Reich and their Roman Catholic allies of Imperial Japan and Soviet Socialist Russia, even Communist China, the world was bereft of two hundred million lives and so the nations began deliberating in the United Nations. And in their first year, they not only passed a resolution reconstituting Yisra’el, they wrote it such that the nation would never survive.

Since the Psalmist has been blunt, let’s be clear: the United Nations is not conspiring against “Jesus Christ.” Christianity is the dominant religion in the majority of the nations represented in the U.N. But they are almost uniformly opposed to Yisra’el – the kingdom Dowd was uniquely *mashyach* | anointed to lead. Moreover, just as it was in Dowd’s day, Sha’uwl remains his principal adversary. So the world is united against the God, Towrah, Chosen People, and Promised Land of *Dowd* | David, Yahowah’s *Mashyach* | Messiah – most especially in opposition to his home on Tsyown.

Now, just as we have been told that the Millennial Kingdom during the long Shabat celebration of Sukah following God’s return will be the Kingdom of Dowd, we are discovering that the world will be united against the man Yahowah chose to guide and lead His people – the man who explained how to properly observe His Towrah. It is, after all, Dowd’s words on the *Nec* | Banner Yahowah is raising that will call His people home.

Dowd knows that man seeks to control while God seeks to free. He understands that we must break free of human religious and political, military and conspiratorial dominion before we can participate in the Covenant. So at this time, Dowd, Yahowah’s *Mashyach*, is asking his people to break free of all forms of government control. Will you join us?

**“****Let us choose of our own volition to break and pull off** (*nathaq* – to snap off and tear away, being set free and purged, separated from by bursting free of (piel imperfect cohortative)) **their bonds which trap and ensnare** (*‘eth mowcrah hem* – that which binds and immobilizes, their spinnerets and tethers, their fetters, shackles, and chains, and thus religious and political restraints, man’s yokes which control and tame) **and** (*wa*) **desire to cast off and throw away** (*shalak* – reject, cast away and fling (hifil cohortative imperfect)) **from us** (*min ‘anahnuw*) **their twisted and interwoven threads which bind and immobilize** (*‘aboth hem* – their fibrous ropes and cordage, their intertwined web of silky and sticky spinnerets which fasten and tie, that which they can twist and pervert to harness and control)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:3)

To my knowledge this has never been done in all of human history. So it too is prophetic, and speaking of another time – our time. This is, therefore, Dowd calling out from history to the present day, hoping that Yisra’el will listen to him and remove the twisted, interwoven, and entangled threads which bind them to human institutions. It is only once this is done that any of us, including Yisra’el, can return to Yahowah.

As an interesting insight, just as there are religious, political, and militaristic, economic, societal, and conspiratorial schemes, most spiders have six spinnerets which they can manipulate independently or in concert with one another. These spinnerets are not simple structures with a single orifice producing a single thread, but instead highly complex structures of microscopic spigots capable of twisting together and combining these nearly invisible filaments. Without doing so, the independent silk threads would be weak and useless. In life, God has given us a metaphor through which to understand the interwoven web of human babel.

Beyond this, spiders extrude silk from their spinnerets to do more than build webs designed to ensnare other unsuspecting insects, imprisoning those they trap. They construct silken galleries for their own protection, using their spinnerets to distribute their sperm and to expand their brood. They even weave cocoons for their metamorphosis.

If you are reading this, and have not done so, if you are still political or religious, pull off everything that binds you to man’s control mechanisms and throw it all away – especially that which is “*‘aboth* – combined and twisted” in Babylonian fashion, “to bind and control.”

It is a simple truth, and yet one which is at conflict with everything we have been indoctrinated to believe. To be free we must be apolitical, neither voting nor submitting. To be saved, we must be anti-religious, neither believing nor participating. To be right with God, we must acknowledge all that is wrong with man.

There is no path to the Covenant, no way into Heaven, no means to salvation that is accessible through any religious or political scheme. It isn’t until we free ourselves from their bonds that we are free to know and approach Yahowah.

Recognizing that those Yahowah is laughing at are those who have conspired to oppose Him and ensnare His people, we read…

**“****He who inhabits, establishing His dwelling place** (*yashab* – He who sits and restores, lives and renews) **in the heavens** (*ba ha shamaym* – in the spiritual realms) **holds them in contempt and will pulverize them** (*sachaq* – mocks and scoffs at them, lacking any concern over rubbing His enemies away because He disrespects and disdains them, seeing them as a source of derision over whom He scoffs (qal imperfect))**.**

**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) **ridicules their foreign behavior and mocks their unfamiliar language** (*la’ag la hem* – scoffs and disparages their unintelligible stammering and holds them in derision (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:4)

For most of human history, God has ignored the political and religious mumblings of man. The lone exceptions have been when it either occurred in the Promised Land or the suffering of His people became too great for them to bear. What we have not seen is Yahowah scoffing with disdain over the ridiculousness of man’s behavior and unintelligible stammering. So, yet again, this is prophetic of the days leading to His return when evil reaches a menacing crescendo.

I rather enjoy laughing along with Yah, even of us being entertaining to one another, but none of us should ever want Yahowah to laugh at us, to disrespect, mock, or ridicule us, as the world has done to Him through their religious portrayals. So now after enduring many millennia of this, He is seen responding to the world’s religious leaders, especially those who are misleading and oppressing His people. It is, however, more appropriate than we might imagine. It was early one morning at the base of Mount Choreb while Moseh was transcribing the Towrah with Yahowah that the recently liberated Children of Yisra’el were led astray by ‘Aharown. At his direction they fashioned the molten metal bull out of the jewelry received from the Egyptians and started “*sachaq* – laughing and playing” before it, in essence “contemptuously mocking” Yahowah and “disrespecting” Him. (*Shemowth* / Exodus 32:6) What they did, and what political and religious leaders are saying and doing today, is contemptible, even laughable.

Nonetheless, the idea of God being amused that our leaders actually believe that they have the authority or ability to oppose Him, and of Him toying with them, even laughing at them, is frankly uncomfortable. But if we were to put ourselves in His shoes, it is how we would react if we watched an imbecilic imam blow himself and his class of would-be terrorists to smithereens in a case of premature detonation.

Further, Yahowah should hold those who have claimed to speak for Him in contempt for subjugating His people. And He has every right to pulverize them for centuries of oppressive religious and political behavior. It should not be surprising that He ridicules their strange behavior and mocks their unintelligible statements.

It will be no laughing matter…

**“Then** (*‘az* – at this time and place) **He will communicate, expressing Himself** (*dabar* –He will make statements, speaking (piel imperfect)) **towards them** (*‘el hem* – in their direction and against them) **showing His frustration and resentment** (*ba ‘aph huw’* - in His overt animosity and resolute anger) **and in His burning indignation** (*ba charown huw’* – demonstrating His intense hatred and resounding anger)**,** **will** **overwhelm and bewilder them** (*bahal hem* – causing them to tremble by terrifying them (piel imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:5)

This is again prophetic of what we should expect in Year 6000 Yah, in the Fall of 2033 on our Roman Pagan calendars. Here we find God holding those in leadership positions within society accountable. Before sending the religious and political authorities who misled His creation while claiming to represent Him off to their eternal incarceration, He is going to excoriate them. So much for the “judge not lest you be judged” theory.

We are reminded that those who extol the fear of God will come to tremble before Him. Those who commend love without hate will come to experience the nature of righteous indignation. And for those who have worshiped a religious god, they will find the real One bewildering.

The first sentence of the first chapter of the first volume of *Observations for Our Time* reads, “Hate is a virtue.” This idea is in such discord with modern Mow’ab it was likely shocking for most readers even though the argument on its behalf was rational and moral. And yet throughout our study of Yahowah’s testimony we have been constantly reminded that God not only hates, He is continually teaching us to express our righteous indignation towards those who harm His children and mislead His people. This is but one more example.

What follows could be in Yahowah’s voice, but I think it reads far more naturally to make the transition from Dowd to God where Dowd announces it, which is toward the conclusion of 2:7. So while all of 2:6 could reflect God speaking through Dowd to us, since the next sentence is unquestionably in Dowd’s voice, and the citation is clearly from Yahowah, this is likely Dowd’s intent...

**“I, myself, have offered leadership** (*wa ‘any nacak* – and I have exercised my authority by being a capable leader and pouring forth guidance (qal perfect)) **providing counsel through my governance** (*melek ‘any* – providing my advice to consider and respond to as the authorized ruler and designated authority, through my kingship to ponder) **upon** (*‘al –* alongside) ***Tsyown* | the Signs Posted Along the Way** (*Tsyown* – the instruction on the signposts identifying the proper direction and marking the place where the aspirations of the Covenant are known)**,** **my Set-Apart Mountain** (*har qodesh ‘any*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:6)

The integration of Dowd into the lyrics of his own Psalm at this point is telling, because he is telling those living today that he has provided some guidance in this regard that we’d be wise to consider. Dowd was *Mashyach* | Anointed by Yahowah, and thus the leader with God’s unquestioned and designated authority to provide counsel for humankind to ponder. And there is no question that Dowd took his role seriously, pouring out God’s guidance through every word he wrote. To a large degree, it is Dowd’s lyrics which were inscribed on the signs posted upon Mount Tsyown. He revealed the way to God in every Psalm he wrote, most especially the 19th and 119th on the Towrah and the 22nd and 88th as an eyewitness to its fulfillment in this same place. Tsyown is as much Dowd’s as it is Yahowah’s. Both had homes built there.

There may be some who think it is unseemly for Dowd to express himself in this way, as there is no hint of humility in these words. But he is exactly as he ought to be, pridefully and accurately taking credit for his role in bringing man to the Covenant through the Towrah and for the unique place he earned with God. Our work on Yahowah’s behalf, our willingness to do as Dowd has done, to expose and condemn man’s ways while sharing Yah’s words and way should be a source of great satisfaction and accomplishment. And yet none of us, not even ‘Abraham or Moseh, are as loved by Yahowah as was, is, and forever will be God’s Beloved son – not even Yahowsha’.

I have come to appreciate Yah’s love affair with this man, recognizing that Dowd not only wrote the lyrics to observe and celebrate the Towrah, His life exemplifies the Towrah’s purpose: to right the wrong and perfect the imperfect. But even I had not considered the full scope of what Yahowah has chosen to give Dowd: the Earth, and perhaps even the entire material realm. It will all be part of his kingdom.

That is not to shortchange the rest of us. As Yah’s most beloved leader, reflecting his Father’s nature, Dowd will freely share with the rest of the family what has been given to him. Moreover, while the Earth is large, and the universe larger, they are infinitely smaller than our future home in the seventh dimension.

I appreciate the way Dowd wrote this introduction. He realizes that in spite of all of his flaws, the characteristics which endeared him to Yahowah were his intellect, passion, courage, confidence, character, and ability to reason, leading to his capacity to understand, then brilliantly write the insights he has derived from the Towrah. These attributes earned him a special place, one which is so spectacular, Dowd wants us to know that it was all Yahowah’s doing.

**“I will choose to account for, proclaiming in writing** (*caphar* – I will, of my own freewill, record and recount, putting the decree into effect by informing through written communication and documentation (piel imperfect cohortative)) **the decree and prescription for living** (*choq* – the clearly written announcement on that which cuts us into the relationship) **of the Almighty** (*‘el* – of God) **which** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said** (*‘amar* – declared (qal perfect)) **to me** (*‘el ‘any* – of me and regarding me)**,** **‘You are My son** (*ben ‘any ‘atah*)**.** **This day** (*ha yowm* – at this time and in the light of day) **I** (*‘any*) **bring you forth as your Father** (*yalad ‘atah* – am responsible for you as a father gives birth to and raises a child such that they grow, bearing and assisting you)**.** (2:7)

**Feel free to ask questions about this, seeking to learn the answers because literally out of Me and from Me** (*sha’al min ‘any* – of your own freewill choose to inquire and request from Me, questioning why(qal imperative))**there will be an inherited share of the land of the gentile nations that will be given to you and unto successive generations** (*gowym nachalah* *‘atah* – part of your inherited property and heritage will come from places that are not part of Yisra’el)**, even unto** (*wa*) **the distant reaches of the Earth, perhaps even the material realm** (*‘ephec ‘erets* – the ends of the Earth and the finality of the region) **becoming your property** (*‘achuzah ‘atah* – a gift to you, a place which belongs to you)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:8)

Dowd wrote the 2nd *Mizmowr* | Psalm, so this was said of him, and not of Yahowsha’. From God’s perspective, and that is the only one which matters in this regard: Dowd is Yahowah’s son. Yahowah is Dowd’s Father. And as Yahowah’s most beloved, His firstborn, *Dowd* | David will be receiving the lion’s share of his Father’s inheritance. This also explains why, upon Yahowah’s return, the Kingdom of Dowd will be reestablished, and not a democracy in Israel.

It should be obvious: Yahowsha’ was neither begotten nor brought forth by the Father on “*ha yowm* – this day.” Further, the question Dowd was asked to ponder would be absurd if asked of Yahowsha’, as would be giving Him the gentile nations as an inheritance.

Should we be wondering why Yahowah would make this declaration on “this day, at this time, and in the light of day,” or even what day this may be, then saying that, “I will bring you forth as your Father, assisting you,” our initial instinct might be to ponder the triggering event. And while we do not know Dowd’s age at this point, we know that he had been anointed by Yah, served as king and prophet, and that he had already provided a considerable amount of advice through the words of his *Mizmowr* | Psalms. This suggests that the announcement could have been conveyed on this day to underscore just that, acknowledging how special this man and his work are to God, and thus to us.

If so, the proclamation was made so that we could confidently trust everything *Dowd* | David has to say about Yahowah, His Towrah and Covenant, about Yahuwdah, Yisra’el, and the Promised Land, about what it means to be observant and how we can best understand what God is offering and expects in return. But more than this, when we understand the kind of familial relationship Yah and Dowd enjoyed, we now know that we, too, can come to enjoy the same kind of Father/child bond Dowd established with God as long as we follow the approach.

But, what if “this day” is prophetic, just like the rest of the 2nd *Mizmowr* | Psalm, such that it wasn’t stated for Dowd’s work as a songwriter, but instead as a future king? Could this be an announcement of the second coming of Dowd? Is Yahowah saying that He is bringing His *ben* | son forth as His *Mashyach* | Anointed Messiah and *Melek* | King to reign over Yisra’el and so much more? Could the notion of a “Second Coming” actually be true when applied to the right Mashyach | Messiah?

Coming back down to earth from this elevated thought and lofty position, it is telling that with respect to living with God and pleasing Him, we are reminded that Dowd was unabashedly critical of those who were wrong about Yahowah. Perhaps we should be as well. It’s appropriate, even desirable, for us to expose and condemn those who, in leadership positions, lead many astray.

Fundamentally, *sha’al* means “to question, to inquire and ask about, to look and search for answers.” Therefore, Yahowah isn’t telling Dowd to make this request of Him, but instead He is encouraging him, and therefore us, to choose to inquire about the reasons God is doing this for Dowd.

The overriding theme of Yahowah’s discussions with ‘Abraham focused upon the “*nachalah* – inheritance” God intended to give His newfound friend. And as we know, ‘Abraham’s inheritance, one that would be passed to successive generations through Yitschaq and Ya’aqob, and thus to Dowd, was the land of Yisra’el – albeit the territory Dowd would come to control was much larger. It included the three ancient kingdoms whose modern manifestations play a significant role in tomorrow’s prophetic fulfillments. These include: *Mow’ab* – Pauline Christianity and Multicultural Socialist Secular Humanism, *‘Edowm* – Roman Catholicism, and *‘Amown* – Islam, along with portions of *Pelesheth* – Palestine and *‘Aram* – Syria.

This actually affirms rather than contradicts something we learned while dissecting every word Yahowah shared with ‘Abraham. Remember when ‘Abraham broke down and complained, saying that he did not understand the purpose or nature of the inheritance Yahowah was offering because he didn’t have an heir? God took him to the spiritual realm, not around the Earth, and then revealed the benefits of being transformed into light. In other words, ‘Abraham’s inheritance was to become a perfected and eternal being who was empowered, enriched, and enlightened.

It is possible that the primary reason Yahowah was announcing this on Dowd’s behalf was so that we’d understand a prophecy He would make through *Zakaryah* / Zechariah centuries later. After revealing**, “I shall cut off the pride of the *Palishty* | Philistines. I will remove his blood out of his mouth and his filthy idolatrous abominations from between his teeth,”** which is prophetic of God dealing with the wannabe Palestinians in the aftermath of the Magog War, the enemy with whom Dowd was most successful in mitigating, He announces His intent to **“camp out near My House…because of he who returns, such that no oppressor shall pass through anymore.”** Could “he who returns” be the same man who has and will once again campout near Yah’s House: Dowd?

Then in *Zakaryah* 9:6, and as a result of the one who is returning, Yahowah encourages Yisra’el to: **“Exuberantly rejoice** (*gyl* *ma’od* – manifest to the greatest extent possible a joyful attitude over the extraordinarily favorable circumstances, singing jubilant songs, shrieking ecstatically (qal imperative))**, daughter** (*bath*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way)**, choose to shout for joy** (*ruwa’* – exclaim in triumph, blowing the showphar trumpet to signal the upcoming event (hifil imperative))**, daughter** (*bath*) **of Yaruwshalaim** (*Yaruwshalaim* – Source of Teaching and Guidance on Reconciliation)**. Behold** (*hineh* – look up and pay attention)**, your king** (*melek ‘atah* – your leader and sovereign ruler of a kingdom) **is coming to you** (*bow’ la ‘atah* – will arrive, returning for you, pursuing you, approaching you)**. He is right, just, upright, and vindicated** (*tsadyq* – correct, righteous, in accord with the standard, innocent, acquitted, just, honest, accurate, and fair)**, and what’s more** (*wa*)**, he provides deliverance and is saved** (*yasha’ huw’* – he is victorious and protective and provides salvation (nifal – he provides and receives salvation))**, both straightforward and unpretentious** (*‘any* – not arrogant nor prideful, even humble, having been afflicted and oppressed; from *‘anah* – providing answers to questions and proper responses, declaring information which elicits a reply, continually singing, putting lyrics to melody)**,…**

**His dominion and likeness** (*moshel huw’* – his reign, authority, government, influence, rule, and similitude) **is from** (*min*) **sea** (*yam*) **to** (*‘ad* – all the way up to and as far as) **sea** (*yam*)**, and from the River** (*wa min nachar*) **to the ends of the Earth** (*‘ephec ‘erets*)**.”** (*Zakaryah* / Zechariah 9:7-11)

Since this is addressing the daughters of Tsyown and Yaruwshalaim, not the gentile nations, “your king coming to you” excludes the possibility that this is speaking of “‘Jesus’ returning for his ‘church.’” While Yahowsha’ was right, unlike Dowd, he was not “*tsadaq* – vindicated nor acquitted” – something Yahowah says expressly of Dowd. More importantly, by scribing *yasha’* in the nifal stem, whereby the subject carries out and receives the action of the verb, Yahowsha’ is again excluded because he was neither saved nor delivered. Therefore, the most rational interpretation of this prophecy is that it is speaking of Dowd’s return to reign over the Millennial Kingdom, at which time he will inherit the Earth, from sea to shining sea. It’s beginning to look a lot like a Second Coming after all.

Should anyone feel a bit shortchanged at the prospect of Dowd inheriting the lands occupied by those estranged from God, and perhaps much more, I’d like to share something I learned long ago. There is something far better than owning large estates, luxurious yachts, and fast airplanes, and that is being close friends with someone who does. That way you get to enjoy them without the headache of managing and maintaining them. Moreover, the universe is a very big place, so there will be plenty of room for everyone to play and explore.

Since the concept of firstborn son may strike some as presumptuous, consider the fact that Dowd was the first and only person Yahowah said, “He is My son and I am his Father.” ‘Adam was the Creator’s creation. Noach was His maritime mate, and thus captain of His Ark. ‘Abraham was God’s friend. Yitschaq, based upon his name, was a source of laughter, and thus a playmate. Ya’aqob was the father of His people. Moseh was His liberator, the implement and scribe Yahowah used to draw His people out of harm’s way and take them to the Promised Land. Yahowsha’ ben Nuwn (‘Joshua’) was His exterminator, preparing the Land for His people by ridding it of its pests. Shamuw’el was His prophet, as were many others. Dowd, however, was all of these things and more – God’s beloved son.

The next statement could be in Dowd’s voice or remain in Yahowah’s. If God is continuing to speak, it would suggest that He may work with Dowd as He cleans house and removes those infected by the six-pack of human ills prior to His return, religion and politics, militarism and social customs, conspiratorial claims and economic schemes. He may also be saying that He will use many of the *Mizmowr* and *Mashal* Dowd has written to shatter the evil nature and mistaken ways of these individuals and institutions. But far more likely, this next statement has returned to Dowd’s voice, with the prophet conveying what Yahowah has revealed He will do to fulfill and facilitate the previous promise. Yet either way, it is interesting to see where this is leading.

**“You shall break up their evil nature and shatter their mistaken ways** (*ra’a hem* – You shall destroy their wickedness and tear asunder their inclination to mislead, while smashing and splintering their pastors) **with an iron** **staff and scepter** (*ba barzel shebeth* – with a rod, stick, or club as a smelted iron implement) **as if they were** (*ka* – like) **a potter’s** (*yowtser* – someone molding earthen objects out of clay) **vessel as a means to contain and control** (*kaly* – implement to imprison based upon one’s longings, container to constrain and annihilate, object of desire and weapon to possess, and yoke to tame and direct based upon one’s gut instincts and emotions; from *kalah, kaly’, and kalyah* – means to accomplish something, to determine someone’s fate, to exhaust and consume them causing them to cease, to perish, and to vanish, even imprisoning them, finishing them by failing them, destroying them emotionally) **and then** (*wa*) **You will shatter and separate them** (*naphats hem* – You will break up their fragile and brittle objects, destroying them)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:9)

Prophetically, the Beast of Rome was comprised of iron and clay and thus with the mention of an “iron staff or scepter,” even “a molten metal rod or stick,” these are such odd things to construct out of lead, we are led to consider Yahowah wielding Dowd’s legitimacy against the illegitimacy of this Beast, especially as Rome has evolved into and become manifest in Roman Catholicism, the European Union, and the United States. That is especially so with the mention of a scepter, something that belongs exclusively to Dowd as King of a united Yisra’el.

What Yahowah will be shattering to facilitate Dowd’s inheritance will be man’s means to mold implements of control. He will be liberating His creation. Those who have sought to reinforce their positions and lord over others will discover just how fragile they are when compared to the One they have opposed.

And they cannot say that they haven’t been warned…

**“Therefore, now** (*wa ‘atah* – this being so, henceforth) **political and religious leaders, military and government officials** (*melek* – sovereign heads of state, kings and potentates, presidents and prime ministers, pharaohs and caesars) **choose to** **be prudent and circumspect** (*sacal* – under the auspices of freewill ponder the implications, show some insight and discretion, consider this principled explanation and be wise, gaining understanding (hifil imperative)) **and elect to heed this warning** (*yacar* – choose to accept this correction or endure the conditional punishment, demonstrate some personal responsibility and discipline (nifal imperative))**,** **making the rational decision to defend** (*shaphat* – exercising good judgment, lawyers and judges, adjudicators and those responsible for interpreting laws and applying justice to exonerate (qal construct)) **the Land** (*‘erets* – the earth)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:10)

Ultimately, during the last days it is all going to boil down to one’s stance on Yisra’el. Every political and religious leader, each military and government official, who isn’t circumspect in this regard, who isn’t choosing wisely and opts to oppose Yahowah’s people and place, will be destroyed. One’s patriotism and faith will not matter and will likely be counterproductive.

While that conclusion is valid, let’s never lose site of the fact that this continues to be a referendum on Dowd, the Beloved son and his prophetic insights versus Sha’uwl, the Plague of Death and his religious rubbish. And it is that very point that Yahowah is reinforcing now at the conclusion of the 2nd *Mizmowr*.

**“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 serving with) **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 rejoice** (*wa gyl* – and be joyful over the most favorable and delightful situation) **to the point of quivering** (*ra’ad* – shaking and quaking)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:11)

No one did this better than Dowd. His passion to serve was exceeded only by his intellect. As a result, he is our point of contact with the Divine…

**“Reach out and touch, contacting as a sign of affection** (*nashaq* – passionately brush up against and be seen together with, even kindle a fire alongside and kiss to demonstrate the mutual adoration for the relationship)**,** **the son** (*ben*)**, 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 and blessed** (*‘ashery* – fortunate and happy in the relationship, stepping along the straightforward and correct path which gives meaning to life, providing the proper place to stand and live) **are all** (*kol* – is everyone) **who put their trust in him** (*chacah ba huw’* – who find the safe place by relying in him and confiding in him, seeking refuge along with him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:12)

No matter if you prefer to render *nashaq* “kiss” or “reach out and touch as a sign of affection,” even “brush up against,” each requires the physical presence of the aforementioned *mashyach* | anointed messiah, *ben* | son, and *melek* | king. It is becoming increasingly difficult to overlook the obvious. We are witnessing the Second Coming of the son of God, the messiah for those who wish to transliterate *mashyach*, the King of Yisra’el, Dowd, Yahowah’s Beloved.

Christians, preferring *Sha’uwl* | Paul to *Dowd* | David, and their pagan characterization of “Jesus” to Yahowah, will pluck the pieces they can misinterpret out of this Psalm and claim that it is prophetic of “Christ,” but, “Jesus” wasn’t *mashyach* | anointed, wasn’t a *melek* | king, will not be *ha yowm yalad* | brought forth by the Father as the son on this day, and has not and will not *gowym nachalah* | inherit gentile nations. Moreover, I am unaware of Yahowsha’ asking anyone to *nashaq* | touch or kiss Him. What is true about both Dowd and Yahowsha’ is that it did not take much foolishness nor many fools to incite either to tongue-lash the mistaken.

Furthermore, with Yahowsha’ it is all about understanding and accepting His role as the Pesach Lamb along with His soul’s fulfillment of Matsah and Bikuwrym. It’s not about displeasing Him, or touching Him, but instead about properly responding to what He has done. In fact, if you’ll recall, the one and only thing Yahowsha’ said to the women in His life who had come to the tomb upon the fulfillment of Bikuwrym was, “Do not touch Me.” But that isn’t the same with Dowd. He was not only a very affectionate individual, a lover of legend, he’s physically going to be king of the Millennial Kingdom. And as such, it would be a really bad idea to annoy him.

One of the many reasons Yahowah loves Dowd is that he viewed the world in terms of white or black, right or wrong, good or bad. He wasn’t into concessions or compromises. It didn’t take much corruption or inaccuracy to rile him up. The truth was the truth, the Towrah was the Towrah, Yahowah was Yahowah, and he wasn’t willing to accept even the slightest variation from that which was right.

It has been an amazing journey, one comprised of ideas and words which has taken us from the worst of man to the best God has to offer. Here is a recap for your enjoyment…

**“For what reason, and toward what end, one should ask, do noisy and confused throngs of scheming and rebellious Gentiles, gather together to conspire in open defiance, attempting to be noticed and gain attention through their contrived plots, erupting like an open wound, swirling around and churning things up for the moment as part of an unrestrained cult of worshipers promoting clandestine conspiracies, all while becoming hardened and unreachable?**

**The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader, choose to plot and speak such that they are driven away by their choices and utterances. Having wrongly decided after selectively searching, they mutter their musings aloud, growling their imagined grievances and intra-personal beliefs, all formed after giving considerable attention to selective information to scheme against and expel the people who are the focus of their complaint, doing so in vain. Deluded in their fantasies, they reflect their unfulfilling and empty lives and their dissatisfaction with their situation. It is all done to their disadvantage.** (2:1)

**The rulers, the governmental, religious, societal, and military leaders of the Earth solely on their own initiative, continually set themselves up, prominently presenting themselves without justification or authorization.**

**Those who govern and who claim primacy of authority conspire and rebel altogether in a united fashion against, even over and above, Yahowah and against as well as over and above His *Mashyach* | Anointed, the one set apart for His service, using an application of olive oil as a symbol to demonstrate His authorization and authority.** (2:2)

**Let us choose of our own volition to break and pull off and tear away their bonds which trap, ensnare, and immobilize, their religious tethers and political restraints and desire to cast off and throw away, rejecting and flinging away from us their twisted and interwoven threads which bind and immobilize.** (2:3)

**He who inhabits, establishing His dwelling place to restore and renew in the spiritual realm of the heavens holds them in contempt and will pulverize them without concern because He disrespects and disdains them. Yahowah ridicules their foreign behavior and mocks their unfamiliar language while disparaging their unintelligible stammering.** (2:4)

**Then at this time and place He will express Himself towards them showing His frustration and resentment, and in His burning indignation will overwhelm and bewilder them.** (2:5)

**I, myself, have offered leadership, exercising my authority by pouring out guidance, providing counsel through my governance to ponder and consider upon *Tsyown* | the Signs Posted Along the Way, my Set-Apart Mountain.** (2:6)

**I will choose to account for, proclaiming in writing the decree, the thoughts and prescription for living which cuts us into the relationship of the Almighty: Yahowah said to me and regarding me,** **‘You are My son. This day, at this time and in the light of day,** **I** **will** **bring you forth as your Father.** (2:7)

**Feel free to ask questions about this, seeking to learn the answers because literally out of Me and from Me there will be an inherited share of the land of the gentile nations that will be given to you and unto successive generations, even unto the distant reaches of the Earth, becoming your property.’** (2:8)

**You shall break up their evil nature and shatter their mistaken ways, tearing asunder their proclivity to mislead, with an iron staff and scepter, even a molten metal rod and stick, as if they were a potter’s vessel, just another means to contain and control, and then You will shatter and separate them while breaking up their fragile and brittle objects, destroying them.** (2:9)

**Therefore, political and religious leaders, military and government officials, choose to be prudent and circumspect, ponder the implications and consider this principled explanation and elect to heed this warning, demonstrate some personal responsibility and discipline and choose to accept this correction, exercising good judgment so as to make the rational decision to defend the Land.** (2:10)

**With reverence and respect, work with and serve alongside Yahowah and rejoice** **to the point of quivering.** (2:11) **Reach out and make contact as a sign of affection with, and to demonstrate the mutual adoration for the relationship with the son, so as to eliminate any apprehension that he might become indignant and displeased and you perish, squandering your opportunity by wandering away in this manner.**

**For indeed, his righteous indignation can be kindled for relatively few and comparatively little. Joyful and blessed,** **in the relationship, stepping along the straightforward and correct path which gives meaning to life, are all who put their trust in him, finding the safe place he provides.”** (*Mizmowr* 2:12)

Depending upon how we interpret these words and what we decide about the one fulfilling them, this is either wonderful guidance for our day or something so monumental, it takes our breath away.

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*Coming Home*

A Voice Calls Out

3

Second Coming

*The Mashyach is Returning…*

Before we commence our study of the 3rd *Mizmowr* | Psalm, I’m obligated to honor my promise to share the repulsive conspiratorial thoughts presented in the manifesto of young Mr. Ernest, the troubled white supremacist who sought to rid the world of Jews on behalf of his god. Feel free to skip this section if you’d prefer, but understand I’m presenting his disgusting perspective for a number of important reasons.

The 2nd *Mizmowr* | Psalm commenced with Yahowah denouncing conspiracies, so it’s important to appreciate why He despises them. ‘Blame the Jews’ is the most heinous of them.

John Ernest isn’t alone. With polls revealing that the overwhelming majority of people believe such conspiracies are true, with the majority of Roman Catholics, Orthodox Christians, and Muslims having been indoctrinated into believing this rubbish, with their popularity resonating with both the far right and far left, and with the rise of anti-immigrant positions worldwide, far more people embrace this myth than reject it. To ignore the likes of Mr. Ernest, is to deny their caustic influence on our world.

The internet is filled with the trash this boy consumed and then regurgitated in his manifesto. Social media, in particular, provides a feeding frenzy for the psychosis. It is the bane of humanity in the world of altered realities.

Typically, when people promote religious, political, or conspiratorial ideas, they weave their deceptive threads into a partially accurate tapestry in order to give their fraudulent notions a veneer of credibility, but that was not the case with this irrational and misguided murderer. Almost everything he wrote was either completely irrelevant to his case, served as an invalid generalization, or was illogically extrapolated. What he wrote was wholly inaccurate, taken out of context, grossly misconstrued, and inverted such that the victims of genocide were inappropriately blamed for promoting it.

Therefore, I’ll trust you to recognize his fallacies, and I’ll not burden either of us with a rebuttal, save one: his reference to Stephen the Martyr. The story Luke presents in Acts was completely contrived by Paul and his pal to establish the basis for their “Blame the Jews” conspiracy. From beginning to end, the longest citation in the book of Acts is replete with so many contradictions and incongruities, an informed and rational reader will reject it as invalid.

The manifesto the anti-Semite posted the morning he shot a child and murdered a sixty-year-old unarmed Jewish woman at a Poway synagogue inverts the truth such that the opposite of what he claims is actually true. History shows that rather than Jews plotting to kill “the European race,” Europeans have demonstrated their genocidal rage against Jews.

There is no historical evidence to support the preposterous notion that Jews have sought to control Gentiles, but the opposite would be an accurate assessment of what we have witnessed, where Jews have been hunted down, robbed, quarantined, subjugated, and exterminated. It takes a special level of stupid to kill while espousing the opposite of what is true. In that light, the king of morons babbled…

“My name is John Earnest and I am a man of European ancestry. The blood that runs in my veins is the same that ran through the English, Nordic, and Irish men of old…. Their acts of bravery, ingenuity, and righteousness live on through me. Truly, I am blessed by God for such a magnificent bloodline.

I can already hear your voices. ‘How could you throw your life away? You had everything! You had a loving family. You had a church. You were doing well in nursing school. You could have gone so far in your field of study. You could have made so much money and started a happy family of your own.’ I understand why you would ask this. But I pose a question to you now. What value does my life have compared to the entirety of the European race?

Is it worth it for me to live a comfortable life at the cost of international Jewry sealing the doom of my race? No. I will not sell my soul by sitting idly by as evil grows. I’d rather die in glory or spend the rest of my life in prison than waste away knowing that I did nothing to stop this evil. It is not in my blood to be a coward. I do not care about the debt-based currency that Jews like to pretend is money. I do not care for the bread and circus that Jewry has used to attempt to pacify my people. I willingly sacrifice my future—the future of having a fulfilling job, a loving wife, and amazing kids. I sacrifice this for the sake of my people. OUR people. I would die a thousand times over to prevent the doomed fate that the Jews have planned for my race. [If I were to give you all the time in the world, and access to the best research and fastest computers, you wouldn’t be able to produce a single example of this actually occurring at any time over the past twenty centuries, with Jews plotting or effecting the demise of other races. But you’d find countless examples wherein during the past two-thousand years almost every ethnicity has sought to annihilate Jews, with some nearly succeeding.]

‘How does killing Jews help the European race? The European race is doomed? What are you talking about? These Jews were innocent!’ Every Jew is responsible for the meticulously planned genocide of the European race. They act as a unit, and every Jew plays his part to enslave the other races around him—whether consciously or subconsciously. Their crimes are endless. For lying and deceiving the public through their exorbitant role in news media; for using usury and banks to enslave nations in debt and control all finances for the purpose of funding evil; for their role in starting wars on a foundation of lies which have costed millions of lives throughout history; for their role in cultural Marxism and communism; for pushing degenerate propaganda in the form of entertainment; for their role in feminism which has enslaved women in sin; for causing many to fall into sin with their role in peddling pornography; for their role in voting for and funding politicians and organizations who use mass immigration to displace the European race; for their large role in every slave trade for the past two-thousand years; for promoting race mixing; for their cruel and bloody history of genocidal behavior; for their persecution of Christians of old (including the prophets of ancient Israel—Jeremiah, Isaiah, etc.), members of the early church (Stephen—whose death at the hands of the Jews was both heart-wrenching and rage-inducing), Christians of modern-day Syria and Palestine, and Christians in White nations; for their degenerate and abominable practices of sexual perversion and blood libel (you are not forgotten Simon of Trent, the horror that you and countless children have endured at the hands of the Jews will never be forgiven); for not speaking about these crimes; for not attempting to stop the members of their race from committing them. And finally, for their role in the murder of the Son of Man—that is the Christ. Every Jew young and old has contributed to these. For these crimes they deserve nothing but hell.

I will send them there.

‘Why are you doing this? Surely killing a fraction of Jews will not solve any problems. Are there not better ways to save the European race?’ Yes and no. There are three roles that must be played in this revolution. Those who spread the truth, those who defend the race, and those who continue the race (having children). Where most people misunderstand is that all three of these must be performed by everyone to the best of his ability. There has been little done when it comes to defending the European race. As an individual I can only kill so many Jews. My act of defense is not so much about my high score—that is how many Jews I can ‘Do not pass go, do not collect 200 shekels’ straight to fucking hell. But rather the statement that I made. There is at least one European man alive who is willing to take a stand against the injustice that the Jew has inflicted upon him. That my act will inspire others to take a stand as well. And when this revolution starts gaining traction (if I am not killed) I expect to be freed from prison and continue the fight. I do not seek fame. I do not seek power. I only wish to inspire others and be a soldier that has the honor and privilege of defending his race in its greatest hour of need—and have a family if possible.

‘How can you call yourself a Christian and do this? Surely the Bible calls for you to love your enemies?’ Firstly, just because someone calls themselves a Christian does not make them one. Plenty of people wrongfully identify with being Christian. Beyond the scope of time the Father and the Son made a covenant in eternity—that the Son would bring a people to Him that He may be glorified through them. I did not choose to be a Christian. The Father chose me. The Son saved me. And the Spirit keeps me. Why me? I do not know. And my answer to loving my enemies? Trust yids and their puppet braindead lemming normalfags to take one quote from the Bible and grossly twist its meaning to serve their own evil purposes—meanwhile ignoring the encompassing history and context of the entire Bible and the wisdom it takes to apply God’s law in a broken world. Is it lawful to let a thief murder my friend instead of killing the thief to prevent the death of my friend? To ask such a question is to answer it. It is not loving towards your friend to let him be murdered. It is not loving towards your enemy—the thief—to let him murder. A child can understand the concept of self-defense. It is unlawful and cowardly to stand on the sidelines as the European people are genocided around you. [While there have been many genocidal campaigns initiated and perpetrated by Europeans against Jews, annihilating more than half of their number in pogroms and the holocaust, there isn’t a single example of this occurring the other way around.] I did not want to have to kill Jews. But they have given us no other option. I’m just a normal dude who wanted to have a family, help and heal people, and play piano. But the Jew—with his genocidal instincts—is insistent on poking the bear until it tears his head off. The Jew has forced our hand, and our response is completely justified. My God does not take kindly to the destruction of His creation. Especially one of the most beautiful, intelligent, and innovative races that He has created. Least of all at the hands of one of the most ugly, sinful, deceitful, cursed, and corrupt. My God understands why I did what I did…. [In actuality, God is on the other side, and will do to like-minded Gentiles what conspiratorial anti-Semites have done to His people.]

‘I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham […] Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not’ (John 8:37-45). [It should be noted that the 8th chapter of Yahowchanan was the most heavily corrupted in the whole of the Christian New Testament, with the entire introduction regarding the adulterous woman being added in the 7th century to imply that Yahowsha’ was Towrah averse. This reality, combined with the incongruous nature of the conversation we are left with in 8:31-47 demonstrates that the citation isn’t trustworthy.]

‘For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost’ (1 Thessalonians 2:14-16). [Proof positive that the “Blame the Jews” conspiracy commenced with Paul.]

To the glow-niggers and Jewed-media reading this. I think it is important for you to know that I did not do this alone. I had the help of a man named Felix Arvid Ulf Kjellberg. He was kind enough to plan and fund this whole operation—the sly bastard. Apparently, Pewdiepie hates Jews as much as Pajeets. Who would’ve known? [The social media sensation with an audience that exceeds 50 million is foul-mouthed, but based upon what’s known about this very public individual, his anti-Semitism does not rise to funding murders.]

Make sure to call me a ‘white supremacist’ and ‘anti-semite’ or whatever bullshit you spew to spook the normalfags. It doesn’t even matter. You’ve been calling every White person alive those names for decades—they’ve lost all their meaning. You’ve socially ostracized every White person. You’ve made it harder and harder for White people to live a normal life. To this I say well done. You are stupid enough to make a White person’s only viable option for survival to kill all of you. Keep doing what you’re doing Jew-media. You’re putting the noose around your own neck. The irony is glorious.

To my brothers in blood. Make sure that my sacrifice was not in vain. Spread this letter, make memes, shitpost, FIGHT BACK, REMEMBER ROBERT BOWERS [another social-media-posting anti-Semite who murdered 11 Jews in an attack on a Pittsburgh synagogue], REMEMBER BRENTON TARRANT [the New Zealand mosque mass murderer], filter the religious D&C, and filter the schizos who will inevitably call this a ‘false flag.’ Something to note, people grossly overestimate the police’s ability to solve ‘crimes’ such as ‘arson’ and ‘murder.’ Lots of threads about ‘Feds are talking to me guys because I post on 8chan, it’s so spooky’ are ‘organically’ popping up. What a load of shit meant to try to scare the goyim and prevent retaliation. I scorched a mosque in Escondido with gasoline a week after Brenton Tarrant’s sacrifice and they never found shit on me (I didn’t realize sandniggers were sleeping inside though—they woke up and put out the fire pretty much immediately after I drove away which was unfortunate. Also they didn’t report the message I spray-painted on the parking lot. I wrote ‘For Brenton Tarrant -t. /pol/’). It is so easy to log on to Minecraft and get away with burning a synagogue (or mosque) to the ground if you’re smart about it. You can even shoot up a mosque, synagogue, immigration center, traitorous politicians, wealthy Jews in gated communities, Jewish-owned company buildings, etc. and get away with it as well.

If your goal is strictly carnage and the highest score—I’d highly recommend you look into flamethrowers (remember kids, napalm is more effective than gasoline if you want Jews to really light up like a menorah). I know you’re out there Fire-anon—make us proud. Don’t leave DNA (use clothes you’ve never worn before and a mask—dispose of these after). Don’t bring any electronics which can be used to track you. Don’t leave a paper trail. Don’t take too long doing it, and never speak of it (all electronics are bugged). Again, I’m talking about Minecraft. You do not have to ‘televise’ like I did and get caught. As more of these happen, we will no longer need to film it. I do believe that it is best at this stage that I make a statement and people know that I did this. We are in the early stages of revolution. We need martyrs. If you don’t want to get caught because you have children who depend on you, you can simply attack a target and then slip back into normal life. Every anon reading this needs to carry out attacks. They won’t find us. They won’t catch us. There are too many of us, and we are smarter than them.

Remember that fear is the only thing holding you back. Fear that you might lose everything in your life. I am a testament to the fact that literally anyone can do this, and this terrifies the Jew. I’m a 19 year old nursing student from the depths of Commiefornia for fuck’s sake. I had my whole life ahead of me. If you told me even 6 months ago that I would do this I would have been surprised. Meme Robert Bowers back and keep up the memes of Brenton Tarrant. Tarrant was a catalyst for me personally. He showed me that it could be done. And that it needed to be done. “WHY WON’T SOMEBODY DO SOMETHING? WHY WON’T SOMEBODY DO SOMETHING? WHY DON’T I DO SOMETHING?”—the most powerful words in his entire manifesto. Any White man—rich or poor, young or old—who is brave enough can take any action he wants against the tyrannical and genocidal Jew. You should be more afraid of losing your entire race than this life you now live. The most dangerous kind of man is not one who has nothing to lose, but one who has everything to lose. Every single White man has everything to lose by doing nothing, and everything to gain by taking action.

Anyone who denounces violent self-defense against the Jew is a coward. He may know the crimes of the Jew, but subconsciously he knows that ACTUALLY taking action would mean sacrificing the bread and circus. It might mean that he won’t live comfortably anymore. This is one of the reasons cowards so shrilly screech that Brenton Tarrant and Robert Bowers were Mossad false flag operations. They can’t fathom that there are brave White men alive who have the willpower and courage it takes to say, “Fuck my life—I’m willing to sacrifice everything for the benefit of my race.” He projects his own cowardice onto the White race. To the coward it is just a hobby. He is a LARPfag and a traitor. Ignore him. He has nothing useful to offer. That or it’s just a Jew shilling, “Don’t oppose us.” Or possibly a schizo boomer off his meds. It’s a shame that Robert Bowers especially got such a bad rap due to the inordinate amount of schizofags and flat-earth-tier-tards on /pol/ right now. Brenton Tarrant inspired me. I hope to inspire many more. To those who are brave—know that your sacrifice is the greatest act of love for your race. Your sacrifice will be remembered. Always.

KEEP THE MOMENTUM GOING. IT’S FUCKING HAPPENING. McFuggen ebin. :DDD [Definitely Done Deal, Dream it - Dare it - Do it, Dear Dumb Diary, Drug, Disease, and Drama free, or from Harry Potter: Destination, Deliberation, Determination]

Lightning round.

‘Are you a Trump supporter?’ You mean that Zionist, Jew-loving, anti-White, traitorous cocksucker? Don’t make me laugh.

‘Are you affiliated with any political ideology?’ Yes. It’s called not wanting to go extinct.

‘Are you a terrorist?’ Well, let’s walk through this question together shall we? I’m not wearing the sandnigger equivalent of a durag, my skin isn’t the color of shit, you can’t smell me from across the room, it is socially unacceptable for me to marry my cousins, I do not shout ‘Durka durka mohammed jihad,’ and it doesn’t look like a sadist attempted to play tug-of-war with my nose. So no, I’m not a terrorist.

‘Do you feel any remorse for what you did?’ The Jews have depleted our patience and our mercy. I feel no remorse. I only wish I killed more. I am honored to be the one to send these vile anti-humans into the pit of fire—where they shall remain for eternity.

‘Do you feel anything but hatred for Jews?’ Disgust. Disgust that a race can become so unrecognizably corrupted that they would commit the most heinous acts that only the most twisted of individuals could put into reality.

‘Are you insane/crazy?’ I’ve seen plenty of mentally ill patients. It’s heartbreaking and I know what it looks like. No, I do not have mental illness. However, I know the Jew would love to claim that to discredit me. In his mind you must be insane to oppose him.

‘Do you hate all Jews?’ I hate anyone who seeks the destruction of my race. Every Jew currently alive plays a part in the destruction of my race. Does that answer your question?

‘Do you hate other races?’ I hate anyone who seeks the destruction of my race. Spics and niggers are useful puppets for the Jew in terms of replacing Whites. Of course, they aren’t intelligent enough to realize that the Jew is using them and they will be enslaved if Europeans are eliminated. Do they actively hate my race? Yes, I hate them. Are they in my nation but do not hate my race? I do not hate them, but they aren’t staying. Are they out of my nation and do not hate my race? Fine by me.

‘Why did you use guns instead of a flamethrower? Wouldn’t a flamethrower have given you a much higher score?’ Yes. I encourage you to use flamethrowers as well as guns. Use what you think would be best in your situation. I used a gun for the same reason that Brenton Tarrant used a gun. In case you haven’t noticed we are running out of time. If this revolution doesn’t happen soon, we won’t have the numbers to win it. The goal is for the US government to start confiscating guns. People will defend their right to own a firearm—civil war has just started. Stop the slow boil of the frog—prevent the Jew from using incrementalism. Make the Jew play all of his cards to make it apparent to more people how their rights are being taken away right before their eyes.

‘How long did it take you to plan this attack?’ Four weeks. Four weeks ago, I decided that I was doing this. Four weeks later I did it. I remember a specific moment in time after Brenton Tarrant’s sacrifice that something just clicked in my mind. “If I won’t defend my race, how can I expect others to do the same?” I immediately got to planning, and I never looked back. I never had doubts. I never felt afraid. I never felt anxious—just the occasional nervous excitement.

‘Who inspires you?’ Jesus Christ [who was Jewish], the Apostle Paul [who was Jewish], Martin Luther [who was an anti-Semite], Adolf Hitler [who was Jewish], Robert Bowers [who was a mass murderer], Brenton Tarrant [who was a mass murderer], Ludwig van Beethoven [who was Jewish], Moon Man [the Alt-Right’s neo-Nazi, anti-Semitic, and genocidal rap sensation based upon a parody of McDonald’s Mac Tonight], and Pink Guy [alter-ego of foul-mouthed social media entertainer George Miller (known as Joji) and his character, Filthy Frank].

‘How long have you been playing piano?’ Ever since I was 4. It was my favorite thing to do then. It is my favorite thing to do now. However, killing Jews might change that—I’ll get back to you on that one.

To my brothers in Christ of all races. Be strong. Although the Jew who is inspired by demons and Satan will attempt to corrupt your soul with the sin and perversion he spews—remember that you are secure in Christ. Turn away from your sin. Not because it is required for your salvation—for nobody save Christ can merit heaven based on his own works—but rather out of gratitude for the gift of salvation that your God has given you. Always remember that it is God that is keeping you alive and in faith. All sin stems from the arrogant belief that one does not need God. Satan was so prideful that he actually truly believed (that he, a created being) could overthrow the Ancient of Days—the Creator of all in existence. Satan inspired this rebellion among humanity. Christ alone is the only source of life. Know that you are saved in Christ and nothing—not death, nor torture, nor sin—can steal your soul away from God.

To the Jew. Your crimes—innumerable. Your deeds—unacceptable. Your lies—everywhere. The European man will rise up and strike your squalid and parasitic race into the dust. And this time there will be nowhere for you to run.

And last but definitely not least. To the true anons [someone willing to anonymously stir up internet chaos by advocating conspiracies] out there (you know who you are). You are the product of /pol/—the product of unadulterated truth. You are my brothers and the best dudes out there. You are the most honorable men of this age. Despite all odds against you, you not only discovered the truth but also help to spread it. Some of you have been waiting for The Day of the Rope [fictional tale popular with the alt-right similar to The Protocols] for years. Well, The Day of the Rope is here right now—that is if you have the gnads to keep the ball rolling. Every anon reading this must attack a target while doing his best to avoid getting caught. Every anon must play his part in this revolution and no man can be pulling his punches. This momentum we currently have may very well be the last chance that the European man has to spark a revolution.

Despite this—I’m not worried. I have complete trust and certainty that all of you after reading this will begin planning your attack on the enemy—and you’ll attack again, and again, and again—until either we win, or we die. I know you will do this because you’re true anons. You’re White men. I’m not worried that the whole world is against you. I’m not worried because you are the greatest race that our God has created—it is our duty to keep this world from falling into darkness. White men will not let God’s creation be corrupted and destroyed by the Jew without a fight. Remember your honor White men.

More than anything I wish I could’ve seen your faces and fought alongside with you on the battlefield.

Give them hell for me. Give. Them. Hell.

—John Earnest

Good news, Moron Earnest: She’owl is for scum like you, filled with all of your hypocritical and religious, irrational and conspiratorial, political and anti-Semitic friends.

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It appears that we may have been right, and that I was wrong – at least to the extent I only acknowledged the obvious. The 2nd *Mizmowr* | Psalm is prophetic of Dowd, not Yahowsha’ just as we had discussed, but in a much more profound and earth-shattering way than I had conveyed. It predicted the Second Coming of Dowd.

This next *Mizmowr*, the 3rd Psalm, affirms his return, as did the Yirma’yah 9 citation we considered when seeking to understand Yahowah’s statement regarding bringing his son forth on this day and giving him the Earth.

As we ponder the dedication of the 3rd *Mizmowr*, keep in mind that Dowd is symbolic of the interaction of mankind with the Towrah – revealing its purpose and result. He is representative of the Covenant Family and Yisra’el, living his life and expressing himself such that we are able to understand and thus capitalize upon the sacrifice of the Pesach Lamb. And yet, he is real, one of us, a man challenged in all of the ways we have experienced. His family was like our family, and thus unlike God’s Family – fractured.

That said, we have no way of knowing whether the 3rd Mizmowr was actually dedicated as the Masoretic introduction reads today. Not only isn’t there any reference to ‘Abshalowm in the Psalm, the coup he led against his father, nor the father’s mourning over the death of his son, since this uprising occurred at the end of Dowd’s reign, when he was but a whisper of his former vitality, it’s placement this early in the flow of the Mizmowr is somewhat incongruous with his life. Nonetheless, since there is a great deal we can learn by considering this rather deplorable incident, I think it wise to present the Masoretic prelude and then explain the episode which led to it.

**“A *Mizmowr* | Song** (*Mizmowr* – a psalm whereby melodious music accompanies the lyrics) **of Dowd | the Beloved** (*Dowd* – to be loved and adored)**, upon his fleeing** (*barach huw’*) **from the presence** (*min paneh*) **of ‘Abshalowm** (*‘Abshalowm* – Reconciling Father)**, his son** (*ben huw’*)**.”** (Masoretic Dedication to the *Mizmowr* / Lyrics to be Sung / Psalm 3)

If the situation that the Masoretic introduction references actually occurred, it was symbolic of the broken family of man. Dowd’s brood was torn apart, and in the worst possible way, just has been the case with Yisra’el violating every aspect of the Covenant. And it is all reflected in the fallen state of familial relations that Yahowah will resolve on *Yowm Kippurym* | the Day of Reconciliations.

Let’s take a moment to consider what occurred circa 1000 BCE. ‘Abshalowm was the third of six sons born to Dowd in Hebron. ‘Abshalowm’s mother was Ma’achah, the third of four wives chosen by Dowd in this same place. His wife, Ma’achah, was the daughter of Talmay, the king of Geshuwr.

Regrettably, Dowd’s daughter, Tamar, who was ‘Abshalowm’s sister, was raped by ‘Amnown, Dowd’s firstborn son. For reasons we may never know, Dowd did not intervene and hold his son accountable. With this evil unchecked, Tamar sought refuge with ‘Abshalowm. As their rage over what had occurred welled up within them, after two years’ time ‘Abshalowm sought to avenge his sister’s rape, sending his servants to murder a drunken ‘Amnown during a feast. They killed Dowd’s wayward and firstborn son. Immediately thereafter, ‘Abshalowm fled to his maternal grandfather, the aforementioned king of Geshuwr.

Three years later, Dowd erred again and forgave his son, ‘Abshalowm, for killing his firstborn, and so he returned to Yaruwshalaim. But while there, ‘Abshalowm flattered and appeased everyone, saying, “If only I were the *Shaphat* | Judge of the Land, you would have everything you wanted,” thereby appealing to the selfish nature of many.

After four years of being subversive and duplicitous, ‘Abshalowm declared himself king and then slept with one of his father’s concubines. Having played the role of a modern politician to perfection, and by offering the people what was not theirs to take or his to give, many flocked to him, leaving Dowd somewhat vulnerable and isolated.

Upon hearing of the coup, and subsequently infiltrating his son’s court, Dowd took his time committing his troops to battle. But finally he had his nephew, Yow’ab, his most valiant commander, confront his son and the usurpers aligned with him in the Woods of Ephraim. They would rout ‘Abshalowm.

During the battle, as Dowd’s overly ambitious son retreated riding an ass (a *pered* – meaning to break apart and separate), ‘Abshalowm’s hair was caught by “the Glorified Allah,” a *gadowl ‘alah*, or mighty oak tree, in Hebrew. His predicament was reported to Yow’ab, Dowd’s commander, whom ‘Abshalowm had previously insulted and sought to intimidate by setting his fields ablaze. Upon seeing him hanging in the tree, Yow’ab killed ‘Abshalowm with three darts to the heart, even though Dowd had given explicit instructions that no one was to harm his son.

Upon the news of his death, Dowd **“went up to the second-story room over the doorway and wept. As he walked about and carried on like this, he said, ‘O my son, ‘Abshalowm! If I could, I would have given my life for you! O ‘Abshalowm, my son, my son!’”** (*Shamuw’el* / He Listens to God / 2 Samuel 18:33) This may serve to foreshadow Yahowsha’ meeting His Disciples in the upper room after doing this very thing for *‘Ab Shalowm* – the Father’s Reconciliation.

Yow’ab’s speech to Dowd that day is worth considering. Setting the scene, we read: **“The victory that day was turned to mourning for all the people, for the family heard it said that the king was grieved for his son.”** (19:2) **“The king covered his face and shrieked with a loud voice,** ‘**O my son, ‘Abshalowm, my son, my son!’”** (19:4)

Yes, Dowd was flawed, just like the rest of us. He was inspired well beyond the norm and was blessed with attributes all men would envy, but he, like the common man, was human. And it is in this way that he represents the purpose of the Word of God and the Towrah, which is to enlighten and perfect the imperfect. He also represents Yisra’el, God’s chosen and wayward children.

With Dowd, especially when addressed by *Yow’ab* | Yahowah is the Father, we realize not only who we are, but what is possible when we align ourselves with Yah. So while the voice is Yow’ab’s, the inspiration behind every word is the Father for whom he was named…

**“Then *Yow’ab* | the Father is Yah arrived at the home of the King, and declared, ‘You have become emaciated, withering away, confused and disappointing this day in the presence of your coworkers, all of whom would have saved your life, and the lives of your sons and your daughters, the lives of your wives, even the lives of your concubines,** (19:5)

**because you love those you should hate, and you hate those you** **should love. Instead, you have implied this day that you don’t have leaders or coworkers. I realize that if ‘Abshalowm had lived and all of the rest of us had died this day, then it would have been seen by you as pleasing and correct.**

**So right now stand up and choose to go out and speak from the heart to your coworkers, because I promise by Yahowah if you do not go forth, and if you remain an obstinate and immobilized individual, this night will be worse for you than all of the evil that has befallen you from your youth until now.”** (*Shamuw’el* / Listen to Him / 2 Samuel 19:6-7)

I appreciate the vindication. The opening paragraph of the first chapter of the first volume of *Observations for Our Time* reads: “Hate is a virtue. It is good to hate. Righteous indignation is the most rational, moral, and compassionate response to a great many things – especially malicious ideas and actions inspired by religious, political, and militaristic agendas.” Our problem today isn’t that we hate too much, but that we do not know what to despise nor how to express our consternation. Likewise, most people today don’t actually know what and who to love.

Now that we can view this from the perspective intended by the Masoretes, and have been enriched by Yow’ab’s affirmation that it’s un-Godly for any of us to love what we ought to hate or hate what we ought to love, let’s consider the Mizmowr, itself…

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, what is the extent, and why the increasing number** (*mah rabab* – who are the most concerning, how many are there, and to what purpose is the mass gathering in magnitude) **of my adversaries and troubles** (*tsar ‘any* – of my foes and unfavorable situation, of my enemies and would-be oppressors, of my dire straits and narrow confines, even my opponent who is lowly and little; from *tsarar* – to be bound in, confined to a narrow place, besieged and tied up, vexed and harassed by those who are overtly hostile and antagonistic)**?**

**A great many** (*rab* – the preponderance of people, the great majority, an abundant and extensive amount, and a widespread and numerous quantity) **rise up** (*quwm* – take a stand, are established, honored and exalted, yet incited, powerful and standing fast) **against me** (*‘al ‘any* – over me)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:1)

*Tsar* is especially important to us at this moment because it is used to describe the “Time of Ya’aqob’s *Tsar* | Troubles, the adversarial and unfavorable situation whereby the nation of Yisra’el will be confined and narrowed by her foes who are in hostile opposition.”

There is little reason to think that this has as much to do with Dowd’s situation circa 1000 BCE, and almost everything to do with a much bigger battle. Yes, his son ‘Abshalowm got way too big for his tunic and was up to no good. Sure, prior to this Sha’uwl was jealous of him, but how bad could it have been since he married Sha’uwl’s daughter and was best friends with his son?

While both Sha’uwl and ‘Abshalowm beguiled many to their side, it would be a stretch to say that the vast majority of the people were mutinous. Moreover, Dowd was beloved by Yisra’elites for having the courage and ability to expose and condemn, then kill Goliath. He was so charismatic he could sing the sandals off the orneriest foe. Plus, he had the Creator of the universe at his side. His son was no match for dad, much less his father’s Father.

Therefore, this is speaking of a much greater foe, of another Sha’uwl, of one who would turn countless billions against everything Dowd stood for, especially during the Time of Ya’aqob’s Troubles. This is the adversary behind the great majority, the established, honored and exalted foe who would seek to relegate the Kingdom of Dowd to a bygone place and people.

This was not said of Dowd by King Sha’uwl, but it is precisely what the wannabe Apostle Sha’uwl would claim by saying that the Towrah cannot save. Paul would falsely claim that by violating one aspect of it, as *Dowd* | David had done, such a person was guilty of it all. This false notion, that even the most Torah-observant could not be saved, would become the basis of Pauline Doctrine and his “Salvation by Faith” in his ‘Gospel of Grace.”

**“The preponderance of people** (*rab* – the great majority, an abundant and extensive amount of people, and a widespread and numerous quantity of individuals) **are saying** (*‘amar* – are declaring) **of my soul** (*la nepesh ‘any*)**, ‘There is no salvation** (*‘ayn yashuw’ah* – no deliverance, safety, victory, nor rescue) **for him or through him with God** (*la huw’ ba ‘elohym*)**.’** **Pause and consider this** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:2)

Because of Paul’s massive contribution to the Christian New Testament, this is what most people would say today of the likes of Dowd, and those like him who are Torah-observant – that there is no salvation for him or through him. And they would be wrong, completely missing the point and purpose of the Towrah. The five terms and conditions of the Covenant coupled with the seven Invitations to be Called Out and be Welcomed by God facilitate the salvation of those who accept the first and answer the second.

Moreover, as we turn the page and embark upon the amazing discoveries which await us, we will find Yahowah specifically referring to Dowd as His anointed messiah, as His chosen king, now and forever, as His hand and rightful shepherd, and catch your breath, as our savior. Through the lyrics and life of this remarkably brilliant and articulate man of good judgment and exemplary character, Yahowah accomplishes all of these things. Dowd will even admit as much in the next stanza of his song. Dowd knew…

**“You** (*wa ‘atah*)**, 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 a shield all around me and my source of deliverance** (*magen ba’ad ‘any* – You have provided the gift of protection over me and are a defensive weapon which shields me from attack, covering and surrounding me such that others may benefit by the same directions and path)**,** **my manifestation of power and attribution of status** (*kabowd ‘any* – everything I value and respect, my splendor and glory, my source of abundance and enrichment, my gift and reward) **and the One raising** (*ruwm* – lifting up on high, exalting and honoring) **my head from the beginning** (*ro’sh ‘any* – my uppermost being)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:3)

It was never realistic to believe that Dowd was actually concerned for his safety. For example, my relationship with Yah is wonderful, but barely in the same universe when compared to Dowd’s, and yet I’m not bothered in the least with what others say of me when it pertains to the Word of God.

I share this because the issue with ‘Abshalowm was so easily and quickly resolved by Dowd’s forces, that other than for his misplaced grief, the King shouldn’t have given this a moment’s thought, and would have been too embarrassed after the tongue lashing he received from Yow’ab to even contemplate committing any of this to writing. That is unless the lessons learned by confronting Sha’uwl and ‘Abshalowm would come to affect others much more than it did him.

I know something of this, having received countless thousands of death threats from Muslims for having had the courage and sense to reveal the truth about Muhammad, doing so publicly on five thousand radio interviews, all under my own name. And yet I haven’t lost so much as a minute’s sleep over any of it. And I’m far less important to God in comparison to the Beloved and Anointed King of Yisra’el.

Dowd held greater status with Yah than all of the rest of us combined. So he would have had no reason to duck, causing us to realize that this reference to raising his head from the beginning, attributing great power and status to him, delivering him, speaks of something special, of something that will soon be.

And speaking of unique, what follows has the invitation in Dowd’s voice and the answer in God’s rather than the other way around.

**“I communicated audibly calling out to and summoning** (*qowl ‘any ‘el qara’* – using the sound of my voice I spoke out, inviting, then reading and reciting I make my declaration to, welcoming (qal imperfect)) **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 He answered me** (*wa ‘anah ‘any* – so He responded to me, providing testimony and evidence for me (qal imperfect)) **from** (min – on account of and by way of) **His Set-Apart Mountain** (*har qodesh huw’* – His dedicated and consecrated place of separation)**. Pause and consider this** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:4)

Dowd knew where to turn his ear to listen to God. It’s too bad Christians, Muslims, and so many others claim otherwise. Further, Dowd’s summons was answered because long before Dowd called out to Yahowah on this day he had listened to His Towrah, engaged in His Beryth, and attended His Miqra’ey. It is the proper order of things and brings the most beneficial result.

What Dowd reveals next did not occur during the fiasco with ‘Abshalowm. Helping us recognize this is likely much of the reason we were provided so much detail on Dowd’s less than admirable reaction to the end of the coup. By knowing what happened then, we are able to see this as addressing a much greater future event: the Second Coming, when Dowd will return as King at the conclusion of summer in 2033, revived and productive, taking action, as a result of Yahowah sustaining and supporting Him over the ages. If not, what reason would Dowd have of telling us in the midst of the 3rd Psalm that he did the same thing we all do almost every night: that he fell asleep and woke up refreshed and productive the next morning?

**“I relaxed** (*‘any shakab ­*– I stretched out and reclined, lying down to rest (qal perfect)) **and fell asleep** (*wa yashen* – and slept)**.** **I will awaken revived and productive** (*qyts* – passing through the summer and the heat of the moment, I am to be roused, feeling alive and refreshed, taking action and bearing fruit (hifil perfect)) **because** (*ky*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **sustained and supported me** (*camak ‘any* – upheld me, steadfastly focusing upon me such that I could lean on Him for whatever was necessary (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:5)

As the famous line in the movie says, “I’mmmmm baaaaaack!” That is what Dowd is revealing. He fell asleep 3000 years ago but will be awakened less than fourteen years from now. We are witnessing yet another declaration predicting the Second Coming of Dowd.

And when he returns…

**“I will not revere nor fear** (*lo’ yare’ min* – I will not respect nor be afraid of) **the great multitude of people** (*rababah ‘am* – the innumerable and countless people, races, the many millions of individuals) **who** **from all around** (*‘asher cabyb* – who on all sides have taken positions on the perimeter and who have sought to surround and encircle me) **have set themselves up against me** (*shyth ‘al ‘any* – have placed, imposed, and established themselves, taking a stand and constituting themselves such that they are in my proximity, even over me (qal perfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:6)

During the Time of Ya’aqob’s Troubles, great multitudes the world over will come to take their swipe at the Chosen People, especially on behalf of doctrines and faiths which are opposed to the expansive and united Yisra’el that *Dowd* | David represents. All things will come full circle with it becoming as it once was. Dowd will be one man against the world, his principal adversary once again Sha’uwl, the father of Christianity and Multiculturalism, modern Mow’ab, along with the Philistines, Edowm and ‘Amown.

Even if you are among those who prefer a different kind of *Mashyach* | Messiah, one who came from the root of *Dowd* | David, the one who fulfilled *Pesach* as the Passover Lamb, *Yahowsha’* | ‘Jesus,’ as opposed to the one who revealed the way to understand, engage in and capitalize upon all Yahowah had to say and offer, He did not act alone.

It was Yahowah who made the Lamb’s sacrifice applicable as the Door to Life. It was His Soul who endured *Matsah* to save us from ourselves, and His Set-Apart Spirit who facilitated *Bikuwrym* | Firstborn Children as well as *Shabuw’ah* | the Promise of Seven. Similarly, Yahowah inspired and empowered the words Dowd wrote which teach us how to observe the Towrah such that it leads to our salvation. These sons of God were branches of the same tree.

**“I want You to choose to take a stand** (*quwm* – it is my desire that You elect to rise up (qal imperative paragogic heh cohortative – expressing first and second person volition while conveying emphasis regarding something genuine and ongoing in nature)) **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)**. Elect to help me and be desirous of saving me such that You enable me to be helpful in the same way** (*yasha’ ‘any* – choose to rescue and deliver me, causing me as an expression of Your will while enabling me to be like You, a savior and liberator, enabling me to become victorious while I help others similarly (hifil imperative – as an expression of second person volition the subject (Yah) causes the object (Dowd) to engage in the process of salvation such that Dowd becomes Yah’s understudy, and thus a savior))**, my God** (*‘elohym ‘any*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:7 in part)

It is Yahowah’s words which save us, and no one conveyed them more brilliantly and powerfully than did *Dowd* | David. And while Yahowsha’, no doubt, said many astounding things, He most always cited what the previous prophets like Dowd had written, and even then, we don’t have reliable access to a single word He conveyed in the language He spoke. Yes, unequivocally, Yahowsha’ was an extension of Yahowah engaged in *Ma’aseyah* | the Work of Yah, but His role was completed with the fulfillment of Passover, UnYeasted Bread, and Firstborn Children. *Dowd*’s | David’s is still upcoming. He is returning as King.

And as King, his role is to protect his people from attack…

**“For indeed** (*ky*)**,** **You will strike** (*nakah* – You will verbally abuse and cripple, battering, afflicting, and destroying) **accordingly all of those who are averse to and oppose me** (*‘eth kol ‘oyeb ‘any* – therefore anyone who demonstrates animosity, hostility, and rancor toward me, all of my foes and adversaries)**, crushing** (*shabar* – smashing and shattering, breaking and separating (piel perfect)) **the jawbone and teeth** (*lachy shen* – jaw and that used for biting, chewing, and talking) **of the unrighteous and unjust** (*rasha’* – guilty and condemned, evil and wicked, troubling and vexing)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:7)

There are two battles yet to be fought, both of which require Yahowah to defend His people from foreign invasion, saving them from those in opposition to them. And since Dowd is Yah’s beloved son, God’s chosen king, His anointed messiah, extended branch, and prophet extraordinaire, those who speak out against him will be crushed by Yahowah. He will shatter the orifice from which their troubling and vexing diatribes have been spewed forth over the long march of time.

Dowd was far from perfect. Quite honestly, there are times, such as the rape of his daughter, the revenge killing of his firstborn son, and his lifelong response to ‘Abshalowm, where he isn’t even likable. Sending men into harm’s way because he fancied their wife or the taste of Bethlehem’s water were reprehensible acts, as was Dowd’s choice when given three options by God to negate the ill-effects of continually counting upon his people’s prowess as soldiers.

But it is in these very things, especially when set into the context of his *Mizmowr* | Psalms and *Mashal* | Proverbs which make him perfect for the role he plays in our salvation. Dowd is like us, and yet was declared “*tsadaq* – right and vindicated” by Yahowah, becoming His *Mashyach*, His *Melek*, His *Naby’*, and His *Bikuwrym*, which should inspire all of us to investigate how this occurred. What was it that *Dowd* | the Beloved did that caused God to see this remarkably flawed individual such that he became His favorite, His enduring symbol of what He wants for the rest of us – especially Yisra’el and Yahuwdah?

The answer is found in his next line, and in every word of every *Mizmowr* and *Mashal* he wrote…

**“****Approach** (*la* – draw near) **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 the salvation** (*ha yashuw’ah* – the deliverance and welfare, assistance and prosperity) **of your family** (*‘al ‘am ‘atah* – upon your people) **and for** **your benefit** (*barakah ‘atah* –for your opportunity and blessing, for your gift of prosperity, for a better circumstance and reconciliation of your relationship)**. Pause and consider this** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:8)

It is that simple and that beneficial. Yisra’el: listen to him and come home. Yahuwdah: celebrate the return of your King.

Here then are the Lyrics to be Sung of the 3rd *Mizmowr*…

**“Yahowah, what is the extent of the increasing number of my adversaries, and of the unfavorable situation my enemies have managed to perpetrate, especially with the overtly hostile narrowing of my confines? The majority of people rise up, many of whom are established, honored and powerful, standing fast against me.** (3:1) **Many are saying of my soul, ‘There is no salvation for him or through him with God.’ Pause and consider this.** (3:2)

**You, Yahowah, are a shield all around me and my source of deliverance. You have provided the gift of protection for me, surrounding me such that others may benefit by the same directions and path. You are my manifestation of power and attribution of status, everything I value and respect, and the One raising my head from the beginning.** (3:3)

**I communicate audibly by calling out to Yahowah** **and He answers me**, **providing testimony and evidence for me on account of His Set-Apart Mountain. Pause and consider this as well.** (3:4)

**I relaxed and fell asleep. When I awake, I will be revived and productive, passing through the summer, roused, feeling alive, taking action and bearing fruit because Yahowah sustained and supported me, steadfastly focusing upon me such that I could lean on Him for whatever was necessary.** (3:5)

**I will not revere, respect, nor fear the great multitude of people who from all around have taken positions on the perimeter and have set themselves up against me.** (3:6)

**I want You to choose to take a stand** **Yahowah. Elect to assist me and be desirous of saving me such that You enable me to be helpful in the same way, causing me to become an expression of Your will while becoming ever more like You, a savior, my God.**

**For indeed,** **You will strike, verbally afflicting and then crippling, all of those who are averse to and opposed to me, against those demonstrating animosity and rancor toward me, smashing and shattering the jawbone and teeth of the unrighteous and unjust, the troubling and vexing.** (3:7)

**Approach** **and draw near** **Yahowah** **for the salvation** **of your family,** **and for** **your benefit. Pause and consider this.”** (*Mizmowr* 3:8)

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*Coming Home*

A Voice Calls Out

4

Make This Known

*Explaining as Clearly as Words Allow…*

After rediscovering Yahowah’s antipathy for the religious, political, and conspiratorial schemes of men, and finding further affirmation that Dowd is Yah’s beloved son, the eternal king of a united Yisra’el, even the anointed messiah, we are off to a wonderful start in advancing the purpose of *Coming Home*. So let’s jump right back into the *Mizmowr* | Songs where we left off, with Dowd dedicating the 4th Psalm to His God.

**“A *Mizmowr* | Song of *Dowd* | the Beloved** (*Mizmowr la Dowd*)**, to the enduring Leader** (*la ha natsach* – on behalf of the everlasting and eternal Director who forever endeavors to lead) **accompanied by stringed instruments** (*ba nagynah* – performed with a harp or lyre)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4 Dedication)

Most English bibles render *natsach* as “conductor” even though the word means “eternal leader, enduring and everlasting director.” Methinks Dowd was singing to Yah and that he, therefore, dedicated this song to Him, and not to a member of his staff.

As we move toward the opening lyrics of Dowd’s Song, we ought to be cognizant of several things which might not be immediately obvious. *Qara’* is among Yahowah’s favorite words. He uses it to offer us a “welcoming invitation” to celebrate our relationship with Him seven times each year, days in which we are encouraged “to read and recite” His *Towrah* | Teaching. *Qara’* also denotes our desire, as well as our God’s, “to be called out” of man’s world so that we can live eternally in Heaven. It serves as the basis of the title of Yahowah’s Invitations to be Called Out and Meet, known as the *Miqra’*, or *Miqra’ey* in the plural form.

When we know Yahowah sufficiently well to ask Him for what He wants to provide, for what He thinks is best for us, we will receive what we are requesting 100% of the time. In this case, *Dowd* | David is announcing to Yahowah his desire to be called out of the world of human contrivances and dependencies, such that he can be welcomed into the company of his Heavenly Father, all by reading and reciting His Word.

During the *Miqra’ey* we find Yahowah offering a “*qara’* – invitation” and then asking us to “*‘anah* – respond” to Him. Dowd has changed the order such that he is inviting God to welcome his propensity to read and recite His Word and subsequent desire to be called out, thereby expecting Yah to favorably respond to his announcement by acknowledging that he is right, and, therefore, vindicated.

Speaking of vindicated, *tsadaq* is what makes Dowd special, worth listening to, and capable of leading us through the Towrah to the Covenant. Because of what Dowd has written we can be assured of our salvation as long as our perspective on Yahowah aligns with his, making us “*tsadaq* – accurate and acquitted.” And in this case, Dowd is correctly attributing his “*tsadaq* – being correct” to Yahowah.

**“With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud** (*ba qara’ ‘any* – in my summons to meet and with me being an invited guest (qal infinitive construct – a literal descriptive noun which denotes purpose))**, answer me** (*‘anah ‘any* – reply and respond to me, providing the information I seek, especially as I sing)**, Almighty God** (*‘elohym –* a contraction of *‘elowah* in the plural form) **of my vindication and of me being right** (*tsadaq ‘any* – of my righteousness and accuracy, my declared innocence and acquittal, my ability to stand upright and prosper)**.**

**In the event of trouble, when the area in which I live is narrowed and constrained** (*ba ha tsar* – during times of adversity, of dire straits, of being pent-up, confined, and restricted, when sparks are kindled against me and I’m confronted with the sharpened edge of a knife, of distress and anguish during highly unfavorable circumstances when opposed by openly hostile enemies) **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 offered more than enough room for me to live and maneuver, expanding every spatial dimension for me, You have built my confidence, all while alleviating any anxiety, providing a remedy for all my troubles, and immensely expanding my capacity to know and understand (hifil perfect))**.**

**Choose to be merciful to me** (*chanan ‘any* – of Your own initiative be kind to me, showing me compassion, choosing to be abundantly generous, treating me favorably (qal imperative))**. And** (*wa*) **choose to listen to** (*shama’* – genuinely elect of Your own freewill to hear (qal imperative)) **my reasonable request** (*tapilah ‘any* – my adoring communication and petition; from *palal* – thoughtful meditation and a request for intervention, just intercession based upon an accurate assessment and sound reasoning)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:1)

Once again, we’d be remiss if we didn’t acknowledge that *tsar* addresses the Time of Ya’aqob’s Troubles, and thus speaks of the Last Days. It has been inserted here with the prophetic eye of the ultimate wordsmith. If you recall, in Yasha’yah 17 we discovered that the Time of Ya’aqob’s Troubles was ushered in by the narrowing of *Ya’aqob* | Yisra’el at the waist, confining the tiny nation such that it was vulnerable to attack. And all of that is incumbent in *tsar*, right down to the nuance of the trouble commencing congruent with adversarial enemies and hostile foes restricting Dowd’s people, such that they will be confined in dire straits as a result of having their land narrowed.

The remedy is then beautifully submitted, with *rachab* revealing that Yahowah can be counted upon to “provide a breadth of opportunities,” including “vastly expanding” Dowd’s, and thus Yisra’el’s, “dwelling space,” giving the nation “confidence” and “alleviating their anxiety,” all while “immensely expanding everyone’s capacity to know and understand.” That is a treasure in itself.

Ever since Paul’s poison pen commenced promoting his doctrine of the “Gospel of Grace,” it has been wrongly assumed that “*chanan* – mercy” could not be derived from the Towrah or found in the “Old Testament.” Obviously, *Dowd* | David disagrees, as does God.

It is reasonable to do as *Dowd* | David has done as long as we actually do as Yah’s Beloved son did – which was to listen to Yahowah by reciting His Towrah prior to asking God to listen to him. That way we can be confident that God will respond favorably to our “*tapilah* – adoring petition and reasonable request for intervention based upon a sound assessment of the situation.”

When Dowd was focused on Yah, he was confident and reasonable, a brilliant light in the midst of an ever-darkening world. His significance to us all, and especially to the Children of Yisra’el, cannot be overstated.

In this regard, I have been longing to share what follows. Dowd is asking us an extraordinarily important question…

**“Sons of men** (*beny ‘ysh* – children of individuals and the offspring of humankind)**, for how long** (*‘ad mah* – until when, why always and continually) **shall my significance** (*kabowd ‘any* – will my enormous value, my manifestation of power, my tremendous gift of overwhelming riches, my abundant reward, my overall honor, respect, and status) **be depreciated and devalued** (*kalimah* – be errantly considered as a source of confusion, such that you fail to trust me, confounding many, ignominiously insulting, dishonoring, mocking, and shamefully scorning me)**?**

**Will you choose to continually love** (*‘achab* – will you prefer, desire, and long to romanticize, to consistently show such affection for, electing to show an inclination and attraction toward (qal imperfect paragogic nun – literal and genuine, continual and consistent, expression of volition)) **vain delusions which have no basis in fact** (*ryq* – worthless myths, empty lies, and the idle plans and troubling schemes of those without merit)**,** **seeking** (*baqash* – searching and looking for, trying to learn about, procuring information regarding, investigating and inquiring about, even conspiring to rebel as a result of (piel imperfect – the object continually suffers the effect of)) **the irrational lies of false gods** (*kazab* – the deceptive things and misconceptions associated with pagan deities which are untrue and will disappoint, the deceitful delusions which are contrary to reality, whereby the betrayed worship falsehood by believing liars)**?**

**Pause now and contemplate this** (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this, knowing that you were ransomed from this, bought and paid for)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:2)

What an intriguing question Dowd proposes, one we should seek to answer: “How long shall my significance be depreciated and devalued?” Among the greatest tragedies man has suffered over the past three thousand years is the relentless attack that has been fought to discount Dowd’s life and lyrics – indeed to take for themselves what Yahowah gave to Dowd. Christians, Jews, and Muslims have been seduced by Paul, Akiba, and Muhammad into believing, even adoring, worthless lies which have no basis in fact instead of simply considering what Yah inspired His *mashyach*, *melek*, *naby’*, *tsemach, wa* *ben* to write.

No one had more to say about what actually matters in life. No one is more credible for those seeking to know God. No one has better credentials or is as readily proven correct. It is long past time the world stops depreciating and devaluing Dowd’s significance, especially Yisra’el. It’s time that everyone the world over comes to realize that they have been played for fools, having been fed a steady stream of toxic lies, and have as a result come to romanticize delusions and deceptions that are sure to disappoint.

One of the worst of these is the absurd notion that Yahowah’s name cannot be pronounced, that He is “the Lord,” that His Towrah is comprised of laws, or that there is an oral version in addition to what God gave Moseh. Few ideas are more misconstrued and misappropriated than the notion that “Jesus Christ” died and was bodily resurrected, creating the religion of Christianity, replete with its Church, Trinity, and Gospel of Grace. None is worse than Muhammad offering a virginal paradise to the jihadists who die killing Jews for him. None is worse than the notion that man evolved from the spontaneous and random generation of life and that he knows the truth.

While it is your choice, Yisra’el, Yahowah wants you to realize that your faith in your race, your culture, your rabbis, your nation, your government, your military, and your superior intellect has been ineffective. You love what you should hate and hate what you should love.

Let there be no doubt: our quest to know, understand, and live with God has been illuminated by the words He inspired men to write. There is a short list of prophets through whom Yahowah spoke. Of these, two stand out above all others: Moseh and Dowd.

Both men wrote and conveyed the Word of God. Both led God’s people. Both spoke for God. They were both extraordinary prophets. They were also shepherds.

Of these men, however, only one entered and lived in the Promised Land. Only one was “*mashyach* – anointed by Yahowah, from which the title Messiah was transliterated. Only one was named, “*dowd* – beloved,” and he was the only one of whom Yahowah said, “He is My son and I am his Father.” Only one unified Yahuwdah and Yisra’el consistent with Yahowah’s promise and desire. Only one was God’s chosen “*melek* – king.” Only one will return and reign once again. Only one was called “*tsadaq* – right and vindicated.” Only one was offered the great distinction of being called the “*tsemach* – Branch” – into which we can all be grafted and grow.

Even if Yisra’el were to add Yahowsha’ to this list of prophets, and consider His role alongside Moseh and Dowd, they are so different as to be mutually exclusive. Yahowsha’ served humanity by becoming the Passover Lamb. Dowd served humankind by writing Psalms, Moseh by scribing the Towrah. Neither Yahowsha’, nor those He chose to teach, conveyed a single word He said in the only language He spoke. Not one. Yahowsha’ wrote nothing down. Moseh and Dowd committed everything to writing. And sadly, there is no indication that any of those who would be paid to translate the two eyewitness accounts (Mattanyah and Yahowchanan) in Egypt, into Greek, several hundred years thereafter, understood Him or the language He spoke. Worse, those who would pay scribes to copy what others had written, felt free to change the text to their liking, resulting in more discrepancies than there are words within these accounts.

By comparison, we have 180 *Mizmowr* and *Mashal* which reflect Dowd’s thoughts, almost all of which were written by him. He is the central figure in 1st and 2nd Samuel, 1st and 2nd Kings, and 1st and 2nd Chronicles, and he is unquestionably the most discussed individual throughout the prophets. Each written record is in Hebrew, the language of God, all of which have been meticulously maintained, with almost all of the Psalms and Proverbs represented among the Qumran scrolls.

If Yahowah wanted us to observe, study, understand, and act upon Yahowsha’s words as we can Dowd’s, He would have had one or more of the Disciples memorialize His testimony in the language Yahowsha’ spoke and then provide access to an early manuscript. But there is no such text – not anything even remotely close.

It is long past time that we recognize that Dowd came to explain, not fulfill, and Yahowsha’ came to fulfill, not explain. That is why Yahowsha’ cited Dowd’s 22nd *Mizmowr* | Psalm while fulfilling Pesach. We cannot observe Yahowsha’s words nor should we attempt to follow His example. But we can study and benefit from everything Dowd said and did, recognizing that he was right, that he was inspired, and that he was Yahowah’s anointed leader and beloved son. Simply stated: Yahowsha’ did what needed to be done and Dowd explained it so that we could capitalize and endure forever with Yah.

**“Of your own volition, know and understand** (*wa yada’* – of your own freewill, choose to realize, becoming aware, acknowledge and make known (qal imperative)) **that truly** (*ky* – that indeed, because) **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 distinguished and will deal differently with** (*palah* – makes a distinction, seeing as set apart and separate, distinct and marvelous, marking out certain ones, thereby discriminating in favor of) **the steadfastly loyal, the set apart, the realistic and authentic** (*chacyd* – the correct and persistent, the consistent and separated, the Godly and faithful, reliable and devoted, the separated and trustworthy, the truthful and genuine)**,** **drawing them unto Himself** (*la huw’* – concerning those approaching Him)**.**

**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) **listens** (*shama’* – hears) **when I call out** (*ba qara’ ‘any* – when I summon and invite, while I read and recite, even upon mentioning and proclaiming His name (qal infinitive construct)) **to Him** (*‘el huw’*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:3)

We choose our acquaintances and our spouses, but not our parents or our children, and yet we typically love our families more than our friends. Husbands and wives commonly divorce, but not from their kids. I share this because of something quite remarkable: God allows those who will become His children to choose Him. While He likely reaches out and initiates a relationship with those He wishes to befriend, surely recognizing that they have the greatest likelihood of becoming members of His family, our inclusion is at our option. When it matters most, we get to choose our Father and Mother.

Once we make this decision, once we come to know, understand, concur with, accept, and act upon the terms and conditions of the Covenant and answer His Invitations to be Called Out and Meet, God treats us differently than all other people. We become family, distinct and set apart. But as part of this process, we too become different than all others, because when it comes to our relationship with Yah, we are genuinely steadfast and loyal, realistic and authentic, consistent and devoted, set apart and trustworthy.

While we prefer to listen to God rather than talk to Him, the Towrah observant have the great distinction of having Yah’s ear. When we speak to our Heavenly Father, He listens. It’s as it should be because we thoughtfully considered what He had to say before we asked Him to hear what we may want. And as a result, what we say, what we want, is in harmony with what He wants to hear and what He wants to give. Everything works out beautifully with the right perspective and approach.

We have long since learned that this next statement is not only true, but necessary. Nonetheless, the affirmation is comforting.

**“Be provoked to anger** (*ragaz* – choose to be angry, even enraged, agitated and anguished, showing intense displeasure (qal imperative) **and not be wrong** (*wa ‘al chata’* – and not sin, never missing the proper way, without guilt (qal imperfect))**.** **Choose to speak** (*‘amar* – elect to provide answers and declarative statements (qal imperative)) **with regard to your conscience, based upon your intellect, and thus from the heart** **exercising good judgment** (*ba lebab ‘atem* – coming across as intelligent, as someone who has the capacity to understand, and from your mind)**,** **continuing until you lie down** (*‘al mishkab ‘atah* – proceeding and drawing it out until you go to bed; from *mashak* – to prolong and draw out)**,** **then be silent** (*wa damam* – then cease and be quiet (qal imperative))**. Pause and contemplate this** (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this knowing that you were ransomed from this, bought and paid for)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:4)

To love, to be right, to be compassionate, to be just and moral, to be part of Yah’s family, there is much to hate. Speaking forthrightly against that which is wrong is a virtue when it is intelligently presented after using our conscience to exercise good judgment. But then when it is said, let it go. Don’t let it linger through the night. Say it. Drop it. Our words will either be well-received and make a difference or no amount of them will change anything.

It’s important that we celebrate the seven Mow’ed Miqra’ey, doing so correctly, which is with an accurate assessment of what each represents. Then we simply put our trust and confidence in the One who Authored and Enabled this Path, talking the talk and walking the walk.

**“Offer appropriate sacrifices** (*zabach zebach* – properly prepare the sacrificial animal for the feast (qal imperative)) **the correct way** (*tsadaq* – honestly and accurately, in accord with the standard, seeking to be innocent and to prosper) **and put your confidence and trust** (*wa batach* – confide in and rely upon (qal imperative)) **in** (*‘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)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:5)

As I ponder the landscape, I don’t think that what follows has occurred to the degree stipulated here. Therefore, this is speaking of another day, and perhaps of Dowd’s return.

**“A great many** (*rab* – a very substantial number) **will ask** (*‘amar* – will question, state, and say)**, ‘Who** (*my* – what, when, how) **will choose to reveal to us** (*ra’ah ‘anahnuw* – will want to show us such that we can see, observe, consider, and perceive (hifil jussive – the object is engaged by the subject such that they act similarly under the auspices of third-person volition)) **something good, something useful and beneficial** (*towb* – something of value which is mutually agreeable, something suitable and desirable, beautiful and pleasing, joyful and festive, something which makes sense which is enriching and empowering)**?’**

**So we should genuinely want You to choose to lift up** (*nasa’* – it is, therefore, our desire that You decide to raise and bear, longing to make prominent, sustained and enduring (qal imperative paragogic heh cohortative – literally and genuinely expressing volition in the second and first person while showing respect and conveying emphasis)) **the light** (*‘owr* – the shining brilliance, the luminous and enlightening nature) **of Your presence** (*paneh ‘atah* – of Your appearance and face) **upon us** (*‘al ‘anahnuw* – near and among us, before us and toward us, on and over us, very close to us) **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 be Sung / Psalm 4:6)

Dowd has answered this, the ultimate question, over and over again within his Mizmowr and Mashal. We are enlightened, enriched, and empowered by Yahowah, coming into His presence and bathed in His light when we read what Yahowah inspired Moseh, Dowd, and the prophets to write.

**“You have given, placing** (*nathan* – You have appointed, offered, produced, and bestowed (qal perfect)) **great joy** (*simchah* – happiness and a desire to rejoice, delightful pleasure, cheerfulness, an elevated mood, and sense of appreciation, a tremendously positive and overwhelmingly content attitude, a feeling of jubilation and gaiety, especially a yearning to celebrate) **in my heart** (*ba leb ‘any* – in the core of my being and nature, integrated within my ability to exercise good judgment while guiding my motivations and inclinations)**, more than** (*min* – from within) **the time when** (*‘eth* – the right period and season, and relative to the passing of time when) **their multiplying grain** (*dagan hem* – the increasing and enhancing nature of their barley and wheat) **and their new wine** (*wa thyrowsh hem* – wine in the beginning stage of fermentation when it is barely distinguishable from grape juice) **will abundantly increase by tens of thousands and abound** (*rabab* – will be in great abundance, increasing enormously)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:7)

When it comes to our life here on earth, our every endeavor, as well as our relationship with God, the right attitude goes a long way. A bad attitude is destructive while a good one is enabling. And with Yah, we should be all smiles and giggles, happy and appreciative, absolutely jubilant and ready to celebrate. We have given up nothing of value and will inherit the universe, an eternity as God’s children. Moreover, God is fun, liberating, and uplifting.

Grain is symbolic of saved souls while wine conveys the price paid to ransom them. Over the centuries, very few have been counted among those in Yah’s storehouse, but this will soon change. At the conclusion of the Time of Ya’aqob’s Troubles, as Dowd returns, that number will multiply greatly, as tens of thousands will find their souls abundantly increased.

Once again we are witnessing the parameters associated with the Second Coming…

**“Reconciled and in peace** (*ba shalowm* – saved and satisfied, complete and lacking nothing, having been treated fortuitously and now content, in friendship and tranquility, the relationship harmonious and affirmed)**, together and as one** (*yahdaw* – one with Yah, altogether and completely alike Yah)**,** **I will lie down and be at rest** (*shakab* – I will be inactive for a while) **and then fall asleep for a long time** (*wa yashen* – and then I will of my own volition consent to being put into an altered state of awareness one of these years of old until a new event in another period of time (qal imperfect cohortative – literally, continually, and of my choice))**, indeed because of You** (*ky la ‘atah* – for the express and truthful reason of approaching and concerning You) **alone** (*badad* – uniquely, to the exclusion of all others, because You are the only One who matters and are in a class by Yourself)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**With absolute confidence** (*la betach* – without risk or vulnerability, trusting and relying, totally secure, without any concern) **You will cause and enable me to live, eternally restored** (*yashab ‘any* – You will establish a dwelling place for me and settle me within it, renewed, such that we meet again and live together (hifil imperfect – God is acting upon Dowd such that he will be revived and continually restored to life such that Father and son become ever more alike))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:8)

Reconciled with Yahowah and satisfied with his life, lacking for nothing, Dowd’s spirit was willingly put into a state of suspended animation. And yet he knows, as should we, that he will be awakened and live again, eternally restored. With absolute confidence we can trust Yahowah that He will reestablish Dowd’s home, renewing it such that this man and his God may live together as Father and Son. Consider this declaration your invitation to join them.

May we all benefit from these inspiring words…

**“With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud, answer me, providing the information I seek, especially as I sing, Almighty God of my vindication and of me being right, of my righteousness and accuracy, my declared innocence and acquittal, my ability to stand upright and my prosperity.**

**In the event of trouble, when the area in which I live is narrowed and constrained, during times of adversity when I’m pent-up, confined, and restricted during highly unfavorable circumstances before openly hostile enemies, You have provided a breadth of opportunities for me, including vastly expanding my dwelling place along with providing ample relief for me, offering more than enough room for me to live and maneuver, expanding every spatial dimension for me along with building my confidence, while immensely expanding my capacity to know and understand.** **Choose to be merciful to me and supportive of me by Your own initiative. And choose to listen to my reasonable request and adoring communication.** (4:1)

**Sons of men, for how long shall my significance and enormous value, my manifestation of power and gift of overwhelming riches, my overall respect and status be depreciated and devalued, errantly considered as a source of confusion, confounding many?**

**Will you choose to continually love, prefer, desire, and romanticize, showing such affection for vain delusions which have no basis in fact, worthless myths, and empty lies, seeking after the irrational lies of false gods, the deceptive things and misconceptions associated with pagan deities which are untrue and will disappoint, whereby betrayed, you worship falsehood by believing liars? Pause now and contemplate this knowing that you were ransomed from this.** (4:2)

**Of your own volition, know and understand,** **choosing to realize, becoming aware, acknowledging and making known** **that truly** **Yahowah** **has distinguished and will deal differently with** **the steadfastly loyal, set apart, realistic, and authentic, drawing them unto Himself.**

**Yahowah listens when I call out while I read and recite, even upon mentioning and proclaiming His name to Him.** (4:3)

**Be provoked to anger, even enraged, showing intense displeasure, and not be wrong. Choose to speak with regard to your conscience, based upon your intellect, and thus from the heart exercising good judgment, continuing to do so until you go to bed, then be quiet, still, and silent. Pause and contemplate this, reflecting upon the lyrics so as to reject and repudiate that which is wrong.** (4:4)

**Offer appropriate sacrifices** **the correct way, seeking to be innocent and to prosper, and put your confidence and trust in Yahowah.** (4:5)

**A great many will ask, ‘Who will choose to reveal to us such that we can behold, observe, and consider something good, something useful and beneficial, something of value which is mutually agreeable, something suitable and desirable, something which makes sense which is enriching and empowering?’**

**So we should genuinely want You to choose to lift up the prominent and enduring light** **of Your presence** **upon us,** **Yahowah.** (4:6)

**You have given, appointing and bestowing great joy, a sense of appreciation, and especially a yearning to celebrate in my heart, such that it is integrated within my ability to exercise good judgment while guiding my motivations and inclinations, more than the time when the increasing and enhancing nature of their grain as well as their new wine will abundantly increase by tens of thousands and abound in great abundance.** (4:7)

**Reconciled and in peace, saved and satisfied, complete and lacking nothing, having been treated fortuitously and now content, in friendship and tranquility, the relationship harmonious and affirmed, together and as one with Yah and completely alike Yah, I will lie down and be at rest, inactive for a while, and then fall asleep for a long time, of my own volition consent to being put into an altered state of awareness one of these years of old until a new event in another period of time, indeed because of You alone, uniquely, to the exclusion of all others, because You are the only One who matters and are in a class by Yourself,** **Yahowah.**

**With absolute confidence, without risk or vulnerability, trusting and relying, totally secure, without any concern, You will cause and enable me to live, eternally restored, establish in Your dwelling place for me such that we meet again and live together forevermore.”** (*Mizmowr* 4:8)

Wow! That was a treat for the eyes, ears, and mind.

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It is with heightened anticipation and enthusiasm that we press on to the 5th of Dowd’s earth-shattering Songs. It’s truly amazing, even after all of this time, how much we are continuing to learn.

**“A *Mizmowr* | Song of *Dowd* | the Beloved** (*Mizmowr la Dowd*)**, to the enduring Leader** (*la ha natsach* – on behalf of the everlasting and eternal Director who forever endeavors to lead) **accompanied by stringed instruments** (*‘el ha nachylowth* – for the woodwind instruments)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5 Dedication)

There are few things as memorable or moving than lyrics set to melody, especially when the thoughts are poignant and the music stirring. And while we don’t know the notes which underscored these lyrics, and while we cannot replicate the melodious sound of Dowd’s voice, it’s inspiring to know that one day we will be able to listen to him sing these songs for us.

**“I am encouraging Y/you to choose to diligently listen, thoughtfully consider, and then appropriately respond to** (*‘azan* – of Y/your own freewill please pay attention and carefully consider so as to understand, weighing, testing, and pondering each word, giving serious thought to every nuance because I really want Y/you to offer the proper response after rationally analyzing (hifil imperative paragogic heh cohortative – the subject, which could be God or those of us listening, causes the object, Dowd’s statements to participate in the action, which is to listen, consider, and respond such that we become similar, in first and second person volition while conveying emphasis)) **my words, each meaningful phrase and promise** (*‘emer ‘any* – regarding the things in my sayings and speech, the lyrics and utterances from the branch, even the shortest of them, but especially to my expressive and evocative statements, declarations, and proclamations; a derivation from the root of *‘amar* – to say, tell, claim, call, ask, answer, intend, promise, or declare)**,** **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)**, because I want You to choose to understand** (*byn* – may it be our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know, considering the information with our full attention such that we become well-informed and properly instructed (qal imperative paragogic heh cohortative – literally desiring a commonality of wills, with the desires of the subject being aligned with the object)) **my thought process** (*hagyg ‘any* – my meditations, musings, and mutterings and their accompanying and corresponding considered statements and fervent deliberations which can be meaningfully grasped hold of and taken away, even my low whispered cooing like a dove)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:1)

*‘Azan* can be rendered as simply as “listen or hear,” as anthropomorphically as “ear or give ear,” as pedantically as “harken or heed,” or as inappropriately and religiously as “obey and be obedient.” But since *‘azan* is used a tiny fraction of the time we see “*shama’* – listen,” we’d be wise to do as *‘azan* implies, which is “to pay close attention so as to thoughtfully consider, weigh, test, and rationally evaluate, then prove what is heard so as to respond appropriately.” *‘Azan* speaks of “diligently listening with a focus on understanding, so as to be informed and intelligently reply.”

In this case, *‘azan* was accompanied by the hifil stem, which has the subject engaging the object in such a way that the object becomes the subject’s understudy. As such, I suspect that Yahowah is the subject and that Dowd is, therefore, speaking to God. And if so, if Dowd is asking Yahowah to choose to engage as *‘azan* implies, then it is obviously in our interest to *‘azan* Dowd’s *‘emer* | words, too.

We don’t often see the imperative and cohortative moods associated with the same verb, but when we do, we are witnessing a mutual expression of freewill within the relationship. Dowd is saying that what he wants is in sync with what God wants – that their inclinations and wills are similar.

The reason this all matters is because this amazing verb was directed at *‘emer*, another very rich term. It can be rendered as simply as “word or words,” but that would leave us wondering why it was selected over the vastly more common word for “word,” *dabar*. The answer, of course, is found through careful observation and thoughtful consideration. *‘Emer* shapes and shades *‘amar*, the most common Hebrew word for “say, said, call, ask, answer, intend, declare, or promise,” such that it encourages us to “closely examine the briefest and most meaningful phrases, especially the minimal units of discourse, which would be the strokes of the letters which compose the words, considering their implications and nuanced inferences.” Doing so, we find that *‘emer* speaks of “the promises associated with the branch, the words, sentences, and statements, even the promises and declarations, which are an extension of the trunk of the tree.” Moreover, *‘emer* encourages us to “think with a purpose, and to plan accordingly, with regard to every utterance.”

If that were not enough to tantalize the neurons in our brains, this led to another of our favorite words: “*byn* – to make the connections necessary to understand.” In this case, based upon the shared inclinations, *byn* conveys: “may it be our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know, considering all the information with our full attention such that we become well-informed and properly instructed.” This was Dowd’s desire for himself, for us, and even as part of his relationship with God. It is what Yah wants for us as well. In fact, to “*byn* – understand” is our highest calling, our most empowering, enriching, and enlightening opportunity in life. And in this regard, *byn* is best when our understanding is in sync with God’s, when it is an expression of freewill in the first and second person of the relationship.

It’s a shame that English bible translators have so routinely truncated the rich meanings which can be derived from Yahowah’s chosen language. It is even worse when they stoop to the lowest possible implication. Such is the case with *hagyg*, a word that can be rendered “moaning,” but is more correctly translated “thought process, meaningfully grasping the intent of the most fervent deliberations, taking away the central message of the discourse.” Alliterated, *hagyg* can be rendered “meditations, musings, and mutterings,” while symbolically conveyed as “the low whispered cooing of a dove.” It is that which “accompanies and corresponds to a considered and thoughtful deliberation or reflection and subsequent statement.”

Bringing it all together, these lyrics begin…

**“A *Mizmowr* | Song of *Dowd* | the Beloved, to the enduring Leader and everlasting Director, accompanied by stringed instruments.**

**I am encouraging Y/you to choose to diligently listen, to thoughtfully consider, and then to appropriately respond to, such that of Y/your own freewill Y/you pay attention and carefully evaluate so as to understand by weighing each word, testing their veracity, and then pondering their implications, giving serious thought to every nuance because I really want Y/you to offer the proper response after rationally analyzing** **my words, each meaningful phrase and promise, these** **lyrics from the branch, even the shortest of them, and especially to my most expressive and evocative statements,** **Yahowah, because I want You to choose to understand because it is our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know, considering the information with our full attention such that we become well-informed regarding my thought process, even my meditations, musings, and mutterings, my considered statements and fervent deliberations.”** (*Mizmowr* 5:1)

Yisra’el and Yahuwdah, are you aware of just how bold Dowd was in his communication with God? Can you even imagine anyone else making such a statement? Dowd, the King of Yisra’el, Yahowah’s Anointed Messiah, the son of God, the man who will reign during the millennial celebration of Sukah, is announcing that he, himself, serves as your intercessor, as the one intervening on your behalf, providing justification for your salvation.

**“I want You to choose to listen attentively, desirous of You accepting what You hear as true, and then be inclined to respond accordingly** (*qashab* – as a result of our choices and desires being in sync, and with You and I being inclined to listen and reply, please attentively receive this request for an answer (hifil imperative, paragogic heh cohortative)) **to the sound** (*la qowl* – to the audible nature) **of my urgent and significant request** (*shewa’ ‘any* – of my appeal for assistance, my imploring and pleading for help)**, my King** **and Advisor** (*melek ‘any* – my leader, counselor, and authority, the One I consider)**, and my God** (*wa ‘elah*)**.** **Indeed, because exclusively** (*ky* – emphasizing this statement and making it uniquely focused)**, unto You** (*‘el ‘atah*) **I intervene and intercede, make requests and furnish justification** (*palal* – persuade others to Your point of view, provide an argument and make declarations, mediate and arbitrate to help us come to an agreement (hitpael imperfect – on my own initiative and my own accord, without outside assistance or influence with continuous action and ongoing results))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:2)

While I obviously hold the words Dowd wrote in the highest esteem, until this moment I never saw him as an intermediary to God, as someone intervening on our behalf. But that is what he was inspired to write on behalf of God. That said, our king was king because he sought the counsel and advice of the King.

Should you be wondering why Yahowah would inspire His son to say that he would be serving as an intermediary and intercessor, I think the answer is rather obvious. With words Yahowah created the universe and conceived life. With words He renews and restores life, affirming His Covenant. There is nothing as powerful as the Word of God and no one spoke them as effectively as Dowd.

He did not take this responsibility lightly. He could be used in this way because he was competent and correct, prepared and ready.

**“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 the morning** (*boqer* – when it’s best to attend to and inspect, to look at and consider, to seek after and gain information) **You hear** (*shama’* – You listen to) **the sound of my voice** (*qowl ‘any* – my audible speech)**.** **At daybreak** (*boqer* – in the early part of the day as the sun rises and light increases) **I make arrangements and prepare myself for You such that I’m competent and correct, ready for You to deploy** (*‘arak la ‘atah* – I pattern myself after You, making purposeful and orderly preparations, taking the proper positions to be valuable and worth using, and can engage quickly and thoughtfully, taking immediate action on Your behalf (qal imperfect))**.** **Then I remain watchful and focused** (*wa tsapah* – I remain intently observant (piel imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:3)

Based upon these words, Dowd earned his place with God. It was not given to him. And since Yahowah is consistent, we too can prepare ourselves such that we are ready and available, valuable and useful even to the Almighty. This is almost breathtaking in its implications.

It bears repeating: Dowd was useful because he was correct. And he was correct because his testimony about God was wholly consistent with what Yahowah had to say about Himself. In other words, Dowd was the antithesis of *Sha’uwl* | Paul – the inspiration behind half of the Christian New Testament. And that’s a sobering realization recognizing that thousands trust Dowd while billions believe Sha’uwl.

**“For You are not a God** (*ky lo’ ‘el ‘atah* – For the express reason that You’re not a God) **who is willing to accept that which is wrong** (*chaphets rasha’* – who will waver or is swayed by that which is fraudulent and false, who is willing to endure or desires injustice, or who is inclined to view the malicious and malevolent favorably)**. That which is counterproductive and harmful** (*ra’* – that which is disagreeable, troubling, distressful, and hinders, injurious, unethical, or adversarial) **cannot congregate or dwell together with You** (*lo’ guwr ‘atah* – is completely alien to Your nature and cannot abide or remain around You)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:4)

Yahowah would have to be unjust and be a liar to save everyone. He’d have to be a fool to fill Heaven with those who corrupted the Earth. Fortunately, He is neither.

**“Neither the arrogant, foolish, nor those who slander** (*lo’ halal* – neither the haughty, improper, nor those lacking respect, neither the boastful, the irrational, nor the thoughtless, nor even the celebrated or renowned) **can appear or stand** (*yatsab* – can be present) **before Your presence** (*neged ‘ayn ‘atah* – in Your sight or near Your appearance)**. You abhor and are hostile to** (*sane’* – You detest and loathe, You hate and shun, You do not love nor show any compassion toward) **all** (*kol* – every one of ) **those who are engaged in, practice, or advance** (*pa’al* – who work at, perform, carry out, fashion, fabricate, or conspire to promote) **that which is deceitful or corrupt** (*‘awen* – that which is twisted and perverted encouraging worship, that which is immoral or unfavorable, false and thus damaging to the relationship, idolatrous)**.”**(*Mizmowr* / Lyrics to be Sung / Psalm 5:5)

We began *Observations for Our Time* stating what Yahowah has once again affirmed: hate is a virtue. It would be a vastly better world if more of us knew what to hate and how to properly express our righteous indignation. And it shouldn’t be all that difficult, since Yahowah has set the example we should follow. But it is here that Yahowah and His son, Dowd, are in abject conflict with Pauline Christianity as well as the Politically Correct mantra of Multiculturalism.

**“You destroy** (*‘abad* – You annihilate and exterminate, wiping out) **those who speak** (*dabar* – those who communicate, verbalize, write, or convey) **lies, especially delusions promoting false gods** (*kazab* – that which is contrary to reality, deceptions regarding pagan deities, that which is unreliable, will fail, and thus disappoint)**. Bloodthirsty individuals** (*dam ‘ysh* – bloody and violent men) **and** (*wa*) **deliberately misleading or deceitful men** (*mirmah* – deceptive and dishonest individuals, those who hold a false perception of reality, especially those who use guile and subtlety, pretending to be truthful)**,** **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) **sees as repulsive and hates** (*ta’ab* – despises and holds in contempt, sees as vile and rejects, views as an abhorrent abomination)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:6)

God is not all-loving or forgiving. He would cease to be God if He were either.

Long ago, when translating the majestic 119th Psalm, Dowd’s soaring ode to the Towrah, we heard Yah’s son tell us that God, Himself, couldn’t keep him out of heaven because he was carrying his copy of the Towrah with him. He is saying something similar here, albeit by acknowledging the nature of the Towrah’s Author. Since the Temple had not yet been built, the household and home that Dowd was intent on entering was the Covenant Family in Heaven…

**“But as for me** (*‘wa ‘any* – and yet I)**, through** (*ba* – in and with) **the abundance** (*rob* – the greatness and enormous extent, the impressive and considerable magnitude) **of Your mercy and steadfast love** (*chesed ‘atah* – Your unfailing kindness and devotion, Your affection and sense of favoritism)**,** **I** **will arrive because I have chosen to enter** (*bow’* – it is my desire to passionately pursue, to come into, and be included in a relationship within, having returned and been brought to, while also guiding and directing others toward (qal imperfect cohortative)) **Your home** (*beyth ‘atah* – Your house and family, especially Your Covenant)**.**

**I have chosen on my own initiative to make an informative announcement, explaining this verbally, showing and making this known** (*chawah* – as it is the purpose of Your family, it is my desire to consistently and continually speak such that I make it absolutely clear that I have decided to explain what I know as clearly as words allow, in recognition that I’m not being compelled or influenced by anyone or anything, therefore this proclamation, statement, and message is as a result of my own decision relative to the intent of the Covenant (hitpael imperfect cohortative jussive – an expression of first and third person volition with ongoing consequences that is the result of personal initiative, whereby the speaker isn’t being influenced by anyone else)) **regarding** (*‘el* – concerning the direction to) **Your set-apart temple and residence** (*hecal qodesh ‘atah* – Your exclusive home and dwelling place where You prevail and endure) **with reverence and respect to You** (*ba yare’ ‘atah* – in recognition of Your awesome and astonishing nature)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:7)

Dowd was as we should expect, as he ought to be. Having found and capitalized upon that which gives meaning to life, he freely shared what he had discovered. I’m not fit to sing Dowd’s songs, but it is what I have done.

Nothing else matters – not really. Yes, we have our families and jobs, our hobbies and interests, even the need to attend to the laborious affairs of life, from sleeping to eating, but all of that is like a flower blowing in the wind compared to an eternity with our Creator.

There is so much to learn about God, about heaven, about the Towrah, about Dowd’s and Yahowah’s relationship, about the Covenant Family, about what it means to be set apart, about the Miqra’ey, about Tsyown and Mowryah, even Yaruwshalaim, Yahuwdah, and Yisra’el when we closely examine and carefully consider Yahowah’s temple, His earthly abode.

Our guide was Guided…

**“May it be Your will and desire to lead me such that we continue to learn additional reasons to trust one another** (*nachah ‘any* – please choose to guide me, creating opportunities to direct me to a favorable outcome, relying upon and trusting each other, learning ever more in the process (qal imperative))**,** **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 what You know is right and vindicating** (*ba tsadaqah ‘atah* – in what You accept as correct and acquitting, just and fair, appropriate and prosperous, honest and true) **with regard to responding to** (*lama’an* – with reference to providing answers to, on the account of providing a witness; from *‘anah* – to answer and respond, providing testimony) **those who, acting as if an authority, are adversarial and opposed to me** (*showrer ‘any* – the empowered who govern or reign who are adverse and hostile to me, my enemies among those who contentiously lord over others)**.**

**You want to engage with me such that Your way is straightforward and right** (*yatsar derek ‘atah* – it is Your will that You position me such that I become like You, and Your path is considered right, on the level, and correct (hifil imperative – it is Yah’s will that He causes Dowd to be straightforward and right, whereby Dowd becomes ever more similar to Yah) **in my presence** (*la paneh ‘any* – in front of me, before my appearance and face)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:8)

I daresay, this may be among the most important and yet underappreciated prophecies we’ve encountered. It is bold, unexpected, and affirming all at the same time. Therefore, if I may ask, now that we have searched Yahowah’s Word together over the course of these many years, without reading ahead, do you see what I see?

I ask because the answer is relevant to how we proceed. This is, after all, the nineteenth book over the course of nineteen years, and there have been ten thousand radio broadcasts. We have investigated and shared many thousands of profound insights together, many of which may not have been considered by anyone prior to our discovery.

At issue here is, on the one hand, I don’t want anyone to miss out on something Yahowah has to share. The more we know, the more we understand, the better our relationship with Him becomes. But, on the other hand, I don’t want you to miss the sense of adventure, satisfaction, and growth which comes from personal discovery. And I don’t want to wear you down with too much commentary when it may not be needed.

Up to this point, I’ve tried to share as much as I thought prudent, providing everyone with more accurate and amplified translations, and then adding additional insights on the words and their usage elsewhere beyond what can be effectively conveyed within the translations themselves. And at times like this, I’m also drawn to convey how a statement fits within the bigger picture Yahowah is painting, along with conclusions which can be drawn from the proper perspective.

Perhaps, the answer to my question is right before us. If you see what I’m seeing, by reading what follows, by way of affirmation, we will have something to share that we both enjoy. And if not, then by walking you through the process, providing a light, a lens, and the proper orientation, with time you’ll be out gallivanting through His words on your own initiative.

To begin, there are many interesting and pertinent shades to *nachah* – all of which color Dowd’s lyrics, some of which rise to a level of chutzpah (Yiddish for supreme confidence) that is audacious even for him. With the primary definition of *nachah* in this context, the statement would read, “You choose to lead me because You want to guide me.” This rendering, at least apart from the imperative, making it Yah’s decision and will to do so, would be well within the normal bounds of what we would expect everyone to say who is Towrah observant. Further, since Dowd expressed his personal inclination in the previous statement, it makes perfect sense to affirm that it is God’s desire to lead and guide those who are committed to proclaiming what they have learned about His home.

But where this becomes a bit audacious is with regard to *nachah*’s secondary connotation, which would read, “You choose and want to depend upon and trust me.” *Nachah* conveys the idea that both parties in the relationship “trust one another and rely upon each other,” and can be extrapolated by inference to the point that they are seen “leaning on one another based upon their mutual trust, such that by working together they both expect a favorable outcome.” This synergistic and relational approach is wholly out of sync with religious perceptions of an all-knowing, all-powerful, omnipresent, and micromanaging god. Such a god does not need anyone to advance his agenda, especially the men and women, who, motivated by fear, are compelled to bow down and worship him. But frankly, the religious perceptions are invalid.

To accomplish His purpose, Yahowah not only wants to depend upon men and women like Dowd, trusting and relying upon them, He must do so. For God to work independent of man would defeat His entire purpose of creating the universe and conceiving life. Therefore, Dowd is right. He is just more supremely confident than the rest of us.

It is Yahowah’s will to depend upon us, such that by trusting and relying upon one another we achieve the perfect harmony of the Covenant relationship. Did you actually believe that God was going to sit around all day and listen to Dowd sing and not join in? Yahowah and Dowd make beautiful music together.

I’m not going to say it, but I’m glad Dowd did: we should trust one another and depend upon each other. It is the way a father and son relationship ought to be. It’s pure Covenant.

Another fascinating aspect of *nachah* is that it is considered synonymous with *nachag*, which speaks of “herding sheep away from captivity to a predetermined destination” – from Mitsraym to Yisra’el in one incident and out of Babylon to Yisra’el in another three-thousand-five-hundred years later. This shepherd, therefore, had a Shepherd, a kind and compassionate one, because *nachah* is also used interchangeably with *nachal*, which is to “tenderly guide someone away from trouble.” Further, *nachah* is directly related to “*nacham* – to comfort and console those receptive to changing their mind” – a thought which will rock our world in a few minutes time.

Speaking of guiding us away from trouble, *tsadaqah* tells the tale of “vindication.” It provides an “acquittal,” thereby declaring the defendant “not guilty,” and thus “innocent.” Moreover, since lies are harmful, *tsadaqah* “corrects” them, leaving us with what is “right,” even “just, fair, honest, appropriate, prosperous, and true.” When it comes to knowing, understanding, approaching, and living with God, nothing is more important than “*tsadaqah* – being right.”

Sometimes it’s what bible translations fail to say that is as misleading as what they actually convey. The religious publishers would have us believe that David was afraid and wanted his God to deliver him by leading him away from his enemies. But that’s not even close to what *lama’an showrer* actually means. Dowd was looking for Yahowah’s guidance “*lama’an* – with regard to his testimony in response**,** such that he could provide a witness which answers” the *showrer*. You see, *lama’an* is a compound of “*la* – concerning” and “*‘anah* – to answer by providing testimony.” He wanted to confront the *showrer* wielding words, not run from those bearing arms.

Even more revealing, the primary definition of *showrer* isn’t “enemy,” but instead “to act as an authority, to lord over others, and to reign or govern contentiously.” Therefore, Dowd wanted to provide testimony in response to “*showrer* – those who, acting as if an authority, were adversarial and opposed to what he was testifying,the empowered who govern in a manner averse to Dowd’s guidance, especially those who contentiously lord over others contrary to Dowd’s leadership.”

In the imperative, Dowd is expressing the will of the One he is addressing. In the hifil, he is conveying two additional concepts, that God is the one causing this result, and that by doing so, Dowd is engaging in the manner of Yahowah. Further, it’s Yahowah’s “*derek* – way” which is being correctly revealed in Dowd’s “*paneh* – presence.” That’s as real as it gets.

For clarity’s sake, taking the liberty of replacing “you” and “me” with Yah and Dowd, the statement reads: **“Yahowah wants to engage with Dowd such that Yahowah’s way is straightforward and Dowd is perceived as right, both relying upon one another, both on the level and correct,** **in Dowd’s appearance and presence.”** That, in and of itself, is profound, telling us that the path to Yahowah is laid out in a straightforward manner and is correct when seen through Dowd.

And yet we have just begun. In fact, that was the easy part. The concluding statement is nuclear in its intensity – especially when set up by what precedes it. For the observant, Dowd is actually explaining the way Yahowah intends to use him.

So what else did the Almighty convey by inspiring His son to write these words? The answer to that question is found in *Yasha’yah* | Isaiah 40. Turns out, the prophecy Yahowchanan cited while standing in the *Yarden* | Jordan River, foretold of the Second Coming of Dowd, not Yahowsha’s arrival.

But before we turn back to Yasha’yah for clarification and illumination, let’s review where we are in this *Mizmowr*. Dowd has sung…

**“A *Mizmowr* | Song of *Dowd* | the Beloved, to the enduring Leader** **and eternal Director,** **accompanied by stringed instruments.**

**I am encouraging You to choose to diligently listen, to thoughtfully consider, and then to appropriately respond, so that of Your own freewill You pay attention and carefully evaluate, coming to understand by weighing each word, testing their veracity, and then pondering their implications, giving serious thought to every nuance because I really want You to offer the proper response after rationally analyzing** **my words, each meaningful phrase and promise, these** **lyrics from the branch, even the shortest of them, and especially my most expressive and evocative statements,** **Yahowah, because I want You to choose to understand because it is our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know, considering the information with our full attention such that we become well-informed regarding my thought process, even my meditations, musings, and mutterings, my considered statements and fervent deliberations.** (5:1)

**I want You to choose to listen attentively, as I am desirous of You accepting what You hear as true, and then being inclined to respond accordingly, our choices and desires being in sync, being receptive to the sound of my urgent and significant request, my King and Advisor, my Leader, Counselor, and the Authority I consider, my God. Indeed, because exclusively, unto You and for You I intervene and intercede, make requests and furnish justification, persuading others to Your point of view.** (5:2)

**Yahowah, in the early part of the day when it’s best to attend to and inspect, to look at and consider, to seek after and gain information, You hear the sound of my voice. At daybreak I make arrangements and prepare myself for You such that I’m competent and correct, and I pattern myself after You, making particular, purposeful, and orderly preparations such that I’m ready for You to deploy, taking the proper positions to be valuable and worth using and so that I can engage quickly and thoughtfully, taking immediate action on Your behalf. Then I remain watchful and focused.** (5:3)

**For You are not a God who is willing to accept that which is wrong, who will waver or is swayed by that which is fraudulent, who is willing to endure or desires injustice, or who is inclined to view the malicious and malevolent favorably. That which is counterproductive and harmful cannot congregate or dwell together with You and is completely alien to Your nature.** (5:4)

**Neither the arrogant or the foolish, neither those who slander or the irrational, neither the thoughtless nor the celebrated and renowned, can appear or stand before Your presence. You abhor and are hostile to, detesting and loathing, hating and shunning, never showing any compassion toward all those who are engaged in, practice, or advance that which is deceitful or corrupt, twisted and perverted, encouraging worship which is damaging to the relationship and idolatrous.** (5:5)

**You destroy those who lie, especially those who promote false gods, anything which is contrary to reality which misleads and will disappoint. Bloodthirsty individuals and deliberately misleading and deceitful men, especially those who use guile pretending to be truthful, Yahowah sees as repulsive and hates, viewing them as an abhorrent abomination.** (5:6)

**But as for me, through the abundance of Your mercy and steadfast love, even familial favoritism, I will arrive and have chosen to enter, while also guiding and directing others toward Your home.**

**I have chosen on my own initiative to convey an informative announcement, explaining this verbally, showing and making this known, as it is the purpose of Your family and my desire to continually speak such that I make it absolutely clear that I have decided to explain what I know as clearly as words allow regarding Your set-apart temple and residence with reverence and respect to You.** (5:7)

**May it be Your will and desire to lead me such that we continue to learn additional reasons to trust one another, choosing to guide me, creating opportunities to direct me to a favorable outcome, relying upon and trusting each other, learning ever more in the process, Yahowah in what You know is right and vindicating, appropriate and prosperous, honest and true, with regard to responding and providing answers to those who, acting as if an authority, are adversarial and opposed to me, including the empowered who govern in an adverse and hostile manner when compared to me, especially those who contentiously lord over others.**

**You want to engage with me such that Your way is straightforward and right, positioning me such that I become like You and Your path is considered correct and on the level in my presence.”** (*Mizmowr* 5:8)

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*Coming Home*

A Voice Calls Out

5

A Voice Calls Out

*Prepare for Yahowah’s Return…*

If only Yisra’el had listened to their King’s 5th Song, if they had recognized that their Messiah had come and would return, and had come to trust the beloved son of God three-thousand years ago, how different their history would have been. They would not have suffered under the Mow’abites, the Assyrians, Babylonians, Macedonians, Romans, Roman Catholics, Byzantines, Muslims, Ottomans, British, Nazi Germans, Soviet Russians, Poles, Ukrainians, or so-called Palestinians. And even now, it is not too late.

We have previously discovered that the single most-cited “Messianic” prophecy, *Yasha’yah* | Isaiah 9:6, “A child is born unto us and a son is given to us…,” actually pertained to the *gibowr* | mighty and valiant warrior, Dowd, addressing his Second Coming, not Yahowsha’. And thanks to *Mizmowr* 5, we are being led to reassess the second most-cited “Messianic” prophecy, that found on Yahowchanan’s, the Immerser’s, lips, “He said, I am the voice of one calling in the wilderness, ‘Make straight the way of the Lord,’ as said the prophet Esaias.’” (John 1:23 KJV)

While we should have recognized it long ago, his citation of *Yasha’yah* | Isaiah 40:3 was wrongly attributed to Yahowsha’. It is so obvious when considered in context, we should not have needed Dowd to bring it to our attention with: **“You want to engage with me such that Your way is straightforward and right, positioning me such that I become like You and Your path is considered correct and on the level in my presence.”** But the religious are so keen on “quote mining,” of doing what *Sha’uwl* | Paul incessantly did, which is to truncate and remove a statement from its context, mistranslate it, and then misrepresent its original intent, that this citation is thought to have announced God’s arrival circa 30 CE – not 2033 CE.

A particularly pathetic example of this is citing “John 3:16” to validate Christianity, not recognizing that it appears at the conclusion of a long conversation which began with Yahowsha’ ridiculing a religious leader’s ignorance of the Towrah. This kind of quote mining leads believers astray. Such is the case with the “New Testament’s” misappropriation of *Yasha’yah* | Isaiah 40:3 in *Yahowchanan* | John 1:23. That is not to suggest that Yahowchanan was wrong in quoting the prophet, should he have actually said this, or that the Disciple was errant in including his citation, should he have done so, but only that it does not apply to their time or to Yahowsha’. It actually pertains to Dowd, and especially to the way Yahowah intends to use him in Year 6000 Yah. Yasha’yah’s prophecy is profoundly important to Yahowah’s people: Yisra’el and Yahuwdah.

So now that Dowd has brought this to our attention, let’s interrupt our review of *Mizmowr* | Psalm 5 long enough to determine the audience to which it was originally addressed, to assess when it will be fulfilled, and to ascertain the change in thinking that will precede this occasion, all while considering the portent of the promise being shared at the same time. Since these questions are all answered in *Yasha’yah* | Isaiah 40:1-2, let’s begin there…

**“Choose to change your thinking and relent, and you will be comforted and consoled** (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result))**, My people** (*‘am ‘any* – My family [therefore speaking of Yahuwdah and Yisra’el])**, promises your God** (*‘amar ‘elohym ‘atem* – declares your Almighty One)**.** (*Yasha’yah* 40:1)

That is *the* ISSUE. There is none more important. Yahowah cannot help His people until such time as His *‘am* | family “*nacham* – choose of their own freewill to change their minds, their thinking, their perspective, and relent, such that they can be comforted and consoled.” By “*nacham* – electing to reconsider, altering their opinions regarding what is true, they will find relief from their sorrows and distress and they will be encouraged.” This is the reason behind the necessity and purpose of the Covenant’s lone prerequisite: walk away from your country, away from babel and Babylon, away from your father’s family and the family of man, and away from societal norms, mores, and presuppositions. Until and unless this occurs, God remains unknowable and salvation unobtainable.

Further, this “*‘amar* – promise” was made to Yahowah’s “*‘am* – people and family,” and not to an unknown Gentile Church. The seventy percent of Israelis and Jews worldwide who are not religious, who define themselves as secularists, are reachable in this regard. If you are counted among them, this message is for you…

**Speak** (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*‘al leb* – with the proper intent and motivation)**,** **unto Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance regarding Reconciliation Flow)**.** **And announce, summoning her by reciting to her** (*qara’ ‘el hy’* – call out an invitation to her, proclaiming by reading to her [in conjunction with the Miqra’])**, that indeed** (*ky* – surely and truly) **her battles** (*tsaba’ hy’* – her time of enduring the presence of armies and her military campaigns) **are finished and completed** (*male’* – fulfilled and satisfied, and thus ended and over)**.**

**The consequence of her missing the way** (*‘awon* – her propensity to be wrong by perverting and twisting the truth) **is pardoned through restitution, causing her to be accepted, regaining favor** (*ratsah* – she has been reconciled because this has been resolved by making amends, compensation has been paid for her, leading her toward being in agreement, the relationship restored at this moment (nifal perfect)) **because she has obtained** (*laqah* – she has grasped hold of and obtained (qal perfect)) **from the hand** (*min yad*) **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) **a double portion** (*kephel* – twice as much) **for all of her** (*ba kol*) **errant and mistaken ways** (*chata’* – offensive and perverted propositions)**.** (40:2)

Let’s be honest with ourselves, trust our God, and be fair to His beloved son. None of these things occurred circa 30 CE, and most are still ongoing. Therefore, the prophet is addressing God’s family – Yahuwdah and Yisra’el – at a future time when the people are no longer religious, and the nation’s last battle has been fought and won. Yisra’el has most assuredly not changed her collective mindset toward Yahowah and the people have not been comforted. Her battles continue, with the worst occurring right after Yahowsha’s departure in 33 CE, both at the hands of Rome. Even recently, she was forced to fight for her survival as Europeans engaged in ethnic cleansing, a.k.a., genocide during the last world war – a double portion, indeed. She fought for her independence in 1948, and then for her very existence in 1967 and 1973. Further, she has two enormous battles which remain, the Magog War and Armageddon. Therefore, we can conclude with absolute confidence based upon Yasha’yah 40:2 that Yasha’yah 40:3 was not fulfilled 2000 years ago. It, therefore, did not apply to “Jesus.”

God’s nation and people are continuing to pay for having missed the way. So let’s be blunt, since this prophecy coincides with a time after which Yisra’el has fought her last battle, and has suffered for the last time, her relationship with Yahowah restored, it was not written to predict Yahowsha’s experience with Yahowchanan in the Yarden. Period.

I do not care if you call yourself a “Christian,” believe that your bible is the inerrant word of God, or how much you may identify with “Jews for Jesus,” find affinity with the Messianics, or love the mythos associated with “Yeshua,” this does not apply even to Yahowsha’. Get over it and get with the program.

King Dowd was told to announce that he is being used by Yahowah in conjunction with the fulfillment of this prophecy…

**A voice** (*qowl* – the sound) **calls out, inviting and summoning** (*qara’* – reads and recites, calling out and welcoming to the Miqra’ey) **in the wilderness** (*ba ha midbar* – in the desolate and lifeless place without the word)**, ‘Turn around and choose to change direction such that you are prepared for** (*panah* – walk away from what you have been, electing to reject it, so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **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 your own freewill, choose to become straightforward and right, making correct and on the level** (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering to and fro, considering the unwavering nature of (piel imperative – the object chooses to carry out the intent of the verb)) **a raised highway, an elevated ramp, a walkway and gateway** (*macilah* – by lifting up the upright conduct of one’s life to show the way up, especially pertaining to respecting the well-maintained road which ascends, the gate to walk through, and the raised structure on which to proceed, even a staircase; from *calal* – to lift up and esteem, respecting the ability to be lifted out of and above, even) **through the dark and lifeless wilderness** (*wa ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la ‘elohy ‘anahnuw* – to move toward and draw near our Almighty One)**.** (*Yasha’yah* 40:3)

God’s people are being asked to listen to Yahowah’s voice. He is summoning them, inviting them, to read and recite His testimony. Yahowah is calling His people out of the mire and muck of man, such that Yisra’el turns around, changing direction, her people preparing themselves to accept Yahowah’s Way. It is the only acceptable path home. Therefore, to bring an end to the nation’s battles, to conclude the people’s suffering, to be reconciled with God, Yisra’el and Yahuwdah must first “choose to change direction such that they are prepared for Yahowah.”

But that’s not easy since both Christians and Jews have deliberately replaced Yahowah’s name with “the Lord,” making it more likely than not that most would misconstrue and misappropriate the obvious. This isn’t the “way of the Lord,” nor of “Jesus Christ,” but instead, “the Way of Yahowah.” Without directly violating the Third Statement Yahowah etched on the First of the Two Tablets, the one that warned us to never negate His name, this prophecy could not have been misunderstood nor errantly interpreted, forestalling misguided Jewish and Christian claims.

Yahowsha’ opened the Doorway to Life, but He did not speak of, construct, nor ask His disciples to build, a highway to heaven. It was Dowd who revealed how we prepare ourselves such that we are able to walk toward God – even through the darkest and most lifeless wilderness.

The “*qowl* – voice” speaking through the prophet Yasha’yah is Yahowah’s, not Yahowchanan’s. And it is Yahowah, who in His Towrah, has “*qara’* – invited us to be called out and meet with Him so that He can welcome those of us who read, recite, and proclaim His words during His Miqra’ey” into His family and home.

Yes I know that the “Bible” is the most translated and broadly published book in human history, and yet the translations are so erroneous and much of the material so vile, the entire world, including Yisra’el, has been “*ba ha midbar* – in a lifeless wilderness without the word” for a very long time. Far too few have asked the appropriate questions regarding the “*my* – who, what, why, when, where, and how” of the “*dabar* – word.” Fortunately, that is beginning to change, and you and I are part of this predicted and fortuitous transformation.

As we seek to better understand this prophecy, we find that there are many interrelated ways to render *macilah*, especially recognizing that it is derived from “*calal* – to lift up and respect the ability” of Yah’s Way “to raise us out of” the “‘*arabah* – those who are unassociated, living in the darkness where life is squandered.” A *macilah* is “a raised highway, an elevated ramp, a walkway and gateway, even a staircase.” Beyond this, *macilah* speaks of “lifting up the upright conduct of one’s life to show the way up, revealing the gate to walk through to be lifted out of and above” the fray for those seeking “*la ‘elohy ‘anahnuw* – to approach our God.

Since Yahowah did not use *midbar*, the primary Hebrew term for “wilderness,” there must be a reason He revealed that the “*macilah* – raised path” would go “*ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling.”

While there are likely more, I suspect that there are at least three reasons, the first enlightening, the second prophetic, and the third pragmatic. Deprived of an accurate rendering of Yahowah’s testimony, the world is a dark place, one in need of the kind of light Yasha’yah is providing. Prophetically, the overwhelming preponderance of people surrounding Yisra’el are noxious Arabs. And pragmatically, this ascending path must go “through Arabia” which is where the Towrah was revealed to the Children of Yisra’el in route to the Promised Land.

Not long ago, when I asked if you were noticing what I had perceived in *Mizmowr* 5:8, the impetus behind the connection I was forming is now seen here in Yasha’yah 40:3 with the inclusion of *yatsar*, *derek*, and *panah*, a derivation of *paneh*. These are the same words we saw in Mizmowr 5:8 and in the prophecy Yahowchanan cited. Curious as to whether I was onto something interesting, I read Yahowchanan’s citation as well as the source from which his declaration was taken. Then when I considered the context of the original prophecy, it became immediately obvious that Yasha’yah was predicting something extraordinary: Yahowah’s return and the Second Coming of Dowd. Its fulfillment transpires when Yahowah is obliterating the Gentile nations while reconciling His relationship with Yisra’el. This realization is extremely important, not only for Yisra’el, but also for Christians.

The determination of the timing and the purpose of this invitation from our God is derived from the context that Yahowah’s prophet provided…

**Every depressed place** (*kol gay’* – each depression) **shall be raised** (*nasa’*) **and each** (*wa kol*) **elevated place of illicit worship** (*har wa giba’ah*) **shall be brought down** (*shaphel* – will be leveled)**.**

**And it shall come to be** (*wa hayah* – it will come to pass) **that the insidiously deceitful and deceptive nature of that which is not on the level** (*‘aqob* – that which is topsy-turvy, undulating, slippery, and misconstrued, and tends to cause people to teeter, fall away, and go astray) **shall be clear-cut and flattened out** (*la mishowr* – will be smooth, devoid of potholes, fair and just, even upright and straightforward) **– the uneven terrain of obstructionist conspiracies which make the way impassable** (*ha rekec* – the binding tethers of enticing collusions which impede progress, these harmful and rough schemes, even the bumpy ground of intrigue, the snares and plots which hamper and obstruct the way, treacherously blocking the path)**,** **shall be burst opened** (*biqa’ah* – shall be ripped apart and cracked wide open)**.** (*Yasha’yah* 40:4)

No matter how one translates or interprets these words, this has not yet occurred. It could not, therefore, pertain to Yahowsha’ circa 33 CE. We should expect these miraculous events to transpire upon Yah’s return in Year 6000 Yah, 2033, commensurate with the reestablishment of Dowd’s kingdom.

I invite you to compare these insights to those squandered in English bibles. It’s your decision: is God pushing mountains into valleys such that the earth becomes uninteresting and flat, or is He preparing it for His return by ridding the world of illicit worship and insidious conspiracies – beginning with those which have served to impede the way of the Miqra’ey?

While it may be a stretch, could this refer to bringing down the most uplifted form of illicit worship on earth, the most insidious and deceptive plot ever conceived: Christianity? Is Yahowah leveling a blow at those who have come to worship “Jesus Christ” as the “fullness of the Godhead” – upon the implement of torture as the dead god on a stick?

Whether or not obliterating the insulting nature of this putrid cult, this rotten outgrowth of Roman culture, is the specific intent of this prediction, one thing is certain: every obstacle religious, political, conspiratorial, and militaristic men have placed over and around Yahowah’s Way will be obliterated.

Places of worship shall be brought down. Depressing places will become uplifting. Everything will be on the straight and level, such that the Way is no longer impeded and impassible. We are being called to do our part in advance of Yahowah finishing the job.

On *Yowm Kippurym* | the Day of Reconciliations 6000 Yah, October 2nd 2033 at sunset, guess who is coming for dinner…

**Then** (*wa*) **the glorious presence** (*kabowd* – the manifestation of power, the splendor and status, the actual persona and honorable nature, the abundance, value, and rewarding gift) **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) **shall be revealed, becoming openly** **known** (*galah* – will be exposed, disclosed, and recognized)**.**

**Then** (*wa*) **the good news will be that** **every living creature** (*kol basar* – all flesh will be gladdened, with every man either announcing or receiving the favorable report) **will see Him** (*ra’ah* – will view, observe, inspect, and understand Him) **all together at the same time** (*yahdaw* – in unity with Yah, all in one accord, now more like Yah, exactly at the same moment)**.**

**This is true and reliable because** (*ky* – indeed surely, emphasizing this point) **the mouth** (*peh*) **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) **has spoken it** (*dabar* – has said it, communicating this message and declaring this statement)**.** (*Yasha’yah* 40:5)

It’s a simple question: why have so many Christians been led to believe that the prophecy foretold in Yasha’yah 40:3 pertained to the arrival of “Jesus Christ” when it undeniably and irrefutably declares that Yahowah’s glorious presence shall be revealed and openly known? How is it that, when only a few thousand living in Yahuwdah saw Yahowsha’ at any one time, Christians have managed to ignore the fact that this prophecy is fulfilled only when every living creature will see Him the world over at the same time?

Are Christians ignorant of what God said, or are they hopelessly irrational? How does one believe those who claim to speak for God while contradicting Him, as was the case with Paul and every Pope after him? Is the Christian faith predicated on cognitive dissonance, their willingness to believe wholly inconsistent, incompatible, and incongruent ideas?

Speaking of cognitive dissonance, Christian pastors have a troubling propensity to remove Yasha’yah 40:8 from the context of this prophecy, citing it after quoting verses out of Paul’s letters. They do so to imply that the false prophet’s verbal diarrhea should be considered the Word of God which will endure forever when it is so obviously contradictory and adversarial to everything Yahowah conveyed to us.

Beyond showing their inability to think, little do Christians know that Yahowah answered Yasha’yah’s question on what to “*qara’* – read and recite” by sharing an allegory Dowd had composed three-hundred years earlier in what may be his most inspiring *Mizmowr* | Song, the 103rd. Just as Yahowsha’ would quote from Dowd’s 22nd Psalm to explain what He was doing on Passover, at the single most important moment of H/his life, Yahowah shared His son’s *mashal* | word picture with Yasha’yah in the heart of this prophecy to reveal who He would be working with on this day.

God is the greatest communicator mankind has or will ever witness, and His favorite writer was the author of this allegory. For those of us who have come to appreciate Yahowah’s style, which is to weave threads into the tapestry of His Word which we can pursue to the point of understanding, this affirms that Dowd was telling us the truth about the extraordinarily important and mutually dependent nature of his relationship with Yah. Yahowah, Himself, and His diminished manifestation, Yahowsha’, both quoted Dowd!

**A voice urges** (*qowl ‘amar*)**,** **‘Read and recite, choosing to call out and welcome** (*qara’* – of your own freewill issue an invitation and a summons, announce a proclamation, read aloud and designate by name and title (qal imperative))**.’ So I asked** (*wa ‘amar ‘any* – and then I [Yasha’yah] said (qal perfect) [‘any is from 1QIsa])**, ‘What** **should I read and recite** (*mah qara’* – who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce)**?’**

**‘Every animal, all flesh, and even their most cherished herald** (*kol ha basar* – all living creatures, every inhabitant of the earth, including everything they consider to be good news) **is an abode akin to grass** (*chasyr* – dwells like hay, dried and brown, needing water to live and grow, ultimately serving as food for other animals)**.**

**And** (*wa*) **their entire benefit** (*kol chesed huw’* – their lovely appearance and the totality of their usefulness, even all of their embarrassing and shameful behavior) **is like** (*ka* – can be compared to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **of the field in the open and broad way** (*sadeh* – of the way which is spread out far and wide)**.** (*Yasha’yah* 40:6)

**The** **abode likened to grass** (*chasyr* – this dwelling comprised of dried and brown hay) **withers** (*yabesh* – shrivels, dries up, and is gone)**.**

**The** **flowery aspect of the engraved plaque on a shining memorial with its written inscription** (*tsyts* – the blossom or ornamental trophy memorializing some prior achievement)**,** **loses its vitality and fades because it is disdained as foolish** (*nabel* – wears out and decays, and is seen as stupid, senseless and contemptible) **when the Spirit** (*ky ruwach*) **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) **blows away the forgettable and forgotten** (*nashab ba huw’* – forcefully stirs among the unmemorable, driving them away such that they are no longer recalled)**.**

**Insightfully and unexpectedly** (*‘aken* – truthfully, and as a means to reveal causation)**,** **the people** (*ha ‘am* – the families, followers, and nations) **are** **an abode akin to grass** (*chasyr* – a dwelling like hay, dried and brown, needing water to live and grow)**.** (*Yasha’yah* 40:7)

**The abode of grass** (*chasyr* – the dwellings comprised of dried and brown hay without water) **withers** **and shrivels up** (*yabesh* – dries up and is gone)**. The** **flowery written inscriptions on memorial plaques at gravesites** (*tsyts* – the engraved and shining ornamental trophies memorializing prior achievements) **are disdained as foolish as they fade away** (*nabel* – loses its sheen and wears out, degrading and decaying because it is seen as stupid, senseless, and contemptible)**, but the Word** (*wa dabar*) **of our God** (*‘elohy ‘anahnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la ‘owlam* – forevermore)**.’** (*Yasha’yah* 40:8)

[While there are several variations of 40:7-8 among the scrolls, between the Masoretic and Septuagint, this captures every aspect of each with minimal redundancy.]

If you care to look, and we will in a moment, Dowd composed this *mashal* | word picture and scribed it in his 103rd *Mizmowr* | Song three centuries before Yahowah shared it with Yasha’yah. And yet nary a person has made the connection between this prophecy and the author of this remarkable allegory. And all of that is in spite of the fact, that in the 5th Mizmowr, Dowd announced his role in this prophetic portrayal regarding Yahowah’s return.

That is especially disappointing because its literary genius has Dowd’s fingerprints all over it. For example, the word for “grass,” *chasyr*, also conveys an “abode or dwelling,” and thus was used to paint a verbal portrait of the bodies in which our souls reside. And should you have missed the connection, both Dowd and Yahowah affirm it by directly associating people with this dwelling which is akin to dried-out hay deprived of water – a point made brilliantly in the 103rd Mizmowr.

Further, while *tsyts* can be rendered “flower,” it is more accurately translated as “a written inscription on a shining memorial plaque like those found at a gravesite” or as “an engraved trophy memorializing some prior accomplishment.” This becomes especially relevant when we realize that the verb, *nabel*, denotes something which “loses its sheen and wears out, degrading and decaying, because it is disdained as foolish and seen as stupid, senseless, and contemptible.”

These are all concepts God would rightly attribute to man’s memorial plaques and trophies, but not to flowers. Expecting us to be able to read what the words actually say, and thus render them correctly, is why the nature of the *chasyr* was explained but not the *tsyts*. Yahowah, and his son, Dowd, clearly see us as more capable than we are prone to act – or at least superior to our current translations or thinking. Religion has dumbed us down and politics has homogenized us.

Dowd’s original choice of words is telling, because we humans are wont to remember those who have passed away, honoring their lives by engraving our sentiments and their names on gravesite memorial plaques. But man’s wishes and remembrances will not only fade away and be forgotten, upon the arrival of the Spirit, such religious and patriotic platitudes will be seen as foolish and contemptible.

Also, as an interesting aside, the best-known memorial, with the most flowery and beautiful inscriptions, The World Holocaust Remembrance Center, is that which commemorates and seeks to remember the mass murders associated with man’s greatest act of inhumanity, an ode to Dowd’s people’s worst experience.

By taking us directly to Tsyown in the heart of Yaruwshalaim, we ought to be reminded of who lived there with Yahowah and what he had to say about establishing a Father/son relationship with God. We should be motivated to consider what happened there and what it means to us.

It is material to know where God is returning and to whom. We should ponder who He is bringing along with Him as well. But most do not because Yahowah’s prophetic testimony through Yasha’yah undermines their belief that “the Lord Jesus Christ” is their savior, and that he is returning to them and for his “Church” as part of his “Second Coming.”

**Upon the elevated and exalted mountain** (*‘al har gabah* – toward the high and exalted mount)**, ascend** (*‘alah* – go and climb up)**.** ***Tsyown*, the Signs Posted Along the Way** (*Tsyown –* the written directions posted on the path)**,** **proclaims the good news** (*basar* – brings the positive proclamation, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject, the signs posted on Tsyown, put the object, you and me, into action)) **for you to approach** (*la ‘atah*)**.**

**Powerfully and with authority** (*ba ha koach* – mightily with all of your capability and newfound potential, in your vigor and robust nature, even with your restored qualifications as they pertain to your function and purpose)**, choose to raise your voice** (*ruwm qowl ‘atah* – of your own volition lift up your vocalizations and verbal pronouncements (hifil imperative – the object is engaged by the subject such that they are continuously similar in their actions)) **bringing the good news** (*basar* – proclaiming this positive and uplifting report, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject puts the object into action)) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance, Instruction and Direction, regarding Reconciliation Flow)**.**

**Lift up on high** (*ruwm* – of your own volition raise up to an even higher elevation, exalting, even increasing the importance of (hifil imperative)) **and choose to proclaim** (*‘amar* – of your own freewill, announcing and saying (qal imperative))**,** **‘Fear not, no longer feel intimidated, anxious, or apprehensive** (*‘al yare’* – do not be frightened or afraid (qal imperfect jussive – genuinely and with ongoing implications as a third-person expression of volition)) **cities** (*‘iyr* – the towns and populated places) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah, those who Relate to Yah and are Related to Yah)**. Behold, look up now and see** (*hineh* – pay attention at this moment and notice that here is) **your God** (*‘elohy ‘atem*)**.’** (*Yasha’yah* 40:9)

Yahowah’s focus is as it has always been, upon Tsyown, Yaruwshalaim, and Yahuwdah, right up to and including the moment of His return. There is no hint of, indeed no room for, a church in Rome, a cathedral in Washington, London, or Paris, nor a mosque in Mecca. God is returning to and for His people: Yahuwdah in Yaruwshalaim. Period. End of conversation.

**‘Behold** (*hineh* – pay attention and notice)**, I** (*‘any*)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, the Upright Pillar** (*‘edown* – the Upright One of the Tabernacle)**,** **will** **arrive** (*bow’* – come, returning (qal imperfect)) **with a powerful ruler** (*ba chazaq* – with the loud blast of a trumpet and a very strong and passionate person, one with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and defending, one who embodies the right character, appropriate status, and vocal strength to govern appropriately who is also a courageous leader with a firm and strong hand who clearly knows how to lead in the proper direction)**.’**

**And then** (*wa*) **His protective shepherd, capable arm, and productive ram** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of His remarkably important and impactful leader among the flock, this ram who engages and fights as a shepherd protecting His sheep, who with His strong arm is fruitful in His ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of God and His sacrificial lamb) **will** **vividly communicate** (*mashal* – will wisely exercise authority over individuals and governments based upon the value of his proverbial sayings, his world-renowned prophetic discourse and eminently meaningful phrases and terminology, holding dominion by painting pictures with words) **for Him** (*la huw’* – to approach Him)**.**

**Look up and pay attention** (*hineh* – behold the details and be observant) **to him** (*‘eth huw’*)**:** **the compensation for his loyalty** (*sakar huw’* – the just return and reward offered for his services and steadfast devotion) **and** (*wa*) **his work,** **past and present** (*pe’ulah huw’* – his labor for what he is doing and has done)**,** **is right in front of him** (*la paneh huw’* – is approaching him and facing him, in his very presence, appearing before him)**.** (*Yasha’yah* 40:10)

This *Chazaq* | Powerful Ruler and *Zarowa’* | Protective Shepherd who is known for his *Mashal* | ability to Paint Pictures with Words and who is *sakar* | known for his service and devotion to God, is now in Yahowah’s presence and viewing a restored Yisra’el. He is there for many reasons, one of which is that this will be a time of war when Yahowah will be vanquishing all of those who have foolishly opposed Him and His people. Not only has Dowd fought more effectively on behalf of Yisra’el than anyone else, he is the only one who meets these criteria.

Dowd was and is Yahowah’s “*chazaq* – most powerful and passionate leader, one with military prowess who was ready to fight to defend” the Chosen People. Dowd was “*chazaq* – intensely prepared and resolutely capable of encouraging and restoring” Yisra’el. He “*chazaq* – manifest the right character, embodied the appropriate status, and clearly possessed the vocal strength to lead and govern appropriately.”

Before we consider why Dowd, along with Moseh and Yahowsha’, was included among Yahowah’s “*zarowa’* – a protective shepherd, capable arm, and productive ram,” let’s conclude our review of the Yasha’yah 40 prophecy announcing Yahowah’s return. In it we find yet another affirmation that God is foretelling the Second Coming of Dowd. While Yahowchanan | John wrote, should he have actually penned it, that Yahowsha’ once referred to Himself as a shepherd, He never tended sheep. Further, Yahowsha’ was the lamb and Dowd was the shepherd.

**“Like** (*ka*) **a shepherd** (*ra’ah*)**,** **he will tend** (*ra’ah* – care for the needs of, leading, feeding, and protecting (qal imperfect – actually, literally, genuinely, and continually)) **his flock** (*‘eder huw’* – those who need H/his assistance)**.**

**He will gather** (*qabats* – he will collect and obtain (piel imperfect)) **the lambs** (*taleh* – the young and vulnerable sheep) **in his strong and capable arms, with him being a protective shepherd and productive ram** (*ba zarowa’ huw’* – with all the resolve and overall ability he can muster as an important and impactful individual of action who, as a ram among sheep is a leader and fighter, engaged within the flock as a shepherd protecting his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth and advancing the purpose of the arm of God and His sacrificial lamb)**.**

**He will guide, leading** (*nahal* – he will direct, sustain, and nurture, caring for and helping (piel imperfect – whereby the consistent guidance will benefit the sheep)) **those who are nursing** (*‘uwl* – the mothers suckling the youngest sheep)**, lifting them up** (*nasa’* – raising and carrying them, honoring and respecting them) **in his lap** (*ba cheq*)**.** (*Yasha’yah* 40:11)

Yahowah has just shared His understanding of *zarowa’*, surrounding it with words we would readily understand. As a “*ra’ah ra’ah ‘eder* – shepherd tending” God’s “flock,” Dowd was the Shepherd’s shepherd. And this is what made Dowd God’s “*zarowa’* – capable arm and productive ram protecting the flock.” Dowd was not only a “*ra’ah* – shepherd,” who was afforded the privilege of “*ra’ah* – tending to” Yahowah’s chosen “sheep, leading and feeding them, guiding and protecting them,” he did so as a “*zarowa’* – ram within the flock, who with his strong and capable arms was willing to make whatever sacrifice was required for the benefit of the sheep.”

Dowd “*zarowa’* – manifest the resolve and overall ability of an important and impactful individual of action who, as a ram among his sheep, was a leader and fighter, steadfastly and effectively engaged within the flock as a shepherd protecting his sheep while enriching their lives.” He was “*zarowa’* – fruitful in his ways, accomplishing the mission,” especially when, through his *Mizmowr* and *Mashal*, “he sowed the seeds of truth by advancing the purpose of the arm of God and His sacrificial lamb.”

But there is far more to this amazing term that awaits our discovery. It will soon lead to one of the most revealing and affirming statements we have yet encountered.

Based upon its use in the Towrah (*Shemowth* / Exodus 6:6, 15:16, *Bamidbar* / Numbers 6:19 and *Dabarym* / Deuteronomy 4:34 and 16:12, even *Mizmowr* / Psalm 77:15 and *Yasha’yah* / Isaiah 33:2), *zarowa’* is used to symbolically present the Sacrificial Lamb’s ability to shoulder our burdens in association with Passover – but not always. *Zarowa’* is based upon *zera’* – to sow seeds, and thus denotes the ideas of “being productive and fruitful in sowing the seeds of truth, and of conceiving offspring” – no man exhibited these attributes more so than Dowd.

Most Hebrew dictionaries define *zarowa’* as “arm,” but that usage is quite rare, occurring just over a dozen of some ninety references. But to be fair, the “arm” and “shoulder,” like the “hand,” in Hebrew are almost always presented symbolically, conveying an individual’s “influence and capability,” their “power and strength,” their “ability to be productive, to get things done, and to prevail.”

Similar to the symbolic usage found here in Yasha’yah 40, while also being deployed during prophetic references to the Last Days, we find *zarowa’* used in *Mizmowr* / Psalms 98:1, *Yasha’yah* / Isaiah 51:9, 52:10, 63:5, and *Yahezq’el* / Ezekiel 20:33 – all addressing Yahowah’s ability to vanquish His enemies upon His return.

God is a fighter, not a pacifist, as was Dowd. Recognizing this, *zarowa’* is deployed three times to denote a king leading a large army. As a result, a broken *zarowa’* is symbolic of a defeated military force. Not surprisingly, the word is used in this context on eight occasions.

Driving right to the heart of *zarowa’*s metaphorical usage in this context, it is twice deployed identically to how we see it used here in *Yasha’yah* 40. In both, *zarowa’* describes the role of a “particularly important individual in God’s sight, a ram among the sheep, an empowered and capable shepherd, a productive fighter who consistently prevails when defending his flock from those who would harm them, a leader among his people with the strength, resolve, and character to make the necessary sacrifices for his flock to live free and fruitful lives by sowing the seeds of truth as the arm of God, thereby guiding the sheep to the sacrificial lamb.”

In *Yasha’yah* / Isaiah 63:12, Moseh was presented as a *zarowa’* for his contribution during the Exodus, whereby this remarkable ram led Yah’s sheep, the Children of Yisra’el, out of captivity in Mitsraym and thereafter served as their shepherd by working with Yahowah to compose the Towrah.

Therefore, since this reference in Yasha’yah 40 clearly depicts Dowd as Yahowah’s *zarowa’* upon His return, we find the three most important and productive individuals Yahowah deployed being described as *zarowa’*: Moseh, Dowd, and Yahowsha’. They are rams among the sheep.

In recognition of this concluding thought, there are two other times *zarowa’* is used that we’d be wise to consider, both of which may profoundly change the way you process the very words you are reading. The first in *Dabry ha Yowmym* / 2nd Chronicles 6:32 and the last is found in *Yasha’yah* / Isaiah 53:1.

Before we dive into the latter, be aware that two of Yahowah’s three *zarowa’*, Dowd and Yahowsha’, share many things in common, including God referring to both as His son. They are both branches. One was *mashyach* by Yah and the other was predicted to manifest some of the qualities of *mashyach* by Dany’el. One was king of Yisra’el and the other was called as much by Rome’s governor. They were both resolutely Towrah observant. Therefore, both Dowd and Yahowsha’ serve alongside Moseh as Yahowah’s *zarowa’*, as the strong arm of God, as the empowered ram, who shepherds the flock, and as the sacrificial lamb.

From that perspective, the introduction to what is among the most acclaimed prophecies speaks of someone to whom Yahowah has made this realization known. It acknowledges the existence of an individual who will or has uniquely ascertained and clearly conveyed the identity of these *zarowa’*. Especially relevant, the sole reason that this man is mentioned at this moment is that by seeking to establish and verify the point of the prophetic message Yahowah was conveying through Yasha’yah, his analysis and insights are relevant…

**“Who** (*my*) **has come to establish, verify, and prove** (*‘aman* – has reliably, confidently, and dependably demonstrated as true (hifil perfect)) **the point of Our message from far away** (*la shamuwa’ah ‘anahnuw* – reporting the information and news from Yahowah through Yasha’yah while in a different geographical area, and then announcing it to others)**?**

**And** (*wa*) **to who** (*‘al my*) **has the strong arm, protective ram, and sacrificial lamb** (*zarowa’*) **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) **been revealed and made known** (*galah* – been openly exposed through evidence and reason)**?”** (*Yasha’yah* / Isaiah 53:1)

In this context, every positive attribute we have considered fits Yahowah’s three *zarowa’*: Moseh, Dowd, and Yahowsha’. They were all “uniquely important serving as the hand” of God, each was “empowered, capable, and protective as a leader” on God’s behalf, “productive rams among the sheep who consistently prevailed when fighting to defend” God’s “flock.”

They were “effective and impactful individuals of action with the strength, resolve, character, and overall ability to accomplish the mission.” All three recognized and fulfilled their “role as the strong arm” of God, as “productive rams among the sheep,” as “shepherds guiding and protecting the flock.” They were “fruitful,” especially when “sowing the seeds of truth, which advance the purpose of the arm of God, of the shepherd, and of His sacrificial lamb.”

I do not feel comfortable answering the question posed by Yah. And yet the truth established, and insights revealed, by this anonymous individual are worth noting by God as He commenced the clearest presentation found anywhere in the prophets of the role of the *Zarowa’*.

Therefore, I would encourage readers to search to find and study any and every resource which has correctly identified the *zarowa’* with Moseh, Dowd, and Yahowsha’ while at the same time establishing, verifying, and proving the point of Yahowah’s message as it was revealed through Yasha’yah. The truth will set you free.

Here, then, for your consideration, is the first time *zarowa’* was used to identify a unique individual. The words we are about to read were spoken by *Shalomoh* | Reconciliation | Solomon, Dowd’s son, upon the completion and dedication of Yahowah’s Family Home. At the seminal moment in the life of a united Yisra’el, standing atop Mowryah with the recently completed Temple gleaming in the background, the man noted for his wisdom, *Shalomoh* | Reconciliation | Solomon, delivered the original “Sermon on the Mount.” He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, and original autograph of the Towrah Moseh had scribed.

With Ya’aqob’s descendants gathered before him, and speaking of the promises Yahowah had made to his father, Dowd, while desirous of guiding his people’s footsteps, Solomon used an especially descriptive term, “*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant would come to understand,” to tell the Children of Yisra’el how they should respond to the words this individual would write on their behalf.

After describing the importance of the Ark of the Covenant which had been placed in the center of God’s Home, Solomon reiterated many of the wonderful things which would benefit Yisra’el if the people continued to observe the Towrah. But knowing they would not, he said the following…

**“Therefore** (*wa gam* – also and in addition)**,** **regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a different place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect)**,** **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life) **is not of your people** (*lo’ min ‘am ‘atah*)**, this Yisra’el** (*Yisra’el huw’*)**. He will come** (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land a great distance from Yisra’el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama’an* – for the sake of responding and replying to, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah –* Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, and astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation)**,** **the influence of** **Your hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand)**, along with the** **powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction)**,** **and** (*wa*) **the protective and productive ram who shepherds the flock** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **whom** **You have extended** (*‘atah ha natah* – through whom You have stretched and reached out)**.**

**When** (*wa*) **he arrives on the scene and chooses to pursue this** (*bow’* – when he comes, bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter and be included (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition))**, 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** (*palal* – he will intervene in the relationship by providing 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) **regarding this familial relationship** (*‘el ha beyth ha zeh* – pertaining to and concerning God’s home and family)**.** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

**When you hear it out of the heavens, coming from the atmosphere** (*wa ‘atah shama’ min ha shamaym –* listen to whatcomes out of the spiritual realm by way of the sky (from radio waves and especially satellite-based broadband internet connections, perhaps)) **within the location where you live** (*min makown yashab ‘atah* – within the place you are located and dwell)**, then** (*wa*) **engage and act accordingly, doing everything** (*‘asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*‘asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship)**,** **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara’ ‘el ‘atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect))**, for the express purpose of being a witness, who provides answers such that** (*lama’an* – for the sake of responding, providing testimony with the express intent and purpose of revelation such that) **all peoples of the Earth** (*kol ‘am ha ‘erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with Yada’, to know, acknowledge, accept, and understand** (*yada’* – will be shown and find, becoming aware of Yada’ and familiar with as a result of the revelation and have the means to comprehend (qal imperfect)) **Your name** (*‘eth shem ‘atah* – therefore, Your proper designation and actual reputation)**, coming to respect and revere You** (*wa la yare’ ‘eth ‘atah* – once revitalized, approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*‘am ‘atah*)**, Yisra’el** (*Yisra’el* – Individuals who Struggle and Wrestle or Engage and Endure with God)**.**

**And also so that** (*wa la*) **they may know** (*yada’* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*‘al ha beyth ha zeh* – that Your home)**,** **which** **to reveal the correct path to walk to give life meaning that** (*‘asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son)**,** **are designated and called** (*qara’* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your proper designation, Your reputation and renown)**.”** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

God isn’t kidding around with any of this, nor should we. It is long past time that the world, especially Yisra’el, listens to what Yahowah actually had to say.

The ability for everyone the world over to listen to someone whose words and voice comes out of the sky was not possible until very recently, coinciding with the time we began nearly twenty years ago. Advancing technology, communication satellites, broadband internet, and seven billion smart phones have made it possible for almost everyone to listen simultaneously along with Yisra’el.

Other than Yahowah speaking directly to all humanity in His own voice, which isn’t possible in this context because He’s not a *nakry* | foreigner, imagine the wonderment in the minds of those listening to Solomon three-thousand years ago, trying to ascertain how this could even be possible. Since God is not the voice out of the sky, then how would everyone on earth be able to listen and benefit concurrently? And why, they may have wondered, would God want to speak through a foreigner to Yisra’el and Gowym concurrently, from outside of Yisra’el, and in a language other than Hebrew?

The preamble to this prophecy is amazing, and yet now, since this capability is so integrated into our lives, with the average individual spending seven hours a day listening, looking, and reading that which they have selected from the cloud, the fulfillment appears almost mundane. But still, consider the unlikely intersection of someone thousands of years and thousands of miles from Yisra’el, a complete stranger in a distant place and time, becoming so enthralled with Yahowah’s words that he would compose fifteen-thousand pages of insights on the Towrah, Miqra’ey, and Beryth, all gleaned by translating Yahowah’s Word into the lingua franca of the world – the language spoken by more Yahuwdym than Hebrew – somehow stumbling upon the realization that Dowd is the son of God, Yahowah’s Mashyach and Melek, which is why he is the one returning.

At the same time, what is the likelihood of him figuring out that Moseh, Dowd, and Yahowsha’ are all *zarowa’*, while producing seven thousand internet-based audio programs to share what he had learned so that Yisra’el could engage with Yah by listening to him explaining what Moseh and Dowd had written and Yahowsha’ had done?

As was the case with the *choter* | insignificant branch composing the *nec* | banner, this isn’t because this *nakry* | observant and discerning foreigner is special, because he, unlike those whose words are vital, remains mostly anonymous. He is simply doing what Solomon did on this day – citing the promises Yahowah made to Moseh and Dowd on behalf of Yisra’el.

Three thousand years ago Yahowah revealed that He would use a Gentile to reach His people and call them home. He would even endorse what he would write and say, telling His people to do as he said, recognizing that this *nakry* would “*nakar* – come to know Him by being observant, that he would come to understand Him by being discerning,” then base everything he would write and say on what he “observed by closely examining and carefully considering” the *Towrah* and *Naby’* | the Guidance and Prophets. He would even Yada’ Yah! – focus on the importance of knowing and understanding Yahowah’s name.

Now we know why Yah wanted His message written in English, why the proper recognition of Moseh, Dowd, and Yahowsha’ was so important to Yah, as well as why Yahowah would have to turn to a lowly *nakry* known as Yada to awaken the mighty Yisra’el. This may be the one and only time that Yahowah asked His people to engage based upon everything a foreigner had to say.

Yet it was said of this *nakry* that he would serve as “*lama’an* – a witness,” as someone “who provides answers,” which can be “*qara’* – read and recited” on behalf of people the world over, especially Yisra’el. Beyond the written translations and insights found in *Yada’ Yah*, *An Introduction to God*, *Questioning Paul*, and *Observations for Our Time*, beyond the reach of Yah’s Word being recited throughout *Yada’ Yah Radio* and *Shattering Myths*, might this also be inferring that Yada’ will be invited to serve alongside ‘Elyah as the unnamed witness during the Time of Ya’aqob’s Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 5)?

Beyond all of this, there is but one reason that the *nakry* | observant and discerning foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Home. Yahowah wants Yisra’el, and the world at large, to consider what he has translated and shared because the information, insights, and perspective he is providing are relevant and credible, valid and reconciling, indeed dependable and trustworthy because he has thoughtfully considered what He revealed through the likes of Moseh and Dowd, Yasha’yah and Yahowsha’. By engaging in something others were unwilling to do, the *nakry* became so uniquely relevant to knowing Yahowah, to appreciating what He is offering, and to recognizing what He is asking in return, that God saw fit to validate his witness – one based entirely upon the *Towrah, Naby’, wa Mizmowr*.

To suggest that this has been yet another revealing sojourn into the Word, enabling us to make connections which lead to understanding, would be an understatement. And while we may want to linger here, before we lose sight of the Psalm which brought us to this remarkable place, let’s return to and complete our review of *Mizmowr* 5.

Continuing his plea to be just, even fair, and thus hold those who have promoted political, religious, and conspiratorial schemes accountable for the misery they have inflicted on Yisra’el and, indeed, on people everywhere, Dowd wrote…

**“For** (*ky* – indeed, emphasizing this point) **there is nothing that is reliable, firmly established, or trustworthy in their mouths** (*‘ayn ba peh huw’ kuwn* – there is nothing that is dependable, enduring, or steadfast among their words, nothing secure or settled in their speech)**.**

**Their inner nature is** (*qereb hem* – right to the core being they are psychologically predisposed) **to be destructive with their malicious speech** (*hawah* – to be counterproductive with devastating consequences, becoming relentless liars)**. Their throat** (*garown hem*) **is an open** (*patah*) **grave** (*qeber* – burial site)**. They flatter, deceitfully seducing** (*chalaq* – they are slimy and slippery, smooth-talkers who consistently mislead, providing hopeful and encouraging opinions which are inaccurate and divisive)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:9)

Dowd is right once again. Nothing redeeming comes out of the mouths of the political or religious. They are, as he has established, rotten to the core. Their every word is malicious and counterproductive. They are all relentless liars.

Within their soaring and majestic buildings paid for by others, and with the mystique of authority and trappings of power, their deceitful words are as seductive as they are deadly. They have made themselves so hard to ignore, so prominent and integrated within the society, they have become difficult to oppose. There is no media outlet or mass communication venue willing to risk the backlash from believers who can’t even fathom the possibility that those that they admire are playing them for fools.

Fortunately, Dowd has God’s ear, and from his lips to Yah’s heart, this is what will occur…

**“Hold him accountable** (*‘asham huw’* – please declare him guilty and elect to make him suffer the consequences because he remains liable, requiring recompense (‘him’ is from 4QPs whereas the MT has ‘them’) (hifil imperative))**, God** (*‘elohym*)**.**

**They have fallen of their own accord** (*naphal* – they have chosen to bring this on themselves, electing to squander the opportunity to go to a higher position, they have been allotted a much lower one, having prostrated themselves (qal imperfect jussive)) **through their advice and schemes** (*ba mowe’tsah hem* – with their deliberations, plans, thinking, and counsel, through their customs, traditions, proposals, practices, religions, and conspiracies; from *ya’ats* – to deliberate, consult, and conspire together then advise)**.**

**Cast them out** (*nadach hem* – hunt them down and drive them away, banishing them (hifil imperative)) **along with** (*ba* – with and in) **the great abundance and widespread nature** (*rob* – the sheer quantity, extensive range, and duration) **of their revolting rebellion** (*pesha’ hem* – of what they have done that is contrary to the way and in defiance of the standard) **because, indeed** (*ky*) **they have been contentious in their defiance against You and have bitterly rebelled against** **You** (*marah ba ‘atah* – they are hostile to You and have caused You distress and anguish, provoking You (qal perfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:10)

Very early on in this process, nearly eighteen years ago, we came to realize that by sending the religious to She’owl, God was being fair. They dug their own graves. They have all fallen of their own accord and stumbled on their words. Each and every one has tripped on their tongues. Their advice and counsel, customs and traditions, proposals and practices, especially their conspiracies and religions have cost the unsuspecting their souls and have taken countless others to where they, themselves, are headed. And it’s not just the provocateurs, but also their provocations, the religious and their religions, which must be banished for heaven to exist on earth.

It is the greatest irony of all. Claiming to speak for God, claiming to serve God, claiming to provide access to God, religious leaders are universally in rebellion against Yahowah, bitterly contentious and openly defiant, such that everyone, without exception, who believes them dies estranged from God. All religions lead away from Yahowah, as do all who advocate on their behalf.

And yet, even when God, Himself, reveals that He is universally opposed to the religious and will cast them away for the great abundance and widespread nature of their rebellion, the religious are not only incapable of processing God’s testimony, they angrily attack Yah’s Word and those who share it with them.

As we continue to study the first twenty or so Mizmowr, we will encounter many more references to a singular adversarial individual whose influence on Yahowah’s people is so caustic we are assured that he will be held accountable. In many of them, we witness the same transition from ‘him’ to ‘them’ seen in the Dead Sea Scroll depiction of the previous statement, indicating how the one corrupts the many.

There is a better way…

**“So** (*wa*) **let all who take refuge in You** (*kol chacah ba ‘ata*h – let everyone who places their trust in You, relying upon You to keep them safe (qal participle)) **rejoice and be glad** (*samach* – be elated, delighted in this)**. Forevermore** (*la ‘owlam* – for all eternity) **let them choose to sing uplifting and joyful songs** (*ranan* – let them of their own freewill shout for joy and express themselves melodically, making beautiful music (piel imperfect jussive))**. Cover and clothe them** (*cakak ‘al hem* – envelop and adorn them, shielding them, placing a protective cover over them (hifil imperfect)) **such that those who love** (*wa ‘ahab* – so that those who engage in a loving relationship based upon) **Your name** (*shem ‘atah* – Your proper and personal designation) **will rejoice in having chosen You** (*‘alats ba ‘atah* – they are jubilant and triumphant because they have chosen You (qal imperfect jussive))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:11)

It is, perhaps, the single most amazing realization in the universe. God allows us to choose Him.

The truth be known, there is nothing more enjoyable or rewarding than developing a personal relationship with our Heavenly Father. We give up nothing of value and gain everything worthwhile when we choose to trust and rely upon Yah. And the first step in this process, after making acquaintances, is as Dowd has written, coming to appreciate to the point of falling in love with God’s name: Yahowah!

So why is it that there isn’t a single religious denomination or political party named after Yahowah? Why is it that the religious have actually changed and replaced Yahowah’s name, removing it from His testimony 7,000 times, replacing it with Satan’s title, and then calling the resulting book: *Babel* | With the Lord | Bible? Why is it that as few as one in a million actually know and say Yahowah?

It may have been a dozen years ago, but I recall being frustrated, knowing that YHWH wasn’t “Yahweh” since it, by God’s own admission, was based upon “*hayah* – was, is, and will be.” But no matter how long I searched, I couldn’t find a single individual or resource that explained how to pronounce the rest of His name using evidence and reason.

Laughably, those making an attempt, resorted to Greek, as if Hebrew was irrelevant. Even worse, the scholars and theologians were all in universal defiance of reality, claiming that God’s name was unpronounceable because there were no vowels in Hebrew. If that were the case, how is it then that every other word and name is pronounceable using the same twenty-two letters and that five of the twenty-two are consistently rendered as vowels?

I cannot recall now if it was weeks or a month, but I remember examining the pronunciation of every Hebrew word in the entire lexicon that contained a Y, H, or W. And while that led me to realize that it was either Yahuwah or Yahowah with one-hundred percent certainty, since there was no question regarding the pronunciation of the Y or H, the deciding factors concerning the W were as apparent as they were plentiful.

There were scores of Hebrew names based upon Yahowah’s name which are now transliterated akin to Yowb, Yow’el, and Yownah, making the pronunciation of the only letter in question, the W, obvious. But the clincher was the three most commonly spoken Hebrew words, shalom, torah, and elohim. They are all actually written *shalowm*, *towrah*, and ‘*elowah* (*‘elowahym* in the plural), conclusively demonstrating that YHWH is pronounced Y-ah-oW-ah.

The next step was to accurately describe what His name means. And by turning to paleo-Hebrew, doing so was as straightforward as it was magnificent. In  we see Yahowah  reaching down and out to us with an open hand. It reveals that God is ready to welcome us and then lift up those willing to grasp hold. In the two  we find two individuals, a man and a woman as it would transpire based upon their placement (a concluding  makes a Hebrew noun feminine). Both individuals, which are likely representative of ‘Abraham’s and Sarah’s role in the Covenant and Yisra’el, are standing up, reaching up, and looking up to God. The  depicts a tent peg, the device used to secure and enlarge a home, including the Tent of the Eternal Witness. It speaks of increasing and adding to something, which in the case of the two individuals within God’s name, would indicate that they are being magnified and enriched while being kept safe and secure. In Yahowah’s name, therefore, we see the Covenant Family.

Sharing what I had discovered about the most important name in the universe, the source of life and enlightenment, liberation and empowerment, became my passion. It remains so to this day.

**“****Yes, indeed** (*ky* – surely and reliably)**, You commend, favor, and bless** (*‘atah barak* – You lower Yourself, getting down on Your knees, to lovingly and beneficially lift up (piel imperfect)) **those who are right and therefore innocent** (*tsadaq* – those who are correct and thus vindicated)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, with a shield** (*ba ha tsinah* – with that which provides a protective covering for the entire individual (4QPs reads ‘with’ while the MT shows ‘like’)) **which envelopes and surrounds him** (*‘atar* – which wraps around and crowns him (qal imperfect energic nun)) **such that You can accept him and be pleased with him** (*ratsown* – such that he is found desirable and pleasing, and having provided restitution You can make amends, favoring him by restoring the relationship)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:12)

Call me slow. I finally figured it out after all these years. While I’ve recognized that Dowd was considered “*tsadaq* – vindicated and innocent” in Yahowah’s eyes because he was “*tsadaq* – correct and right” about Yahowah, until this moment I had not applied the same standard to Yahowsha’, who was for most of his life similar to the rest of us. He, therefore, could not have been perfect unless it was based upon the *tsadaq* standard – the standard Yahowah established through Dowd. Yahowsha’ was considered perfect because His understanding of Yahowah and His Towrah was correct.

And that is why His initial declaration on the mount, where He extolled the virtues and enduring nature of the Towrah and Prophets, was so vital. He declared that it was all correct, right down to the smallest strokes of the smallest letters, and would continue to be right for as long as the Heavens and Earth exist, and that is what made Him the perfect “*zarowa’* – Sacrificial Lamb.”

But to our credit, we long ago came to realize that the method Yahowah uses to perfect the imperfect is to envelop them in His Spirit of Light, thereby adorning and crowning His Covenant children, making us appear perfect in His eyes. Where there is light, there is no darkness. Light obliterates it, eliminating it.

Now if I may, here is the conclusion of the magnificent Song which has led us to these marvelous discoveries…

**“For truthfully, there is nothing that is firmly established or trustworthy in their mouths, nothing that is reliable, enduring, or steadfast among their words, literally nothing secure or settled in their speech. Their inner nature is psychologically predisposed to be destructive with their malicious speech which is counterproductive with devastating consequences, as they are relentless liars. Their throat is an open grave. They flatter, and are deceitfully seducing smooth talkers who consistently mislead, providing hopeful and encouraging opinions which are inaccurate and divisive.** (5:9)

**Hold them accountable** **and make them suffer the consequences because they remain liable, God. They have fallen of their own accord, having chosen to bring this on themselves,** **through their advice and counsel, customs and traditions, proposals and practices, especially their conspiracies and religions, which have taken countless others to where they, themselves, are headed.**

**Cast them out and banish them along with the great abundance and widespread nature of their revolting rebellions which are contrary to the way because, indeed, they have been contentious in their defiance against You and have bitterly opposed** **You,** **anguishing and provoking You.** (5:10)

**So now let all who take refuge in You, letting everyone who places their trust in You, relying upon You to keep them safe, rejoice and be glad. Forevermore, let them choose to sing uplifting and joyful songs. Cover and clothe them such that those who love Your name will rejoice in having chosen You.** (5:11)

**Yes, indeed, You commend, favor, and bless, getting down on Your knees to lovingly and beneficially lift up** **those who are right and therefore innocent,** **correct and thus vindicated,** **Yahowah, with a protective covering for the entire individual, enveloping and surrounding him** **such that You can accept him, favoring him by restoring the relationship.”** (*Mizmowr* 5:12)



*Coming Home*

A Voice Calls Out

6

Appreciating Dowd

*Never Overlook the Son of God…*

Now that we better understand the role Dowd plays in communicating Yah’s message, let’s consider one of his most uplifting *Mizmowr* | Psalms. The 103rd is the antithesis of how the religious perceive the nature of the “God of the Old Testament.” In fact, if Yahowah inspired Dowd to sing these thoughts, and He did, then the “Christian New Testament” was wholly unnecessary and Paul’s letters were slanderous. And if not, then the god of Christianity cannot be trusted.

The 103rd *Mizmowr* begins uniquely, suggesting that it was written either for Dowd, to Dowd, concerning Dowd, or on the wisdom of approaching God’s beloved son. And while it may seem odd that the author of the Psalm would write this to himself, even of himself, and especially about approaching himself, in the role he assuredly plays as Yahowah’s only *Mashyach*, *Melek*, *ben*, *tsemach*,and *Naby’*, it’s wholly appropriate for God to devote a Song to him. That said, I suspect that “for Dowd” or “concerning Dowd” are the best ways to render *la dowd* because it’s clearly this man’s expression of his affection for Yah.

Dowd is the antidote for Judaism (as the religion protests that only rabbis can interpret the Torah), Islam (where deceiving and dying are encouraged and their god bears a different name), and especially Christianity (which purports that the Torah cannot save). Yah’s songwriter is even the cure for the supposed enlightened ways of Multicultural Socialist Secular Humanism and Political Correctness in that reason trumps illusions. As such, the surest path to learning the truth and approaching God on His terms is through Dowd’s lyrics – words like these.

**“This is for Dowd** (*la Dowd* – to my Beloved, concerning David, and even approaching Dowd)**.**

**My soul** (*nepesh* *‘any* – my consciousness) **appreciates and acclaims** (*barak* – commends and adores, is thankful for the goodness of, seeking and sharing the blessings and benefits of (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated in)) **its association with** (*‘eth*) **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 all that is within me** (*wa kol qereb ‘any* – every part of me) **His set-apart** (*qodesh huw’*) **name** (*shem*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:1)

Dowd, whom Yahowah presents as the most important individual in human history – past, present, and future – is acclaimed because of his relationship with God. Theirs is the most empowering and enduring love story ever told.

Those who know and love Yahowah, adore His name. If nothing else, Dowd has made this abundantly clear. If you refer to your god as “the Lord,” “ha Shem,” “*‘*Adoni,” “Jesus,” or “Christ,” your god isn’t God. If you do not know His name, you do not know Him.

There are very few things, and perhaps nothing, that Yahowah values more than us knowing and using His name. And there are few things, and perhaps nothing, that Yahowah hates more than men changing or nullifying His name.

“**My soul** (*nepesh* *‘any* – my consciousness) **appreciates and acclaims** (*barak* – commends and adores, lauds and extols, is grateful for the marvelous nature of, seeking and sharing the blessings and benefits of (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated)) **my relationship with** (*‘eth*) **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 I will never overlook** (*wa ‘al shekach* – will never ignore, be unmindful of, fail to properly respond to, be remiss in mentioning, nor ever forget (qal imperfect jussive)) **any of His accomplishments and resulting benefits** (*kol gemuwl huw’* – everything He has done and the kindness He has shown)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:2)

Dowd’s association with Yahowah was multidimensional – as ours should be as well. It was intellectual and emotional, engaging and conversational, inspiring and pragmatic, enlightening and enriching. He was a brilliant and receptive student studying under the perfect teacher. And everything he learned, he shared – never overlooking or omitting anything with respect to his life with Yah. Therefore, we can benefit from “*kol gemuwl huw’* – everything He (Yah) has done and the kindness He has shown, all of His accomplishments and resulting benefits” in the same manner enjoyed by Yahowah’s most-celebrated son.

Dowd’s commitment to share everything he learned from God over his lifetime in the center of Yah’s universe makes him uniquely important to God and to us. When we read and respond to His testimony on behalf of Yahowah, we are rewarded to nearly the same degree.

After letting us know exactly where he stood in relation to Yahowah, Dowd posed a series of rhetorical questions which were designed to encourage us to come to the same conclusion: that Yahowah alone saves. And at this point in time, there was only one way for God to achieve this result, which was through the Towrah’s presentation of the Beryth and Miqra’ey. This remains true to this day, and that is what make’s Dowd’s Songs so irreplaceable.

With so much at stake, it’s vital that we are absolutely clear. Dowd was saved because he could answer these questions correctly, not because he was good – because he wasn’t. The same conditions apply to the rest of us. When it comes to establishing a relationship with God and to our salvation, being good won’t do us any good. Being correct will make everything right.

**“Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **forgives, removing your culpability, freeing you** (*calach* – pardons you, releasing you from any association (qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **of all of your errant thinking, wrongdoing, erroneous statements, and distorted opinions** (*la kol ‘awon ‘atah* – from every one of the times you have twisted or perverted the truth with warped thinking, from all of your iniquity and depravity, the totality of your guilt and liability you have incurred, from all of the pain you’ve inflicted and damage you have done by being misled and misleading others, along with the punishment due) **and** (*wa* – and also [from 1QPs]) **who heals and restores** (*rapha’* – promotes restoration for those who are injured and diseased, repairing and curing (qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **all of your diseases and disabilities** (*la kol tachaluwym ‘atah* – everyone of your ailments and impairments, all of your tormenting pains and grievous plagues, even all the rust and corrosion, filth and scum on you)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:3)

Only Yahowah can prolong our mortality, but even He cannot do it alone. Yes, He can wipe the slate slathered with our musings and mumblings clean, but only after we stop blabbering babel. He has the antidote for the plague of religion, but it is only effective once we stop subjecting ourselves to the serpent’s venom.

Once upon a lifetime, I was very religious. I was political, patriotic, and worse, pro-military. As a vocal advocate of each, I was headed to an eternity of incarceration in She’owl. But fortunately, somewhere along the way I learned enough about these things to start questioning and then reject my affinity for each. It was only then that God introduced Himself, asking me, as He had Moseh long ago (although clearly Moseh’s role was infinitely more vital than what He had in mind for me), to do what is arguably the single worst job this side of Hell – expose and condemn Muhammad, Allah, the Qur’an, Hadith, and Islam. But once this was accomplished to His satisfaction (read *Prophet of Doom* if that mission is of interest to you), I became His student and He my Teacher. While that is still the essence of our relationship, somewhere along the way He redeemed and delivered me from She’owl, offering the opportunity to live and work with Him as His son, just as He had done for so many before me. I invite you, as have Yahowah and Dowd, to join us.

**“Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **redeems and delivers your life** **from the hideous incarceration** (*ga’al chay ‘atah* – facilitates your very existence and ability to remain alive, buying you back from the unacceptable and defiling situation, freeing your soul from bondage and slavery by purchasing you, ransoming you as a kinsman-redeemer (qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **from the dungeon in the slime pit of corruption** (*min shachath* – out of the putrid prison of decay and decomposition associated with She’owl)**?**

**Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **envelopes and crowns** (*‘atar* – surrounds and honors, encompasses, and covers (piel participle)) **you** (*‘atah*) **in loyal and steadfast love and unfailing kindness** (*chesed* – in devoted affection, favor, and all that is good) **in addition to compassion and mercy** (*wa rachamym* – strong feelings and an enduring commitment to abiding adoration along with a reprieve from judgment)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:4)

Since it sounds a bit pretentious, it isn’t something I’m comfortable reading, but it is undeniable. When we are adopted into Yahowah’s family, we become royalty – replete with crowns. Even beyond the royal trappings, God surrounds us in His love by enveloping us in His light, encompassing us within His Set-Apart Spirit. This Garment of Light is what makes us perfect in God’s eyes, because where there is light, there is no darkness. As light, the Spirit doesn’t cover over our flaws and failings, but instead eliminates them.

It is but a shadow among the brilliance being conveyed, but this is prophetic because Yahowsha’ was actually placed in a lightless dungeon by the religious authorities in Yaruwshalaim. It was symbolic of what His soul would endure on UnYeasted Bread to free us from She’owl.

Most of all, and just like Dowd, I find my relationship with Yahowah “*saba’* – abundantly satisfying.” I appreciate all of the good He has done for me and for so many others.

**“Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **abundantly** **satisfies** (*saba’* – provides overwhelming contentment and satisfaction, fulfilling the vow to enrich and empower (hifil participle)) **you with that which is good** (*ba ha towb ‘ady* – with trappings and ornamentation which are beneficial and pleasing, valuable and generous, and adornments which are prosperous and beautiful, joyful and festive, appropriate and agreeable) **so that you are reaffirmed, restored, and renewed** (*‘atah chadash –* so that you are rehabilitated and returned to the original and intended state, such that the relationship is affirmed and reestablished)**, becoming similar to** (*ka* – like) **a perpetual youth** (*na’uwrym* – indefinitely and eternally young, living forever with all of the vitality and freedom of a teenager prior to adult responsibilities) **and winged-being which can take flight** (*nesher* – having the large wingspan of an eagle)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:5)

While God isn’t impressed with someone who is particularly good, He is committed to providing His children with everything we could ever want, the most important of which is to restore and renew our soul. Enriched and empowered, we will soar as if we had the wings of eagles.

One of the many things we have come to know and love about Yah is His propensity to be fair, to consistently do what is right so that we can always trust Him. The standard by which Dowd was deemed right applies to all of us, including God, Himself.

**“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) **does what is right, engaging honestly and fairly** (*‘asah tsadaqah* – acts appropriately, honorably, and correctly, working justly, productively, and beneficially so as to vindicate (qal participle))**,** **showing good judgment in executing justice** (*wa mishpat* – appropriately resolving disputes while making informed and rational decisions) **on behalf of** (*la* – to approach) **all who are unjustly exploited and contentiously mistreated** (*kol ‘ashaq* – everyone defrauded and oppressed, treacherously extorted and cheated, disadvantaged and suffering ill-treatment)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:6)

Be careful not to interpret this last statement incorrectly. Yahowah did not say that He was going to save everyone who has been defrauded, exploited, or oppressed, only that He would show good judgment in executing justice. This means that He will hold those who mistreated and extorted the politically subjugated, the religiously misled, militarily oppressed, or economically enslaved, accountable. He isn’t going to let the perpetrators go unpunished. Said another way, while the souls of those victimized simply fade away, the perpetrators will be sent away, enduring an eternity in She’owl.

By holding those who have harmed others accountable, Yahowah is being just and fair, even correct and compassionate, providing a sense of closure and comfort for those whose souls will fade away. They deserve justice, knowing that those who misled and misused them will be punished for these crimes.

We know this, as did Dowd, because we are Towrah observant. It is the place through which we must all walk if our ambition is to know God. Dowd, as one *ra’ah*, *naby’*, and *zarowa’* of another, said…

**“He made known** (*yada’* – He acknowledged and made us aware such that we could become familiar with, disclosing and revealing (hifil imperfect)) **His ways** (*derek huw’*) **to Moseh** (*la Moseh* – to the one who draws out) **through His interactions** (*‘alylah huw’* – His actions and deeds, His practices and achievements, His effectiveness and engagements, His works) **with the Children of Yisra’el** (*la beny Yisra’el*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:7)

Yahowah’s collaboration with Moseh through the Towrah could be summarized as three “*‘ab* – fathers” and three “*zarowa’* – shepherding rams among the sheep” in concert with the One living God. The fathers are the harbingers and patriarchs of Yahowah’s *Beryth* | Covenant – ‘Abraham, Yitschaq, and Ya’aqob – defining its inception, purpose, and people. The shepherds are the heralds of Yahowah’s *Towrah* | Guidance – Moseh, Dowd, and Yahowsha’ – its inception, explanation, and embodiment. Collectively, they form the basis of Yahowah’s *Menowrah* | Menorah, with six luminaries burning brightly on either side of the one true God.

This means that we find the *Beryth* | Covenant on one branch and the *Towrah* | Guidance on the other. Each of the six stems emerge from the central trunk of the Tree of Lives, something we are invited to climb as we participate in the Covenant by observing the Towrah and attending the seven Miqra’ey. In this light, we find *Pesach*, *Matsah*, and *Bikuwrym* on one side, with the enlightenment, empowerment, and enrichment of *Shabuw’ah* in the center, then *Taruw’ah*, *Kippurym*, and *Sukah* on the other, giving us the opportunity to celebrate our relationship with the Light of our lives.

There is even an ode to the five conditions and five benefits of the Covenant in the Menorah because it was comprised of five integrated components: a base, shaft, cups, leaves, and petals. Its light was produced by the olive, the tree which represents Yahowah’s Spirit, the eternal light God will use to enlighten and then reconcile His relationship with Yisra’el and Yahuwdah. And as an interesting aside, not only was olive oil the purest form of light in the ancient world, and the olive the longest-lived tree in the region, olives are pollinated by the “*ruwach* – wind.”

Dowd understood the secret of life because he was Towrah observant. His 119th *Mizmowr* | Psalm reveals how and why we should do as he had done, making it, second only to the Towrah of Moseh, the most important document ever written. If you’d like to read what its author had to say, you’ll find it in *An Introduction to God*. There, one of the many things that you’ll discover is what the King of Yisra’el has just revealed: Yahowah engages and interacts with Yisra’el. They, as the Chosen People, are the descendants of Ya’aqob and natural heirs to the Covenant. They were liberated by Yahowah and given the Promised Land, and they will be reconciled with Him again upon His return on Yowm Kippurym. God’s focus has been and will continue to be on His people: Yisra’el. That is never going to change.

It is through the Towrah and on behalf of His people, 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 compassionate** (*rachuwm* – has strong feelings and an enduring commitment to abiding adoration for those He’s offering a reprieve from judgment; a derivative of *racham* with the *uwm* suffix which denotes all things associated with this concept) **and merciful** (*wa chanuwn* – is inclined to bestow favorable treatment and provide unearned benefits along with generous blessings, being gracious; a derivative of *chanan* with the *uwm* suffix which denotes all things associated with this concept)**,** **longsuffering and loyal, slow to anger** (*‘arek ‘aph* – able to endure that which is resentful and displeasing in the relationship for a long time)**, and abounding in goodness, overwhelmingly kind, and steadfastly loyal, all while showing great favoritism and passionate love** (*wa rab chesed* – and abundantly generous, offering tremendous assistance and rewards to those in a relationship with Him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:8)

This is the God we know. And to be honest, He’d have to be this way to put up with, and indeed love, the likes of you and me. But it was also true with Moseh and Dowd. And that is why this statement, including *rachuwm*, *chanuwn*, and *chesed*, along with the unique modification of *‘aph*, is so profoundly important. Moseh and Dowd were highly flawed individuals, and both had their moments when they were dunderheads, as is the case with every one of us. We are not perfect, not even close, and yet, as long as we strive to know and respect our Creator to the point that we invest the time to comprehend what He is asking of us and offering us in return, then He is magnanimous. No matter how fast and furiously we dig, His shovel is bigger and better. He always gives us far more than we can offer Him. And yet, it is His nature to celebrate what we do together such that He moves Heaven and Earth for those He loves and who love Him in return.

For an endearing and enduring relationship to work, we must come to a place where we enjoy our partner’s positive attributes while overlooking, or at least deemphasizing, their less-than-desirable proclivities. That is exactly what Yahowah does for those in the Covenant relationship.

We know from how Yahowah interacted with and communicated through these men that they were a handful at times. And yet, both men contributed mightily, pouring their lives into establishing the Covenant. And in this way, in the imperfections of their lives and the perfection of their inspired testimony, they became the living embodiment of *Mizmowr* 103.

The purpose of the *Towrah* is to introduce us to the *Beryth* and then explain how we can become part of it by attending the *Miqra’ey*. Those who follow this path will find Yahowah to be exactly as Dowd has just described Him. They will find their Heavenly Father as He presents Himself, compassionate and merciful, longsuffering and loyal, overwhelmingly kind to those He favors with His love. Those who see Him differently, don’t know Him.

In this regard, time is of the essence. Even the best of us can try God’s patience. For example, Yahowah loved working with Moseh, but since he knew better, as a consequence of striking the rock, he was given a “time out,” and told that he could not enter the Promised Land at the same time as the rest of the flock. And remember, these unruly sheep had already been substantially thinned after the whole Golden Calf episode.

It is also true with Dowd. Sending *‘Uwryah* | Uriah, a Covenant member, to his death in battle so that he could take his wife, Bathsheba, was too much for Yah to bear, so Father and His beloved son experienced a time out, a period when Yah stopped speaking directly to the man through whom He had inspired this Mizmowr. So while both men remained in the Covenant, and both are celebrating life with Yah in the spiritual realm, they both were so contentious at times that even their work suffered for it. And that’s the life experience of the very best among us. For lesser men and women, the clock is ticking even faster…

**“He will not continually quarrel with someone** (*lo’ la netsah ryb* – He will not subject His preeminence to unending arguments, always contending in hostile opposition, continuing to endure the taunts and insults (qal imperfect)) **nor will He eternally** (*wa la ‘owlam*) **serve as a frustrated caretaker** (*natar* – tend to those who displease Him, maintaining the status quo as a disappointed and irritated observer, bearing resentment (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:9)

Even though it will get far worse before it gets much better, the time of quarreling is nearly over. Yahowah has no interest in, nor motivation to, subject His preeminence to an unending stream of contentious arguments nor subject His sublime character to insults. Depending on whether or not you wish to be removed from or endure the Time of Ya’aqob’s Troubles, you have until Taruw’ah in 2026 or 2027, perhaps 2028 at the latest, to make the Harvest or hope that by Kippurym in 2033 you will be able to resolve your conflicts with God.

When Yahowah returns with Dowd, neither will serve as “*natar* – frustrated caretakers over irritants clinging to the status quo.” Eternity is a celebration of family without foes.

Earlier, the rhetorical questions Dowd posed were presented in the second person, but now he has returned to first person plural and is making statements which would include all Covenant members…

**“It’s not according to** (*lo’ ka* – not based upon nor consistent with) **the ways we are misled and offensive** (*cheta’ ‘anahnuw* – our antagonistic actions) **that He acts and engages with us** (*‘asah la ‘anahnuw* – that He made us or works something out with us (qal perfect))**,** **nor according to our** **errant thinking, erroneous statements, or invalid opinions** (*lo’ ka ‘awon ‘anahnuw* – nor our twisting the truth with our inaccurate beliefs, nor based upon our iniquity, neither the guilt we have incurred nor the pain we’ve inflicted by inadvertently misleading others) **that He deals with us** (*gamal ‘al ‘anahnuw* – that He rears us nor repays us (qal perfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:10)

Even after investing half a lifetime observing the Towrah, we still don’t understand the half of it, and there remain countless aspects of the world around us which we don’t fully comprehend. Moreover, like Dowd, we are far from perfect, even when it comes to living up to the standard Yahowah has inspired us to uphold.

Fortunately, when it comes to our salvation and the continuance of our relationship, Yahowah is simply going to overlook these imperfections among His children. He will engage with us where we are right, offering us free reign to enjoy the process of exploration, contemplation, and communication.

There are some personal decisions Dowd made in his later years that we should all find troubling, and we’ve discussed them, but for his benefit and ours, Yahowah continued throughout most of his life to inspire him to do what he did best: reason and write! To the greatest extent possible, Yah works around our weaknesses while capitalizing on our strengths.

Beyond this, there is something marvelous being suggested here. God is going to deal with us, not based upon what we have said or done, but instead predicated upon what He has said and done. To capitalize, read the Towrah’s presentation of the Miqra’ey and answer Yah’s Invitations to be Called Out and Meet with Him.

We can actually learn from Moseh’s mistakes and those of Dowd and capitalize upon how their issues were resolved. They were real, and their stories are told, blemishes and all, so that we might benefit from the example they provide, especially when it comes to walking with the God who spoke through them. Here we have the opportunity to grow beyond where they were inspired to lead because God saw fit to share their stories and experiences with us.

Dowd’s next three sentences tell the story of God’s love for His children and what He has done and will do to keep us together. They speak of love beyond our comprehension, and mercy so far-reaching our rebellious nature becomes as distant as light is from darkness, as seven dimensions are from three, and as distant as the sun is from the Earth.

**“Indeed, for** (*ky*) **just as** (*ka* – similar to, comparatively) **the heavens and spiritual realm are elevated in scale and dimensions beyond our comprehension** (*gabah shamaym* – the universe is bigger than we can envision, towering)**,** **above and beyond the material realm** (*‘al ha ‘erets* – over the Earth)**,** **so too is His steadfast and enduring love, His unfailing generosity, and mercy** (*chesed huw’* – His magnanimous nature, unmitigated affection, and overwhelming desire to favor with benefits) **towards those who respect and revere Him** (*‘al yare’ huw’* – for those who appreciate His astonishing character and awesome nature)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:11)

**As far as** (*ka rachaq* – as distant and removed as) **the sunrise in the east where its increasing light is from** (*mizrach min* – the direction of the rising sun) **the setting sun in the west where darkness follows** (*ma’arab* – the sunset with increasing darkness)**, so far removed from** **us** (*rachaq min ‘anahnuw* – equally distant from us) **are our** **revolting and rebellious behaviors** (*‘eth pesha’ ‘anahnuw* – is that part of us which has been contrary to the way and in defiance of the standard)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:12)

**As a father** (*ka ‘ab* – consistent with the way a parent, especially a dad) **shows tender affection, genuine love, and forgiveness** (*racham* – is kind and generous, favoring and forgiving (piel infinitive construct)) **for his children** (*‘al benym*)**,** **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) **forgives and genuinely loves, openhandedly favoring** (*racham* – is compassionate and merciful, generous and forgiving (piel perfect)) **those who respect Him** (*‘al yare’ huw’* – those who revere Him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:13)

Here and elsewhere Dowd insinuates that he was cognizant that there were dimensions beyond his frame of reference and that the spiritual realm was four dimensions beyond the three he had experienced. This perspective on light and dimensionality goes a long way to explain who we are in relationship to God and what He’s going to do to mitigate our differences. Dowd also understood that light is the best way to resolve the darkness in our lives, because in its presence, mankind’s unenlightened machinations cease to exist, and we not only appear perfect, but are perfect.

While Dowd’s *Mashal* are presented as parental advice, throughout the *Mizmowr*, Yahowah is typically referenced by name or referred to simply as “*‘elohym* – God.” But here, He is presented as our “Father” because it best describes the kind of love Yahowah is offering those who come to Him through the words of His beloved.

One of the many reasons Yahowah is so proud of Dowd, indeed enamored with him, is because he was one of us, a mere mortal, who figured it all out. If he could, we can – especially since Father and son shared how this was possible – enabling us to follow in his footsteps.

I’m often told by those who are too preoccupied or lazy to search for Yahowah through His words, that they would have responded even more positively had God done for them what He did for Noach or ‘Abraham, for Moseh and the Children of Yisra’el, even for Dowd felling the giant with a single stone. My reply is always the same: we have been offered far more than any of them.

We have access to the entirety of the *Towrah*, *Naby’*, *wa Mizmowr* along with the tools to translate and study Yah’s testimony. We have the advantage of seeing the entire spectrum of history, from creation to the birth pangs preceding the Time of Ya’aqob’s Troubles, and can, therefore, compare what Yah said to what has occurred and thereby prove His existence and validate His inspiration.

**“It is for certain** (*ky* – without question) **He is cognizant of** (*yada’* – He is aware of and knows, He acknowledges and understands (qal perfect)) **our inclinations and frame of reference, even the purpose for which we were created** (*yetser ‘anahnuw* – our dimensional limitations and attributes, especially our ability to think and reason, our motivations and desires, our wants and needs, and of what and why we were formed)**, remembering that we are indeed** (*zakar* – recalling and keeping in mind that) **quite literally comprised of naturally-occurring earthen matter** (*‘aphar* – of small, fine, insignificant particles, like the powdery dust of the Earth)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:14)

God is energy and we are matter. Since the latter came from the former, we should not be surprised that they are actually the same thing – with our relative capacity being all that separates us. This is vividly explained by Albert Einstein’s equation, E=mc2 – in which matter must be multiplied by the square of the speed of light 2.99 x 108 meters/second, thereby differentiating our capabilities by a factor of 89,874,044,000,000,000 to 1. This extreme equivalence lies at the core of what God has promised to do to enrich, empower, and enlighten us. Aware of this difference, Yahowah has calibrated our interactions such that He values what we get right much more than what we get wrong frustrates Him. I suspect that this is what Dowd was suggesting when he wrote that God was slow to anger, and especially longsuffering with regard to His children.

With these insights stored for our enrichment, we are now confronted with something quite remarkable. Just as Yahowsha’ quoted Dowd’s 22nd Mizmowr to explain why the Spirit had abandoned him as he was fulfilling Passover as the Sacrificial Lamb, we are now coming to the realization that Yahowah drew inspiration from Dowd when he answered Yasha’yah’s question in the midst of His prophetic portrayal encouraging us to get ready for His return. Specifically, Yahowah paraphrased Psalm 103:15-16 in the midst of what is now Yasha’yah 40, when providing a comparison between the fleeting nature of man’s accomplishments and the enduring character of His Word.

While we do not know if Yasha’yah quoted from Dowd’s Mizmowr in recognition that Yahowah had inspired them both, or if the repetition found in Yasha’yah 40 is the result of Yahowah inspiring His prophet to reaffirm the lyrics His beloved son had written three hundred years earlier, Yahowah clearly quoted Dowd just as would Yahowsha’. And if the lyrics of Dowd’s songs are good enough for God, they are more than sufficient for us.

**“Mortal man’s** (*‘enowsh* – human beings’) **days** (*yowmym huw’* – duration and time) **are like** (*ka* – can be compared to) **an abode of dried grass** (*chasyr* – dwelling like brown hay, needing water to live and grow)**.**

**Like** (*ka* – similar to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **in the open and broad way** (*ha sadeh* – of the way which is spread out far and wide)**, it therefore reflects the light and the scene around it** (*ken yatsyts* – it can give the impression of being brilliant and even flourish for a while, blossoming so as to appear awesome and grand, glistening like the reflection in a mirror)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:15)

**“Yet truthfully, when** (*ky* – indeed, surely as) **the Spirit** (*ruwach* – the feminine and maternal aspect of Yahowah’s nature) **passes over it** (*‘abar ba huw’* – extends Herself from the Source toward it)**,** **then it is no more** (*wa ‘ayn huw’* – it is gone such that it no longer exists) **and its place** (*wa maqowm huw’* – its location and locale, its homes and offices, its orientations and habitats) **is no longer recognizable nor remembered** (*lo’ nakar huw’ ‘owd* – are not considered or acknowledged because they were mistaken and thus worthless, as these pretenders are forever without merit or value (hifil imperfect energic nun))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:16)

Yahowah gave us our mortal lives, freewill, a conscience, and the opportunity to know Him. While marvelous, our lives are fleeting, especially when focused on personal achievements and when they do nothing more than reflect the world around us.

The perspective being conveyed is that even man’s most cherished memorials, the flowery engraved plaques placed upon the graves of the dearly departed and upon trophies commemorating seminal achievements, won’t stir memory or sentiment. To be gone is to be forgotten. And that is the way it must be for those who move on to live happily ever after. To be anguished over the loss of loved ones, or too tormented by mankind’s hellacious abusive conduct, would take the joy out of living. We will, therefore, remember the beautiful and forget the unpleasant.

There will, however, be some constants as we turn the page from mortal to immortal. Yah’s enduring love, our continuing respect, His commitment to doing what is right, and our devotion to the Covenant family, among them. Closely examining and carefully considering the directions Yahowah has provided regarding the terms and conditions of His Covenant, and responding appropriately, will be something we will all share.

**“But** (*wa*) **the steadfast and enduring love, the unfailing generosity and mercy** (*chesed* – the magnanimous nature, unmitigated affection, and overwhelming desire to favor, lavishing with benefits) **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 forever and ever, enduring eternally and without end** (*min ‘owlam ‘ad ‘owlam* – is everlasting and perpetual) **for those who respect and revere Him** (*‘al yare’ huw’* – enabling those who appreciate His awesomeness to draw near) **with His vindication and righteousness** (*tsadaqah huw’* – His commitment to doing what is correct and acquitting, honest and fair, beneficial and prosperous, both just and right) **on behalf of His children’s children** (*la ben ben*)(103:17) **for those who observe** (*la shamar* – approaching those who closely examine and carefully consider, focusing upon and thinking about) **His Covenant** (*beryth huw’* – His Family-Oriented Relationship, His household and home, His familial agreement and contract, His binding oath and promise) **and who remember** (*wa la zakar* – who are mindful) **to act upon and engage in** (*la ‘asah hem* – carrying out and putting into effect (qal infinitive construct)) **His directions and instructions** (*piquwdym huw’* – His written records and advice, His precepts, procedures, and principles, His values and philosophy, and especially the guidance regarding His terms and conditions)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:18)

Since God is unchanging, the nature of our relationship with Him pivots upon our willingness to be observant. It is the only way for us to know who Yahowah is, what He is offering, and what He expects in return. The purpose of life and our highest calling is to be part of His Covenant Family.

For this to occur, we must come to realize that Yah’s mercy and enduring love is directed toward those who come to know Him by name, toward those who respect who He is and what He has said and done, and toward those who seek to be right about Him such that they can appreciate and accept the conditions of the Covenant.

I have at times struggled to understand why Dowd didn’t enumerate or explain the purpose of each of the Covenant’s five requirements or elaborate on the benefits, why he didn’t reveal the symbolism behind each of the seven Miqra’ey or emphatically state their specific purpose, much less discuss how they are all interrelated. Long before we came to appreciate Dowd’s unique role in the revelation of the relationship our Heavenly Father intended, we had gone well beyond what Yah had inspired His son to convey – at least as it applies to the “*piquwdym* – directions and instructions” associated with the “*beryth* – Covenant” and “*miqra’ey* – Invitations to be Called Out and Meet” with God. And Dowd, placed in the center of time, didn’t correlate God’s timeline with the events which had and would occur. Since Dowd’s inspiration and intelligence are well beyond ours, this disparity in what we have come to share deserves a thoughtful explanation.

And while I think I may know the answer, if it’s true, it makes me very uncomfortable. What if the answer is that Yahowah didn’t want His plan enumerated and summarized, and instead revealed everything we would need to know to figure it all out without handing it to us on a silver platter? If that is the reason Dowd didn’t share what I have written, then either I have gone too far in making participation in the Covenant too easy, such that undesirable individuals might sneak in and spoil eternity, or it’s an issue of timing.

Had it not been for five things, I might have withdrawn my enumerating and summarizing assessments. First and foremost, since Yahowah’s testimony is irrefutable, my conclusions, based upon a rational analysis of it are sound. Right is right – and that is all He asks of us. It is what made Dowd, *dowd*.

Second, having never actually comprised a summary of Yah’s plan, nor even considered simplifying His message, and as one so enamored with Yah’s Word that he is considered more verbose than trite, I don’t think that I’ve made it too easy.

Third, most of the many thousands of insights we have derived from Yah’s Word are unique in the sense that rather than building off of what other men have discerned, we have been inspired by the One who inspired the prophets. And all of these profoundly important revelations, from the first to the last, are consistent with Yah’s nature and resonate within those of us who know Him. Following in the footsteps of Dowd, we have come to know, understand, appreciate, and share countless insights no one has contemplated for thousands of years.

Fourth, we are the first since Dowd to assess and explain the importance of the role Dowd, Yahowah’s *Dowd ben* | Beloved son, *Mashyach* | Anointed Messiah, *Mizmowr Naby’* | Lyricist and Prophet, *Melek* | King, *Tsemach* | Branch, *Ra’ah* | Shepherd, and *Kaph* | Hand, plays in revealing the nature of the relationship God is offering and how to achieve it. More relevant still, we are the first to apprehend and fully appreciate that it is Dowd who is calling Yisra’el and Yahuwdah back home. He is in so many ways more relevant and important than Yahowsha’. And we uncommonly have discovered the relevance of Dowd versus Sha’uwl, and how he is the antidote for the plague of death that has become Christianity.

Fifth, the affirmation that we are where we ought to be, doing what we should be doing, was provided with the prophetic pronouncements regarding the *choter* | insignificant twig and *nec* | sign. And now we have the even more emphatic confirmation with the *nakry* – observant and discerning foreigner. Therefore, it is more likely a matter of different roles for different times.

So while I have enumerated and explained what Dowd has made possible for us to know, my hope is that I have made the journey through this analysis far too difficult for those dulled by religion and yet accessible to the Chosen People whom Yahowah is calling home. If you are Yisra’el or Yahuwdy, the intellect that stirred Dowd to be the most articulate man in human history has been passed on to you genetically such that you have the capacity to read and understand what this lowly *choter* and curious *nakry* has learned and scribed on Yahowah’s *nec* | banner.

This said, I ought not have worried. You see, *chesed* | mercy is written    in paleo-Hebrew, telling us that there is a fence comprised of thorns outside of the doorway of God’s home, keeping the unwanted out and the family safe.

Here is yet another example of the Mashyach’s brilliance…

**“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 prepared and established** (*kuwn* – formed, fashioned, and supports (hifil perfect)) **His throne** (*kise’ huw’* – His place of authority and seat of honor) **in the spiritual realm of the heavens** (*ba ha shamaym*) **with His realm** (*wa malkuwth huw’* – His authority, power, and influence) **serving as a proverb, revealing what He and it is like by drawing pictures with words** (*mashal* – communicating by way of visual and verbal comparisons to reveal who has ultimate dominion (qal perfect)) **in everything** (*ba ha kol* – and everywhere)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:19)

Painting pictures with words is something Yahowah is particularly adept at, as was His favorite son. Heaven is a perfect example. Using terms common to our three-dimensional material existence, Yahowah’s prophets have tried to describe its spectacular appearance. But frankly, it’s well beyond our current comprehension, as far removed from what we can perceive as three dimensions are from seven.

That being the case, Yahowah has composed a familiar picture that few appreciate. Heaven is like the Garden of Eden. Consider what happened there, and then expand the size of that Garden to the size of the universe – 93 billion light-years in diameter – and you’ll appreciate what it will be like to campout with Yahowah and other Covenant members throughout time and space. We will still be guided by His words, even His *towrah* | teachings which will then be integrated within us. We will still observe the Shabat and attend the Miqra’ey, celebrating both as they were intended. But we will no longer have to endure any form of religion or politics, lies or liars, abuse or abusers.

Dowd was obviously familiar with Yahowah’s *mal’ak* | messengers. And so he has correctly described their nature and purpose. They have been programmed to follow orders, to listen to what Yahowah has to say and then do it. They are essentially very powerful, very capable, implements. They convey God’s intent and keep those He loves safe.

**“His heavenly messengers and spiritual implements** (*mal’ak* – His envoys and representatives, ambassadors and functionaries, those dispatched and deputized to do His bidding)**, have been commanded to convey your support for the benefit of** (*barak* – since you have been ordered to do so, commend and extol the marvelous nature, seeking to communicate the blessings and benefits associated with (piel imperative – while this mood is typically an expression of second-person volition, it can be used to express an imperative, or command, which in this case is appropriate, and further, in the piel stem, the subject is revealing the way the object engages at His direction)) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**His mighty ones who serve as His forceful representatives** (*gibowr huw’* – those who serve as His mighty warriors, valiant militia, defensive troops, and His impactful implements operating within His structured militaristic command and control regimen where His orders are carried out)**,** **those** **with the authority and the potential to project His power** (*koach* – those with His resources and qualifications, given ability and functionality)**, act upon** (*‘asah* – to go to work and carry out, making known by performing as specified, expending the energy to bring about and effect (qal participle)) **His Word** (*dabar huw’*) **by actually listening to** (*la shama’* – by drawing near and hearing (qal infinitive construct)) **the sound** (*qowl* – the voice projecting) **of** **His speech** (*dabar huw’*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:20)

**“All of His spiritual implements and heavenly representatives** (*kol tsaba’ huw’* – each one of those who projects His influence, protects His interests, and who fight His foes, including all who act on His behalf by carrying out His orders) **must** **do as you have been commanded, consistently conveying your support for the benefit of** (*barak* – since you have been ordered to do so, commend and extol the marvelous nature, seeking to communicate the blessings and benefits associated with (piel imperative – again, while this mood is typically an expression of second-person volition, it can be used to express an imperative, or command, which in this case is appropriate, and further, in the piel stem, the subject is revealing the way the object will engage at the subject’s direction)) **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)**,** **attending to and serving Him** (*sharath* – performing a service and rendering assistance as commanded while ministering to His interests (piel participle)) **by working to achieve, engaging in, acting upon, and doing** (*‘asah* – who engage, performing based upon (qal participle)) **His will** (*ratsown huw’* – His desire, His wishes and pleasure, what the One who actually has a choice views as acceptable and approves)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:21)

Although I am fortunate to be in the company of a woman whose appearance and attitude are angelic, the *mal’ak* are not pretty, sweet girls with wings. They are neither loving nor sexual. As energy-based beings, however, they are enormously powerful when they project the force of the spiritual realm. Yahowah refers to them collectively as *tsaba’* – which denotes an efficient and effective command and control organizational structure similar to what we would find in a disciplined military, where the freewill of every soldier is sacrificed to achieve the will of the one deploying them. Further, *mal’ak* are eternal and able to travel between the dimensions.

Recognizing the nature and purpose of the *mal’ak*, Dowd will likely be giving them directions during his millennial kingdom. And in this statement, he may well be explaining how they operate so that we might better understand how to deploy them should that be necessary. They are tools, serving Yahowah and His Family.

**“Choose to** **appreciate and acclaim** (*barak* – of your own freewill, commend, laud and extol, being grateful for the marvelous nature of, while seeking to share the blessings and benefits associated with (piel imperative – choose to engage with Yahowah such that His love is reciprocated)) **everything** **Yahowah has done and will do** (***kol ma’aseh huw’* – all of the works of Yah, every one of His accomplishments) **in all of the places** (*ba kol maqowm*) **His influence is felt and He is clearly known** (*memshalah huw’* – He is prominent, understood, and distinguished)**.**

**My soul** (*nepesh* *‘any* – my consciousness) **commends and adores** (*barak* – appreciates and acclaims, is thankful for the goodness of, seeking to enjoy and share the blessings and benefits (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated)) **its association with** (*‘eth*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:22)

It is surprising, but nonetheless true, that one of Yah’s most strident criticisms of mankind is that very few of us are aware of what He has done on our behalf. The work of Yah is so seldom considered that if you were to ask random individuals to list His most important deeds, most would not recognize His name, and the few who might, would be clueless as to what He has achieved. And that is ironic because those who seek to worship God and who claim to know Him, haven’t invested the time to listen to anything He has to say.

By contrast, Dowd’s words resonate throughout time because he came to know before he professed his admiration. He was right, true, and genuine, even appreciated, where the faithful are not.

If only the places where Yahowah was clearly known and His influence was felt were many, what a wonderful world it would be. It is our mission, therefore, to share with those of you investing the time to read these books, so that you too can benefit from His influence in your life. And no one was better at this than Dowd.

That said, Dowd did not write, and we should not speak, to the world at large. There is no reason to strain our voices or dissipate our effect. We, and that would include, Dowd, Yahowah, and His prophets, seek to convey His testimony to receptive ears and open minds.



*Coming Home*

A Voice Calls Out

7

Anointed Messiah

*Exceeding Your Expectations…*

There isn’t a single prophecy in which Yahowah cites Yahowsha’s name, identifying Him as the one who fulfills it. And yet there are hundreds of prophecies in which Dowd is expressly named, almost all of which will be fulfilled upon Yahowah’s return. I suspect that this is why Christians feel obliged to replace Dowd’s name with “Jesus” so that they can errantly claim the things of Yisra’el for themselves. But why would they trust a God who can’t keep His names straight and who would be willing to give to another what He has promised to His son and to His people?

Christians have had to cobble together pagan lore to create a god which fits their sensibilities and expectations, one they believe will do as they desire because they have projected their desires upon him. And yet the beloved son of God, the anointed king and messiah, even savior, Christians seek does not have to be mass-produced. He is real, eminently and intimately knowable, even verifiable. No faith is required to become acquainted with him or to benefit from what he has shared. Best of all, because Dowd was flawed like the rest of us, and then perfected by God, his songs explain how we can achieve the same result.

As one would take out the trash, you can throw your dead god on a stick away, and along with that revolting image, your church, your bible, and your religion – all of it: Jesus of Nazareth, Christ and Christian, Easter and Christmas, Sundays and steeples, prayers and worship, the Lord and Mary, Paul and Timothy, financial donations and bowing down, the Trinity and faith, a dying and resurrected god, a New Testament and Gospel of Grace. It is all rotten to the core. It is all babel.

But so is Judaism and Islam, Mormonism and Hinduism, Buddhism and Secular Humanism, Capitalism, Fascism, Socialism, Communism, and Multiculturalism, and even conspiratorial agendas, New-Age Spiritualism, and Yoga. If you still count yourself among their devotees, and if taking out the trash is too much to ask at this point in our relationship, then I’d like you to leave. Your religion and your politics are stinking up the place.

That said, over the past twenty years I have never sought, and I will never seek the company of those who are passionate about their conspiracies or defined by their faith in their religion or politics. Personally, I think such individuals are stupid and are often repulsive. This is true with God as well; He has avoided the political, despised the religious, and mocked the conspiratorial for six thousand years.

There is a reason that Yahowsha’ consistently referred to himself as “the son of man.” It was true. His forefather was Dowd, the Anointed Messiah, King of Yisra’el, and Beloved Son of God, the Good Shepherd, the Hand of God, and the Valiant Man who fought to protect his people. Yahowsha’ was a Branch off of the Branch, a *netser* from the *tsemach*.

For those who will seek a different path to understanding because they perceive that I have somehow devalued “Jesus Christ” and overhyped “David,” may I suggest that both are impossible? As the diminished manifestation of Yahowah, the more we see and focus upon Yahowah in comparison to Yahowsha’ the better. Yahowah did as He said He would do with Yahowsha’. He fulfilled His promise to provide the perfect Passover Lamb. To quote Yahowsha’, “It is finished.”

Yahowah has clearly elevated Dowd to the highest level anyone has ever or will ever achieve. Nothing I write on his behalf will ever measure up to God calling Dowd “*dowd* – beloved,” “*tsadaq* – right, even vindicated,” His “*mashyach* – anointed messiah,” the “*melek* – king” of Yisra’el, both past and in the future, and the “*ra’ah* – shepherd who will tend to His flock.” *Dowd* | David wrote the “*mizmowr* – songs” Yahowah, Himself, inspired and sings. Like it or not, our Heavenly Father is Dowd’s Father, and He is very proud of His son.

Frankly, this should be as obvious as the noses on our faces. The express reason that the universe was created, life was conceived, and the Towrah was presented, is because God wanted to enjoy being a Father, to share and give all He had to offer to His children. With Dowd, Yahowah found the son He was seeking to love, to enlighten, empower, and enrich. With Yahowsha’, on the other hand, He was set apart to do something excruciatingly painful – with the Creator allowing His creation to torture Him. The contrast couldn’t be more extreme.

I trust the author of this Song, as does God.

**“A *Mizmowr* | Song of *Dowd* | the Beloved** (*Mizmowr la Dowd*) **to the enduring Leader** (*la ha natsach* – on behalf of the everlasting and eternal Director who forever endeavors to lead)**:**

**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)**, Your will is to respond and Your desire is to provide answers** (*‘anah ‘atah* – You have decided to reply, lifting up Your voice to such that Your declaration elicits the proper response (qal imperfect jussive**)) in the Day of Troubles** (*ba yowm tsarah* – during the Time of Very 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)**,** **with You** **choosing to lift up on high** (*sagab ‘atah* – demonstrating Your desire to protect, extolling the greatness of (piel imperfect jussive)) **the name** (*shem* – the personal and proper designation and reputation) **of the God** (*‘elohy* – the Almighty One; plural of *‘elowah* – God) **of Ya’aqob** (*Ya’aqob* – the One who Supplants his Heels, a synonym for Yisra’el; from *‘aqab* – to supplant and take by the heel, the consequence and reward of being firmly entrenched and steadfast, but also the means to circumvent and assail that which is deceitfully and insidiously trodden under foot)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:1)

Dowd’s interests and agenda were in sync with Yahowah’s, which is why he is stating, rather than asking about God’s response during the Time of Ya’aqob’s Troubles. 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 astronomical. To ask God for something He has provided countless times is disrespectful and disingenuous. To state emphatically that you know His will and concur with His desire is reassuring.

The *Yowm Tsarah* | the Day of Troubles, followed by Ya’aqob’s name, is clearly a reference to the Time of Ya’aqob’s Troubles when Yisra’el will be thinned at the waist, and once vulnerable, attacked by millions of Muslims. That is important because it dates the rest of the prophecy, revealing the timing.

It is also interesting that Yahowah’s predetermined response is to protect the value and importance of His name, especially at a time when He is called everything other than Yahowah. If God did not care what we called Him, as is opined by millions of Christian apologists, then He wouldn’t be seeking to defend His name.

While born in Bethlehem, Dowd lived upon Tsyown. We’ve read what he has written on the signs he and his God posted along the way…

**“From Tsyown and by means of the Signs Posted Along the Way** (*wa min Tsyown*) **it is His will and desire to reach out by dispatching and extending** (*shalach* – He will choose to send out(qal imperfect jussive)) **from this set-apart place** (*qodesh* – by means of being set apart and from the set apart) **someone to assist you who is able to accomplish the task** (*‘ezer ‘atah* – the help you will need, a collaborator who is strong enough to get the job done, a savior who will fight on your behalf) **along with the means to** **strengthen and sustain you** (*ca’ad ‘atah* – support and uphold you, making you safe by sustaining you, expending the energy to renew and energize you (qal imperfect jussive energic nun))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:2)

The inference here is that this “helper” sent out “to assist” is Dowd, Yahowah’s hand and shepherd. He is inseparable from Tsyown. His home was built there, and he wrote many of the inscriptions on the signs posted along the way.

This next statement includes three interesting words, one of which, *minchah*, can be rendered correctly as “contributions” or “sacrifices,” even as “offerings or gifts which have been bestowed and apportioned.” As such, God could be choosing to remember whether or not we have done as He instructed during the Miqra’ey, especially on Pesach with regard to the sacrificial lamb. It is through the first four Miqra’ey that the gifts of the Covenant are “*minchah* – bestowed and apportioned.” However, He could also be mindful of the time we have sacrificed to contribute to what He wants to achieve, the things we’ve done to bestow the truth for the benefit of others, particularly because *minchah* infers that the contribution has been given without compensation. There is even the implication that this gift is of a superior nature.

Rabbis, who charge Jews for everything, enriching themselves at the expense of their people, while presenting themselves fraudulently as a “superior gift” to their kin, call their “prayer time,” which is nothing more than collective rote recitals from their Talmud, *mincha*, perverting the actual meaning of *minchah*. That said, these same rabbis who have a love-hate relationship with Dowd, specifically include Mizmowr 6 among their recitals. I suspect that this is true because Dowd wallows in his failings throughout the Psalm, and it reveals his personal vulnerabilities during his darkest hour. The message of Dowd’s song, however, which was scored to acknowledge that we are frail and Yah is strong, and that we should trust and rely upon Him, not ourselves, is one that the rabbis all seem to have missed and are all too willing to subvert.

The second thought-provoking term, *‘aleh* | *‘olah*, also conveys a range of potential meanings, most of which are differentiated based upon the diacritical markings, contrivances which were added under false pretenses two thousand years after these lyrics were scribed. Circa 1100 CE, and under the spell of the Rambam, rabbis had the audacity to call their Masoretic vowel-pointing system, “Shav,” from the verb, “*showa’* – to deliberately deceive and fraudulently mislead.” Therefore, I have consistently disregarded their inclinations and have chosen to predicate the definitions of the words found in these books strictly upon the Hebrew letters originally written to depict them. Such then is the case with *‘aleh | ‘olah*, which, based upon “*‘alah* – to go up, rise, and ascend, is correctly translated “means of ascent,” or “acceptable means to rise.”

This known, *‘olah* is often rendered “burnt offering” only because smoke “rises.” As *‘aleh*, it is “a branch, an extension from the main trunk of the tree which grows out laterally and produces prolific foliage.” It is also “a secondary outgrowth or stem.” While it doesn’t fit this context, the lexicons suggest that *‘olah* can be rendered “injustice, the state of being incorrect or unjust.”

The third insightful term, *dashen*, which I’ve rendered “the one accepted and anointed,” we’ll consider further at the conclusion of this remarkable prophetic statement…

**“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 source of answers** (*‘aleh | ‘olah* *‘anah* – the acceptable means to respond and rise, from *‘alah* – to go up, rise, and ascend)**, the one accepted and anointed** (*dashen* – the one who was prepared and prospered then became 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, has chosen 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)

Relationships are reciprocal. Therefore, it’s appropriate for Yahowah to contribute on behalf of those who have made a contribution. In this regard, there are three individuals who stand out: Moseh, Dowd, and Yahowsha’ – one of whom is being designated here by the references to “branch,” “being used as a means to ascend and provide answers,” as well as “being acceptable and anointed.” Only Dowd met each of these qualifications.

In the beloved 23rd Psalm, the author of the 20th Mizmowr used *dashen* to say: “You prepare a table before me in the presence of my enemies. You anoint (*dashen*) my head with oil. My cup runs over.” The proximity of the 20th Psalm to the 23rd, and their common lyricist, strongly imply that “anointed” would be the most appropriate rendering.

When it is used in the Towrah, especially by Moseh, *dashen* speaks of “prospering.” (*Dabarym* / Deuteronomy 31:20) But it is also used in *Shemowth* / Exodus 27:3, when describing the construction of a receptacle to collect the ash and fats of the sacrificial lamb once the inedible parts were burned outside the Tabernacle. That definition does not fit in this context because the remains are without value, leaving us with “anointed, acceptable, and prosperous.” Although, the recognition that the remains of the Pesach Lamb are to be wholly consumed by fire, suggests that the only person capable of fulfilling this prophecy would be Dowd as Yahowsha’s body was Divinely incinerated in concert with the Towrah.

Moving on to the next statement, we’ve long since come to realize that the symbolism of *leb* | heart has evolved over the three thousand years since this was written. In Dowd’s mind as he scribed these words, 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 in achieving. 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 for others** (*kol ‘esah –* all you have thought about, accepted, and acted upon, including that which you have proposed while counseling others)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:4)

It would be appropriate to render *leb* as “heart’s desire” for the likes of Dowd, for those whose will is in sync with Yah’s. When we want what God wants to give and what He wants achieved, we will always get what we desire, even without asking.

There is but one way to benefit from this extraordinarily positive position, and that is to be observant, closely examining and carefully considering everything Yahowah has revealed to us through Mizmowr such as this one, and then exercise good judgment regarding what we have learned.

This leads us to contemplating exactly what Yahowah seeks to fulfill through us and for us as defined by “*kol ‘esah* – everything we have advised on behalf of others, what we have thought about, accepted, and acted upon, including that which we have proposed while counseling.” It suggests that God is going to give us what we have given to those who have listened to us and relied upon what we have said and offered. If our advice was religious, we will be discarded or incarcerated along with the religious. If political, then we will be disappointed by man and rejected by God. If consistent with the Towrah, then by its methods and benefits. While it’s fair, it should cause all of us to take pause and read before we form opinions and think before we speak. Our best possible choice is to have our advice coalesce with Yah’s.

So that we are on the same page, there were four reasons that I was led to present Mizmowr 20 before commencing with our review of Psalms 6 and 7. The first is that it was written to enlighten us about what to expect from Yahowah during the Time of Ya’aqob’s Troubles. The second is the use of *yashuw’ah* | salvation in context with its root, *yasha’* | to save and deliver. The third is *dagal* | to look at and celebrate a conspicuous banner. And the fourth is its inclusion of *mashyach* | anointed messiah. In the next two statements, we will find all four of these words.

Dowd is encouraging everyone listening to him to “*ranan* – shout for joy” “*ba yashuw’ah ‘atah* – in your salvation.” It is an expression of the benevolent idea that Dowd, like every Covenant member, celebrates the addition of each soul to the Family. This expression of joy, however, is not based upon a nebulous religious notion or even popular belief, but instead in the name of our God, Yahowah, and on behalf of those who “*dagal* – choose of our own accord to actually observe, closely examining and carefully considering the conspicuous banner which will be raised in recognition of its unfolding consequences.”

**“May all of us shout for joy** (*ranan* – let’s all choose to sing blissfully, rejoicing (piel imperfect cohortative)) **over your salvation** (*ba yashuw’ah ‘atah* – in your deliverance) **in the name** (*wa ba shem*) **of our God** (*‘elohy ‘anahnuw*)**,** **and upon our own initiative** **by** **closely examining the** **conspicuous banner** (*dagal* – by choosing to look at the beautiful celebratory signal, beholding the awesome sight of the sign, electing to actually observe the raised ensign recognizing the unfolding implications over time (qal imperfect cohortative – as an expression of first-person volition, personally choosing to actually and literally examine the banner which has been lifted up such that its implications are enduring))**.**

**It is** **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) **desire and will to satisfy and fulfill** (*male’* – choice to complete to their total satisfaction (piel imperfect jussive)) **all of your requests and expectations** (*kol misha’lah ‘atah* – every one of your inquiries and petitions, even your desires)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:5)

Speaking of those who are observant, closely examining and carefully considering what He has revealed for our edification, Yahowah is committed to “satisfying our requests by fulfilling our expectations.” But here, context is especially important because this was written to those who were saved in the name of God, Yahowah, and who “chose to look at the conspicuous and celebratory banner which will be raised.” Many of the words written on that sign will have come from Dowd, and all will have been inspired by Yahowah, either directly through His prophets or born out of thoughtfully considering what they have written. You could be reading them now as we consider this Mizmowr.

The flow of the sentence is also interesting in that the fulfillment of our requests and expectations follows the celebration of our salvation. 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 have been right all along. Our salvation is far less appealing than the prospect of exploring the universe with its Creator, and with our Heavenly Father enriching, empowering, and enlightening us every step of the way.

Speaking of this very moment, simultaneously with his people being saved by observing the words on the banner that the author of this song has so beautifully contributed, with it now being unfurled as the beneficiaries celebrate their most hopeful desires being fulfilled, the beloved son continues…

**“Concurrently now** (*‘atah* – so then at this time, simultaneously with the events being narrated)**,** **I realize at this moment** (*yada’ –* I know and understand, appreciate and acknowledge at this specific period of time (qal perfect) **that surely** (*ky* – that indeed) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will deliver** (*yasha’* – is the Savior of and will save (hifil perfect – God will engage the one He has chosen and approved in the process of salvation such that His mashyach becomes an extension of Himself, acting similarly)) **His Anointed Messiah** (*mashyach huw’* – the one God has specifically chosen and prepared, giving him the authority, approval, and permission to lead)**.**

**He will choose to answer and respond through him** (*‘anah huw’* – it is His desire and will 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, and further, while recognizing the ongoing consequences, He will verbally communicate along with him (qal imperfect jussive)) **from** (*min* – out of) **His Set-Apart Spiritual Realm in the Heavens** (*shamaym qodesh huw’*) **with the influence of a powerful man who isn’t afraid to fight for what is right** (*ba gabowrah* – with the superior strength and might, and especially the will to engage in battle for what needs to be accomplished; from *gibowr* – strong and brave man and valiant soldier, a victorious fighter capable of vanquishing enemies to protect his people)**, being right** (*yamyn* *huw’ –* his right hand could be implied) **in** **saving and delivering** (*yasha’* – rescuing by removing all that is dangerous, liberating while providing for the collective welfare)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:6)

Let’s begin our analysis with *mashyach*. It is correctly translated “anointed” and appropriately transliterated “messiah.” *Mashyach* designates “someone God has specifically chosen and prepared, giving him the authority, approval, and permission to lead.”

To determine whom Yahowah was referring to, it is vital to note that Dowd is not only specifically named as “Yahowah’s Mashyach” on numerous occasions, he, on Yahowah’s instructions, was *mashyach* three times. Yahowsha’, by comparison, was never *mashyach* and his name is never associated with the title. Moreover, Dowd was a *gabowrah* and Yahowsha’ never fought a battle nor lifted a sword. And as we know, Yahowsha’ is not named in a single prophecy and Dowd’s name appears more prominently than all others combined.

I’ve heard the rumblings, and I realize that there are those who would prefer to translate *mashyach* only as “anointed” when addressing Dowd, and then transliterate it exclusively as “Messiah” when *mashyach* is found in a prophecy pertaining to Yahowsha’. This approach, however, is replete with two challenges which cannot be overcome. First, if *mashyach* isn’t properly transliterated as “Messiah” when it is presented as a title, then there is no “Messiah.” There is no other Hebrew word or concept that would justify it. And second, in *Dany’el* / Daniel 9, *mashyach* was used as an adjective modifying “messenger,” and not as a title, negating the opportunity to transliterate it as such in reference to Yahowsha’.

In the words of my favorite songwriter: “Pause now and think about this.”

To be credible, the rules are simple: words should all be translated (conveying their meaning) while names and titles must be transliterated (communicating their pronunciation). Titles can then be explained should they convey something of interest. With Dowd, *mashyach* is used as a verb, a noun, and as a title, making him both “anointed” and “Messiah.” With the unnamed prophetic announcement in *Dany’el* / Daniel, the “messenger” was simply “*mashyach* – prepared, authorized, and set apart.”

Moving on to an even more controversial concept, we have two choices with *yasha’* when it is addressing Yahowah’s *mashyach* | anointed Messiah. Yahowah can be “delivering” His Messiah or “saving” His anointed. Should you be of the belief that it doesn’t matter that Yahowsha’ was never actually “*mashyach* – anointed” nor named as the “*Mashyach* – Messiah,” then *yasha’* can only be rendered “delivered” in the sense of “providing a savior” in His case because it makes no sense to suggest that Yahowah “*yasha’* – will save” Yahowsha’.

Both concepts work with Dowd. He realized that Yahowah “*yasha’* – would save him as well as those who would one day “*dagal* – observe his conspicuous banner,” and that at the conclusion of the Time of Ya’aqob’s Troubles, Yahowah would “*yasha’* – deliver him to save” His people “liberating them while providing for their welfare.” In fact, that is precisely what this prophecy portends.

Therefore, reason dictates that this prophecy is addressing the Second Coming of Dowd. The timing is correct as is the subject and the action being described. Yahowah has been suggesting this very thing since the first *Mizmowr* / Psalm, and now, at this moment, it has become certain. But more on this in a moment.

We have come to value *‘anah*, translated “He will choose to answer and respond through him” in this statement for many reasons; the most important of which is that it is the operative verb amidst the *Miqra’ey* | Invitations, because God is soliciting our response. But here it literally sings its way into the heart and mind of God, Himself.

Yahowah chose to *mashyach* | anoint Dowd and inspire him as His prophet because he wrote the songs God has chosen to “*‘anah* – sing.” More than anyone prior or since, God became “*‘anah* – preoccupied” with the man through whom He would “speak” such that His creation would find the “*‘anah* – answers needed to respond appropriately.” It is through the words Yahowah inspired Dowd to write that Yahowah’s Mashyach facilitates our *yasha’* | salvation.

More than any other word, *gibowr*, and its derivative, *gabowrah*, preclude this prophecy, and the one found in Yasha’yah 9, from applying to Yahowsha’. A *gibowr* is “a fighter, one who battles for what is right and is committed to defending his people.” A *gibowr* is “a valiant and victorious soldier, a mighty and strong man, one capable of eliminating enemies to protect those who are near and dear to him.”

But this time Dowd will not need a sling or a sword to vanquish Yahowah’s and Yisra’el’s foes. Just being “*yamyn* – right” will be sufficient “*yasha’* – to save and deliver” God’s people, “rescuing and liberating them by removing them from harm’s way, while providing for their general welfare.” Moreover, should you prefer translating *yamym* as “right hand,” it’s Dowd who is returning as the Hand of God and as the King of Yisra’el, as the son whose home will exist next to his Father’s house.

Should you not agree, that is your prerogative. These realizations are as shocking to former Christians as they are to the Jews who have been tormented by them. If you are not convinced, you may want to ponder the implications of the prophecy Yahowah revealed through *Yachezq’el* / God Strengthens / Ezekiel 34:22-25…

**“I will save** (*wa yasha’* – I will choose to engage with them to rescue, deliver, and liberate at that moment in time, and then provide for the safety and welfare of (hifil perfect consecutive – engaging with them such that we are more alike in the way we choose to respond to the salvation of)) **My flock** (*la tso’n ‘any* – such that I will be able to approach My sheep) **and they shall no longer choose to be approached as plunder** (*wa lo’ hayah ‘owd la baz* – then they will never again acquiesce to existing as someone to scorn, prey upon, and loot, no longer disdained as despicable, nor will they be separated and isolated out of contempt (qal imperfect jussive))**. And I will judge** (*wa shaphat* – so I will execute good judgment, deciding to execute justice (qal perfect consecutive)) **between** (*byn –* being discerning based upon making the proper connections and understanding) **sheep and goats** (*seh la she –* the various flocks of sheep approaching goats)**.** (34:22)

When Yahowah revives Dowd’s life and replays his lyrics, we should rightfully give credit to where credit is due. Dowd’s Savior is Yahowah. And that is why God is speaking in first person when stating His intent to save His flock.

And it is Yahowah who chose this man to enlighten us and to lead us home. We would be wise to listen to him and follow him home.

I think we would all have missed the realization that Yisra’el has brought much of the abuse the nation has suffered on itself if we had not read the story of Mow’ab’s destruction. As you may recall, we considered its implications in the 11th chapter of Volume 2 of *Observations for Our Time*. Fortunately, Yisra’el’s self-destructive mindset is about to change.

The following statement is specific and emphatic. Dowd will be raised up and established as Yahowah’s shepherd and coworker to care for God’s sheep.

**Then** (*wa*) **I will raise up and establish** (*quwm* – choosing to take a stand which fulfills and accomplishes, confirms and validates, even restores and honors for a period of time (hifil perfect consecutive)) **one** (*‘echad* – a singular and unique (therefore, you can count him on one hand using one finger)) **shepherd** (*ra’ah* – a man who cares for the needs of the flock) **over them** (*‘al hem* – before and unto them)**.**

**And** (*wa* – then) **My coworker** (*eth ‘ebed ‘any* – My associate and the one serving with Me, My servant and authority figure; from *‘abad* – to expend considerable energy and work with purpose and intensity with and for another, cultivating something together [note: during this period, *‘ebed* was often used as a form of address between equals])**, Dowd** (*Dowd* – the Beloved)**, shall take care of the flock** (*wa ra’ah ‘eth hem* – he will agree to do as I desire and serve them at this time as their shepherd, guiding, nourishing, and protecting the sheep, looking out for them by being with them (qal perfect consecutive – a genuine expression of volition carried out during a particular period of time))**.**

**He** (*huw’*)**, himself,** **shall be with them, guiding, nourishing, and protecting them** (*ra’ah ‘eth hem* – continuing to care for the flock, guiding, pasturing, and enabling them (qal imperfect)**,** **and he will be their shepherd** (*wa huw’ hayah la hem la ra’ah* – and so he will actually and literally approach them, continually existing as accordingly, the one who tends to their needs, with the authority to approach and guide the sheep, caring for the needs of the flock (qal imperfect))**.** (34:23)

**I** (*wa ‘any* – additionally Myself)**, 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)**, will be** (*hayah* – I will come to exist as (qal imperfect)) **their God** (*la hem la ‘elohym* – for the purpose of approaching them as their God)**, and My coworker** (*wa ‘ebed ‘any* – My associate and the one serving with Me, My servant and authority figure expending the considerable energy to work with Me, purposely and intensely serving with Me to cultivate something together)**, Dowd** (*Dowd* – the Beloved)**, shall be the one lifted up as the leader of leaders** (*nasy’* – supreme leader, rising as chief and king; from *nasa’* – to be lifted up, supported and sustained, enduring and exalted) **in their midst** (*tawek hem* – among them)**. I** (*‘any*)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, have spoken and given My word** (*dabar* – I will make this happen as a result of saying it at this time (piel perfect))**.** (34:24)

For those who may not yet be onboard with the realization that *Dowd* | David is Yahowah’s Messiah, the beloved son of God, and thus the most important person in human history, you may want to pause here a moment longer and contemplate Yahowah’s perspective on all of this.

Everything God says and does happens for a reason. What we are about to read explains why the universe exists, why life was conceived, and the purpose for which the Towrah was written…

**Then** (*wa*) **I will cut** (*karat –* through the process of severing and separating, I will choose to reestablish with stipulations, benefits, and responsibilities (qal perfect consecutive)) **to approach them** (*la hem* – to move towards them and in their direction) **a reconciling** (*shalowm –* a saving and satisfying, friendly and favorable, healing and healthy, peaceful and prosperous, blessed and beneficial) **Family-Oriented Covenant Relationship** (*beryth –* committed compact, binding contract, and enduring alliance between the parties to build a home for the family based upon a promised agreement)**.**

**In addition** (*wa*)**,** **I will observe the Shabat by bringing an end to** (*shabath -*  I will celebrate the promise of the seventh day by causing to cease and desist, stopping and then eliminating the sites, residences, and reign of) **evil lives** (*ra’ah chay –* the life of those engaged in perverse and misfortunate wrongdoing who are troubling and ruinous, malignant and disagreeable, displeasing and distressful, miserable and injurious, especially the lives of those who are adversarial) **as they will be removed from the Earth** (*min ‘erets –* taken away from and out of the land and material realm) **such that** (*wa*) **they [the sheep of Yisra’el and Yahuwdah] may dwell and remain** (*yashab* – inhabit and live) **even in the wilderness** (*ba ha midbar* – within the open places suitable for grazing) **confidently, feeling safe and secure** (*betach* – without being vulnerable to attack)**.”** (*Yachezq’el* / Ezekiel 34:22-25)

It seems pretty darn clear – in fact obvious and rationally undeniable. But I realize old myths die hard. So for those still clinging to the popular, albeit misguided, expectations of Christianity, who are dying to see “the Lord Jesus Christ” in this role, take your position up with God and see if you can get Him to renege on this promise to His son and to His shepherd’s sheep.

Frankly, considering all of this, the Christian notion that “Jesus Christ is returning for His Church” is not just pathetically stupid, ignorant and disrespectful, it requires Christians to deliberately replace Dowd with the caricature they have concocted and then pretend that Yisra’el is representative of their religion. Good luck with that.

Instead, why not use our eyes and minds and go where the words lead? Why not recognize and accept that this is Yahowah’s plan, His choice, and that our interests and His are best served when He uses His beloved son, His *mashyach*, Dowd, in this way?

Here is another example of how Yahowah has chosen to use Dowd. It is found in *Mizmowr* / Psalm 78:68-72…

**“So** (*wa*) **He chose** (*bachar* – He selected and preferred (qal imperfect))**,** **accordingly** (*‘eth* – to be with and near)**,** **the people** (*shebeth* – the family and tribe, the subdivision of the nation of shared ethnicity represented by the scepter) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah, Related to Yah, and to relate to Yahowah) **along with** (*‘eth*) **Mount Tsyown** (*har Tsyown* – the ridgeline where the signs are posted along the way)**, which** (*‘asher* – which to reveal the correct path to the benefits of the relationship) **He loves** (*‘ahab* – He adores and desires, choosing a close personal and affectionate association)**.** (*Mizmowr* 78:68)

In addition to Dowd, Yahowah prefers Yahuwdah and loves Tsyown, the Mashyach’s people and place. These conclusions are irrefutable. As such, you can kiss the notion of Replacement Theology goodbye, and along with it the Christian Church and the Vatican in Rome.

**And He will build** (*wa banah* – He will establish and restore for the family name for His children)**,** **and simultaneously lift up** (*ka ruwm* – will concurrently raise up on high (qal participle))**,** **His set-apart place** (*miqdash huw’* – His sanctuary and temple which is recognized as separate from the ordinary and common) **in contrast to** (*ka* – akin and similar to so as to draw comparisons with) **the material realm** (*‘erets* – the land and earth) **which He constructed and established** (*yacad hy’* – which He made (qal perfect)) **long ago for an enduring future purpose** (*la ‘owlam* – in antiquity, existing for a very long time, and designed to approach forevermore)**.** (78:69)

Everything which is important to God is set apart, and thus separate and distinct from the common and ordinary things of humankind, distinct from man’s ways, societies, cultures, and civilizations. And nothing is more common among men than religion, government, and militarism – all of which are typically intertwined.

That is not to say, however, that there is anything wrong with the physical realm, the Earth or universe beyond. Yahowah designed both for our benefit and to serve His purpose. Moreover, there are specific places which, in contrast to others, reveal His intent, serving as enduring symbols and metaphors. These include Eden, Noach’s Ark, and the Ark of the Covenant, Yisra’el and Yahuwdah, Yaruwshalaim and Mowryah, especially Tsyown, His Tent of the Witness and Temple.

From the perspective of choosing and loving Yahuwdah and Tsyown, and of building and lifting up that which is set apart, we find Yahowah once again affirming that He has chosen Dowd to shepherd His sheep. According to God, Dowd is the good shepherd.

**He chose** (*bachar* – He selected and preferred (qal imperfect))**, therein** (*ba* – within) **His associate** (*‘ebed huw’* – His coworker and the one serving with Him, His servant and authority figure expending the considerable energy to work with Him, purposely and intensely serving with Him to cultivate something together)**, Dowd** (*Dowd* – the Beloved)**.**

**He took him** (*laqach huw’* – He selected and obtained him, and after he accepted, grasped hold of him, leading him (qal imperfect)) **from** (*min*) **the paddocks for sheep** (*mikla’* – the sheepfold, enclosures)**,** (78:70) **from** (*min*) **following after** (*‘achar* – pertaining to a time subsequent to another in the later or last days) **nursing ewes** (*‘uwl* – mother lambs suckling and weaning their young)**. He brought him out for a time and will return him, engaging him to** (*bow’ huw’ la* – He will have him come, such that he is brought and arrives, approaching to be included in association to (hifil perfect)) **be a** **shepherd** (*ra’ah* – caring for the flock, guiding and leading, nurturing and protecting the sheep (qal infinitive construct)) **with respect to** (*ba* – within, among, by, and over) **Ya’aqob** ((*Ya’aqob* – the One who Supplants his Heels, a synonym for Yisra’el; from *‘aqab* – to supplant and take by the heel along with the consequence and reward of doing so, even the means to circumvent and assail that which is deceitfully and insidiously trodden under foot)**, his people** (*‘am huw’* – his family, home, and nation)**, with** (*ba*) **Yisra’el** (*Yisra’el* – those who engage and endure with God and are liberated and empowered by God) **as his inheritance** (*nachalah huw’* – as his allotment which he will inherit and thus as his possession and property, as that which has been assigned to him as a result of the association)**.** (78:71)

The words are abundantly clear. The shepherd Yahowah chose to guide His flock, the descendants of Ya’aqob, was, remains, and will once again be Dowd! Yisra’el is his inheritance. Yahowsha’ was not taken from the sheepfolds, did not shepherd sheep, and cannot be afforded a distinction in the future which has been offered to another.

In this regard, it is important to keep three things in mind. First, in God’s view, the mindset of a shepherd is the ideal training to prepare a man to lead the Chosen People. This is why He chose to write God and Father,   -  , His preferred titles, using a graphic depiction of a ram’s head, , revealing a father and leader among His sheep.

Second, Dowd was first and foremost a shepherd. That was what he was doing when he was called by Yahowah to protect his people. Thereafter, he became God’s shepherd.

Third, Yahowsha’ was the lamb of God, and more specifically the Passover Lamb. In this role, He served to fulfill what Yahowah promised ‘Abraham. God said that He, Himself, would provide the lamb on behalf of the Covenant when they met in Year 2000 Yah atop Mount Mowryah.

Stated bluntly: just as the shepherd is not the lamb and the lamb is not the shepherd, Yahowsha’ was not called to shepherd Yisra’el and Dowd was not asked to serve as the Pesach Lamb. These two men, Dowd and Yahowsha’, have different, and yet mutually dependent, roles, one consistent with a *zarowa’*, where a shepherd is one with his sheep, living in a symbiotic relationship. They benefit from one another as is the case between our God and ourselves in the Covenant. We are not only better together, a shepherd’s utility is actually negated without sheep, and sheep are vulnerable and wander aimlessly without their shepherd.

Dowd, while the consummate shepherd, was far more than a skillful guide, protector, and caretaker of his flock. He was in my estimation, and I think God’s as well, the most brilliant and articulate man who ever lived. No one understood God better than His beloved son. Dowd was a man of insight and character, whom God presents as the one we should trust.

**And so** (*wa*) **he will actually and continually lead them, nurturing and protecting the flock** (*ra’ah hem* – he will always and genuinely be their shepherd, guiding and protecting the sheep (qal imperfect)) **with integrity, because of his astute ability to exercise good judgment** (*ka tom lebab huw’* – consistent with the upright nature of his morality and motives, his pure heart and perfect reasoning, his trust and trustworthiness, resulting in his innocence)**.**

**And so he will lead them** (*wa nachah hem* – and therefore he will want to guide and direct them, creating favorable circumstances and opportunistic situations for them so that they will choose to depend and rely upon him (hifil imperfect jussive)) **with his capable hand, with insight and understanding** (*ba tabuwnah kaph huw’* – intelligently, showing tremendous mental aptitude, with a wise and capable hand, skillfully applying logic and reasoning while offering instruction; from *byn* – to be perceptive and discerning, to comprehend by making reasonable and rational connections, being intelligent by discriminating between right and wrong, good and bad)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 78:72)

That was the who and when, the where and with whom, even the why and how of God’s plan to engage Dowd to serve His people. Should any of us have had questions pertaining to Dowd’s return, Yisra’el’s restoration, or Yahowah’s purpose, they have been answered.

Dowd is returning to shepherd Ya’aqob. As God’s son and king, Yisra’el will be his inheritance. He was chosen because of his integrity, the fact that he was honest, and that he exercised good judgment. As a result, he is the perfect individual to guide, nurture, and protect Yah’s sheep, leading those willing to respond to the most favorable circumstances and opportunistic situations.

But beyond this, Dowd is projected here as the *kaph* -  - open hand of Yah. He serves as the means Yahowah has and will deploy to guide and protect, to nourish and inspire, His flock, even as His means to teach and thereby influence His people.

The principal attribute Dowd brings to God, making him the ideal participant and partner in the family enterprise, is intellect and understanding as a result of his tremendous mental aptitude. Dowd is known for his love, but should be trusted for his logic.

Up until this moment, I have seen the *Yad* | Yowd |  | Hand of Yahowah |  asthe Father of the Covenant reaching down and out to His children, ever ready to lift us up so that we can walk together through His universe. But now I see something more. We have just been shown that Dowd is the “capable and insightful hand” of God. And this wasn’t the first, nor will it be the last, time Yahowah will use this profoundly important metaphor in conjunction with His chosen and beloved: *ben Dowd, Mashyach, Melek, Tsemach, Ra’ah*, and now *Kaph*. And while I’m certain that *kaph* was used to convey much more, it is with his hand that Dowd wrote these words – lyrics which encourage us to exercise good judgement leading to understanding.

Indeed, evidentially and rationally it is absurd at this point to ignore any of these declarations from the Word of God. He has revealed that the Second Coming pertains to Dowd, that Dowd is the son of God, Yahowah’s Messiah, His King, God’s Hand and Shepherd. And yet this is so debilitating for Christians, catastrophic for Muslims, and so career-ending for rabbis, let’s remain on this trail a while longer. It should be music to the ears of Yisra’el and Yahuwdah, for whom these lyrics were scored.

This next statement is from another of Yahowah’s prophets. It even speaks of Yahowshuwa’, and of his trashy religious associates, and then concludes using the metaphor of the “*tsemach* – branch,” a concept so important we devoted an entire chapter of *Observations for Our Time* to it.

**“Choose to listen** (*shama’ –* of your own freewill, listen (qal imperative)) **please** (*na’* – I encourage you)**,** **Yahowshuwa’** (*Yahowshuwa’ –* Yahowah Saves)**, as the high priest** (*ha kohen ha gadowl ­*– the most important and greatest one who presides over and mediates during the feasts)**, you** (*‘atah*)**, and your miserable associates** (*wa rea’ ‘atah –* including your evil and adversarial countrymen and wicked neighbors, your erroneous comrades and improper and injurious companions)**, those** **who sit** (*ha yashab ­–* who are inhabiting the space and established) **before you** (*la panym ‘atah –* approaching and appearing in your presence)**, because** (*ky* – indeed, rather instead, as a way of branding yourselves) **mortal men** (*‘enshy –* individuals; from *‘enowsh* - humankind) **want conspicuous miracles** (*mowpheth hem ­*– they respond to displays of power through signs and wonders, through omens and token symbols, to the beautiful and illustrious)**.**

**So now pay attention** (*ky hineh –* rather instead, by way of contrast, emphasizing this exception, behold, here and now, look up and you will see that)**: I, Myself, will return and bring with Me** (*‘any bow’ ‘eth –* I, Myself, will come and arrive along with (hifil participle absolute)) **My associate** (*‘ebed ‘any* – My coworker and servant, even official representative, the one who carries out and performs the work I want done)**, the Branch** (*tsemach –* the principal limb growing out of the trunk of the tree, Yah’s favorite metaphor for Dowd)**.”**  (*Zakaryah* / Remember Yah / Zechariah 3:8)

For those anticipating the Second Coming of *Yahowsha’* | Yahowah Saves | “Jesus,” Yahowah just told the High Priest, Yahowshuwa’, as well as his compatriots, that He was bringing the “*Tsemach* – Branch” with Him upon His return – and that would be Dowd. How’s that for a wondrous sign – especially if you are Yahuwdah or Yisra’el?

While it has become a fool’s folly, should there still be some who remain in denial, with this statement Yahowah has once again completely eliminated any possibility that Yahowsha’ is returning. God has been abundantly clear, telling us that He, Himself, as Yahowah, will arrive and reconcile His relationship with Yisra’el (on *Yowm Kippurym* | the Day of Reconciliations). And while we have, on occasion, pondered the possibility that Yahowah would return in a far less diminished version of the post-Bikuwrym, energy-based Yahowsha’, since Yahowah has stated emphatically that He, Himself, is returning with the Branch, there is no room for Yahowsha’ because with Yahowah here, there would be no purpose for a simultaneous diminished manifestation of Yahowah. Case closed.

While God has made His point, like everything He reveals, the truth is so vastly different than what we have been beguiled into believing, when dealing with the death of one of the world’s most debilitating myths, the “Second Coming of Jesus Christ,” affirmation after confirmation is appropriate. So here is a different prophet for yet another perspective on the same declaration. And this time, if it was not already abundantly obvious, the Branch is named. For those who may have protested under their breath a moment ago, suggesting that Yahowsha’ was also a branch, you may want to dine on this banquet of Divine metaphors.

**“‘Behold** (*hineh* – pay attention)**, the days are coming** (*yowmym bow’* – the time will come)**,’** **declares in advance of it occurring** (*na’um* – prophetically states)**,** **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)**,** **‘when I will raise up** (*wa quwm* – when I will establish, fulfilling by taking a stand) **and draw near with** (*la* – approaching with) **Dowd** (*Dowd* – the Beloved, known as David)**,** **who is the right Branch** (*tsemach tsadyq* – the rightful and righteous, correct and validated, the acquitted and vindicated, accurate and upright branch which sprouts and grows out of the trunk of the tree)**.**

**And he will reign** (*wa malak* – and he will respond thoughtfully, pondering and carefully considering everything (qal perfect consecutive)) **as an advisor and king** (*melek* – as the leader and counselor to consider)**, succeeding through understanding** (*sakal* – prospering as a result of proper instruction and teaching, prudently developing insights through his capacity to comprehend, being circumspect and discerning (hifil perfect consecutive))**.**

**He will act by engaging in** (*wa ‘asah* – he will expend the energy to accomplish (qal perfect consecutive)) **the means to resolve disputes and exercise good judgment** (*mishpat* – that which is just, making sound decisions based upon evidence and reason, asking all of the right questions before determining what is appropriate and reasonable, fair and right, just and vindicating; from *ma* – to ask the who, why, what, where, when, and how questions and *shaphat* – to exercise good judgment and resolve disputes)**, being right** (*tsadaqah* – making the correct decision, being accurate and honest) **throughout** (*ba* – in) **the Land and Earth** (*ha ‘erets* – the material realm)**.**

**In His days** (*ba yowmym huw’* - during this time) **Yahuwdah** (*Yahuwdah* – Beloved of Yah, Related to Yah, and those who Relate to Yah, commonly referred to as Judah) **will be saved** (*yasha’* – will be delivered and liberated (nifal imperfect))**,** **and Yisra’el** (*wa Yisra’el* – those who Engage and Endure as well as those who are Liberated and Empowered by God) **will live** (*shakan* – will dwell, abiding) **confidently and securely** (*betach* – safely, undefended and yet without vulnerability)**.**

**And this is his name** (*wa zeh shem huw’* – so this is his renown and reputation) **by which to reveal the way to the relationship** (*‘asher* – to show the correct and proper path to get the most out of life and receive the benefits of the relationship) **he will be called** (*qara’ huw’* – he will be welcomed by those reading and reciting his words aloud, summoning, inviting, and announcing him, receiving and appointing him (qal imperfect))**:** **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 Right, Honest, and Fair with Us** (*Tsadaq ‘Anahnuw* – is in accord with us, just and appropriate with us, and now has vindicated and acquitted us)**.’”** (*Yirma’yah* / Jeremiah 23:5–6)

Our Heavenly Father has confirmed that Dowd is the “*tsadaq* – right” “*tsemach* – branch,” which is something we have observed and celebrated. So now, in recognition of the fact that this is indeed true, Yisra’el and Yahuwdah will soon come to understand that Dowd is correct and trustworthy because Yahowah has been honest with all of us, especially when communicating through His beloved son.

Here we find further affirmation that Yahowah is returning with *Dowd* | His Beloved | “David,” not *Yahowsha’* | Yahowah Saves | “Jesus.” We find confirmation that Yahowah has pronounced that Dowd was and remains “*tsadaq* – correct and right, vindicated and acquitted, truthful and honest, trusting and trustworthy.” He is all of these things for the simple and profound reason that Yahowah is “*tsadaq* – correct and right, vindicating and acquitting, truthful and honest, and thus trustworthy and dependable.”

This realization is the antidote for the putrid plague of Pauline Christianity, for the arrogance of Akiba’s Rabbinic Judaism, and for the murderous nature of Muhammad’s Islam. It is also the answer to the supposedly rational and enlightened pronouncements of Politically Correct and Multicultural Socialist Secular Humanism. Dowd is correct.

Beyond this, Yahowah is presenting Dowd as the one through whom He will “*yasha’* – save, deliver, and liberate” Yisra’el and Yahuwdah such that His people will live “*betach* – confidently and securely.” In the list of titles reflecting the attributes of Dowd, we have seen repeatedly that we must add *Yasha’* | Savior to *Dowd ben* | Beloved son, *Mashyach* / Anointed Messiah, *Melek* | King, *Tsemach* | Branch, *Ra’ah* | Shepherd, and *Kaph* | Hand. That is indeed an impressive résumé – the finest the world has ever seen.

Wake up Yahuwdah and come to your senses Yisra’el. Stop being so stubborn. Your king, savior, and messiah is right here before you!

Make no mistake. Dowd is our savior because he will “*‘asah* – engage and act upon, expending the energy to accomplish” the “*mishpat* –means to resolve disputes and exercise good judgment.” And when it comes to making sound decisions based upon evidence and reason, and asking all of the right questions before determining what is appropriate and reasonable, fair and right, just and vindicating, he will most assuredly be “*tsadaqah* – right, always accurate and honest.”

With this treasure among our collection of profoundly important insights, how about the juxtaposition of these two statements concerning a Covenant of Salt. The first is found in *Qara’* / Called Out / Leviticus 2:13:

**“And** (*wa*) **the entirety of** (*kol*) **your offer to approach the relationship** (*qarban minthach ‘atah* – your freewill gift as sign of appreciation to apportion and bestow friendly and close contact while being offered a share as an inheritance; from *qarab* – to approach and be drawn near in close and intimate association) **should have you actually and consistently season it** **with salt, such that your impurities disappear** (*ba ha melach melach* – you should adorn yourself with a white garment which causes anything which prevents preservation to no longer be seen)**, and therefore** (*wa*)**, you should never cease** (*lo’ shabath* – you should never stop) **seasoning and** **adorning the Covenant relationship of your God with salt** (*melach beryth ‘elohy ‘atah*)**, making it part of your offering** (*min ‘al minchah –* as your gift)**.**

**With all your offers to approach the life-giving association** (*‘al kol qarban –* upon your freewill gift as a sign of appreciation to join in close personal contact, participating in this all-inclusive intimate relationship)**,** **you shall approach by bringing salt** (*qarab melach* – you should offer to season, enhancing the flavor with salt, to draw near with garments cleansed with and as white as salt, coming close by having impurities vanish such that they disappear and are unseen as a result of salt)**.”**

This Covenant of Salt is then explained in *Dabry ha Yowmym* / Words of the Day / 2 Chronicles 13:5:

**“Do you not know** (*ha lo’ yada’ ‘atah la* – could it be that you haven’t noticed and are somehow unaware, is it possible that you are unfamiliar and do not acknowledge, are you among those who cannot recognize or respect (qal infinitive construct))**,** **that** **indeed** (*ky* – surely instead, making a contrast)**,** **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)**, God** (*‘elohy*) **of Yisra’el** (*Yisra’el* – Engage and Endure with God)**,** **gave** (*nathan* – bestowed and placed, appropriating and appointing (qal perfect)) **authority and sovereignty over** (*mamlakah ‘al* – the realm and kingdom of) **Yisra’el** (*Yisra’el* – Engage and Endure with God) **to Dowd** (*la Dowd* – to the Beloved) **forever** (*la ‘owlam –* for all time)**, to him and to his sons** (*la huw’ wa la beny*)**,** **by a Covenant** (*beryth* – by a Familial Relationship and binding agreement) **of salt** (*melach* – of cleansed garments and white, preserving apparel)**?”**

Honestly, the statement in *Qara’* / Leviticus was challenging to translate. *Qarban*, while typically rendered “offering,” is obviously from the verb with the same spelling, as well as being associated with several other nouns and adjectives, each of which are written identically. Collectively, they speak of “approaching and coming near, voluntarily presenting oneself so as to participate in a very close, intimate relationship, one which could be initiated during a time of strife, thereby symbolically returning to the womb, appreciating the warm, affectionate, and nurturing aspect of the life-giving association.”

It was followed by *minchah*, which is “a gift or offering,” this time in conjunction with the pronoun “*‘atah* – you.” Its root means “to apportion and bestow,” and thus could well be defined as the “share of an inheritance which is given” to Covenant members.

This leads us to the repetition of *malach*, which as a noun is often conveyed as “salt” but even more commonly translated “clothing.” As a verb it means “to season, and thus enhance the flavor of something with salt, to rub and wash garments with salt, and to have impurities vanish such that they disappear and are unseen as a result of salt.” That becomes particularly interesting when we acknowledge that the preferred definition of *malach* isn’t salt, but instead “garments, clothing, and apparel which cover the body.” Twice it is used to describe a “rotten and filthy rag, which once washed in salt, becomes a pure white garment.”

As such, this is all about the purpose of salt, which is to clean, to whiten, to preserve garments, and to add flavor to the relationship, for those who voluntarily offer to approach and draw near in an intimate association” with Yah. As a result, when we enter the Covenant Home we appear perfect while retaining all of the marvelous flavors of our personalities which make us interesting.

Further, the fact that this Covenant of Salt was made with Dowd, encompasses the Covenant, and is everlasting, means, of course, that Yahowsha’ cannot reign over Israel because Yahowah gave this position and inheritance to Dowd forever. And it makes perfect sense, because why on earth would God want to put a crown on a diminished manifestation of Himself? Men are prone to narcissism, not God.

The Covenant of Salt also suggests that there is a direct and eternal correlation between our desire to approach Yahowah during the Miqra’ey, the Covenant, and this exceptional individual, Dowd, with the combination as enduring and spicy as salt. Salt is not only a preservative, an antibacterial treatment, and flavor enhancer, it is highly sought and valued. And when it is shared, when I give you some of mine and you offer some of yours, when mixed together, the result becomes inseparable, with mine and yours indistinguishable.

In the unlikely event that you or someone you love is caught up on the fact that Dowd has been declared the eternal King of Yisra’el, and not the sovereign of Gentiles, then you may want to consider and share some of the concluding thoughts in Mizmowr 18, particularly statements 41-50.

This discussion opens with Dowd revealing that Yahowah does not answer nor save those who do not know Him…

**“Desperate, they cried out and pleaded for help** (*shawa’* – intensely and urgently the rich and famous, the respected elitists, implored, requesting assistance, literally crying (piel imperfect))**, but** (*wa*) **there was no Savior** (*‘ayn mowshya’* – no one to deliver them because they had not considered the who, when, where, why, or how of their salvation (from *ma* – to question and *yasha’* – to save))**,** **for** (*‘al* – because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **did not answer** (*wa lo’ ‘anah hem* – did not respond or even pay any attention to them (qal perfect))**.** (18:41) **So** (*wa*)**, I pulverized them** (*shachaq hem* – I crushed them, grinding them (qal imperfect)) **accordingly as if they were** (*ka* – comparatively akin to) **dust** (*‘aphar* – dirt, miniscule matter) **before** (*‘al*) **the presence of the Spirit** (*paneh ruwach* – the appearance of the wind)**,** **as if they were** (*ka –* like) **the muck and mire** (*tyt* – the slimy wet dirt and ground-in mud, even the pulverized earthen nature of the debris) **of the broad and open** **way** (*chuwts* – the outside public places, streets, outdoor forums, and marketplaces where people move around, do their business, and congregate)**.** **I cast them out, expelling their pathetic delusions and fantasies** (*ryq hem* – I called them out and exposed their worthless vanity and meaningless existence (hifil imperfect))**.** (*Mizmowr* 18:42)

The realization that Yahowah does not listen to nor answer people’s pathetic and desperate prayerful pleas for salvation is something that should be plastered on every church, synagogue, and mosque door and hung on every dining and bedroom wall. Further, the fact that God is going to deploy Dowd to do the dirty work when He returns is as we would expect. Yahowah’s Mashyach devoted his life to ridding Yisra’el of her foes. He will sweep the muck and mire off of the streets of the broad and open way. And in the process of wielding the spirit in this way, man’s religious fantasies and political delusions will be wiped away.

Experience counts, and Dowd has it in spades. He will resume where he left off, only this time there will be no restraints and no limitations. He is effectively the king of the world.

**You enabled me to survive** (*palath ‘any* – You delivered me, saving me while making me safe and secure in the midst of the unfavorable circumstance (piel imperfect)) **in the midst of** (*min* – out of) **the contentious and quarrelsome disputes** (*ryb* – the strife and conflict, the hostile opposition and grievances, the infighting and accusations, the taunts and insults) **of the people and nations** (*‘am* – of the family and country)**.**

**You placed me** (*sym ‘any* – You positioned and appointed me (qal imperfect)) **as the head** (*la ro’sh* – as the leader, over and above, as the ruler who governs, first and foremost and right from the beginning) **of the Gentiles, of people, cultures, and countries estranged from Yisra’el** (*gowym* – of those who are not *Yahuwdym* | Jews, of the enormous confluence of ethnicities, of large and varied populations, groups in different geographical locations, of those who are uncultured pagans and heathens estranged from the Covenant) **– people and nations** (*‘am* – extended family and countries) **I have not known** (*lo’ yada’* – I have not been familiar or acquainted and do not understand (qal perfect))**,** **such that they** **will engage with me** (*‘abad ‘any* – they will work with me, acting upon what I have said and say, and even serving me (qal imperfect))**.** (18:43)

This suggests that there will be *gowym* who will one day work cooperatively with Dowd, who will act and engage based upon what he has conveyed to us. Then, and also perhaps in an ode to what we are doing, Dowd spoke of the *nakar* | observant foreigner before his son described His purpose…

**Once** (*la –* for when he approached and drew near) **he listened to the message** (*shema’ ‘ozen* – he heard, using his ability to receive the reported information)**,** **they listened to me** (*shama’ la ‘any* – they heard what I had to say and understood what I had pronounced and proclaimed (nifal imperfect))**.**

**Those brought into the family** (*beny* – the offspring and children, even the group associated with; from *banah* – the family and home reestablished) **by** **the foreigner who paid attention and came to understand** (*nakar* – someone else from a different place and time; from *nakar* – someone who, by being observant and discerning, has come to recognize, acknowledge, and become acquainted with and then comprehend something which deserves our highest regard and respect**) have come to know that they had been deceived about me** (*kachash la ‘any* – and so they will cringe as a result of having been lied to and for having spoken untruthfully about me (piel imperfect))**.** (18:44)

**The newly born members of the family** (*beny* – the offspring, children, and sons, the 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 been played for fools and were concerned about their future** (*nabel* – had lost heart and were worn down for having been treated with such contempt, and for having previously failed to understand (qal imperfect))**.**

**And so** (*wa*) **they were naturally anxious and trembling** (*charag* – concerned about what to expect, they were still a bit afraid) **outside their enclosures** (*micgereth hem* – striding their borders, on the dividing line, shut up within their strongholds and locked out; from *cagar* – inside confining places and shut out behind closed doors)**.** (18:45)

Since the number of naturally born *beny* | sons of the *nakar* | observant and discerning foreigner are few, it seems appropriate to render *beny* as “those brought into the family,” recognizing that they represent newly born Covenant members. As such, they would have previously been open-minded and receptive religious or secular Jews, questioning Christians, or rational agnostics. Therefore, each and every one will recognize as a result of the *nakar*’s translations and analysis that they had been deceived regarding the author of this Psalm, Dowd. He is much more unique and important, indeed relevant and enlightening, than anyone had previously perceived.

Further, every new Covenant member will not only understand that they had been deliberately misled, all of this will be so new to them, and so counter to everything mankind promotes as beneficial and correct, they will naturally be worried about their future, indeed, even a bit anxious. The confidence Dowd expresses, and that 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 remain somewhat apprehensive, even after initially becoming acquainted with and accepting the truth. It will take time for them to get to know Yahowah and to love Him and His word as we do.

The fact is, I receive questions all the time from Covenant members who are still seeking to understand aspects of Yahowah’ guidance. It is natural to be anxious about such things, especially when the answers are so contrary to what we have all been led to believe. So Dowd is being real with us, telling Yisra’el and Yahuwdah on the cusp of his return with Yahowah, that he recognizes that they will be apprehensive. But given time, and a newly found passion for Yah, they will come to sing similar songs…

**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) **lives** (*chay* – exists and animates life, is vigorous and robust, is alive and growing)**, so blessed and beneficial** (*wa barak* – and therefore commends, kneeling down in love and adoration to lift up (qal participle)) **is** **my Rock** (*tsuwr ‘any* – my firm foundation (speaking of the rocky ridgeline of Tsyown on Mount Mowryah))**. Exalted high above** (*ruwm* – in a higher more elevated place in greater dimensions, choosing to take action from on high (qal imperfect jussive)) **is the God** (*‘elohym*) **of my salvation** (*yesha’y* – my deliverance and prosperity)**.** (18:46)

Dowd’s rock, indeed, Yahowah’s foundation, is the Temple Mount upon the ridgeline of Tsyown atop Mowryah in the heart of Yaruwshalaim. Our salvation is predicated upon the enduring nature of what Yahowah did and what Dowd wrote in this place. Without the words to explain the deeds, no one would be able to capitalize upon the work of Yah.

Moving on to the next statement, 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 men 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, antireligious, and apolitical, disassociating from the societal customs and counterproductive conspiracies which have led so many astray.

Recent additions to the Covenant Family haven’t yet grown to the extent that they comprehend why we can neither be just nor compassionate until we use our 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* – to me the accountability for punishing, justifying pay back 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, or capricious)**?** (18:47)

[Why question the God] **who** **enabled me to survive safe and secure** (*palath ‘any* – who delivered me, saving me while protecting and delivering in the midst of the unfavorable circumstance, even causing me to be born anew to rescue and save) **in the midst of** (*min*) **those who are opposed to me and hostile towards me** (*‘oyeb ‘any* – those conveying their animosity and rancor at me)**?**

**Moreover** (*‘aph* – making the correlation and even more importantly)**,** **You lifted me on high and You exalted me** (*ruwm ‘any* – You raised me and lifted me up, honoring me, while taking action with me) **over** (*min* – from) **those who rose up and stood up** **against me** (*quwm ‘any* – those who took a stand, establishing themselves and inciting others against me)**, and away from** (*min*) **the malicious false witness conveying man’s destructive and violent nature** (*‘ysh hamas* – the deadly, unjust, and errant character of humanity, the war-prone, plundering, and malevolent propensity of mankind)**, defending me** (*natsal ‘any* – protecting, sparing, and saving me)**.** (18:48)

Without holding those who have misled and abused people generally, and Yisra’el specifically, accountable, there can be no justice. Victims deserve to know that those who have deliberately harmed them will be punished for what they have done. And as it turns out, Dowd will not only be charged with the responsibility of pulverizing and then sweeping the muck away, he, as king, will hold these same individuals accountable. Moreover, it will be his job to console their victims, speaking to them such that they have justice and closure.

**For this reason** (*‘al ken* – on this account, therefore, it is proper, correct, and right that) **I want to thank You** (*yadah* – I choose to publicly acknowledge my appreciation, extolling Your attributes, expressing my admiration for You, which is what You desire (hifil imperfect cohortative jussive – ongoing implications of first and third person volition with Dowd engaging with the gowym such that they act more like him)**.**

**Among the Gentiles** (*wa ba ha gowym* – with regard to the people of different ethnicities and geographic locations)**,** **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 will choose to sing** (*zamar* – and make music with vocals and instrumentation, singing (piel imperfect cohortative)) **to Your name** (*la shem ‘atah*)**.** (18:49)

The reason Yahowah anointed Dowd, the reason He chose him as king, shepherd, and messiah, and will do so again, is that God’s beloved son appreciated having the opportunity to be about his Father’s business. Even when the job wasn’t one most would relish, Dowd realized that doing his Father’s will was always rewarding.

Dowd’s songs will be heard the world over as his jurisdiction will extend well past the borders of Yisra’el. Through it all one name shall reign supreme: Yahowah.

**He enables tremendous growth while promoting the importance of** (*gadal* – He provides an increase in spatial dimensions and time, honorably and gloriously rearing while magnifying) **freedom and salvation** (*yeshuwa’ah* – the liberation and deliverance, the prosperity, general welfare) **for and then through** **His king** (*melek huw’* – His sovereign leader’s, the one he has chosen to provide counsel and advice, and His head of state)**.**

**He engages, demonstrating** (*wa ‘asah* – He acts to advance, performing to promote) **enduring mercy, unfailing kindness, and steadfast devotion** (*wa chesed* – great affection and unwavering love) **on behalf of and by way of** (*la*) **His anointed Messiah** (*mashyach huw’* – the one He set apart, prepared, and dedicated to lead, anointing) **– through** (*la*) **Dowd** (*Dowd* – the Beloved) **and his offspring** (*wa la zera’ huw’* – and also for his seed, for that which he has sown, his posterity and descendants) **forever and ever** (*‘ad ‘owlam* – for all eternity)**.”** (*Mizmowr* / Song / Psalm 18:50)

There is something of far greater value than salvation, and that is growth. For God to be infinite, He must grow. And for us to be with Him, we must grow such that our relative differences are mitigated. Much of this will occur instantly, when we are transformed from matter to energy and taken from three dimensions to seven. The rest will play out over time, with Yahowah enriching, empowering, and enlightening His Covenant children every step of the way.

Let there be no doubt, Dowd is Yahowah’s “*Mashyach* – Anointed Messiah,” then, now, tomorrow, and forever. He is the living embodiment of Yahowah’s “*chesed* – enduring mercy and steadfast devotion.”

At long last, returning to the 20th Mizmowr, and affirming the previous translation and resulting conclusion of Psalm 20:7, Dowd goes on to sing…

**“There are those** (*‘eleh*) **in chariots and the weapons of war** (*ba ha receb* – in armed and mobile military vehicles) **as well as** (*wa*) **those** (*‘eleh*) **in high horse-powered swift-flying machines** (*ba ha cuwc*)**, but we** (*wa ‘anahnuw*) **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 ‘anahnuw*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:7)

We have heard it hundreds of times, and 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 today there is no correlation between this patriotic platitude and reality. Moreover, the military investment is counterproductive. The enormous cost of supporting a massive armed force bankrupts a nation and deprives everyone of their liberty, especially those who enlist. Doing so tends to cause nations to intervene in the affairs of others when they ought not, and it causes the unwary to trust men rather than God.

This hasn’t always been the case. Circa 1000 BCE, Yisra’el existed in a crucible of fire. She was surrounded and constantly harassed by the Egyptians, Philistines, Amalekites, Mow’abites, and Assyrians – not unlike today with the Egyptians, Syrians, Palestinians, Saudi Arabians, Turks, and Iranians. Protecting his people was something that resonated with Dowd, especially as a shepherd, but even he knew that it wasn’t his arm or sword, nor even his courage, which prevailed, but instead the God behind them.

**“They collapse and fall** (*hem kara’ wa naphal*) **but we rise and stand upright** (*quwm* – are established (qal perfect))**, helping by becoming witnesses while sustaining one another** (*‘uwd* – providing testimony on our own initiative (hitpael imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:8)

The more we know and trust Yah, the more likely it is that we will prevail. And in this regard, God’s words are mightier than any sword.

Three thousand years ago Dowd realized that the battle of his life, indeed, 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)**, deliver** (*yasha’* – liberate and save by (hifil imperative paragogic heh cohortative – God engages Dowd such that he comes to mimic God while emphasizing the idea that they are both choosing to work together)) **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 ‘anahnuw* – it is His (Yahowah’s) desire to continually sing along with us, replying by literally declaring the information we need to answer important questions regarding Him, genuinely choosing to be preoccupied with us and concerned about us, cognizant of the ongoing consequences, and He will verbally communicate to us (qal imperfect jussive)) **in the day** (*ba yowm*) **we call out our invitation and summons** (*qara’ ‘anahnuw* – we proclaim and announce our decision to meet (qal infinitive construct))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:9)

That day, this day, is still on our horizon. It will occur in the waning moments of the sixth millennia of Yah. 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.

Since we are deep into the prospect of shattering myths, consider this before we go…

**“To reveal the correct path to the benefits of the relationship** (*‘asher* – to show the narrow and restrictive way to walk to get the most out of life)**,** **You, for a period of time, have caused us to see** (*ra’ah* *‘anahnuw* – You have made us look at, consider, and understand (hifil perfect)) **numerous and extensive** (*rab* – a great many substantive) **troubles** (*tsarah* – anguishing and unfavorable circumstances, dire and adversarial conditions, vexing times whereby we were constrained under duress) **and perverse suffering** (*wa ra’ah* – evil situations, wrong thinking and wrong doing, disastrous calumny and miserable misfortune)**.**

**Upon Your return** (*shuwb* – coming back (qal imperfect))**,** **You will restore our lives** (*chayah ‘anahnuw’* – cause us to live, reviving us and sustaining our lives (piel imperfect jussive))**. And when** (*wa –* and then as) **You come back** (*shuwb* – when You return (qal imperfect))**,** **You will raise me, causing me to actually ascend** (*‘alah ‘any* – You will literally have me rise up, taking me from a lower place to a higher one (qal imperfect)) **from** **the depths of the earth and in the midst of the idolatrous false testimony in the land** (*min tahowm ha ‘erets* – out of the inaccessible deep darkness and commotion of the material realm and on account of the folly of ignorance and deception throughout the region)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 71:20)

It is your decision, because I won’t make it for you, as this is about discernment and perspective. The concluding statement either reads “When You return, You will raise me from the depths and commotion of the earth” or “When You come back, You will cause me to ascend in the midst of the idolatrous false testimony in the land.”

Of the two possibilities, the most surprising is the most accurate because the text reads “*tahowm* – depths and commotion (deep sea water would also be possible if not modifying *‘erets*)” not “*tahow* – irrational confusion based upon worthless and idolatrous false testimony, chaos, and vanity,” although they are related.

Should the former be correct, and that is where the words lead, it would mean that Yahowah intends to resurrect Dowd. It wouldn’t be the actual body of His son just prior to his death, nor a body comprised of the same cells, but instead one modeled upon Dowd in the prime of his life when his charismatic beauty, his uncompromising strength, and his melodious voice were legend. And should this be true, and I encourage you to do your own investigation, doing so would make sense in this particular circumstance because Dowd is being asked to rule over the material realm’s mortals as their king.

A diminished physical manifestation of this remarkable man would serve this purpose, especially since, when gathered around Mount Horeb, the Children of Yisra’el have already expressed their overwhelming desire to have Yahowah speak through a human voice rather than directly toward them. So while Yahowsha’ was not bodily resurrected, in the sense of being transformed from spiritual to physical, Dowd may be one day soon. That may be even more controversial than referring to Dowd as Yah’s Mashyach or announcing his Second Coming.

In actuality, this shouldn’t be shocking to our sensibilities regarding resurrection nor salvation. It wasn’t all that long ago that we translated and pondered the implications of the 3rd Mizmowr – and it said as much. Remember…

**“Yahowah, what is the extent of the increasing number of my adversaries, and of the unfavorable situation my enemies have managed to perpetrate, especially with the overtly hostile narrowing of my confines? The majority of people rise up, many of whom are established, honored and powerful, standing fast against me.** (3:1) **Many are saying of my soul, ‘There is no salvation for him or through him with God.’ Pause and consider this.** (3:2)

**You, Yahowah, are a shield all around me and my source of deliverance. You have provided the gift of protection for me, surrounding me such that others may benefit by the same directions and path. You are my manifestation of power and attribution of status, everything I value and respect, and the One raising my head from the beginning.** (3:3)

**I communicate audibly by calling out to Yahowah** **and He answers me**, **providing testimony and evidence for me on account of His Set-Apart Mountain. Pause and consider this as well.** (3:4)

**I relaxed and fell asleep. When I awake, I will be revived and productive, passing through the summer, roused, feeling alive, taking action and bearing fruit because Yahowah sustained and supported me, steadfastly focusing upon me such that I could lean on Him for whatever was necessary.** (3:5)

**I will not revere, respect, nor fear the great multitude of people who from all around have taken positions on the perimeter and have set themselves up against me.** (3:6)

**I want You to choose to take a stand** **Yahowah. Elect to assist me and be desirous of saving me such that You enable me to be helpful in the same way, causing me to become an expression of Your will while becoming ever more like You, a savior, my God.**

**For indeed,** **You will strike, verbally afflicting and then crippling, all of those who are averse to and opposed to me, against those demonstrating animosity and rancor toward me, smashing and shattering the jawbone and teeth of the unrighteous and unjust, the troubling and vexing.** (3:7)

**Approach** **and draw near** **Yahowah** **for the salvation** **of your family,** **and for** **your benefit. Pause and consider this.”** (*Mizmowr* 3:8)

A week after having been directed to the prophecy in Mizmowr 71:20, having translated it, having asked others to challenge my rendering of these words, and having shared some of the insights gleaned throughout this chapter on *Yada’ Yah Radio*, there has been both agreement and angst expressed among the most devoted Covenant members. Everyone seems delighted to see Yahowah’s *Dowd ben* | Beloved son, His *Mashyach* | Anointed Messiah, His *Mizmowr Naby’* | Lyricist and Prophet,His *Melek* | King and *Tsemach Tsadyq* | Correct and Vindicating Branch,His *Ra’ah Lebab* | Astute Shepherd, *Kaph* | Hand, and *‘Ebed* | Coworker, as the *Nasy’* | the Leader of Leaders and even as the *Zarowa’* | the Productive Ram who Shepherds the Flock being correctly identified and celebrated. But because seeing Dowd as *Yasha’* | Savior and as being *‘alah min tahowm ha ‘erets* | raised out of the inaccessible depths and darkness of the material realm seems to project him into the midst of Christian mythology, it is hard to wrap one’s arms and minds around where these words lead.

In this light, I’d like to offer the following. First, Dowd serves as our savior in a manner similar to Yahowsha’, and especially Yahowah: by word and deed. He was not the Passover Lamb, but instead explained what the Lamb of God endured and achieved so that we can benefit from His sacrifice. With Yah, words are as powerful as deeds. And without words presenting them, affirming them, and accepting them, the deeds are essentially irrelevant. Without the likes of Dowd there is no salvation. No one was more articulate or persuasive in these matters.

Second, the resurrection of Dowd is correctly understood by what actually occurred with Yahowsha’ on Bikuwrym. With his physical body having been destroyed at the conclusion of Pesach, and after fulfilling Matsah, God’s *nepesh* | Soul and *ruwach* | Spirit were reunited, with the resulting manifestation best explained as energy temporarily being diminished and transformed into matter. The pre-Passover and post-UnYeasted Bread Yahowsha’ didn’t share so much as a single cell in common, and yet everything that made Yahowsha’ the perfect *Pesach ‘Ayl* was there for all to see. Dowd will be manifest in this way.

Third, *ha Satan* | the Adversary counterfeits rather than creates. Therefore, we should not be surprised that Christian mythology misappropriates and misconstrues what was said of *Dowd* | David and applies it wrongly to *Yahowsha’* | ‘Jesus.’ It’s no different than the mythos of Replacement Theology, whereby it is wrongly assumed that the promises made to Yisra’el were transferred to the Church. For example, Yahowsha’ called Himself the “Son of Man,” and yet Christians refer to Him using the designation afforded Dowd – the Son of God. Dowd was Yahowah’s chosen *Mashyach* | Anointed Messiah, and yet Christians are so enamored with this title they wallow in an errant Greek translation of the concept, using the transliteration to describe themselves and as a last name for their god, “Christian” and “Christ.”

He became wrongly known as “Jesus of Nazareth,” even though no such place existed at the time, and that was because Dowd was the Branch. And on and on it goes until the designations Yahowah correctly afforded Dowd were incorrectly taken from him and then errantly applied to “Jesus.” It was why we saw Dowd asking his people to come to their senses and embrace him as Yahowah had described him. Dowd wasn’t seeking acclaim, but instead recognized that an essential part of our restoration and reconciliation, indeed our relationship including our salvation, is incumbent upon appreciating how Yahowah had and will continue to work with him.

Even when Dowd’s role is highlighted in Revelation, Christians steal what was given to him and claim it for themselves. For example…

**“And to the messenger of the *ekklesia* | invited and called out in** **Philadelphia** (*Philadelpheia* – brotherly association; from *philos*, meaning friend, associate, or familial relationship and *adelphos*, meaning brother) **write** (*grapho* – engrave, permanently record, and describe)**, ‘These things relates He who is awesome, cleansed, and set apart** (*hagios* – blameless and separated)**, He who bears the truthful identity and the true name** (*alethinos*)**, He who has and holds** (*echo*) **Dowd’s | the Beloved’s valuable** (*dapane* – costly and loving) **key** (*kleis* – the power to unlock or lock, open or shut; the one with the authority to grant entrance)**, He who opens** (*anoigo* – makes possible by enabling people to see, hear, and know the truth) **and no one** (*oudeis* – nobody and nothing) **closes** (*kleio* – shuts up, can obstruct or withhold)**, and when shut** (*kleio* – closed and withheld; prohibited) **no one** (*oudeis* – not one, nobody, and nothing) **can open.’”** (Revelation to Yahowchanan 3:7)

Consider the implications of God acknowledging and embracing, describing and offering, Dowd’s key, the one which unlocks the Door to Life and to the Covenant. This is an overt declaration by Yahowah that the key to understanding and capitalizing upon what He has done, the means to open the door to His home, is found in the lyrics and life of Dowd. And yet, the Roman Catholic Church has claimed it for themselves, making such keys an integral part of their insignia.

Speaking of what we are doing, while referencing the door unlocked by His Beloved son, God said…

**“I know what you do** (*ergon* – that which occupies your time, your endeavors, your businesses, deeds, acts, and works)**.**

**Behold** (*idou* – indeed, look and see)**, I have given** (*didomi* – bestowed and delivered to) **you an open door** (*thura* – portal, entrance, gate, or way; an opening through which sheep can pass and the doorway to a home)**, which no one** (*oudeis* – nobody and nothing) **has the power or ability** (*dunamai* – permission or capability) **to shut** (*kleio* – to withhold or make inaccessible, obstruct or close)**, for the reason** (*hoti* – because, by way of explanation, and since) **you have and hold** (*echo* – possess and echo) **a comparatively small amount of power and influence** (*mikros dunamis* – a relatively short supply of the inherent authority and force needed to control events surrounding you) **and** (*kai* – also) **you** **have carefully attended to** **and observed** (*tereo* – taken care of, guarded, kept, heeded, preserved and maintained) **My Word** (*logos* – sayings and thoughts, discourse and reasoning, concepts and teachings)**, and have not denied or disregarded** (*arneomai* – renounced or rejected, refused or relinquished, recanted or retracted) **My proper and personal name** (*onoma* – authority and character)**.”** (Revelation to Yahowchanan 3:8)

Today, many claim that they are authorized to speak for God, that they represent God, even that they belong to God and were chosen serve Him, when the opposite is true. Speaking of these misguided individuals, and especially of clerics behind Roman Catholicism, Rabbinic Judaism, the newly fashioned Hebrew Roots Movement, Messianics, and Jews for Jesus, we read…

**“Behold** (*idou* – indeed)**, I will deliver** (*didomi* – compensate and thus pay back providing recompense; produce and assign; deposit) **those from** (*ek* – those out of) **the gathering** (*sunagoge* – the binding together, assemblages, congregations, and unions) **of the Adversary, Satan** (*Satanas* – the Accuser)**, who say** (*lego* – profess and maintain) **they are Yahuwdym** (*Ioudaios* – a transliteration of the Hebrew Yahuwdym, meaning relate to Yah, related to Yah, beloved of Yah, and fully sufficient is Yah) **and are not.** **As the antithesis and in opposition** (*alla* – but to the contrary) **they deliberately deceive** (*pseudomai* – purposely utter untruths and falsehoods; they knowingly lie)**. Behold, I will make them** (*poieo*) **come** (*heko*) **and prostrate themselves** (*proskuneo* – fall upon their knees and touch the ground with their forehead as an expression of submission)**, in the presence of** (*enopion* – before, in sight of) **your feet** (*pous*) **so that** (*kai*) **they know** (*ginosko* – learn, come to understand, being absolutely and clearly aware) **that I have loved you** (*agapao* – that I am pleased with you, that I have welcomed you, and that I dearly adore you)**.”** (Revelation to Yahowchanan 3:9)

Now relating all of this to our time, even perhaps to us in this day, we find…

**“Because** (*hoti* – by way of explanation, for the express reason that) **you have carefully attended** **to** (*tereo* – thoughtfully observed and consistently kept in view) **My Word** (*logos* – sayings and thoughts, discourse and reasoning, concepts and teachings, individual expressions, narratives, nature, descriptions, tidings, treatises, and maxims) **to cheerfully endure** (*hupomone* – to be consistent and to persevere, to live and to abide)**, indeed, I also** (*kai*) **will watch over you and** **carefully attend** **to** **you** (*tereo* – constantly keeping you in view, protecting you from injury or loss)**, keeping you out of** (*ek* – withholding you from) **the hour** (*hora* – day, age, season, time, or period) **of tribulation** (*peirasmos* – the experience of evil examination, of testing, proving, adversity, submission, temptation, and trial) **which shall come** (*mello erchomai* – must inevitably come) **upon** (*epi* – against) **the whole** **of** (*holos* – the entire portion of**) the inhabitants of the world** (*oikoumene* – the peopled places of the planet) **to test** (*peirazo* – scrutinize and examine) **those who reside** (*katoikeo* – dwell) **on the** **Earth** (*ge*)**.”** (Revelation of Yahowchanan 3:10)

As promised, we have discovered all of this and more by reading the lyrics to Dowd’s Mizmowr.

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My intent was to translate the 21st *Mizmowr* / Psalm next, and then somehow weave in relevant statements I found in *Yasha’yah* 51:12, *Qara’* 25:49, *Yirma’yah* 30, and then 48 through 53, followed by *Zakaryah* 13, before returning our attention back to the 6th and 7th Songs of Dowd. But I cannot present the 21st without reviewing the 19th, since it is the personal favorite of so many in the Covenant, nor stop there recognizing that Yahowsha’ cited the 22nd to explain his purpose.

Then of course, there is the 23rd, the beloved song of the beloved shepherd. Then, while not as soothing for the soul as one of Dowd’s melodies, we have left an important disclosure regarding the role the *nakry* in Yahowah’s future plans undiagnosed. And I suspect that the answers are found in *Zakaryah* / Zechariah 5 and beyond, a book filled with prophetic revelations we would benefit from considering.

With so much to learn and share, we are simply going to turn the page and begin a new chapter where we left off: the 6th *Mizmowr*. And from there, we will go where its words lead.

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*Coming Home*

A Voice Calls Out

8

Become a Witness

*Providing Answers…*

Solomon’s Sermon on the Mount has kindled a marvelous sense of urgency and purpose. We are impassioned by the opportunity to evaluate every psalm and prophetic statement in search of additional affirmations and insights, knowing that our investigations will be rewarded with exciting new discoveries. It is the perfect time to listen to what Yahowah has to say.

Speaking of listening, after having translated *Shalomoh’s* | Reconciliation’s | Solomon’s speech dedicating the Temple as it is presented in *Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32, we found ourselves immersed in another startling revelation: Yahowah’s explanation of the Shabat in *Dabarym* / Deuteronomy 5:15. For our benefit and edification, God made an important connection between the Shabat and the Exodus.

If that were not enough to garner our undivided attention, by comparing the two presentations, Yahowah’s declaration and Solomon’s, it became obvious that Dowd’s son had borrowed from God’s speech. It was a foreshadowing of something especially relevant for those of us living today. During the Exodus from Egypt, God announced that He would be orchestrating a second Exodus – this one from Babylon.

In a preceding chapter of *Coming Home*, a citation from Dowd’s 5th *Mizmowr*, **“You want to engage with me such that Your way is straightforward and right,** **and Your path is considered right, on the level, and correct** **in my presence,”** led us to *Yasha’yah* / Isaiah 40.

In the midst of that translation, one that fundamentally changes our focus away from *Yahowsha’*, and from the counterfeit, ‘Jesus’, and toward *Dowd* | David, we found ourselves searching for a more effective and universal definition of *zarowa’*,**“Like** **a shepherd,** **he will tend,** **leading, feeding, and protecting,** **his flock. He will collect and obtain,** **gathering** **the vulnerable sheep** **in his strong and capable arms, with him being a protective shepherd and productive ram** (*zarowa’*)**.”**

It is the same word we have subsequently learned that Yahowah used to explain the purpose of the Shabat in *Dabarym* / Words / Deuteronomy 5. So in search of answers regarding *zarowa’*, we considered how Yahowah had used iton previous and subsequent occasions. In doing so, we not only discovered intriguing possibilities, we found ourselves among the Yisra’elites on Mowryah listening to the king’s speech, contemplating every nuance of each word as few have done.

Whether you think that the *nakry* | observant foreigner of whom Solomon spoke, wrote these words or believe that he and his writings are not yet known to us, the fact remains that *Shalomoh* | Reconciliation | Solomon, Dowd’s son, revealed something which should be reverberating around the world, something which should be considered by Jew and Gentile alike. God promised to provide someone who would show the way to the benefits of the relationship, who as a witness would provide answers regarding Yahowah’s *shem* |name, *yad* | hand, *chazaq* | impassioned leader, and *zarowa’* | protective shepherd and sacrificial lamb.

Using this individual, God would help interested parties reconcile their relationship through evidence and reason, becoming part of His *beyth* | Family. Our Heavenly Father expressly *qara’* | invited us to read what this *lama’an* | witness, His lone *nakry* | observant foreigner, would come to *yada’* | know and understand by translating and contemplating His testimony. We were even encouraged to *‘asah* | act upon this individual’s conclusions, which means that he will be right about God, correctly presenting what Yahowah is offering and expects in return of those wanting to be part of His *beyth* | Family. In a world of believers, of those who have gone astray, Yahowah is offering an opportunity to *yada’* | know Him.

In that these revelations are vitally important, let’s take a moment to consider where and why Solomon referred to Yahowah’s expanded explanation of the Shabat in association with the Exodus while introducing this *nakry* | observant foreigner. Upon the completion and commemoration of Yahowah’s *beyth* | Family Home, which was the seminal moment in the life of a united Yisra’el, standing atop Mount *Mowryah* | Moriah with the recently completed Temple gleaming in the background, the man noted for his wisdom delivered the original “Sermon on the Mount.”

He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, and the original scroll of the Towrah Moseh had scribed. With Ya’aqob’s descendants gathered before him, and speaking of the promises Yahowah had made to his father, *Dowd* | David, while desirous of guiding his people’s footsteps, Solomon used “*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant, would come to understand” to tell the Children of Yisra’el and others how they should respond to the words this individual would write on their behalf. The timing strongly suggests that his translations and conclusions would become especially relevant to those being called out of Babylon prior to Yahowah’s return.

After describing the importance of the Ark of the Covenant which had been placed in the center of God’s Home, Solomon reiterated many of the wonderful things which would benefit Yisra’el if the people continued to love Yahowah, sing his father’s songs, and observe the *Towrah’s* | Guidance. But knowing they would not, realizing that their descendants would require an exodus of their own, Solomon conveyed the following using four especially revealing words…

**“Therefore** (*wa gam* – and in addition)**,** **regarding someone else, an observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – the Nakry, someone from a different place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect)**,** **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life)**,** **is not of your people** (*lo’ min ‘am ‘atah*)**, this Yisra’el** (*Yisra’el huw’*)**.**

**He will come** (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land far from Yisra’el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama’an* – for the sake of responding and replying, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah –* ‘y’our would be *Yahuwdah* – Yahowah’s beloved while ‘Y’our would be Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation)**,** **the influence of** **Your hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand)**, along with the** **powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction (speaking of his father, *Dowd* | David))**,** **and** (*wa*) **the protective and productive ram who shepherds the flock** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (again speaking of his father *Dowd* | David)) **whom** **You have extended** (*‘atah ha natah* – through whom You have stretched and reached out)**.**

**When** (*wa*) **he arrives on the scene and chooses to pursue this** (*bow’* – when he (speaking of the *nakry*) comes, bringing and bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter back into the relationship and be included within the family (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition))**, 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** (*palal* – he (the *nakry*) will intervene in the relationship by providing an accurate assessment of the evidence, 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) **regarding this familial relationship** (*‘el ha beyth ha zeh* – pertaining to and concerning God’s home and family (bringing Yisra’el back home, back to the Temple in Yaruwshalaim))**.** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

**When you hear this out of the heavens, coming from the atmosphere** (*wa ‘atah shama’ min ha shamaym –* when youlisten to whatcomes out of the spiritual realm by way of the sky (perhaps prophetic of radio waves and especially satellite-based broadband internet connections)) **within the location where you live** (*min makown yashab ‘atah* – within the place you are located and dwell)**, then** (*wa*) **engage and act accordingly, doing everything** (*‘asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*‘asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship)**,** **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – the Nakry, this man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara’ ‘el ‘atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect – literally with unfolding consequences))**, for the express purpose of being a witness who provides answers such that** (*lama’an* – for the sake of responding, providing testimony with the express intent and purpose of revelation so that) **every person on the Earth** (*kol ‘am ha ‘erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada’* – will be shown by Yada’ so that they might appreciate and comprehend (qal imperfect – genuinely and actually on an ongoing basis)) **Your name** (*‘eth shem ‘atah* – that which is associated with Your proper designation and actual reputation)**, coming to respect and revere You** (*wa la yare’ ‘eth ‘atah* – once revitalized, will approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*‘am ‘atah*)**, Yisra’el** (*Yisra’el* – Individuals who Struggle and Wrestle or Engage and Endure with God)**.**

**And also so that** (*wa la*) **they may know** (*yada’* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*‘al ha beyth ha zeh* – that Your home)**,** **which** **to reveal the correct path to walk to give life meaning that** (*‘asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son) **who are designated and called** (*qara’* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your proper designation, Your reputation and renown (*Yahuwdah* – Yahowah’s Beloved))**.”** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

With Solomon’s speech still reverberating in our minds, it became obvious that his Sermon on the Mount drew inspiration from Yahowah’s presentation of the Shabat of the Exodus – and that he had referenced Yah’s presentation for a reason. These four words appear, one after the other, in both statements: *chazaq*, *yad*, *zarowa’*, and *natah*. It wasn’t by accident.

**“So** (*wa*)**,** **you should remember** (*zakar* – call to mind, recollect, mention, and proclaim (qal perfect)) **that, indeed** (*ky*)**,** **you were** (*hayah* – you existed as (qal perfect)) **a slave** (*‘ebed* – a servant owned by another) **in the land** (ba ‘erets – in the realm and country) **of the crucibles of Egypt** (*Mitsraym* – the crucibles of religious and governmental oppression, and military and economic subjugation)**,** **and** (*wa* – then) **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)**, your God** (*‘elohy ‘atah*)**, brought you out** (*yatsa’ ‘atah* – descended and extended Himself, came forth to lead and deliver you, taking you (hifil imperfect) **from there** (*min sham | shem* – out of and away from that place called by this name and having that reputation) **with** (*ba* – by and in) **a mighty and firm, powerful and protective** (*chazaq* – very strong and influential, extraordinarily capable and intensely prepared, resolutely passionate and encouraging, assertive and aggressive, feisty and steadfast) **hand** (*yad* – ability to accomplish the mission, a *yad* – the first letter in Yah’s name which as an open hand reaching down and out, defining Yah’s role in our lives, denoting His ability to engage and accomplish the task at hand)**, and with** (*wa ba*) **the sacrificial lamb, the productive arm shepherding the flock** (*zarowa’* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **extended** (*natah* – reaching out and outstretched)**.**

**For this reason** (*‘al ken* – upon these grounds above all others, it is right, therefore, 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)**, your God** (*‘elohy ‘atah*)**, instructed you** (*tsawah ‘atah* – directed you, appointing, constituting, decreeing, and ordaining for you (piel perfect)) **to approach by observing** (*la shamar* – to move toward and draw near, by closely examining and carefully considering (qal infinitive construct – a literal descriptive verb and genuine actionable noun) [from 1QDeut]) **that which is associated with the time** (*‘eth yowm*) **of Shabat** (*ha shabat* – the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba’* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **such that it is set apart and special** (*‘eth qodesh* – so that it is uncommon, cleansing, and perfecting [from 1QDeut])**.”** (*Dabarym* / Words / Deuteronomy 5:15)

As we consider both speeches as we approach the fall of 2019, the ultimate celebration of Shabat commences on *Kippurym* | Reconciliations in the *Yowbel* | Year of the Lamb of God in 6000 Yah (at sunset on October 2nd, 2033). *Sukah’s* Shabat is just fourteen years away – some of which will transpire during the Time of Ya’aqob’s Troubles. So for Yahowah to fulfill His promise to reconcile His relationship with His people, there must be another exodus, this one away from crucibles of political, religious, and geographic Babylon: the United States of America, the Roman Catholic Church, and the lands now infected by Islam. There is precious little time left to bring Yisra’el and Yahuwdah back home, back to the Promised Land.

Sadly, there wasn’t a single willing Yahuwd through whom Yahowah could convey this message, which means that there would be no prophet or shepherd for His people at this time as there was with Moseh and Dowd. But there would, nonetheless, be a witness, a *nakry*, who would write what those seeking to be with Yahowah would need to *qara’* | read and *yada’* | know. He would translate Yahowah’s Testimony, and that of Moseh and Dowd, the words of the actual Hebrew prophets and shepherds into English – the language spoken by more people today, including “Jews,” than any other.

Time is growing short for another observant foreigner to emerge and compile the requisite translations and insights, although we ought to consider every possibility. At the same time we should ponder why Yahowah made this prophetic announcement regarding the *nakry* and then consider why Solomon included part of the *Dabarym* presentation on the Shabat and Exodus in his prophetic declaration. If they are addressing this time and these translations, then we are in the right place, and if not, studying more of what Yahowah had to say so that we can respond appropriately is always a good idea.

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There is a seldom-considered prophecy revealed by Moseh and chronicled in the *Towrah* | Teaching regarding the *Beryth* | Covenant and *Yisra’el* | to Engage and Endure with God which uses the pretext of being led out of *Mitsraym* | the Crucibles of Oppression to predict a second exodus for those who wish to participate in the Covenant. Embedded within the prophecy is another reference to the *nakry* | observant foreigner. With the past painting the future, this revelation plays out over the span of 3500 years, culminating with Yahowah’s return. It begins…

**“These** (*‘eleh* – providing perspective on God up close and personal) **are the words** (*dabary* – the statements and the message, the explanation and linguistic basis) **of the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which correctly lead to the benefits of the relationship** (*‘asher* – which provide guidance on how to be happy and blessed, showing the steps along the certain and narrow path which give meaning to life which) **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) **instructed** (*tsawah* – taught and directed, educated and authorized, appointed and commissioned (piel perfect)) **for** (*‘eth*) **Moseh** (*Moseh* – One who Draws Out) **to cut and establish** (*la karat* – to make as an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine relationship through a verbal noun)) **with** (*‘eth*) **the Children** (*ben* – sons, people, offspring, and descendants) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **in the land** (*ba ‘erets* – in the territory, region, country, or realm) **of Mow’ab** (*Mow’ab* – Who’s Your Father) **along with and as part of** (*min la bad* – as a part of the whole, as a branch from the same tree, denoting both membership and separation) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **that He cut** (*‘asher karat* – which He established to lead to the benefits of the relationship, cutting to reveal the proper and correct path to be blessed while getting the most out of life, cutting through separation with stipulations, responsibilities, and benefits) **in association with them** (*‘eth hem* – while accompanying them in accordance with them) **in Choreb** (*ba Choreb* – in the desolate wasteland; from charab – dried up and desolate)**.”** (*Dabarym* / Words / Deuteronomy 29:1)

The Towrah, which was revealed through Moseh on Mount Choreb, exists to present the basis of the Covenant, its purpose, conditions, and benefits. There are no truer nor more relevant statements than this. The Covenant is the sole reason the universe was created and life was conceived. Without the Covenant, there would have been no reason for ‘Adam or Chawah to exist, no purpose for the Garden of ‘Eden, no distinction for Noach or the Ark, no value to the relationship established with ‘Abraham and Sarah, no Yitschaq or Ya’aqob, no Leah or Yahuwdah, no Rachel, no Yisra’el, no Moseh, no Towrah, no Exodus. Without it, there would be nothing but a lonely God. There would be no Miqra’ey, no Mowryah, no Tsyown, no Shamuw’el, no Dowd, no prophets, and no Yahowsha’. Every word God spoke, from “Let there be light” to “Come out of her, My people,” exists because Yahowah wants to be part of a family.

The Yisra’elites were gathered around Moseh expressly because Yahowah had made a promise to ‘Abraham. He was not only fulfilling it, He was affirming it. And He would do so again. As the Children of Yisra’el had been freed from the crucibles of religious and political oppression within the geography of Egypt. On another day, our day, they would be called out of religious, political, and geographic Babylon.

The universe and the life within it were conceived with words, as was the Covenant for which both were made. And this Covenant was “*karat* – cut,” and thus established by way of “separation,” of “setting one group apart from another.” By being *karat*, it is “an agreement with stipulations, responsibilities, and benefits,” which have become known to us as the five conditions and five benefits of the Covenant.

Make no mistake, this wasn’t a “new Covenant,” but instead “*min la bad* – part of the one” Yah established with His people on Choreb, which was predicated upon the one He made with ‘Abraham. One came “*min* – out of and from” the other. And this is the very Covenant which *Sha’uwl* | Paul of Christian infamy besmirched in his letter to the Galatians, calling it of Hagar and thus, enslaving.

On behalf of our *Yahuwdym* | Jewish readers, for whom these books were written, there may be something about “Galatia” which is haunting. It appears to be a Greek / Latin transliteration of an exceedingly important Hebrew concept: *Galut* | Exile. The *galuwth* were Yisra’elite “refugees sent into captivity” by the Assyrians. The term is derived from “*galah* – to be uncovered and removed, to be discovered and disclosed, and then sent away, taken into captivity.” As such, it is poignantly evocative of Europeans exposing Jews so that they could be rounded up and sent away to die in the 1930s and 40s. It is what Rome did to *Yahuwdym* | Jews in 70 CE and again in 133 CE. It is what Muslims are attempting to do to Yahowah’s Chosen People today.

It is also telling that *Moseh* | the One who Draws Out spoke these words to Yisra’el while still in *Mow’ab* | Who is Your Father. These Yisra’elites were not yet home. They were as they are today, in Mow’ab, surrounded by an incestuous milieu of Socialist Secular Humanists and Pauline Christians, all with questionable allegiances. We came to appreciate this prophetic distinction by devoting our attention to the conception of Mow’ab in Sodom, then tracing it through its hideous demise in the later chapters of Volume 2 of *Observations for Our Time*.

It is from the modern manifestation of Mow’ab that Yahowah is calling His people today. As we have come to know by studying *Yasha’yah* 15 and 16, Mow’ab represents the multicultural blending of sectarian and secular notions which has become so prevalent in the West. Just as Yahowah was guiding His people out of Mow’ab and into the Promised Land on this day, while preparing them to live in it with Him, today He is doing the same thing, calling *Yahuwdym* | Jews out of the places infected with Christian Multicultural Socialist Secularism into Yisra’el so that He can protect them.

One last thought before we press on: Yahowah, the most creative and influential being in the universe, the most brilliant and effective communicator we will ever know, not only worked with and through a man to convey these words, He chose one who was a hundred years old, a mumbler and murderer (albeit with just cause), who had been part of the problem before he became part of the solution.

In his next statement, Moseh makes a connection far too many have missed. “*Yhwh ‘asah* – Yahowah acted upon and engaged in” the Miqra’ey, thereby “*qara’* – inviting us to meet with Him, summoning us to be called out of this world so that we could be welcomed in His, doing so by reading and reciting His invitation.”

**“And** (*wa*) **Moseh** (*Moseh* – One who Draws Out) **summoned, calling out to** (*qara’ ‘el* – invited, meeting with and welcoming, reading and reciting to (qal imperfect)) **all of** (*kol* – the totality of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**, saying to them** (*wa ‘amar ‘el hem* – speaking on behalf of God to them)**, ‘You, yourselves, have witnessed** (*‘atem ra’ah* – you have been shown and seen, been shown and considered (qal perfect)) **everything that** (*‘eth kol ‘asher* – all that leads to the blessings of the relationships and which provides guidance to get the most out of life) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted upon and engaged in** (*‘asah* – has done and accomplished (qal perfect)) **before your eyes** (*la ‘ayn ‘atah* – in your sight and to provide understanding) **in the realm of the crucibles of oppression** (*ba ‘erets mitsraym* – in the land of subjugation) **before Pharaoh** (*la* *pharo’ah*)**, before all** (*wa la kol*) **of his servants** (*la ‘ebed huw’* – of his associates and coworkers) **and throughout his land** (*wa kol ‘erets huw’*)**.”** (*Dabarym* / Words / Deuteronomy 29:2)

Moseh was addressing those who had been slaves in Egypt and who, for the first time in four hundred years, were free. And yet based upon all that Yahowah has shared, we actually “*ra’ah* – see” these events as clearly and, likely more so, than these eyewitnesses. Our perspective is better, as are our language skills. And since Moseh’s audience already knew all of this for having lived through it, the only reason for recording it was so that we could consider everything Yahowah has done and how that is relevant in our lives in the modern incarnation of Mow’ab.

It is but a wisp of sand before the Mount, but please note: the Egyptian title “Pharaoh” was accurately transliterated using the Hebrew alphabet over 3000 years before the Rosetta Stone provided scholars with the linguistic clues needed to decipher their hieroglyphics. So why do you suppose these scholars claim that they cannot use the same letters, replete with seventeen consonants and five vowels, to pronounce YaHoWaH? This is a stunning indictment of academia and theology.

The point Moseh is making in this next statement has been largely ignored. God was not bragging. He wasn’t trying to impress the Yisra’elites nor scare the Egyptians. It isn’t in His nature. He was, instead, conveying a message that was intended to be read by us today.

Unfortunately, religious types have long been eager to show their god as fearsome and impressive, able to perform great signs and wonders, all to impress the faithful. Without any evidence or substance to demonstrate the viability of their gods, magic and myth were used to cower the uninitiated and disempowered. And so theologians have trivialized something profoundly prophetic.

Both *‘owth* and *mowpheth* are signs in the sense of pointing us in the right direction. They reveal what’s going to occur along the way. So rather than Yah saying “I was great!” the entire experience in Egypt and during the Exodus was designed to foreshadow the fulfillment of Passover, UnYeasted Bread, and Firstborn Children in 33 CE. It was also being used to predict a second exodus just prior to 2033, with Yah calling His people out of Babylon. This means that we should study the events which transpired around Moseh with an eye to the future, seeking to understand what God is doing in the lives of His people today.

**“This tremendously great** (*ha gadowl* – this stupendous and extensive, vitally important and essential for growth, intensely empowering, enabling, and magnifying; from *gadal* – to grow and become important, to become powerful and be magnified, to do great things during an) **experience of** **examination and validation, and of getting the desired response** (*ha masah* – time of testing and period of evaluation, proof statement and adventure of discovery, even means to assess individuals and nations; from *nacah* – to evaluate and try, to test and prove) **which for the benefit of the relationship** (*‘asher* – to guide to the proper path to get more joy out of life) **you saw, witnessing** (*ra’ah* – you observed and perceived, were shown to judge (qal perfect)) **with your eyes** (*‘ayn ‘atah* – your faculty of sight) **the appearance of the conspicuous and distinguishing signs announcing future events** (*ha ‘owth* – this consent agreement and prophetic proof statements, these promises which will be recognized and remembered because they are predictive foreshadows, accurately and truthfully confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions, a prophetic pledge on a raised banner which is revealing and symbolic) **and** (*wa* – in addition to) **the remarkably extraordinary indications of the amazing things which will come** (*ha mowpheth ha gadowl ha hem* – the marvelous and empowering symbols laden with tremendous portent along with the great expectations of things which will occur, the wondrously brilliant tokens which correspond to future events which are enabling and magnifying, this means of communication which is vitally important and which enables us to respond appropriately and grow; from *yaphah* – to be bright and beautiful)**.”** (*Dabarym* / Words / Deuteronomy 29:3)

Sometimes I wonder why so few have seen and shared the insights we have come to appreciate, such as a second exodus, with the first from Egypt foreshadowing the next, from today’s Babylons. Even more perplexing, how is it that so few appreciate the meaning behind each of the seven Miqra’ey, the terms and conditions of the Covenant, or the timeline from ‘Eden and back to the Garden?

These insights are HUGE because Yah is consistent. What transpired in the past serves as instruction for the future. It is Yah’s subtle way of saying that every story serves a purpose and every occurrence is a learning experience. The reason we are told about life in the *Gan ‘Eden* | Garden of Great Joy is because the Covenant’s children are returning to an expansive replication of this place. The reason for the flood account is to show how serious Yahowah is about our need to distance ourselves from the ways of man. The reason we are told about the problems associated with the people’s misguided affinity for King Sha’uwl is so that we’d recognize the consequence of associating oneself with the wannabe Apostle Sha’uwl. The story of ‘Abraham and Yitschaq on Mowryah was a dress rehearsal for Yahowsha’s fulfillment of Passover. The first exodus provides guidance for the next.

We turned to this prophetic portrait to solidify our understanding of the role of the *nakry* preceding the Time of Ya’aqob’s Troubles. And while that reference is in *Dabarym* 29:20, we may have found his purpose here at the beginning of Moseh’s speech. These are the words of the Covenant and of its renewal. This seems to reflect upon why we are here, what we are doing, and the reason this is occurring. It’s all about explaining the nature and intent of the Covenant. If not us, then who? If not now, then when?

All of these wonderful stories, all of this information, the teaching, guidance, and lessons, would have been lost on a world without the inclination to understand, the eyes to see, or the ears to hear. If “*ha masah* – this adventure of discovery, of observation and examination, of validation and responding” were not recognized as “*ha ‘owth* – the appearance of conspicuous and distinguishing signs and prophetic proof statements, as promises which will be recognized as predictive foreshadows, as the means of communicating the message regarding future provisions” here and now, then when and where would they become known?

Every “*dabar* – word” is a story worth examining. They illuminate the path to God. They are “*gadowl* – vitally important, empowering, and enabling, conducive to our growth” as Children of the “*Beryth* – Covenant.”

Over the course of these past eighteen years, we have explored thousands of insights not previously considered, each like finding a new facet on a shimmering diamond. We have enjoyed examining them in the ideal light with just the right lens to enjoy the full spectrum of prismatic colors. But few have been as revealing as…

**“This tremendously great,** **vitally important and essential, growth-enabling and empowering, opportunity for examination and proving, of getting the desired response, this time of testing and period of evaluation, these proof statements, and means to assess individuals and nations which, for the benefit of the relationship, lead to the proper path to get the most out of life; you saw, witnessing, observing, and perceiving, with your eyes, the appearance of the conspicuous and distinguishing signs announcing future events, the prophetic proof statements regarding the consent agreement, these promises which will be recognized because they are predictive foreshadows; accurately and truthfully confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions, a prophetic pledge on a raised sign which is revealing and symbolic, in addition to the extraordinary and remarkable indications of the amazing things which will come, these marvelously empowering symbols laden with tremendous portent along with the great expectations of things which will occur, the wondrously brilliant examples which correspond to future events communicating that which is vitally important, enabling us to respond appropriately and grow.”** (*Dabarym* / Words / Deuteronomy 29:3)

Should we have wondered why few if any would come to appreciate Yahowah’s approach to revelation and understanding, we now know…

**“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) **has not bestowed, giving** (*lo’ nathan* – has not placed nor entrusted (qal perfect – literally has not provided for a specific period of time)) **you** (*‘atah*) **the judgment or inclination** (*leb* – with the disposition nor thought process, the mindset or will, the attitude or aptitude) **to know and understand** (*yada’* – to notice or perceive, to be aware or acknowledge, to observe and realize, to have the mental acuity to comprehend, and perhaps to appreciate what Yada has come to know and understand (qal infinitive construct))**,** (*wa*) **nor the eyes or perspective to see** (*‘ayn ra’ah* – nor the ability to be observant)**,** **or** (*wa*) **the ears to hear** (*‘ozen la shama’* – the faculty of listening) **up to this time and beyond** (*‘ad* – until now, for a long period of time, from the distant past to the present and beyond) **on this day** (*ha yowm ha zeh*)**.”** (*Dabarym* / Words / Deuteronomy 29:4)

He did not say that he stupefied His people, because He didn’t. Jews are the brightest ethnicity on the planet. He didn’t say that He made them deaf nor blind. He just didn’t give them the inclination to use the gift of eyes, ears, and mind to unwrap these marvelous presents by being observant – closely examining and carefully considering His Towrah. (The average IQ of Ashkenazi Jews is between 110 and 115, giving them the highest average intelligence quotient of any ethnicity. (Blackman, 1972, Levinson, 1959, Romanoff, 1976))

Moseh has affirmed something we learned from Dowd. The path to God is through understanding. And understanding is predicated upon knowing and then making the proper connections. Further, knowing isn’t possible without observing and listening. Further, understanding requires a logical mindset and an open and receptive attitude. With Yah it has always been and will always be about *shama’* and *shamar* | listening and observing, *yada’* and *byn* | knowing and understanding, so that we can be *tsadaq* | right about the *beryth* | Covenant.

In this regard, Yahowah wasn’t being mean to the Yisra’elites gathered around Moseh on this day – just stating a fact. They had no reason, and thus no inclination to know how the things they had witnessed would affect our future. But we do.

And speaking of understanding the future, the length of Yahowah’s timeline is seven and the fulcrum of His calendar is forty. As such…

**“I have walked with you** (*wa halak ‘eth ‘atem* – I have journeyed, traveling through life together along with and near you (hifil imperfect)) **forty years** (*‘arba’ym shanah* – throughout this period of evaluation and renewal based upon forty) **in the wilderness** (*ba ha midbar* – in the place where one asks the who, what, where, why, when, and how questions regarding the word; from *ma* – to question and *dabar* – the word)**.”**

The history of mankind with a *neshamah* | conscience plays out over the course of seven thousand years, six thousand from expulsion from the Garden to being invited to reenter. This period is divided into three segments of 2000 years – a multiple of forty *Yowbel* – the seven times seven years plus one interval of years representing the time all slaves are freed, all debts are forgiven, and everyone returns to the land.

In year 1 Yah (3968 BCE), ‘Adam and Chawah were expelled from ‘Eden, starting this progression of time. In year 1000 Yah (2968 BCE), Noach and his family were spared aboard the Ark as a demonstration of the Covenant. In year 2000 Yah (1968 BCE), ‘Abraham and Yitschaq confirmed the Covenant with Yahowah, providing a dress rehearsal for Pesach upon Mowryah. In 3000 Yah (968 BCE), Dowd laid the cornerstone for Yahowah’s Covenant Home in this same place. Then in year 4000 Yah (33 CE), through Yahowsha’ and the Set-Apart Spirit, Yahowah fulfilled Passover, UnYeasted Bread, Firstborn Children, and seven sevens later, *Shabuw’ah* | the Promise of Seven – all to enable the benefits of the Covenant. Having occurred in 33 CE, forty Yowbel later, in 2033 (year 6000 Yah), in the aftermath of the exodus from Babylon, Yahowah will return for His Covenant Family on *Kippurym* | Reconciliations, leading His children back into the Garden on *Sukah* | to Campout with us for a thousand years. It is simply a matter of time for the observant who listen to and think about what Yahowah has said and done.

Unfortunately, it appears that I have erred in the past when I suggested that *midbar* spoke of a place “without the word.” The conjunction of *ma* and *dabar* more correctly encourages us to seek answers to the who, what, where, why, when, and how questions regarding the Word of God – to ponder the implications of His testimony.

While this next line may seem a bit mundane, we’d be wise to consider it from the perspective of Yahowah’s overall provision. I think Yah wants us to envision the enduring nature of the Set-Apart Spirit’s Garment of Light as well as the protection He provided to keep Satan from oppressing His people by nipping at their heels as was foretold in the Garden, enabling us to walk with Him.

**“Your garments** (*salmah ‘atah* – your clothing; from *simlah* – covering) **did not wear out or become obsolete** (*lo’ balah* – did not decompose or decay, keeping you from being dominated, troubled, or oppressed) **from upon you** (*min ‘al ‘atem* – as part of you and over you)**,** **and your sandals** (*wa na’al ‘atah* – your shoes serving as protection to enclose your feet) **did not decompose** (*lo’ balah* – did not wear out or become obsolete, nor decay or deteriorate, avoiding oppression, hardship, and decomposition) **from upon your feet** (*min ‘al ‘atah regel*)**.”** (*Dabarym* / Words / Deuteronomy 29:5)

In that *Matsah* | UnYeasted Bread is symbolic of removing the fungus of religion and government, militarism and conspiracy, from our souls, *lechem* | bread infused with yeast is seen as corrupting. Therefore, once they had availed themselves of the benefits of *Pesach* and *Matsah*, these *Bikuwrym* were kept pure prior to entering the Promised Land.

**“You have not consumed** (*lo’ ‘akal ‘atah* – you have not eaten) **bread** (*lechem* – leavened flour which is baked and rises; from *lacham* – to fight and make war, to be devoured in battle) **or wine** (*wa yayn* – crushed grapes fermented with yeast)**. Intoxicating beverages** (*wa shekar* – fermented drinks such as beer or alcohol) **you have not drunk** (*lo’ shathah* – you have not consumed nor experienced) **so that for the purpose of being a witness** (*lama’an* – for the sake of and on account of; from *la* – concerning and *ma’an* – to testify, responding with answers as a witness) **you may know** (*yada’* – you may be aware and acknowledge, reveal and understand) **that indeed** (*ky* – truly and surely) **I am** (*‘any*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, your God** (*‘elohym ‘atah*)**.”** (*Dabarym* / Words / Deuteronomy 29:6)

It takes a clear head to appreciate the things of God. Those who do so have the privilege of serving as witnesses, testifying to what we have come to know about Yahowah. It is the highest and best use of our time.

**“Observe** (*wa shamar* – of your own initiative closely examine and carefully consider (qal perfect consecutive)) **the words associated with** (*‘eth dabar* – the statements and message) **the Covenant** (*ha beryth ha zo’th* – the Family Oriented Relationship Agreement, this binding oath and promise, this stipulated arrangement between parties) **and** (*wa*) **act upon it and engage in it** (*‘asah ‘eth hem* – of your own freewill expend the considerable energy necessary to accomplish what needs to be done regarding it (qal, perfect, consecutive)) **so that you may become an effective witness and provide answers** (*lama’an* – for the sake of and on account of; from *la* – concerning and *ma’an* – to testify, responding with answers as a witness)**,** **gaining insights by coming to understand and by being circumspect** (*sakal* – being prudent and prospering, paying attention to the instruction so as to comprehend (hifil imperfect)) **with regard to everything** (*‘eth kol*) **you do, acting upon or engaging in** (*‘asah* – expending the energy to achieve (qal imperfect paragogic nun jussive)) **that** **which leads to the benefits of the relationship** (*‘asher* – which provides guidance regarding the correct and yet narrow path to get the most out of life, living joyously)**.”** (*Dabarym* / Words / Deuteronomy 29:9)

When it comes to knowing Yahowah and engaging in a relationship with Him, becoming part of His Covenant Family, it all begins with being “*shamar* – observant.”

**“You are standing** (*‘atem natsab* – you are firmly established) **this day** (*ha yowm*)**, all of you** (*kol ‘atem*)**, before the presence** (*la paneh* – face to face, approaching the appearance) **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)**, your God** (*‘elohym ‘atah*)**: the beginning and finest aspects** (*ro’sh* – the uppermost) **of your familial associations** (*shebet ‘atah* – of your people, tribes, and family)**, your mature men** (*zaqen* *‘atah* – those of you who are advanced in age, the elderly, and seasoned citizens)**, your scribes** (*soter ‘atah* – those who are literate and trained at writing)**, all of the individuals who comprise** (*kol ‘ysh*) **Yisra’el** (*Yisra’el* – those who engage and endure with God)**,** (10) **your little ones** (*tap ‘atah* – your young children)**, your wives and women** (*‘ishah ‘atah* – your mothers and other females)**, and the foreigners from different ethnicities than your own** (*wa ger ‘atah* – those from different geographical or cultural groups) **who are camping out in your midst** (*‘asher ba qereb machaneh* – who to enjoy the benefits of the relationship and to be guided along the way are in the middle of your encampment and temporary dwelling place)**, from the one who chops your wood** (*min chatab ‘ets ‘atah* – from a woodsman who fells trees for fires and for construction) **to the one who draws your water** (*‘ad sha’b maym ‘atah*)**.”** (*Dabarym* / Words / Deuteronomy 29:10-11)

Yahowah’s relationship with Yisra’el has never been monolithic, but is instead open to young and old, men and women, even other ethnicities as long as they seek to be part of the same family. What appears particularly interesting, in addition to the inclusiveness of the Covenant, are the mention of three occupations pertaining to writing, chopping wood, and drawing water. Everything we know about Yahowah has come by way of the scribes who wrote the testimony God conveyed through His prophets on parchment. Wood was used to build homes, to cook food, and to illuminate the darkness, keeping us warm and nourished, enlightened and protected, safe and comfortable. Water cleanses and restores life. Collectively they may represent Dowd, the writer, Yahowsha’, the Passover Lamb, and the Set-Apart Spirit.

While I’d be shocked if there were a Christian who has read through these books up to this point who still believes anything he or she was told by priest or pastor, this next statement ought to be more than sufficient to resolve the matter of faith. The Covenant Paul condemned as enslaving, the one he replaced with his contradictory “New Testament,” is Yahowah’s, who just so happens to be God. Moreover, one approaches it through *‘abar*, which is the verb defining Passover.

**“This is so that you may approach and pass into** (*la ‘abar ‘atah ba*  – you can travel and draw near, crossing over into, come to possess a share of, by passing through to (the basis of Passover)) **the Covenant** (*beryth* – the Family-Oriented Relationship Agreement, the pledge and binding oath, the contractual and mutually beneficial arrangement between God and His people) **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)**, your God** (*‘elohym ‘atah*)**, into** (*ba*) **His sworn agreement** (*‘alah huw’* – His binding oath) **which leads to the benefits of the relationship** (*‘asher* – which provides guidance to the correct and narrow path to get the most joyous life)**. 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)**, your God** (*‘elohym ‘atah*)**, has cut, establishing it** (*karat* – made, creating an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine relationship through a verbal noun)) **with you this day** (*‘im ‘atah ha yowm*)**.”** (*Dabarym* / Words / Deuteronomy 29:12)

Nothing is more important nor beneficial than approaching Yahowah and crossing into the Covenant in the manner He established. Stop praying, stop confessing, and start living.

Over the millennia religious men have behaved hideously, including conducting human sacrifices to phony gods, but few things in all that time have negatively affected more souls than the overt Pauline Christian replacement of Yahowah’s Covenant. Who do you suppose motivated, and/or inspired, him to negate Yahowah’s intent, to annul God’s commitment to His Family, and then to superimpose a different covenant, a “New Testament,” in its place? Of course we know the answer because Paul admitted to being demon-possessed at the conclusion of his second letter to the Corinthians. But most remain unaware, which is why over five billion souls have been lost to his mythology.

The only thing worse has been the sectarian and secular, especially the Christian and Jewish propensity to obfuscate Yahowah’s name. Knowing it, acknowledging it, and professing it are essential to answering His invitation to approach and pass into the Covenant. In that it is His family, His name and His title are continually associated with it. And in this case, His name was spoken and written twice for edification.

Surely, Yahowah didn’t think that we would forget His name or be remiss in remembering that He is God in the time it took to recite this sentence. That cannot be the reason He repeated it. And yet, it is as if He knew humankind would do the inconceivable.

Yahowah clearly wanted us to know we would be engaging directly with Him; it is His name and reputation, His word, that we would be trusting. Moreover, He wanted us to be aware of who we would be living with should we accept His invitation.

We have said it repeatedly because Yahowah wants us to acknowledge that the Covenant is His Family. It is a sworn and binding agreement, and therefore backed by the word of God. Its stipulations lead us to the benefits of the relationship our Heavenly Father is seeking to establish with His children.

Being invited into Yahowah’s Family is a wonderful opportunity, enriching and empowering. And while it affords us tremendous freedom, we were not given the authority to alter what He is offering. There can and will never be anything akin to an inspired Talmud or authorized Christian New Testament. They are not the word of God, but are instead the lies of men. Unlike the authors of those books, Yahowah does not break His promises, change His approach, nor contradict Himself.

With statements like this next one, it’s a wonder that five people, much less five billion, believe that there is a Talmud and New Testament…

**“With the intent of providing answers and for the sake of enabling witnesses** (*lama’an* – for this purpose and to this end, to make the response observable and knowable; from *la* – concerning and approaching and *‘anah* – to respond, reply, answer, and testify)**,** **He established** (*quwm* – so that He can stand up for and confirm, doing what is needed to set up, build, accomplish, and fulfill) **you** (*‘eth ‘atah*) **today** (*ha yowm*) **as** (*la*) **His people and family** (*la ‘am* – for His kin and followers, as part of His life and nation)**, and thereby** (*wa huw’*) **He will continue to be** (*hayah* – He will actually exist as (qal imperfect)) **your God** (*la ‘atah la ‘elohym*) **consistent with** (*ka ‘asher* – according to the guidance showing the way to the benefits of the relationship) **His communications with you** (*dabar la ‘atah* – His Word with regard to you) **and** (*wa*) **in keeping with** (*ka ‘asher* – according to the guidance showing the way to the benefits of the relationship) **what He promised** (*shaba’* – provided as a sworn oath on the basis of seven, affirming the truth of what He had conveyed (nifal perfect)) **to your fathers** (*la ‘ab ‘atah*)**, to ‘Abraham** (*la ‘Abraham* – Enriching and Merciful Father as well as the Father of Many Nations)**, to Yitschaq** (*la Yitschaq* – to Laughter and Play)**,** **and to Ya’aqob** (*wa la Ya’aqob* – and to the One who Supplants his Heels)**.”** (*Dabarym* / Words / Deuteronomy 29:13)

The Covenant was established with ‘Abraham, Yitschaq, and Ya’aqob, and confirmed with Yisra’el. It was not annulled, renewed, or changed by Yahowsha’, and most especially not by Sha’uwl. By His own admission, Yahowah has been “*ka ‘asher dabar* – consistent with His words and guidance,” never wavering from what He “*shaba’* – has promised.”

Yahowah chose to provide the answers we would need to form a relationship with Him through Yisra’el, which is why the descendants of ‘Abraham through Yitschaq and Ya’aqob were to be His witnesses. And while some, especially the likes of Moseh, Shamuw’el, Dowd, ‘Elyah, Yasha’yah, Yirma’yah, and Zakaryah, were stupendous at it, the preponderance of Yisra’elites shirked their responsibility.

His one and only Covenant would be for all of us…

**“And it is not with you alone that** (*wa lo’ ‘eth ‘atah la bad ‘atah* – but not for you by yourself) **I** (*‘any*) **am** **establishing** (*karat* – making, creating an agreement through separation with stipulations, responsibilities, and benefits (qal participle absolute – establishing a genuine and singular relationship through a verbal adjective)) **this Covenant** (*‘eth ha beryth ha zo’th* – this particular Family Oriented Relationship Agreement, the unique pledge based upon marriage, this treaty and alliance, the one and only contractual arrangement between parties)**.**

**Indeed** (*ky* – surely for the reason)**, this sworn agreement** (*wa ‘eth ha ‘alah ha zo’th –* in addition to this binding promise and oath) (29:14) **exists to show the way to whomever** (*‘eth ‘asher yesh huw’* – it is being presented and is there to guide everyone to the benefits of the relationship, thereby affirming for them the correct path to walk to get the most out of life) **is here with us** (*poh ‘im ‘anahnuw* – is hungry for this message, seeking to listen to what is being said from this place, who seeks to be in a relationship with us)**,** **present and standing upright** (*‘amad* – sustained and enduring, taking their stand, firm in their conviction and remaining steadfast) **at this time** (*ha yowm* – today) **before the presence** (*la paneh* – approaching the appearance and personal existence, face to face and in front) **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)**, our God** (*‘elohym ‘anahnuw*)**.**

**It is also for whomever benefits from the guidance along the correct path to the relationship** (*wa ‘eth ‘asher* – in addition to those who follow the narrow path to get the greatest benefit out of life) **who is not** (*‘ayn*) **among those present here** (*poh* – someone open to the speech providing nourishment) **in conjunction with us this day** (*‘im ‘anahnuw ha yowm* – with us at this time)**.”** (*Dabarym* / Words / Deuteronomy 29:15)

There would be one Covenant for all people and for all time. This Covenant is a sworn agreement from Yahowah, and He has never reneged on a promise. While it is undeniably with Yisra’el, *Gowym* | Gentiles who choose to stand with the Chosen People have always been welcome no matter where or when we may live.

Of particular importance is the realization that *Gowym* | non-Yisra’elites are incorporated into the one and only *Beryth* | Covenant. There has never been and will never be a new or different covenant for other ethnicities. Therefore, if a person opposes Jews or Israel, as is the case with most liberal secular humanists, right-wing extremists, multiculturalists, Protestant and Orthodox Christians, Roman Catholics, Muslims, and conspiratorialists, by way of this animosity alone they would be excluded from the Covenant and thus estranged from God and banned from heaven. And because most of the world is antagonistic toward Jews and Israel, the overwhelming majority of people have excluded themselves from a relationship with God.

It should be no surprise to anyone who isn’t either ignorant or irrational that Muslims have been indoctrinated to hate Jews. It should also be obvious that there is a rapidly increasing number of politicized individuals, both extremely liberal and conservative, who are overtly hostile to Jews and Israel. Moreover, the fastest growing belief system worldwide is conspiracy, the foundation of which is predicated upon blaming Jews for most everything.

To the surprise of many, the putrid well from which this misguided abuse of Jews grew to become a worldwide menace is the Roman Catholic Church. Challenged only by Islam in their violent and degrading treatment of Jews, popes have oppressed and demeaned Jews for over 1,500 years. It is one of several reasons why the Roman Church is the Whore of Babylon and why the tyrannical Islamic nations represent geographical Babylon.

Should you think that I’m biased, or just making an uninformed generalization regarding Muslims and Catholics, please read my *Prophet of Doom* and then David Kertzer’s *The Popes Against the Jews* followed by John Cornwell’s *Hitler’s Pope*. If you make it through them without coming to hate these religions then you may want to have your head examined.

As an alternative, and based upon what Yahowah just revealed, we enter into God’s presence and are adopted into His family through the Towrah. Therein we find the keys to heaven and the path to the Covenant. Consistently entering the doorways to synagogues, mosques, churches, temples, shrines, political edifices, and social media conspiracy sites universally excludes believers from knowing God. These are the ways of the *Gowym*, of politics and religion.

**“Indeed** (*ky* – in truth) **You, yourself, know** (*‘atah yada’* – you are aware and understand, you have learned and acknowledge, you possess the information to be cognizant of (qal perfect)) **how we lived** (*‘asher* – how to convey the proper path while we remained) **in the realm of the Crucibles of Oppression** (*ba ‘erets mitsraym* – in the land of the chronically diseased, in a place of anguishing troubles, besieged by the lowly and little and thus alerted against an impeding consequence, in the country of Egypt) **and how, to show the correct way to the benefits of the relationship** (*wa ‘asher* – and how to provide guidance to the proper and narrow, restrictive but right, path to walk to get the most out of life)**,** **we passed through** (*‘abar ba* – we were led and forgiven in) **the midst** (*qereb* – the psychological nature of the disemboweled corpses, within the womb of the dead and among the dying, gaining a sense of the warlike thoughts, emotions, and entrails) **of the nations comprised of Gentiles** (*ha gowym* – of the prideful pagan peoples worshiping false gods, of the populations of animalistic individuals, of the dead and decaying bodies, of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for ass))**. We were** **led to do so** (*‘asher* – through which we were led along the correct path) **in conjunction with Passover** (*‘abar* – passing over and forgiven)**.”** (*Dabarym* / Words / Deuteronomy 29:16)

We are being provided with facts, with the evidence required to “*yada’* – know” how to become part of Yahowah’s family – in addition to knowing what would cause us to be excluded. It is the truth which sets us free, just as it did for those who were listening on this day.

The Hebrew root of *mitsraym*, the plural of *mitsry* or *mitsra’*, is derived from a blend of rather ominous terms: “*matsrep* – crucible, to test and purge,” *matsora’* – leprous, dreaded and chronically diseased,” “*metsar* – anguishing trouble and distressful hardship,” “*matsarah* – to be on guard, alerted against an impending future consequence,” “*mits’ar* – lowly and little,” and “*matsowr* – to besiege.” Therefore, in the plural, we might well define *mitsraym* as: “the crucibles of chronic and dreaded diseases, a place of anguishing hardships and distressing troubles.” Those associated with it “should be on guard, alerted against an impending future consequence of being besieged by the lowly and little (the meaning of the Roman name ‘Paul’).” And since it is only one letter removed from “*matsah* – unyeasted bread,” the only way out of this mess is via *Matsah*.”

In this light, it is particularly telling to realize that many, if not most, Masr (Egyptian) Coptic Christians are ethnic Jews, the legacy of converso Jews millennia earlier. It was here that the Towrah was robbed of its Hebrew roots and was bastardized, giving birth to the Hellenized Septuagint. It is here that every pre-Constantine copy of the Christian New Testament was written and later discovered. It could be stated, both literally and historically, that the origins of the Christian Bible, its Old and New Testaments, were written in Greek in Alexandria, rather than in Hebrew in Yisra’el, Yahuwdah, or Yaruwshalaim. If I may quote Dowd: *selah* | pause now and think about that.

One of the many things which make the propheciesregarding the *nakry* | observant foreigner so provocative is that Yahowah consistently tells His people that the ways of the *Gowym* | Gentiles are an abomination, especially their religions and politics, their militaristic ways and customs. This is one of many such examples…

**“And** (*wa*) **you have seen** (*ra’ah* – you have witnessed, perceived, and judged after discovering and considering) **the abominable religious things associated with their gods** (*‘eth shiquwts hem* – their detestable and idolatrous abominations, their repulsive and filthy things, their corrupting and vile idols) **and also** (*wa*) **that which is associated with** (*‘eth*) **their objects of worship and religious attire** (*giluwlym hem* – their religious images, statues, artwork, idols, clothing, and apparel) **which are expensive monetarily, often derived from silver and gold, many of** **which are comprised of wood or built of stone** (*‘ets wa ‘eben wa keseph wa zahab ‘asher ‘im hem* – timbers used to torture, hang, and kill prisoners, displayed as religious symbols and objects of worship which cause the doorway to close (and thus Christian crosses and crucifixes), of rock or any other natural materials including building stones, are valued and pricy, costing a lot of money, causing people to desire them, longing for what they represent, comprised of precious metals to appear splendorous and brilliant)**.”** (*Dabarym* / Words / Deuteronomy 29:17)

Religious gods are eerily similar in character and disposition to the men and women who created them, making humankind’s objects of worship a bewildering blend of contradictions and rational fallacies. For example, Allah, like Muhammad, was depicted as a terrorist throughout the Qur’an. Dumb as the Black Stone in the obscured Ka’aba, the Islamic god can’t keep his stories straight, and is wrong historically, scientifically, rationally, morally, and prophetically.

With Muhammad motivated by perverted sexuality, murderous revenge, and ill-gotten gain, Muslims lie, steal, and kill for their pathetic deity expecting perpetual virgins in a paradise as their reward for horrific behavior. This man-made god was unable to perform a single inspiring miracle, offer so much as one creative insight, or provide a single prophecy which became reality to demonstrate that he was anything more than the deification of one of the most pathetic individuals who ever lived. To believe Muhammad, a rapist and pedophile, a murderous anti-Semite, a ruthless terrorist and thief, is to be ignorant, immoral, and irrational. And to be a good Muslim is to be like Muhammad.

Paul’s god, the Christian “Jesus Christ,” reflects his creator. The totality of this god fits within the human form. He was born and he dies, killed by the same Romans Paul claims citizenship and to whom he demands submission. To believe Paul, it no longer matters what the God who created man has to say because Christianity is based upon, “But I, Paul, say….”

The people through whom Yahowah revealed everything become the enemy of the new faith as the entire Gentile world is told that Paul, to the exclusion of all others, alone spoke for the reincarnated Greco-Roman Gnostic deity presented throughout the factually inaccurate and consistently contradictory, verbal diarrhea that is venerated as “Scripture.”

Paul wasn’t the first to lead people astray. The first king of Babylon, Nimrod, claimed to be the “Son of God.” His wife, Astarte, was worshiped as the “Queen of Heaven” and the “Mother of God.” Throughout the long march of time, the worst among us have claimed divine authority to rule, many of whom actually claimed to be gods, themselves, demanding veneration.

The irony in this is that the God who created these men and women isn’t religious and does not want to be objectified or worshiped. Imagine creating this universe and conceiving the life within it, expressly to enjoy a familial relationship with your ultimate achievement, to enrich and empower those you have conceived, only to have these men and women ignore you, and worse, replace you in their lives with convoluted products of their twisted imaginations.

On one hand, we have the God who is responsible for everything. He not only revealed Himself to us through Yahuwdym, proving His existence in the process, He made it possible for us to know Him and live with Him as His children, inheriting all He has to offer. He’s brilliant and articulate, consistent and conversant, approachable and dependable, loving and lovable, enlightening and enriching, empowering and liberating. He’s all we could ever want and more.

On the other hand, the religious, political, and militaristic gods of the Gentiles are nonexistent figments of man’s imagination, complete fabrications which have to be believed because they are mythical. They are perverted, convoluted, capricious, and fearsome, and yet always seem to support the local and national agendas, no matter how counterproductive, covetous, or murderous, the men responsible for them have been. Considering the contrast, to choose the fakes over the real, one must be ignorant, irrational, or both.

Before we contemplate Moseh’s next statement, a little history lesson may be beneficial. Beginning in the fourth century BCE, and in the wake of Alexander’s conquests, Rabbinic Judaism became heavily influenced by Greek philosophy and culture. The Yahuwdym admired the Greeks to such a degree, it could be argued that the story chronicled in Maccabees is actually against total assimilation.

The Hasmonean civil war, which played out forty to seventy years prior to Yahowsha’s arrival, demonstrates that this integration of cultures may have actually occurred. The High Priest at the time, Hyrcanus II, inherited the position from his father, Alexander Ianaeus, by way of his mother, Alexandra (all Greek names). Alexandra also crowned her eldest son king, intermixing religion and politics in the way of the Gentiles. But Hyrcanus’ younger brother, Aristobulus II (another Greek name), rebelled against him three months after Alexandra’s death in 67 BCE.

Hyrcanus (meaning “Land of the Wolf”) advanced against his brother, deploying a band of Gentile mercenaries. During the ensuing “battle” at Jericho, Aristobulus (whose Greek moniker blends *ari* – extraordinarily, *arete* – excellent and virtuous, and *aristeuo* – bravest to say “Egotistical”) engaged in a manner that may have fueled anti-Semitic conspiracies. He bribed Hyrcanus’ militants, offering them more money than had his brother. The mercenaries changed allegiances, giving the “victory” to the more conniving financier.

Immediately thereafter, and in direct contradiction to the Towrah, Aristobulus sent his newly acquired and uncircumcised Gentile militants to the Temple, where the “Extraordinarily Excellent and Brave” captured the “Realm of the Wolf.” Rather than kill his brother, however, the two made a deal, with Hyrcanus relinquishing the titles of High Priest and King to Aristobulus for a cut of the religious, but not political, revenue.

This despicable display of moneygrubbing would not last. The “Wolf’s” advisor, Antipater (named after the Macedonian general who became regent of Alexander’s Empire, meaning “Like the Father”) the Edomite (symbolic of Rome), convinced Hyrcanus that his brother, Aristobulus, was too insecure and greedy to allow him to live. But in actuality, Antipater simply wanted to control Yahuwdah himself. With the weaker (or at least, stingier) “Wolf” back on the throne, he would make his move. Therefore, following the advice of his adviser, Hyrcanus scampered off to take refuge with Aretas III, the Nabataean king, whom Antipater had bribed into espousing his conspiracy.

With friends like these Gentiles, the revolting Jewish brothers hardly needed enemies. But nonetheless, an army of 50,000 Nabataeans advanced toward Yaruwshalaim, taking the city and besieging the Temple. During the siege, Onias, the last remaining stalwart against assimilation, was stoned to death on Hyrcanus’ orders for refusing to pray for the death of the Wolf’s rivals. Adding insult to injury, Hyrcanus, not to be outplayed financially, swindled the priests who were supporting the Extraordinarily Virtuous and Brave, Aristobulus. He sold them cows for the Passover sacrifice for the enormous price of one thousand drachmae (the wrong animal for Greek coins), then refused to deliver them. Thus far, every word fans the flames of the anti-Semitic stereotypes and conspiracies that would follow.

While this tawdry episode was brewing, the Roman general, Pompey, defeated the Seleucids, dispatching his deputy, Marcus Scaurus to Syria. Because the Hasmoneans were allied with the Romans, the Wolf and his Egotistical brother both appealed to Scaurus, endeavoring to elicit his support with gifts. And with Aristobulus more lavish once again with his bribes, the Roman ordered Aretas and his Nabataean army out of Yahuwdah, clearing the way for Aristobulus to return to power. During their retreat, however, the Virtuous and Brave’s mercenaries bludgeoned the retreating army.

With the sibling rivalry having become bloody and expensive, and yet unsettled, in 63 BCE the Pharisees, Hyrcanus, and Aristobulus all appealed to Pompey for supremacy. The Roman, as was the custom among wolves, chose the Wolf, but not based upon Romulus and Remus. As the weakest of the three, Pompey believed that Hyrcanus would be the easiest to manipulate.

Then to make certain he would be compliant, and that Roman authority would remain unchallenged, the Evil Empire dispatched her Legions, suffocating Yahuwdah. Aristobulus, with his enormous ego bruised, turned traitor, and like a child throwing a tantrum, sought to hand Yaruwshalaim over to Pompey. But unable to trust Aristobulus nor Rome, the Extraordinarily Virtuous and Brave’s followers did not capitulate. So the Romans besieged Yaruwshalaim and captured the city by force, nearly destroying the Temple in the process. Aristobulus was taken to Rome as a prisoner and Hyrcanus was hailed as king.

Is it any wonder God is opposed to all forms of human governance?

Unfortunately for the Wolf, the new gig wasn’t as lucrative as religious authority. So since it had always been about the shekels, that same year the Wolf reclaimed his position as High Priest. As he did, the Romans set the menacing advisor, Antipater, on the throne.

Things remained as such until 40 BCE, when Aristobulus’ son, Antagonus, allied with the Parthians. With the muscle of these Iranians, and thus in the company of the Persian gods, Antagonus was proclaimed King and High Priest. The Wolf was seized and his ears were mutilated, with Antagonus literally biting them off to assure that the Wolf would be permanently ineligible for the priesthood. The earless carnivore was taken by the Parthians to Babylon, where he lived in captivity with other Jews – all of whom we are told embraced and respected this putrid excuse of a man.

Shortly thereafter, in 36 BCE, Herod, defeated Antigonus with the help of Rome and her Legions. The conniving bastard, fearing that Hyrcanus might induce the Parthians to help him regain the throne of Yahuwdah, invited the aging and earless Wolf back to Yaruwshalaim. Hyrcanus accepted the invitation of Rome’s appointed king, only to have Herod charge him with plotting with the Nabateans against his authority. The Roman puppet then assassinated the Parthian stooge. Yahuwdah and Yahuwdym were lost in a sea of *Gowym* with no one to blame but themselves.

**“Their purpose negated, no one** (*pen* – beware, there isn’t anyone for an extended period in the future who) **exists among you** (*yes ba ‘atem* – of stature, substance, or affluence, affirms Your existence or status) **at this time** (*ha yowm min* – today, and from this day)**,** **not a man or woman, no group of people or tribe** (*‘iysh ‘ow ‘ishah ‘ow mishphachah ‘ow shebet* – individual, male or female, nation or kingdom, aristocratic family or institution, clan or subdivision)**, whose reasoning or inclinations** (*‘asher lebab huw’* – whose thinking and motivations, whose heart, mind, and soul, whose thoughts, conscience, feelings, and volition show their path through life and what they enjoy) **are found directed toward the presence of**  (*panah ‘im* – who are seen focusing their attention on, moving in the direction of, prepared to face and appear with the appearance 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** (*‘elohym ‘anahnuw*)**.**

**They are going after** (*la halak* – they are conducting their lives, living for, and following)**, approaching, worshiping, and serving**  (*la ‘abad* – to draw near, work with, or subject themselves to) **the gods** (*‘eth ‘elohym* – the deities and objects of worship, idols, judges, ghosts, the powerful or majestic) **of the Gentile nations** (*ha gowym ha hem* – of those prideful pagan peoples worshiping false gods, of those populations of animalistic individuals, of those in contrast to Yisra’el, of the dead and decaying bodies of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for asses))**.**

**Negated and without purpose** (*pen* – invalid and useless)**,** **there will be** (*yesh* – there will exist) **among you** (*ba ‘atem*) **a root** (*soresh* – an underground source, a base and foundation) **bearing** (*parah* – producing an abundance of offspring over successive generations**) that which is infuriating and noxious** (*la’anah* – cursed and sickening, unpleasant and galling, annoying, irritating, and maddening)**,** **poisonous and embittering** (*wa ro’sh* – with the beginnings of that which is toxic and bitter, foremost in serpentine venom)**.”** (*Dabarym* / Words / Deuteronomy 29:18)

After Dowd, especially following the “Gowym-ization” of his son, Solomon, there were only a handful of prophets willing to listen to and speak for Yahowah. And after *Mal’aky* | Malachi, there were none until Yahowsha’. Even then, while He was essentially Yah speaking for Himself, we have nothing He said reliably recorded in the language He spoke. This leaves us with only two eyewitnesses from 500 BCE to 50 CE, *Mattanyah* | Matthew and *Yahowchanan* | John, who indirectly conveyed Yahowah’s message in written form. But as we know, Mattanyah’s and Yahowchanan’s testimonies were crudely translated from Hebrew to Greek to Latin and very carelessly maintained, without a single comprehensive text dating to within two centuries of when the events they chronicled occurred nor found within the country in which they happened. Further, from then to now, over the span of nearly two thousand years, there has been none – not a single Yahuwdym willing to work with or speak for Yahowah.

As a result, there simply weren’t enough Jews capable of exposing and condemning the ostentatious rhetoric of *Sha’uwl* | Paul. Unchecked, this evil man became so enamored with the most beastly expression of the ways of the Gentiles, he accepted the Roman name, Paulos (eerily similar to Apollo). Then, in the preeminent account of his new religion, he wrote in the book he named, “Romans,” that everyone should submit to this Gentile nation and obey them as if they were serving God. Doing so not only put Paul in irresolvable conflict with Yahowah, and His Towrah, the book of Romans overtly and irrefutably demonstrates Paul’s allegiance.

Had Yahuwdym not negated their purpose as Yahowah’s Chosen People and as His prophets, Paul’s “New Testament” would have been laughed out of existence. Had Yahuwdym not turned away from Yahowah and promulgated all manner of myths, neither Christianity nor Islam would have taken root or spread. And if you count Socialist Secular Humanism among mankind’s belief systems, Jews can be found at the root of their most menacing foes.

If this next statement were not so sad, it would be funny. Since religious Jews are notorious for saying, “*Shalowm ‘aleichem* - peace be unto you,” Yahowah has them muttering what they crave but do not have: “*Hayah shalowm la ‘any* – peace be upon me.” Then, recognizing that the Orthodox and Conservative, under the spell of rabbis, have become stubbornly adversarial in their “*halakah* – walking in the Jewish laws,” God is calling the practice “*shariruwth* – adversarial and uncooperative recalcitrance.”

If you are Jewish, let this sink in. Those who claim to speak for God are only speaking for themselves. Not a one knows “HaShem.” And if you want to know Him, walk away from them, distancing yourself from rabbis and their ilk.

**“And it shall come to be** (*wa hayah* – it shall come to pass and exist) **when he hears** (*ba shama’ huw’* – with him listening or if he chooses to hear (qal perfect consecutive)) **the account and record** (*‘eth dabar* – the word, the message and communication, that which has been said, the matters and statements) **of this binding agreement and promise** (*ha ‘alah ha zo’th* – of this oath, this sworn and solemn statement)**,** **he will actually commend himself** (*barak* – he will try to invoke divine favor upon himself, adoring and blessing himself) **in his judgment** (*ba lebab huw’* – in his heart, from his perspective, and in his opinion, his sense of right and wrong, and based upon his reasoning and inclinations)**, saying** (*la ‘amar* – claiming and declaring)**,** **‘Peace be unto me** (*hayah shalowm la ‘any* – peace be unto me, I am content and satisfied, and I will be saved)**,’** **though** (*ky* – on the contrary) **I walk** (*halak* – journey through life and conduct myself) **in the adversarial stubbornness** (*ba shariruwth* – in the twisted recalcitrance, disquieting resistance, and resolute noncooperation, while prevailing by lording over others in association with a fiery serpent) **of my heart** (*leb ‘any* – of my inclinations and motivations, my desires and thinking, my disposition and determination) **with the result** (lama’an – with the intent and as a consequence) **of destroying** (*saphah* – sweeping away) **those who are fully immersed** (*ha rawah* – those with an abundance of experience and engulfed) **along with those who are thirsting, wanting more** (*‘eth ha tsame’* – with the parched)**.”** (*Dabarym* / Words / Deuteronomy 29:19)

There is no hope for religious Jews. They will never find the *shalowm* they desire. And sadly, those adorned in black suits and black hats have cast a dark shadow over those who are still thirsting for light, for knowledge, for truth.

This is what we have long suspected, indeed known, but it is nevertheless exasperating to read. Yahowah isn’t going to forgive the religious. God doesn’t want to forgive the religious. He will not invite anyone into His home who has excluded Him from theirs. Those who have blotted out every mention of God’s name will find themselves blotted out of Yahowah’s memory.

**“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 not willing, and will not consent to** (*lo’ ‘abah* – does not agree with and will not yield to their demands as He is opposed to obedience and submission, is unwilling to offer (qal imperfect)) **forgiveness for him** (*salach la huw’* – a pardon or release for him)**.**

**But instead** (*ky*)**,** **at that time** (*‘az* – simultaneously at that point)**,** **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) **will be aggravated and displeased, smoldering in overt hostility** (*‘ashan ‘aph* – resentful and furious regarding him, Hewill angrily envelope him in smoke)**.**

**And His passion and desire** (*qin’ah huw’* – His desire for exclusivity in the relationship and jealous disposition) **will be against that individual** (*ba ha ‘ysh huw’* – will be upon this person) **such that all** (*kol*) **of the agreed upon and** **mutually** **binding promises** (*‘alah* – of the sworn and requisite oaths which were made publicly, and in this case especially those invoking retribution) **ineradicably** **written** (*ha kathab* – inscribed and engraved, communicated and recorded using the letters of the alphabet such that they were indelibly memorialized) **in this book** (*ba ha sepher ha zeh* – upon this written document and recorded scroll) **will come to haunt him** (*rabats ba huw’* – will be laid upon him, settling upon him)**.**

**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will blot out** (*machah* – will destroy, wiping away and removing, obliterating) **his name** (*‘eth shem huw’* – his personal designation, reputation, and renown) **from under heaven** (*min tachath shamaym* – in relations to the spiritual realm)**.”** (*Dabarym* / Words / Deuteronomy 29:20)

The unforgivable sin has been further elucidated. For our edification this comes in conjunction with Yahowah exposing and condemning religious behavior – as we have long suspected. Those who have removed Yahowah’s name from His book will have their names removed from the Book of Lives.

This being the case, let’s be so bold as to make a recommendation. Come to know and understand, appreciate and respect, acknowledge and share Yahowah’s name. Never utter “Jesus Christ,” “HaShem,” or “the Lord” again in conjunction with God.

Should you choose not to embrace this advice, please be aware…

**“And then** (*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) **will disassociate from him, excluding him** (*badal huw’* – will dismiss him, expelling him, withdrawing from him, and banish him) **for his trouble, his depravity and opposition** (*la ra’ah* – for his deplorable conduct, erroneous opinions, and twisted perversions, his miserable and disagreeable ways, and malignant corruptions)**,** **from** (*min*) **every** (*kol*) **association** (*shebet* – clan, family, subdivision, tribe, and part) **with Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **in accordance with** (*ka* – consistent with) **all** (*kol*) **of the agreed upon and** **mutually** **binding promises** (*‘alah* – of the sworn and conditional oaths regarding the publicly acknowledged agreement) **of the Covenant** (*ha beryth* – Family-Oriented Relationship Agreement based upon a marriage vow, the contract between the parties, the pledges and promises) **that were** **indelibly** **written** (*ha kathab* – that were inscribed and engraved, memorialized and communicated, then permanently recorded using the letters of the alphabet such that they were printed) **in the scroll** (*ba sepher* – upon this written document and recorded letter, this book recounting what has occurred while recording what has been said) **of the Towrah** (*ha Towrah ha zeh* – of Teaching and Instruction, Guidance and Direction)**.”** (*Dabarym* / Words / Deuteronomy 29:21)

When disassociation is from Yahowah, it is indeed a *badal* state of affairs for all who suffer this fate. They will have their souls destroyed, squandering their potential, or worse, be sentenced to an eternity in *She’owl*. Such are the wages of opposition to God for those who advance twisted perversions of His testimony.

*‘Alah* is one of many Hebrew words with a light and dark side. It is “a binding promise, a solemn oath, and a public pronouncement, even an exchange of vows.” In this case, Yahowah is bound to do what He has had written in His Towrah, especially regarding the terms and conditions of His Covenant. Therefore, if we accept His stipulations, He is bound to provide the agreed benefits. Similarly, those who have vowed to uphold the terms of the Covenant, and who have publicly sworn to listen to God and respond appropriately, are committed to honor their promises or suffer the mutually acknowledged consequences.

When Yahowah told Yisra’el, and us through them, that we would receive every possible blessing if we followed His guidance, He irrevocably stated that misleading others regarding His directions would not be advantageous and would indeed be unpleasant. And that is where the dark side of *‘alah* comes into play. It speaks of negative consequences, or curses, for those who are not only counter to God, but who lead others away from Him through their religious or political agendas.

After having observed Yahowah’s Towrah and Covenant for the past eighteen years, we’ve come to understand these concepts as clearly as they are presented here by Moseh in *Dabarym* / Words 29. The Covenant’s mutually binding promises were indelibly written in the scroll of the Towrah. If we want to be part of Yahowah’s Family, we will find the conditions and benefits listed therein. We can accept them, reject them, or ignore them, but we are not at liberty to change them. Nor is it in our purview to alter the consequences of acceptance or rejection.

Addressing everyone, but speaking directly to Yisra’el, there are three things we must know if we want to survive the impending storm: Yahowah’s Name, Towrah, and Covenant. To discount them is to die. To speak or act in opposition to any of these three things, and thereby lead others away from life, is to endure She’owl forever. And while I’m not your judge, based upon what we have learned by studying Yahowah’s words, if you remain deceived by religion or government, or if you embrace conspiracies, your soul will be destroyed. And if you promote your religion, if you are active politically, and if you encourage others to believe conspiratorial notions, eternal incarceration in a black hole will be the consequence.

This remarkable introduction into the mindset of right-minded and misguided Yisra’elites and Gowym throughout the ages takes us to our time, and to the influence of the *nakry* | observant foreigner on Yahowah’s Children. It appears that it will take an outsider to get Yisra’el’s attention at long last. And perhaps that is why those who stand with Yisra’el have been invited to participate in the Covenant. Those who long ago introduced us to Yah now need one of the distant beneficiaries to point Yisra’el in the right direction such that they return to Yah.

And yet when presented before an audience which witnessed the plagues Yahowah deployed against Egypt to free His people from religious and political coercion and economic and military domination, it’s likely that the devastating anti-Semitic consequence of mankind’s most malicious conspiracy, “Blame the Jews,” will serve as the primary motivating factor in getting the Chosen People’s attention.

This is what we should expect. Yahowah’s testimony in the *Towrah, Naby’, wa Mizmowr* has been available for thousands of years, and yet in all that time there wasn’t a single receptive *Yahuwdy* | Jew through whom Yahowah could communicate to His people. Keeping in mind that the *nakry* is defined in the books we are translating as someone who is “*‘asher* – properly guided,” who “*quwm* – stands up as others bow down,” and who is “*nakar* - observant, closely examining and carefully considering” Yahowah’s words, “exploring and considering” what God has revealed in the books, he’s little more than a guy holding a lamp along with a magnifying glass, who says, “*Hineh* | Pay attention to what Yahowah has to say.”

Sadly, Yisra’el has returned to captivity as Yahuwdym are harassed and oppressed by nations, religions, and conspirators. And yet to an increasing degree, Jews are finding God’s demonstrable opposition to the political, religious, and conspiratorial influences comforting, even reassuring. For the first time in a long time, they are listening to their God.

Ironically, it’s those who want to round up, denigrate, and imprison His people, and exterminate them, who will scream so loud that they will awaken the Children of Yisra’el such that they hear Yahowah say to them, “Come out of Babylon, My people.” It is only when *Yahuwdym* | Jews are confronted with no alternative but to flee or be tortured and die that they will listen to Yah. The *nakry* is, therefore, simply a voice, one calling out in the wilderness of human corruptions, “Prepare yourself for the arrival of Yahowah.” (By the way, the last guy to do that got his head handed to him so it’s hardly an enviable position.)

**“So then** (*wa* – and) **the last generation** (*ha dowr ha ‘acharown* – those descendants dwelling at the end during the latter days) **will make a profession and promise** (*‘amar* – will choose to declare at that time, expressing their desires in words, answering with the intent to be informed (qal perfect consecutive))**.**

**Your children** (*‘atah ben* – your descendants and offspring)**, led along the correct path to receive the benefits of the relationship** (*‘asher* – properly guided, will step along the way that gives life meaning and purpose)**,** **will rise up and take a stand** (*quwm* – will find confirmation and fulfillment, becoming established (qal imperfect)) **during a later time than yours** (*min ‘achar ‘atah* – after your delay, you hesitating, deferring, and remaining behind, in the end)**, because** (*wa –* andthen) **the *Nakry*, the Observant Foreigner** (*ha Nakry* – the discerning individual will pay very close attention, carefully examining and thoughtfully considering so as to recognize and acknowledge this, a man unrelated by ethnicity who will notice, come to perceive, and know, regard and respect what he discovers, becoming acquainted with the individuals and information; from *nakar* – to recognize and acknowledge, to know and regard that which he discovers through exploring, observing, and listening)**,** **will come** (*bow’* – he will arrive to pursue this, guiding and directing those who wish to return and be included (qal imperfect)) **from a faraway place in distant time** (*min ‘erets rachowq* – from a country a great distance away and after a long passage of time)**.**

**Then** (*wa*) **they will witness** (*ra’ah* – they will see, perceive, and understand) **that which is plaguing** (*makah* – the devastating pandemic disease afflicting the population, the casualties and scars, the loss of life) **this land** (*ha ‘erets ha hy’* – of the country and place)**,** **the evil disease and overall impairment** (*tachalu’ym* – the grievous and agonizing sickness) **which grieves, necessitating intercession to resolve the sickness through the wounding and affliction of** (*‘asher chalah ba hy’* – which unnecessarily saddens such that to lead those with the disease away from it and to the benefits of the relationship requires the plague to be associated with, necessitating the suffering 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)**.”** (*Dabarym* / Words / Deuteronomy 29:22)

Yahowah can be trusted to deliver on every promise. He has repeatedly vowed to reconcile His relationship with Yahuwdah and Yisra’el and it is a commitment He will uphold. This marvelous moment will occur in a manner consistent with His Towrah instructions. There will be no exceptions, even for His people. Led to the correct path, they will rise up and take a stand against all of those who have opposed them and misled them.

Pointing Yisra’el and Yahuwdah in this direction, and toward this outcome, is the only reason the Nakry is prophetically relevant. Yahowah wants His people to consider what the foreigner has learned by translating His Towrah, Prophets, and Psalms. Without the contributions of the Nakry being specifically noted by Yahowah, such that His endorsement becomes known while He is calling His people home, the critical nature of the message he is conveying would likely be disregarded by His intended recipients.

Yahowah’s consistent instructions to disregard the Gowym, and the horrid treatment Jews have received from them, had to be forestalled at this moment and for this reason to prevail. Further, Yahowah could make this lone exception for this foreigner during this period because he is not only vehemently opposed to the very things Yahowah disdains among Gowym, he is passionately committed to everything God has sought for His people.

Also, while I prefer to write *nakry* | observant foreigner in lower case, when it is preceded by *ha*, the definite article, it becomes a title which should be capitalized and written: the Nakry. And yet should this in any way refer to me by default, I’m uncomfortable with the title, as unpretentious as it appears, simply because I’m not offering anything on my own. Every word I have conveyed that matters has been based upon Yahowah’s testimony and the insights and conclusions which can be drawn from what God had to say.

The title, *Nakry* | Observant Foreigner, is based on the verb *nakar*: to recognize and acknowledge, to know and regard that which is discovered by exploring, observing, and listening. As such, the Nakry isn’t presenting his own message, but instead what he has observed by exploring God’s Word. He will, therefore, ask nothing for himself. He will not care how the world responds to what he has learned. He will know that whether they reject his translations and insights or find merit in them, they will be dismissing or acknowledging Yahowah, not him. He will not have a following, a mission statement, or a donate button. He will not claim to be a prophet. Nonetheless, it would be wise to read and listen to what he has discovered by studying Yahowah’s prophets. But enough said about the Nakry; let’s move on to the remainder of the Towrah’s message.

The phrase, *‘asher chalah Yahowah ba hy’*, is one of the most intriguing we have considered. It can be translated “saddened,” revealing that Yahowah is rightfully “grieved” by mankind’s propensity to be religious. But since *chalah* also means “wounded and sickened, even tormented,” the verb reveals that Yahowah, Himself, would be “afflicted and severely pained” by this “disease.” From that perspective, this is among the most horrendous and yet wonderful realizations ever conveyed to humankind. It suggests that God would “suffer the consequence of this plague,” doing so on *Pesach* and *Matsah*, to free us from the grip of the deadliest institution man has ever conceived: religion.

This realization takes us back to the beginning, right back to the moment we examined “*‘anah* – reply and respond” in conjunction with *Yowm Kippurym* | the Day of Reconciliations. Those who “*‘anah* – answer” Yahowah’s *Miqra’ey* | Invitations to be Called Out and Meet will not be “*‘anah* – afflicted” because Yahowah ransomed us from the plague of religion by allowing His Lamb and Soul to be “*chalah* – tormented” in our stead during Passover and UnYeasted Bread. In these words from the Towrah we are witnessing the greatest of all gifts and the ultimate demonstration of love.

There are innumerable possibilities with what follows. The devastation could be the result of a nuclear holocaust between nations (mankind’s malfeasance), a super volcano eruption (a natural event), or a devastating asteroid impact (as has been foretold). But since they are expressly listed, and the causation is comparable, it’s more likely a Divine act of cleansing akin to what occurred in *Cadom* | Sodom and *‘Amorah* | Gomorrah. The timing also suggests that the devastation might also be akin to the plagues preceding the Exodus.

We are also left to wonder if this will occur within one nation, an entire region, or the Earth as a whole. While *‘erets* is often used to describe the Promised Land, in this case the context seems to imply that it is the nation from which the Nakry emerges that may feel the brunt of trauma.

If that is the case, the reason could be reminiscent of Egyptian recalcitrance toward freeing their Jewish captives. The nation that currently benefits the most from Jewish inventiveness and industry is the United States, which not so coincidently is where most non-Israeli Jews reside.

**“Brimstone, with its purifying blue light** (*gaphyth* – sulfur, bearing the stench of decay)**,** **and** (*wa*) **salt** (*melach* – sodium chloride, the element which kills plants and yet preserves and flavors food)**,** **will change the composition but not consume** (*sarephah* – will heat and bake, burning away the serpent’s influence) **this entire country** (*kol ‘erets hy’* – the totality of this land, this region, and possibly the Earth or material realm)**. Nothing will be sown** (*lo’ zara’* – no seeds will be dispersed or planted, with no yield and thus no first fruits, no children nor family) **and** (*wa*) **nothing will sprout up** (*lo’ tsamach* – life no longer growing from its original source and limited vegetation)**. And along** (*wa*) **with all of this, vegetation will no longer rise** (*lo’ ‘alah ba hy’ kol ‘eseb* – with all of her plants not going up, ascending, nor growing)**, similar to** (*ka*) **the destruction** (*mahpekah* – overthrowing and transforming; from *ma* – question the who, what, why, when, and where of *haphak* – transforming and overturning, reversing and changing) **of** ***Cadom*** **| Scorched** (*Cadom* – Sodom, Burning; from *sad* – to fetter and shackle slaves and hostages) **and** (*wa*) ***‘Amorah* | the Manipulative and Tyrannical,** (*‘Amorah* – Gomorrah, enslaving and oppressing, making merchandise of men)**,** **of** ***‘Admah* | Reddish Ground** (*‘Admah* – Admah, Reddish Ground; from *‘adam* – man and red) **and** (*wa*) ***Tsabo’ym* | the Swelling of the Adulteress** (*Tsabo’ym* – Zeboim, the gestation of the Whore’s child)**, which** (*‘asher*) **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) **destroyed** (*haphak* – overturned) **in His resentment** (*ba ‘aph huw’* – due to His disgust and frustration) **and in His hostility** (*wa ba chemah huw’* – in His antagonism and burning anger)**.”** (*Dabarym* / Words / Deuteronomy 29:23)

Should the salting of this land be the result of a natural event, it is instructive to know that of the worst 15 hurricane seasons recorded in the United States, only one occurred before the Final Solution, with most transpiring during the past twenty years, as Muslims, which America enriches and equips, have replaced Europeans in targeting Jews. For the pre-Nazi era, 1887 was the 7th worst year for hurricanes in American history. Having turned away ships of Jewish refugees, the U.S. would be in the eye of the storm again in 1933 and 1936, during the beginning of the Holocaust, with those years ranking as the 2nd and 11th worst. Then during the rise of Islamic assault against Yisra’el, where America not only funded, but armed, these Muslims, we find 1969, when rage against Israel reached a new zenith, as the 8th worst year.

In 1995, the 6th worst year, the U.S.-brokered Oslo Accords were signed, legitimizing the Palestinian Authority, while at the same time, Bill Clinton refused to initial a bill that would have listed Jerusalem as the capital of Israel. These storms born of the sea (comprised of salt and synonymous with Gentiles) took a vicious toll in 2000 as Clinton sought concessions from Israel to appease the Syrians (the 15th worst year for hurricanes). Then in 2001, 2003, and 2004, upon the heels of the Second Intifada, and as George W. Bush announced his Road Map to Peace, or Two State Hallucination, to appease Muslims, the U.S. experienced its 14th, 10th, and 13th stormiest years, with the cost of Ivan alone tallying over $13 billion. Then in 2004, Charlie and Ivan inundated Florida, costing a staggering $31 billion.

In 2005, as the United States forced Israel to cede control of Gaza to Hamas and evacuate settlements in the West Bank, collectively serving as the first of two steps toward narrowing Israel at the waist, Americans suffered their single worst year for named storms, going through the entire alphabet and then some, with the worst tempests being Katrina (costing the U.S. $133.8 billion for the idiocy of building a city below sea level), followed by Wilma and Rita (destroying another $34 billion of the United States). And in 2007, perhaps as a consequence for the United Nations demand for an Israeli withdrawal from Lebanon before Hezbollah could be uprooted and its rockets destroyed, the land housing that international cesspool endured its 12th worst year for oceanic storms.

With a world led by the U.S. continuing to ally against the Promised Land, 2008 was the 9th worst year, culminating with Ike’s $27 billion impact on Texas. Then as America elected its first Muslim-born president, U.S. Israeli relations digressed to their lowest point since the nation’s formation. An infuriated and anti-Semitic Barak Obama told Israel that they would face complete international isolation and opposition if they didn’t capitulate to his demand to give Jerusalem and the West Bank to Islamic terrorists. America was consequently besieged by a rapid succession of oceanic beasts: with a rapid progression of storms in 2010 (10th worst), 2011 (4th worst), and 2012 (3rd worst year on record) taking their toll. The costliest onslaught would then follow, with the succession of Harvey, Irma, and Maria occurring in 2017 while Trump was proposing the sale of $100 billion of advanced weaponry to Saudi Arabia. He would later instruct his administration to vote against Israel for the first time in the United Nations, denouncing their presence in the Golan.

The following year Trump would reverse course and support Israel. So I find it interesting that as I write these words, I’m less than a hundred miles from the eye of the second most powerful oceanic storm in recorded history, Dorian, a Cat 5 hurricane with sustained winds above 190 and gusts exceeding 225 mph. At Great Abaco in the northeastern Bahamas, which is where I had intended to be on this day, virtually every home was destroyed, and thousands of souls were swept into the sea. With a storm surge of 15 feet and massive waves cresting above it, the land was cleared and salted.

Dorian’s eye had been expected to make landfall just north of Fort Lauderdale, and would likely have destroyed my boat on the intra-costal had it not abruptly changed course and turned north a minutes after I reminded our Father that He had promised to protect our home. There may be no correlation, but I was nonetheless relieved. And since no storm of this magnitude has ever stalled and changed course so abruptly, going from due west to north in a ninety degree turn just fifty miles from landfall, indeed destroying, the Florida coast, America’s position on Yisra’el, even though fleeting and capricious, may have played a factor. Speculating further, the Bahamas, as previously British and now overwhelmingly Christian, has not been kind to Jews. And the Haitians living there, who represented the vast majority of those swept out to sea, have been poisoned by a Voodoo culture that has rendered the community especially corrupt and virtually unsalvageable.

What happens next takes us into the future. Far too few people know and use Yahowah’s name today, circa 2019, for “*kol gowym* – all gentiles or every nation” to express it – even in a question. After all, if they knew Yahowah’s name, chances are that they would know why this was occurring. So hopefully this book, those which have come before it, the thousands of radio programs which we have produced, distributed, and archived, and the voices of those who have been instructed by them which collectively focus upon the importance and pronunciation of Yahowah’s name will serve to educate and enlighten, as never before, a sufficient number of Gentiles such that they use it.

Considering the fact that Moseh was speaking of an event nearly 3500 years in his future, regarding people and cultures speaking languages he could not possibly understand, there is another possibility. *Kol*, which is typically rendered “every or all,” could speak of most, a majority, or just many. Rather than translating *gowym* as “gentiles or nations,” it could be addressing “non-Hebrew ethnicities, those estranged from or opposed to Yisra’el, religious and political individuals, or the nations, cultures, or regions in which they congregate.” As such, “Gentiles of every ethnicity” seems like an appropriate translation of *kol gowym*.

Further, as Asher (my yellow lab puppy) and I were walking along the beach in the Bahamas this morning, we met a very nice Bahamian man who worked “god” into most every statement, from “Good morning, God,” to “We are all God’s children.” While he did not know Yahowah’s name, god, as he imagined him, was his highest priority. He knew that He existed, knew that He was responsible for our existence, even that He had a plan for our lives and that He wanted us to know Him and relate to Him. Since Moseh knew His name, he may have posed the following question from his perspective, using his vocabulary, rather than that of the *Gowym*.

Moreover, this question seems to imply that it’s one nation in particular, or at least one region, which will be devastated – one which is of great concern to the world at large. If that is true, then this is likely that of the *nakry*. His nation is indeed a great distance from Israel, of great concern to every nation on Earth, home to the greatest concentration of Jews outside of Yisra’el and speaks the most pervasive language on Earth. It is also the nation rebuked in Yasha’yah 18 for its role in narrowing Yisra’el and arming her enemies such that war becomes inevitable.

**“Then** (*wa*) **Gentiles of every ethnicity** (*kol ha gowym* – large groups of individuals from every cultural, national, ethnic, political, religious, or geographic identity, all who are either uncultured, polytheistic, or heathen, all those estranged from and opposed to Yisra’el, the majority of foreigners) **will question** (*‘amar* – will inquire)**,** **‘For what reason** (*‘al mah* – why, and over what) **has** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted in this manner toward** (*‘asah kakah la* – engaged this way and to such a degree toward) **this country** (*ha ‘erets ha zo’th* – this land, region, nation, or place)**? What** (*mah*) **caused this intense animosity** (*chory* – burning indignation and fierce response)**, this great** **antagonism** (*ha ‘aph ha gadowl ha zeth* – this tremendous frustration, resentment, and disgust)**?’”** (*Dabarym* / Words / Deuteronomy 29:24)

Apart from the use of Yahowah’s name, up to this point, these are just questions most might ask. In fact, people are always looking for someone or something to blame. Catholics continue to blame Jews for killing their god. Muslims blame Jews for their lack of success. The conspiratorial blame Jews for that which they, themselves, are guilty of doing. And socialist secularists blame Jews for oppressing those who are terrorizing them.

Beyond this, until more people consider these translations and resulting insights, it’s hard to fathom how Gentiles will come to realize that *Yahuwdym* | Jews are reaping the consequence of neglecting Yahowah and His Covenant while also failing to appreciate the prophetic nature and purpose of the first Exodus. Said another way, since the following conclusion is correct, a significant number of *gowym* will become aware of who God is, what He is doing, and why He is engaged in this manner.

Also, based upon what follows, logic dictates that the nation being destroyed has a name: the United States of America. The “God of their fathers” and “being led out of Egypt” references apply only to *Yahuwdym* | Jews. Over forty percent of the worldwide population of Yisra’elites (at least of those who acknowledge themselves as such) live in America – which represents two-thirds of those currently abiding outside Yisra’el. Further, since there does not seem to be another candidate writing about such things on behalf of Yahowah and the Chosen People, the nation in which all of these books and radio programs have been written and spoken (at least up until a week ago) is the United States.

**“Moreover** (*wa*)**,** **they will say** (*‘amar* – express)**, ‘Regarding the way to the relationship** (*‘al ‘asher* – in opposition to the path that leads to life)**,** **they either neglected or they rejected** (*‘azab* – the forsook and disassociated themselves from (qal perfect)) **the Covenant** (*‘eth beryth* – the Family-Oriented Relationship Agreement) **with 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)**, the God** (*‘elohym*) **of their fathers** (*‘ab hem*), which, to lead them to the benefits of the relationship (‘asher – to guide them to the correct path to get the most out of life)**,** **which** **He established with them** (*karat ‘im hem* – He cut them into, creating through separation) **by** (*ba* – with) **Him bringing them out** (*yatsa’ huw’ ‘eth hem min* – Him coming to serve, descending to publicly lead them out) **of the realm of the Crucibles of Oppression** (*Mitsraym* – in the land of the chronically diseased, of testing, and purging, in a place of anguishing troubles, the region besieged by the lowly and little and thus alerted against an impending consequence, in the country of Egypt)**.”** (*Dabarym* / Words / Deuteronomy 29:25)

To know this answer is to understand the nature of the Covenant and the purpose of the Exodus. While it is right, currently less than one in a million are aware of what Yahowah revealed. Moreover, this will not become common knowledge until after Yah returns. But it is, nonetheless, true. Speaking to the remnant of Jews living in America, who are unwilling to leave political Babylon, Moseh is reminding us that they remain estranged from the Covenant Yahowah established with their fathers in part because they have not made the connection we made earlier, that the Exodus from Egypt was a harbinger of the final trip home – quite literally the “final solution to the Jewish problem.” For far too long, truthfully since the time of Dowd three thousand years ago, Yisra’el has “*‘azab* – neglected and/or rejected” their place in the Covenant and the God who offered it to them. They have been harassed and abused by those who covet and claim what they have squandered.

There is one thing worse than neglecting and/or rejecting Yahowah and His Family, and that is chasing after and serving false gods. And yet sadly this has become mankind’s proclivity, with virtually everyone pursuing and working on behalf of gods conceived by men. And Jews, in particular, have led this crusade, with Yisra’elites having founded Judaism, Christianity, Islam, and Socialist Secular Humanism.

**“But** (*wa*) **they pursued** (*halak* – they walked to and went after, proceeding toward and followed, behaving in accordance with) **and served** (*wa ‘abad* – working for, being burdened by, and worshiping (qal imperfect)) **other gods** (*‘elohym ‘acher* – different deities)**, in addition to verbally explaining their allegiance to them** (*wa chawah la hem* – showing and telling, using words to speak to and for them, worshiping them (hitpael consecutive imperfect – continually doing so on their own initiative and without assistance))**, gods** (*‘elohym*) **with** **whom** (*‘asher*) **they were unfamiliar and which are unknowable** (*lo’ yada’ hem* – who made no sense to them (qal perfect)) **negating and dividing them, deceiving and dispersing them** (*wa lo’ chalaq la hem* – eliminating their share and apportionment of the inheritance by encouraging misleading opinions, false perceptions, and seductive lies (qal perfect))**.”** (*Dabarym* / Words / Deuteronomy 29:26)

Of all the things which must aggravate and annoy Yahowah, it’s hard to imagine anything worse than His creation’s propensity to create and worship false gods. Claiming to know Him, claiming to speak for Him, claiming to be inspired and authorized by Him, clerics the world over have ignored His testimony and written lies and promoted frauds which have poisoned the minds and corrupted the souls of billions upon billions of people. It must sicken Yah when anyone does such a thing, especially when they forcefully impose their faith, but it must cause Him incalculable grief when His people advance these corruptions and when the resulting concoctions are used to plague Yisra’el and Yahuwdah.

Can you imagine being God, having done so much for humankind, looking upon Your creation and finding no one receptive to You, no one willing to listen to what You have to say and offer? And worse, imagine the most powerful and influential civilizations, religious institutions, and militant nations, such as Imperial Rome, the Roman Catholic Church, Islam, and now the United States of America, vociferously contending to be Godly with devastating consequences for Your people.

**“So** (*wa*) **the** **animosity** (*‘aph* – the frustration and anger, resentment and grievance) **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) **against** (*ba* – with) **this country** (*ha ‘erets ha hy’* – land, region, nation, or realm) **will** **bring upon it** (*la bow’ ‘al hy’* – clearly pursuing the inevitable association with) **all of the harmful consequences** (*‘eth kol ha qalahah* – everything that invokes the vilification of those seen as insignificant and having no value) **that were written** (*ha kathab* – which were permanently inscribed using words and letters) **in this scroll** (*ba ha sepher ha zeh* – upon this document, written communication, and book)**.”** (*Dabarym* / Words / Deuteronomy 29:27)

The Towrah is a balanced presentation of commendation and condemnation, of credits and debits, of love and hate, of good and bad, such that we are aware of the consequence of our choices. If we choose Yahowah, if we act upon the conditions of His Covenant, if we accept His invitations to meet with Him, we will receive the promised benefits. If we neglect all of this, we will die, neglected by God. And if we consistently lead others astray, deceiving them, then we will be convicted and incarcerated consistent with the Towrah’s guidance in this regard.

Addressing Moseh’s next statement, unless something is uprooted in a manner which shows great care for that which is being transplanted, and unless it is immediately and appropriately replanted, it will die. What once grew is like a weed plucked completely from the ground, whose roots are exposed to sun and wind, and thus incapable of growing again. These would be weeds…

**“And** (*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) **will** **uproot them** (*natash hem* – pulled them out of the ground, destroying them) **from upon their land** (*min ‘al ‘adamah hem* – in and out of that ground of theirs) **in frustration** (*ba ‘aph* – in anger and animosity, resentment and consternation) **and in deadly antagonism** (*wa ba chemah* – in hostility and displeasure, and even poisoning what remains)**. Then as if snapping a twig in anger** (*wa ba qetseph* – as a sign of furious discord, dissention, and disharmony, breaking their branches away in annoyance)**,** **He will throw them** (*shalak he*m – He will hurl and scatter them, casting them) **into another land** (*‘el ‘erets ‘acher* – into a different country or the next region) **consistent with** (*ka* – similar to and as a comparison or similitude to) **this day** (*ha yowm ha zeh*)**.”** (*Dabarym* / Words / Deuteronomy 29:28)

Remember, on this day they were still in Mow’ab, the modern manifestation of which is the politically correct multicultural milieu of socialist secularism and Pauline Christianity. Most Jews remain in this place, embracing the former while harassed by the latter. Most Jews will remain uprooted and die in this place, not unlike what occurred eighty years ago throughout Europe.

There is a tendency for English bibles to butcher the concluding statement of Dabarym 29:29. For them, it is as if Yahowah was revealing all of this for absolutely no reason other than for His bemusement. They read: “The secret things belong unto the LORD our God…” (KJV, NASB, and NIV) or “The LORD our God has secrets known to no one. We are not accountable for them…” (NLT). Why would God keep secrets? Why bother with forty prophets over four thousand years if God wanted to remain hidden and unknown?

The New World was hidden from view, but hardly a secret, before it was discovered. So were atoms and DNA. They have always been there and observable, just not known. It took the desire to know, the time and energy to explore, the creation and use of the right tools, and the courage to go where most dared not tread, to find these things. The same is true with Yahowah’s testimony. The words were written down expressly for us to observe them. And by doing so we have discovered and shared hundreds if not thousands of insights not previously considered. The fact that God’s name is pronounced Y-aH-oW-aH, that the Set-Apart Spirit is feminine, that Towrah means Teaching, not Law, that there are three destinations for human souls, five conditions of the Covenant, and that the Way to God is through the seven Miqra’ey are examples of what we found by more fully and accurately translating Yahowah’s prophets.

At issue here is that *la* is a preposition which can be rendered “concerning or approaching” but not “belong,” nor in the manner presented in the NLT. So in actuality, Moseh is addressing how the things which are unknown prior to investigation and things which have been revealed more openly work together as part of Yahowah’s eternal witness, collectively conveying the Towrah’s Teaching so that we might approach God by responding appropriately to Him.

**“The concealed things** (*sathar* – the hidden and not readily known realizations which are kept safe and protected) **concerning** (*la* – about) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, our God** (*‘elohym ‘anahnuw*)**,** **and the things which are revealed, then discovered and openly known** (*wa ha galah* – that information which is uncovered and exposed, then shown to exist)**, are for us to approach** (*la ‘anahnuw*) **and for our descendants to draw near** (*wa la beny ‘anahnuw* – and concerning our children)**,** **forever and ever as an eternal witness** (*‘ad ‘owlam* – eternally providing testimony and doing so for all time, as it has been it will always will be, with the evidence provided and the testimony given to the witness continuing to endure going all the way back to the beginning) **so that we may approach by acting upon and engaging in** (*la ‘asah* – endeavoring to do and gain from) **all of the words** (*‘eth kol dabarym* – in concert with every word and statement) **of this Towrah, this Source of Teaching and Guidance** (*ha towrah ha zo’th* – this particular and singular place from which instructions and directions flow forth)**.”** (*Dabarym* / Words / Deuteronomy 29:29)

It has always been a matter of going where the words lead. And that is because every word of the Towrah leads home, to the Covenant. This is what Moseh knew. This is what the greatest of the prophets taught. Other than possibly Dowd and Yahowsha’, no one knew Yahowah better. It would be wise, therefore, to trust his assessment of the Towrah and its Covenant.

Speaking of him, in fact to Moseh, and in the same book, the Towrah, Yahowah, Himself, said:

**“And it shall come to pass** (*wa hayah*) **if** (*‘im* – whether) **they will not trust or rely upon you** (*lo’ ‘aman ‘atah* – they will not see as trustworthy nor permanent, correct nor valid, confirmed nor enduring, even verifiable)**, nor listen to** (*shama’*) **the voice of** (*qowl*) **the first and most prominent** (*ri’shown* – initial and most conspicuous) **sign providing proof** (*‘owth* – signal, banner, distinguishing mark, memorable promise, and evidence used as validation; from *‘uwth* – consent agreement)**,** **then they will** **trust and rely upon** (*‘aman ‘atah* – they will see as trustworthy, correct and valid, even verifiable and supported, well evidenced and confirmed) **the voice of** (*qowl*) **the last** (*‘acharown* – the latter and final, subsequent and following, different and delayed) **sign providing proof** (*‘owth* – signal, banner, distinguishing mark, memorable promise, and evidence used as validation; from *‘uwth* – consent agreement)**.”** (*Shemowth* / Exodus 4:8)

Are you listening?



*Coming Home*

A Voice Calls Out

9

Above and Beyond

*Making Persuasive Arguments…*

There were so many prophetic revelations to consider and explore, we are overwhelmed with possibilities. And yet, we have decided to follow our original plan, which was to systematically examine the first twenty-five *Mizmowr*, departing from this path only when necessary to fully appreciate Yahowah’s message.

By doing so, we have found the central cord of Yahowah’s testimony, a messenger like none other, Dowd. Following in Moseh’s footsteps, he became Yahowah’s beloved son, God’s anointed messiah, the central branch off of the Tree of Lives as well as the Tree of the Knowledge of Good and Evil. He became Yah’s chosen shepherd and king. It is Dowd’s lyrics which sing their way into Yahowah’s heart.

Dowd, more than anyone, revealed the most effective way to observe the *Towrah* | Guidance Moseh inscribed. He was the lone eyewitness to Yahowsha’s fulfillment of *Pesach* | Passover, in addition to *Matsah* | UnYeasted Bread and *Bikuwrym* | Firstborn Children. And he will be accompanying God upon His return, fighting as he always has for his people, and then shepherding them into pastures flowing with living waters.

In the 6th *Mizmowr* | Song, we find Dowd longing for a new beginning, for the “*shamynyth* – eighth octave.” He has completed the first phase of the mission Yahowah had envisioned for him and is ready to move on. And since we have felt this way from time to time, it’s reassuring to hear *Dowd* | David responding similarly. It reminds us not just of his inspiration, but of his humanity.

**“To the enduring Leader** (*la ha natsach* – to approach and on behalf of the everlasting and majestic Director who endeavors to lead and is preeminent and distinguished forever (*natsach* is actually a verb, and thus actionable in the text, and was modified by the piel participle in the masculine singular, which means: that those who listen to the song inspired by the eternal Conductor will be influenced by His lyrics)) **accompanied by stringed instruments** (*ba nagynah* – performed with a harp or lyre) **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 *Mizmowr* | Song of *Dowd* | the Beloved** (*Mizmowr la Dowd*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6 Dedication)

This is one of only three times that *shamynyth* | eighth appears in the text – each in reference to the instrumentation for a song. Since it is clearly related to *shamyny* | eighth, scholars typically consider *shamynyth* to be the “eighth octave.” In fact, the English word, octave, is based upon the Latin word for eight, *octo*. The issue with limiting it to this singular expression is that a harp can only play six and a half octaves, not eight, and its range exceeds other stringed instruments. Further, our most accomplished singers only have a four-octave range, with the eighth octave residing at the upward limit of what most people can hear.

But when we consider the scale of eight in harmony with Yahowah’s nomenclature we find several thought-provoking ideas. The eighth day of Sukah is an ode to eternal life with God in Heaven. In this regard, the word for eight, *shamyny*, is remarkably similar to the Hebrew word for Heaven | *shamaym*. And third, there are seven notes in an octave: A, B, C, D, E, F, and G, audibly affirming Yahowah’s plan, one which reverberates throughout time.

Therefore, I suspect that 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 next life.

The sentiment expressed in the opening statement of Dowd’s Song is as central to our understanding as it is universally ignored. The purpose of the *Beryth* | Covenant and of the *Towrah* | Guidance is “*yakach* – persuasively demonstrated and proven” through Dowd. He is the antidote to Rabbinic Judaism and Pauline Christianity. He demonstrates that the Towrah, rather than condemn, perfects the imperfect so that we can become beloved sons and daughters of Yah.

**“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)**, You consistently prove Your case through me with persuasive arguments which vindicate me** (*‘atah yakach ‘any* – You use evidence and reason, engaging in rational dialogue with me, making decisions and resolving disputes, demonstrating that You and I are right (hifil imperfect jussive – Yah is continually enabling Dowd to engage in the process of rational discourse within the parameters of freewill)) **without animosity or hostility** (*‘al ba ‘aph* – You are devoid of antagonistic implications or displeasing overtones, without resentment or anger; from *‘anaph* – being angry, displeased, or being a blowhard)**.**

**Your instructions enable me to be correct** (*‘atah yasar ‘any* – Your willingness to improve me, to teach, to guide, and train me, even provide discipline for me, make me stronger, strengthening me (piel imperfect jussive – Dowd continually benefits from Yah’s guidance under the auspices of freewill)) **and** (*wa*) **You** **are never antagonistic** (*‘al ba chemah ‘atah* – You are not displeased nor all emotionally worked up, neither toxic nor venomous, doing so without indignation)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:1)

As a complete rebuke of Pauline Christianity, the realization that Yahowah, the God of the “Old Testament” saves, is irrefutably and undeniably established through *Dowd* | David. He is the antidote for the false perceptions contained in the Christian “New Testament.” By closely examining and carefully considering the Towrah, and listening to the revelations Yahowah had conveyed to the prophet Shamuw’el, which is how Dowd came to know and trust Yahowah, a highly imperfect man was completely vindicated, becoming Yahowah’s beloved son.

This is the conclusion we have been lauding for the past eighteen years because it is so obvious. And yet this is the first time we have seen Dowd directly acknowledge that he proves the Towrah’s viability in this regard. It is the personalization of the 19th *Mizmowr*’s emphatic conclusion.

In it, Dowd wrote the following introduction: **“On behalf of** **the eternal and glorious one, a** ***mizmowr* |** **psalm** **of** **Dowd: The heavens quantify the unit of measure, exactly and accurately of** **the manifestation of power, glorious presence, and overall significance** **of God.** **Its expansion and expanse** **make known and conspicuous** **His handiwork.** (19:1)

**Day unto day** **pours out a proliferation of** **answers, words and their intent.** **Night unto night reveals** **knowledge which leads to understanding.** (19:2)

**Nothing exists, and everything is senseless, without** **the Word, without these answers and promises.** **Nothing matters or survives when and where** **the spoken and written message** **of** **the voice which calls out** **is corrupted or negated, when it becomes nameless and is no longer heard, regarded, or understood.”** (19:3)

This serves as a brilliant introduction to this profoundly important conclusion:

**“Yahowah’s** **Towrah, His Teaching and Guidance, is complete and perfect, restoring and transforming the soul. Yahowah’s testimony is trustworthy and reliable, making understanding simple for the open-minded.** (19:7)

**Yahowah’s** **directions** **are** **correct, promoting a right attitude while facilitating good judgement.** **Yahowah’s** **terms and conditions, the codicils of His covenant,** **are purifying,** **illuminating the proper perspective.** (19:8)

**Revering and respecting** **Yahowah purifies and perfects** **forever. Yahowah’s just means to resolve disputes is reliable and vindicating.”** (*Mizmowr* / Psalm 19:1-3,7-9)

As we have just noted, the personal application of this realization is then expressed in *Mizmowr* | Psalm 6:1:

**“Yahowah, You consistently prove Your case through me with persuasive arguments which vindicate me without animosity or antagonistic implications. Your instructions enable me to be correct** **and** **You** **are never antagonistic** **nor displeased.”**

In both secular and sectarian circles today, the “God of the Bible,” especially the One portrayed in the “Old Testament,” is considered “hostile and wrathful, angry and resentful.” And yet, that is not how Dowd perceived Him, and indeed, few knew Him better. And so in this statement, yet another pervasive myth is obliterated.

Based upon what we have learned from the inspired lyrics scribed by Yahowah’s chosen shepherd, anointed messiah, and beloved son, nothing is more important than being correct with regard to Yahowah’s testimony, especially His *Towrah*, *Miqra’ey*, and *Beryth*. It is Yahowah’s instructions which make the kind of relationship and outcome Dowd enjoyed possible. The guidance he followed and the directions he learned are all for our benefit. And since his assessments and insights are readily available to us, and recognizing that it’s an open book test, we have been given every opportunity to follow in his footsteps.

Dowd, through a lifetime of personal experience, realized that Yahowah “*chanan* – (in the qal imperative) wants to be genuinely compassionate and kind, lenient and merciful” toward us. And even though no one has ever held as high a status with Yahowah as Dowd, His Beloved Son, he recognized his relative position and thus sought his Father’s intervention to “*rapha’* – to promote him to a more preferable state.”

**“You want to be kind and merciful to me** (*chanan ‘any* – of Your own volition treat me fairly and favorably, be compassionate and lenient towards me, being kindhearted (qal imperative – be genuinely lenient and beneficial by choice))**, 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 I am comparatively weak** (*ky ‘umlal ‘any* – I am frail and lacking)**.** **Restore me, making me acceptable** (*rapha’ ‘any* – elect to heal me, promoting my recovery so that I’m mended and repaired, then put in a preferable state (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)**, because** (*ky*) **my essential essence** (*‘etsem ‘any* – my body and bones and my very substance, my skeleton and human nature) **is anxious, eager to hasten the process** (*bahal* – is looking to hurry things up, expediting an immediate response because I’m a bit uneasy (nifal perfect – for this momentary period of time, Dowd’s essential nature passively receives the means to hasten the process))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:2)

We’ve all echoed these words. Once we are enriched and empowered, life with Yahowah in heaven will be vastly superior to our time in the here and now, especially since we are surrounded by all manner of individual and institutionalized perversions of Yah’s message. Dowd was ready to move on.

While I’m not fit to tie the laces on Dowd’s sandals, and while I’ve dealt with far less than he endured, and am likely younger than he was when he scribed these words, I no longer feel this way. I want to stay engaged and helpful for as long as possible, all in the expectation that one more soul, maybe even thousands of souls, may choose to know and accept Yahowah through these translations of His testimony.

While it is interesting to ponder the reason Dowd scribed this next lyric, it’s possible that he knew the answer. The question may have been asked for our benefit, thereby encouraging us to calculate the timing from all of the clues we have been given. In so doing, we have surmised that Yahowah is returning with His beloved son on *Yowm Kippurym* in 6000 Yah, the 2nd of October 2033 at sunset in Yaruwshalaim.

Bereft of Howsha’s timeline, and without the prophetic revelations in Yasha’yah, Yirma’yah, Zakaryah, Dany’el, and Malaky, all of which would be written hundreds of years later, Dowd may not have known when Yahowah would be returning. Even though the answer would have been irrelevant to him at the time, maybe even inconceivable, it was nonetheless available to him and essential for us today. Yahowah’s timeline is very clearly presented in the opening books of the Towrah. Someone as brilliant as Dowd, would likely have figured it out, recognizing that he was living in the exact center of Yahowah’s place and time.

**“****In addition** (*wa*)**, my soul** (*nepesh ‘any* – my consciousness, that part of me that animates life and enables me to observe my environment and respond, my inner person, personality, attitude, and aptitude, along with selected memories which are the aspects of my nature that will accompany me into eternity) **is enormously eager and anxious** (*me’od bahal* – is in a tremendous hurry, wanting to greatly hasten the departure from that which is troubling and dismaying)**. So** (*wa* – then) **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 this regard, how long will it take for You** (*‘atah ‘ad matay* – meanwhile, in consideration of this, as for You, when is it, and what is the extent of time until) (6:3) **to return** (*shuwb* – You come back again to renew and restore)**?**

**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)**, I really want You to remove me, choosing to take my soul away** (*chalas nepesh ‘any* – I want You to come rescue my soul by withdrawing me (piel imperative paragogic heh cohortative – it is my overwhelming desire that You choose to do everything possible to properly equip my soul to be withdrawn))**.**

**It is Your desire to save me** (*yasha’ ‘any* – You have chosen to rescue and deliver me (hifil imperative – a second person expression of volition whereby Dowd is stating that Yah not only wants to save him but that God has chosen to engage on behalf of his soul such that he becomes ever more like Him)) **on account of providing a witness to** (*lema’an* – to express and demonstrate the intent and purpose of; a compound of *la* – to approach and according to and *ma’an* – revealing intent and demonstrating purpose, which is from *‘anah* – to answer and respond) **Your unwavering and unfailing love** (*chesed ‘atah* – Your steadfast devotion and kindness, Your ongoing commitment to treat me favorably and beneficially upon Your glorious appearance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:4)

To his credit, Dowd knew that Yahowah would be returning for His people, and he may have even known when. And that’s more than we can say for a world lost in religion, none of which know either, even with their affinity for eschatology.

We have returned to the heart of the matter, to the central cord among the eight octaves. Yahowah wants to save us, to take us away from all forms of human opposition and subjugation, because He loves us.

But we must be vigilant. Dowd said that Yahowah wanted to save him, not everyone else. The notion that God wants to save every soul is ludicrous. So if we want to be counted among those Yah desires saving, we ought to listen to Dowd and follow his example.

This next stanza of Dowd’s lament is heartbreaking, and yet undeniably true. Whether one sees Judaism or Christianity as the Plague of Death, even Islam, or all three, in each there is “*‘ayn zeker* – no mention or remembrance” of Yahowah – NONE! The very religions which claim that these Psalms were inspired by their god have no concept whatsoever who God is, what He said, or where or why He disclosed these revelations; not even what He is offering and expects in return.

**“For indeed** (*ky* – because by contrast)**, there is no** (*‘ayn* – no longer existing, in the void of nothingness it is all for naught) **remembrance or mention of You** (*zeker ‘atah* – there is no son, no children, and no recollection nor appreciation of You) **in the plague of death** (*ba ha maweth* – with the pandemic disease that causes entire populations to die, in perishing and being dispatched on a massive scale)**.**

**In She’owl and with Sha’uwl** (*ba She’owl* – in the Place of Questioning, the grave where the dead reside or with *Sha’uwl* – the failed king and false prophet)**, who** (*my* – how, when, why, and whom) **will come to know You, expressing their appreciation for You** (*yadah la ‘atah* – will recognize and acknowledge You, choosing to thank You, continuously making public announcements and declarations regarding their familiarity with Your eternal attributes; from *yad* – the hand (or ) and *yada’* – know and understand, recognize and acknowledge (hifil imperfect jussive))**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:5)

It is the great irony of our time, perhaps of all human history. With almost every country, culture, and civilization founded, influenced, and/or controlled by religion, all of which claim to speak for God, there isn’t one that actually knows Him or that leads souls toward Him.

The catalyst for the credibility for Judaism, Christianity, Islam, and even Mormonism is ignorance of Yahowah’s name, the cause of which was removing it from His Word and replacing it with “the LORD” seven thousand times. Had that not been done by religious leaders, no one would have believed that the Lord, Jesus Christ, or Allah was God. Through this lone diabolical act, these religions became the plague of death.

Because of Sha’uwl, the New Testament’s Paul, Yahowah became irrelevant, His *Towrah* | Teaching was abolished, Jews were antagonized, and She’owl gained countless inhabitants. One soul can make an enormous impact on the world, toward life as was the case with Dowd or death as was the consequence of Sha’uwl. Through Dowd we come to appreciate Yah and as a result of Paul, Yah has been completely disregarded.

**“I have done my part, expending the time and energy** (*yaga’* – I have been productive to the point of becoming weary for the moment, having labored extensively, striving to fulfill my job to the extent of my capability (qal perfect)**, to the point of exhaustion** (*ba ‘anachah ‘any* – such that I sigh, expressing my emotional frustration or physical pain as if exasperated)**.**

**With the pervasiveness of the darkness** (*ba kol laylah* – in the total deprivation of light and complete darkness of night)**,** **I swim** (*sachah* – I move through the water (hifil imperfect)) **upon a bed of twisted** (*mitah* – a stretcher and bier used to carry the sick and dying, the unjust and incorrect) **tears, causing me to weep** (*ba dimah ‘any*)**.** **My couch** (*‘eresh ‘any*) **is drenched** (*masah* – is the place of examination and testing)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:6)

The initial sentence was literally true, while the second and third were poetic allegory. The bier of twisted tears is the deathbed that religion has become. It pains all of us to know the truth and yet see so many fall for obvious lies. We should all be frustrated and angry at Paul, Akiba, and Muhammad as well as at all of the priests, rabbis, and imams who have promoted their death knell.

Not long ago, I had a similar conversation at dinner with the wife of a former business associate. Following a discussion with her husband about what I had come to know about Yahowah and His Towrah, and had subsequently written in these books and shared during all of the radio programs, she interrupted and said, “You need to do a better job of getting the word out so that more people know about this.” My reply was similar to Dowd’s: “I’ve done my part, having written 19 books and spoken on over 10,000 radio programs – freely offering everything I’ve learned through these translations. If you or anyone else chooses to disregard this information, then the failing is yours and theirs, not mine.”

I’ve also experienced some of the discomfort Dowd speaks of in his next statement. Mine is the result of a lingering injury, creating a knife-like pain in my left shoulder the longer I translate and type. My eyes are failing as well, something glasses have partially resolved, but not the irritation that comes from long hours in front of a computer screen. So I appreciate the fact that I’m not alone in this regard. The work is stimulating and joyful to be sure, but when we devote as much energy to it as did Dowd, it can be exhausting – especially when confronting the twisted tears of religious believers.

And while I don’t think I have ever cried as a result of this adversity, I know what it is like to swim through a cesspool of human degradation. Composing *Prophet of Doom* and *Questioning Paul* required spending many years in the swamp of human excrement.

For those who may be uncomfortable with me, or anyone else, drawing these comparisons to Dowd, I would suggest that they do the same. Dowd is the example we are encouraged to follow. We should all be comparing our lives to his. Yahowah said that he was His beloved son and that he was right. We cannot do better than this.

**“****My eyes no longer function properly** (*‘ashash ‘ayn ‘any* – my ability to see has been incapacitated, and my sight is failing) **from** (*min* – because of) **this distressful situation, this mockery and provocation based upon erroneous perceptions** (*ka’as* – the annoying taunts and errant observations)**, and the condition is deteriorating** (*‘athaq* – the situation continuing to advance and atrophying) **with all of my adversities and troubles** (*ba kol tsarar ‘any* – in the totality of the constraints being placed on me by all of those besieging me, with all of the distressful things that are being done to diminish my significance, along with the constant attempts of those who are hostile toward me, who demonstrate their enmity, to silence me)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:7)

We have been conditioned to become especially alert any time Dowd’s significance is being assailed, because he is quite simply the most important person in Yah’s plans for His People, and especially His children. The “*tsarar* – Adversary” has done a masterful job of “*tsarar* – diminishing” his relevance, “*tsarar* – assailing” his credibility through Sha’uwl, the “*tsarar* – rival” king and “*tsarar* – adversarial” apostle. With Dowd’s “*tsarar* – significance constrained,” the light he shines on Yahuwdah, Yaruwshalaim, Mowryah, Tsyown, and especially the *Towrah* | Teaching and *Beryth* | Covenant is “*tsarar* – dimmed.” It is the beloved son, the main branch, the anointed messiah, the chosen shepherd, and Yisra’el’s king who, more than anyone else, is responsible for Yisra’el, calling his people home and then guiding them once they arrive.

As an interesting note, both Sha’uwls, the adversarial king and opposition apostle, were demon-possessed. In addition to their hostility toward Dowd, and their fixation on discrediting him, between them they attacked all three *Zarowa’* | the Protective Shepherd, the Productive Ram, and the Sacrificial Lamb by either annulling their work or mischaracterizing them.

Also interesting with regard to *tsarar*, we are once again confronted with the realization that Dowd’s “adversaries” will coincide with Yisra’el’s “troubles,” and thus be indistinguishable from Yahowah’s “enemies.” The horrible period which awaits *Yisra’elites* | Israelis and *Yahuwdym* | Jews, when the nation and people are besieged and constrained, known as the Time of Ya’aqob’s Troubles, is based upon *tsarar*.

As far as I can tell, the only time it’s good to have enemies is when our foes are adversarial to God and His People. Then they are a badge of honor, demonstrating that we are right.

Dowd, like his Heavenly Father, had no use for, or interest in, anyone who was opposed to Yah. And he, like God, was and remains committed to ridding our planet of their stench. In this light, this is one of the few places where it does not matter if we render the imperative mood as a command or as a choice, because those who are opposed to God will be taken away one way or the other.

**“****Get away from me** (*suwr min ‘any* – go away because you are rejected and forsaken and will be taken away and abolished, removed from my presence (qal imperative)) **all of you who carry** **out** (*kol pa’al* – who perform, fashion or forge, plot and devise, think about or benefit from (qal participle)) **that which is corrupt and deceitful** (*‘awen* – evil and injurious, dishonest and fraudulent, religious and idolatrous, harmful and misleading (more likely pronounced *‘aown*)) **because** (*ky* – for indeed) **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 heard** (*shama’* – has listened to) **my lament and the expressions of my consternation** (*qowl baky ‘any* – voice of my dismay, the cry my sorrow, and the sound of my disappointment)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:8)

Speaking of Dowd’s example, note that he was trying to rid himself of those who were misleading and religious. He was not interested in saving them.

A number of years ago, I went through a trying episode with a Covenant member and a long-time friend who didn’t like the way I responded to an email filled with the revolting religious arguments of a Moody Theological Seminary graduate. I took Dowd’s approach, which was to expose and condemn the religious diatribe, while “my friend” not only condemned me for doing so, he advocated accommodation and acceptance, drawing the Christian into fellowship rather than pushing him away.

Since Yahowah has affirmed that Dowd is right, and clearly inspired these lyrics, the correct approach to theological postulates and fraudulent religious rhetoric is to respond similarly. We are not born into a Spirit of compromise but instead of contrast. If we are not distinctly different, and show it, we are not Covenant.

Stated another way, no one has ever come to know God by advocating religious positions. Until a person starts questioning their religion, Yahowah and His testimony remain outside their grasp. God’s Word is squandered on those who argue against it. Therefore, when someone says or writes something to us which we know to be inconsistent with Yahowah’s testimony, our initial responsibility is to refute the fraudulent claims. Then when corrected, if the individual acknowledges that they were wrong and if they are receptive to the truth, we can share the Towrah and Beryth with them.

Speaking of the wrong approach, you will find “obey” written after “listen and hear” among the definitions of *shama’* in many lexicons, even though there is no support for that connotation linguistically. And yet this is one of many statements in which the very notion of rendering *shama’* as “obey” is absurd.

The religious want their constituents to obey them, which they achieve by misrepresenting God’s instructions as commands and then misrepresenting His vocabulary such that “listening” is convoluted into “obeying.” But how many times can we point this out before we realize that we are pounding our heads against the brick wall of faith? Dowd had had enough, and who’s to blame him?

Turning to the next statement, Dowd realized that when we ask God to do what He wants done we can be assured that Yah will do as we request. So while *taphilah* does not mean “prayer,” if you want your petitions answered, do as Dowd has done.

**“****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 listened to** (*shama’* – has heard (qal perfect)) **my request** (*tachinah ‘any* – my plea for a favor, beseeching)**.** **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 received and accepts** (*laqach* – has obtained and approves (qal imperfect)) **my thoughtful and judgmental pleas for intervention** (*taphilah ‘any* – my petition, my manner of speaking; from *palal* – meditation regarding intervening, judgment based upon thoughtful consideration, and a diligent assessment leading to a responsible reaction, to consider, decide, and judge)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:9)

*Tachinah* is a challenging word to translate because its root, *chanan* | mercy does not work in the sentence. Further, it cannot be applied to Dowd, especially in this context. Dowd is only *chanan* | compassionate in that by exposing and condemning popular deceptions, particularly religious delusions, he is engaged in something which is exceptionally merciful.

To better appreciate the meaning of *tachinah*, we need to consider how it is used early in the Towrah. And what we find is that it is conveyed a disproportionate amount of the time in the hitpael stem, where the speaker is acting on his own initiative. In these cases, *tachinah* is an “earnest plea made by someone beseeching another for a favor without any outside influence.” It’s not providing a favor, but instead, requesting one, which is why it was defined as such in 6:9 above.

And yet there is still another challenge in this sentence, this one overcoming a long history of religious corruption. English bibles render *taphilah* as “prayer,” even though there is no basis for that connotation in the etymology of the word. It is from *palal*, which is “to think and consider then judge, to meditate and then request intervention.”

Cognizant of these realities, of the actual meaning of *shama’*, *tachinah*, and *taphilah*, my translation differs markedly from more popular renderings…

**“All** (*kol* – every one of) **my enemies** (*‘oyeb ‘any* – my foes, those opposed to me, those who show animosity and hostility toward me) **shall, as a result of their own choices, be humiliated** (*bowsh* – have pursued disparaging ambitions and have chosen wrongly and thus are mistaken, and at long last will be found guilty and thus be shamed and embarrassed (qal imperfect jussive))**.**

**They will be terrified and agonized beyond comprehension, receiving what they have chosen to perpetrate** (*wa ma’od bahal* – totally bewildered and altogether despondent, they will tremble, exceedingly afraid (nifal imperfect jussive – those who have elected to bewilder and induce fear will experience what they have done to others on an ongoing basis))**.**

**Once again, as a result of their own choices and having turned away, they will be held accountable for their shameful ambitions** (*shuwb bowsh* – again and again they have turned their backs and pursued disparaging desires, having repeatedly chosen wrongly and thus have been continuously mistaken, and at long last they will be found guilty and thus be forever embarrassed as a result of their motivations (qal imperfect jussive)) **continually** (*rega’* – instantly and constantly and for the full duration of time)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:10)

Even the concluding sentence is a bit of a challenge to translate because the primary use of *shuwb* is “to return,” which is the opposite of what Dowd would be asking. And while *shuwb* is used to speak of “returning” 270 times, its second most common usage, occurring some 120 times, is as an “auxiliary verb whose function is to repeat the action of the verb which follows,” in this case *bowsh*.

We should, therefore, more completely emphasize and amplify the meaning of *bowsh*, revealing that the propensity to turn away from God, such that one’s disparaging desires are exposed, reflects a pattern of behavior which will result in continuous reprisal.

It is, of course, telling that so many have shown animosity toward Dowd’s status with God, preferring to see Jesus, Akiba, Paul, or Muhammad in his place serving as the messenger or Messiah. Indirectly, even prime ministers, presidents, and popes are in opposition to Dowd as the undisputed King of Yisra’el because they want to control the nation’s status and fate. While many have chosen this path, they have chosen poorly, bringing judgment upon themselves. Those who sought acclaim, to rise above the common man, will in the end be shamed before them, just as those who sought salvation will be rejected.

When contemplating the nature of Dowd’s foes, keep in mind they were not a collection of isolated individuals with personal grievances. There is nothing small or petty about any of this. Dowd represents everything that is *towb* | productive, pleasing and *tsadaq* | right with God. He is the beloved son of the Covenant Family, the branch from which everything worthwhile grows, the prophet who explained the past and revealed the future, the lyricist who sung the songs God most loved to hear, the shepherd of our Father’s sheep, the king of God’s people, the man who taught us how to observe the Towrah. He was brilliant and articulate beyond comparison.

*Dowd* | David is living proof that the Towrah not only instructs and guides, but indeed saves, nullifying the basis of Christianity. As such, his foes are those who have chosen to ignore all of this and establish political institutions and religious doctrines in conflict with his life and lyrics. In the most broadly accurate and relevant sense, Dowd is predicting that those who have chosen to promulgate religious or political ideologies will be humiliated by God.

Also enriching, we have long anticipated something Dowd clarified by the use of the jussive mood in this statement. While there would be no reason for God to judge, much less humiliate, the unwitting victims of man’s political and religious schemes, it would be unfair, indeed unjust, not to hold those culpable who have conceived them and chosen to advance them.

In our quest to better understand the life and lyrics of Yah’s exemplar, there are several reasons why he may have become weary and have grown eager to be withdrawn. Serving as Yahowah’s son and student, messiah and king, shepherd and leader, prophet and teacher, while exhilarating, comprised more responsibility than any one man could bear, especially over a lifetime. Having engaged in his youth, as he grew old, his soul, mind, heart, eyes, and body simply wore down. He needed to be recharged and renewed. It is only natural, and he was keeping it real.

Dowd never met a threat to his people that he didn’t fight, and over a lifetime of conflict, it grew wearisome. Knowing Yahowah intimately, he was anguished by every slanderous statement and slight. And there were lots of them because it was and remains a very dark world. Based upon the text of the *Mizmowr*, Dowd had grown weary of wrestling with religious, political, conspiratorial, and military foes.

And perhaps, after having lived every moment of his life in the center of Yah’s will, with Yah inspiring his thoughts and words, as much as he loved her, Bathsheba proved less satisfying than his life with Yah. He may have longed to rekindle the relationship he once knew. Or, this Song could be yet another example of Dowd being Dowd, of him exposing and condemning the knuckleheads while celebrating the alternative.

**“Yahowah, You consistently prove Your case through me with persuasive arguments which vindicate me using evidence and reason, and by engaging in rational dialogue with me, making decisions which resolve disputes, demonstrating that You and I are right, without animosity or hostility.**

**Your instructions enable me to be correct, and** **Your willingness to improve me, to teach and guide me, make me stronger. You are never antagonistic, doing so without consternation.** (6:1)

**You clearly want to be kind and merciful toward me, Yahowah, for I am comparatively weak.** **So please restore me, making me acceptable, Yahowah, because my essential essence** **and human nature** **is eager to hasten the process.** (6:2)

**In addition, my soul is enormously eager and in a tremendous hurry, wanting to greatly hasten the departure from that which is troubling and dismaying. So** **Yahowah, in this regard, how long will it take for You** (6:3) **to return,** **coming back again to renew and restore?**

**Yahowah, I really want You to remove me, choosing to take my soul away, because it is my overwhelming desire that You choose to do everything possible to properly equip my soul to be withdrawn.** **Just as it is** **Your desire to save me** **so as to provide a witness to** **Your unwavering and unfailing love.** (6:4)

**For indeed, and by contrast, there is no** **remembrance or mention of You** **in the plague of death,** **within the pandemic disease that causes entire populations to die, perishing and then dispatched on a massive scale.**

**In She’owl and with Sha’uwl, who will come to know You, expressing their appreciation for You? Who will recognize and acknowledge You, choosing to make public announcements regarding their familiarity with Your eternal attributes?** (6:5)

**I have done my part, expending the time and energy** **to the point of exhaustion. I have been productive but have become weary for the moment, having labored extensively, striving to fulfill my job to the extent of my capability such that I sigh, expressing my frustration, a bit exasperated.**

**With the pervasiveness of the darkness,** **I swim** **upon a bed of twisted** **tears, causing me to weep.** **My couch, which serves as my place of examination and testing such things,** **is drenched.** (6:6)

**My eyes no longer function properly, because my sight is failing** **from** **this distressful situation, this mockery and provocation, the annoying taunts and errant perceptions of me. And the condition is deteriorating** **with all of my adversities and troubles,** **with the constraints being placed on me by all of those besieging me, with all of the distressful things that are being done to diminish my significance, along with the constant attempts to silence me.** (6:7)

**Get away from me those of you who are rejected and forsaken** **as you will be taken away and abolished,** **all of you who devise and carry** **out that which is corrupt and deceitful,** **fraudulent and religious, harmful and misleading,** **because,** **Yahowah** **has heard my lament and the expressions of my consternation.** (6:8)

**Yahowah** **has listened to my request.** **Yahowah** **has received and accepts** **my thoughtful and judgmental plea for intervention, my diligent assessment which warrants a responsible reaction.** (6:9)

**Every one of** **my enemies, those** **who have shown animosity toward me,** **shall, as a result of their own choices, be humiliated. Having** **pursued disparaging ambitions and having chosen poorly, they are mistaken, and at long last they will be found guilty.** **They will be terrified and agonized beyond comprehension, receiving what they have chosen to perpetrate.** **They will tremble, exceedingly afraid.**

**Once again, as a result of their own choices and having turned away, they will be continually embarrassed** **as a result of their shameful ambitions.”** (*Mizmowr* / Psalm 6:10)



While it is common for Dowd to dedicate his Songs, it is highly unusual for him to title them – as he has done in the 7th *Mizmowr*. This is also the only occasion where Dowd has designated his rival. So this should be interesting.

**“About Erring and Going Astray** (*shigayown* – the consequence of ignorance, the story about the one who intoxicates the foolish and leads them away, including the significance of being mistaken as a lament or dirge; from *shagah* – to go astray, to err, to mislead and inebriate by way of ignorance and *own* – that which pertains to the preceding)**.**

**By Dowd** (*la Dowd* – according to the Beloved)**,** **who, to show the way to the benefits of the relationship** (*‘asher* – which to reveal the correct and narrow path to get the most out of life)**, sang** (*syr* – he conveyed verbally in a melodic and rhythmic manner) **to** (*la* – for) **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) **against** (*‘al* – concerning and in opposition to) **the** **words and accounts** (*dabary* – the manner of speaking, the statements, and the message) **of the infamous and afflicting** (*kuwsh* – regarding testing and evaluating, then discarding, the lowly and little, piercing the lack of evidence and reason associated with removing the plague, so as to eliminate the impurities of; from *kuwr* – to cut down and to pierce, to smelt and remove, to evaluate and test an affliction, a disorder and sickness and/or *uwshy* – insignificant and weak, and thus lowly and little) **Benjamite** (*Benyamyny* – son of the right side or from the south)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7: Title and Dedication)

This title is important because it means that this *Mizmowr* was written to “*shigayown* – explain the consequence of going astray, of being wrong, and even of ignorance.” And since this title is broadly stated, and is not focused on a lone individual, the only way that it can be personalized is if that person propagated a misleading and mistaken religion which has negatively influenced Yisra’el. The names of such individuals is short with only one of the three, *Sha’uwl* | Paul, known to be a Benjamite.

Since these are the only books and audio programs where the person commonly recognized as “David” is referred to as Dowd, it is interesting to note that his name appears 1076 times, 1075 of those were written as DWD, which would be pronounced Dowd. On one occasion, a Y, or hand of Yahowah, was added. Further, the basis of his name, *dowd* | beloved, appears another 61 times. It is presented more often than any other name, save Yahowah.

This known, what are we to do with the reference to Kuwsh? If we were to examine the lexicons, they would tell us that *kuwsh* means “black” and that it should be translated as “Ethiopia,” or some other “unknown place” – none of which is true. There isn’t any geographical, genetic, or etymological evidence linking *kuwsh* with Africa or black skin pigmentation as is so often inferred – likely for racist reasons. Further, after referencing over twenty lexicons and biblical commentators, the theologians and scholars remain clueless as to the identity of the individual being addressed in the 7th *Mizmowr*. Most, unwilling to plead ignorance, suggest without evidence, that he may have been one of King Sha’uwl’s friends.

But this we know, as a Benjamite, *kuwsh* cannot be a country in this context. And since there isn’t any record of Dowd having a foe by that name, I think we are best served to translate *kuwsh* using the nearest equivalents, which are “*kuwr* – testing and evaluating an affliction which is derived from a weak case or lack of evidence, piercing a sickness to remove impurities and thereby discard the illness,” in addition to “*uwshy* – insignificant and weak, and thus lowly and little.” These are the only Hebrew concepts, apart from directly related names, which share two of the three letters found in *kuwsh* without adding a host of others.

That said, geographically, a Kuwshite would come from the northern extremity of what was once Babylon. Genetically, he would be associated with peoples surrounding Arabia, particularly on the west, north, and eastern perimeters of the desert peninsula. Politically, we are told that during the Time of Ya’aqob’s troubles, Kuwsh will ally with other Muslim nations, including Libya and Egypt, in addition to what is now represented by Mow’ab and ‘Amown.

This known, there are no Kuwshites from the tribe of Benjamin – adding additional credibility to the prospect of translating the word rather than trying to transliterate it as a name. Along these lines, attitudinally, a slight majority of the references to *kuwsh* are unfavorable.

Textually, there appears to be a plot underfoot – one that became evident as I was attempting to ascertain how lexicons such as *Strong’s* opined that “Cush = black.” Predisposed to verify prior to relying, I couldn’t find the slightest validation for “black.” As a result, it appears that political and religious interests have tried to hoodwink the unwary so as to justify the likes of the slave trade and racial discrimination. And yet, Yahowah knew that they would do so and rebuked them. He would write: “Can the Kuwshy change his skin?” (*Yirma’yah* / Jeremiah 13:23)

Lastly, be aware, everyone who has attempted to resolve this question is either speculating or extrapolating. And speaking of such, my initial assessment is that this Benjamite beast is none other than Sha’uwl, the wannabe apostle, not the king. As we move through the text, I’d encourage you to form your own conclusions.

The man who lived at the conclusion of the third millennia of Yah’s timeline is now reinforcing the Covenant’s third condition, that we come to trust and rely upon Yahowah. As a result, he knew that God would save him.

**“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 God** (*‘elohym ‘any*)**,** **in You** (*ba ‘atah* – with You and near You)**,** **I find a trusted and safe place** (*chasah* – comfort and refuge, protection (qal perfect))**, with You saving me based upon the proper relationship, appropriately delivering me** (*yasha’ ‘any* – provide victory for me, protecting me (hifil imperative – choose to pursue salvation through me)) **from all** (*min kol*) **my** **pretentious** **pursuers, especially the boisterous who are verbally contentious against me** (*radaph* *‘any* – those who overwhelmingly confuse, who boldly devise schemes against me without merit, the arrogant and afflicted, frenzied and senseless, the proud and defiant, self-willed who promote false gods and encourage religious worship, a pejorative term for the idolatrous (qal participle))**.** **You will preserve me for a later time** (*natsal ‘any* – You will defend and deliver me from this because You have chosen to save me for more favorable circumstances (hifil imperative first and second person masculine singular))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:1)

In this war of words between the most relevant Yahuwd and the pretentious and predatory Benjamite, I was particularly intrigued with how the hifil imperative shaped the prophecy such that we find Dowd in the center of Yah’s will, as the man being preserved for a later time. Yahowah was always Dowd’s “trusted and safe place,” as He is for everyone in the Covenant Family. And it is through the Covenant that we are saved. However, while Yahowah’s children are preserved for a later time, Dowd has an appointment with destiny.

Over the long march of history, there have been two individuals who have been especially contentious with Dowd, the misguided King *Sha’uwl* | Saul and the mistaken Apostle *Sha’uwl* | Paul. The former tried to kill him, and the latter sought to nullify him. So we’ll continue to look for clues which may point us in one direction or the other.

Should you be wondering why I so categorically state that Paul sought to undermine the importance of Dowd and the promises made to him, the answer is as obvious as it is profoundly important. Therefore, in an upcoming chapter we are going to excoriate Paul’s arguments regarding Dowd, one of which is found in Acts and the other in Romans. On both occasions, the “Father of Lies” and “Son of Wickedness” deliberately misquoted Yahowah to grossly misrepresent what Dowd wrote and upend what he represents, thereby nullifying the cure for his plague.

We will end the debate *Dowd* | the Beloved has sought against *Sha’uwl* | Question Him, leaving no doubt that the principal author of the Christian New Testament was Satan’s Apostle. For the first time, perhaps since the 7th and 89th *Mizmowr* | Psalms were recorded, we are going to undermine the myth of Christianity and its “Lord Jesus Christ” while at the same time establishing what Dowd represents to Yahowah, to the Covenant, and to all of us – especially Yisra’el.

Also relevant, Dowd was not asking Yah to help him in a debate. He would not need any. The 89th Mizmowr is more than sufficient. Furthermore, he was not asking to save the boisterous and contentious, but instead, to deliver him from them. We are called to separate ourselves from the ways of men, not chase after them. We are not called to save the world, but instead to distance ourselves from it.

**“Or otherwise** (*pen* – because lest he would)**,** **in the manner of** (*ka* – just as and compared to) **a fiercely destructive being, a vicious beast in search of prey**  (*‘aryah* – perhaps as a lion; from *‘arah* – to pluck away through the course of one’s life)**,** **he, to satiate his own cravings, will rip apart** (*taraph* – he will tear into pieces in a violent and abhorrent manner, seeking to destroy me to his own satisfaction, negating and mangling) **my soul** (*nepesh ‘any* – the essence of my life, my attributes, attitude, and ambitions)**, snatching it away and shredding it** (*paraq* – to take it for himself) **without sparing it** (*ba ‘ayn natsal* – causing the one attempting to snatch it away to be for naught and declared in defiance (hifil participle))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:2)

The most vicious of Benjamites and the most verbally contentious, easily the most boisterous and pretentious, gave rise to the ultimate beast: *Sha’uwl* | Paul fathered the Roman Catholic Church and its stepchildren, Orthodox and Protestant Christianity. No one has afflicted Yahuwdym more than this overwhelmingly confusing and senselessly defiant, especially egotistical man. Also telling, in his lone prophecy, one he actually got wrong, *Sha’uwl* | Paul used the Greek word *harpazo* to predict a violent snatching away during the “Rapture” – thereby linguistically identifying himself as Dowd’s adversary, making him the vicious Benjamite wolf in sheep’s clothing. In fact, this Mizmowr likely serves as the impetus for Yahowsha’s statement regarding the “wolf in sheep’s clothing” tearing His people away from the Towrah in His Instruction on the Mount.

As a prophet, at some point Dowd was likely shown how his life and lyrics would be diminished and demeaned by the Sha’uwl of Christendom. After all, no one would have a more pervasive influence over how he and his testimony would be perceived relative to others or over how his people would be treated.

Considering all that Dowd had achieved and written, the overwhelming popularity of Paul’s noxious drivel would have been shocking to Dowd. The man known for his relationship with God, for his brilliant mind, and inspiring oratory would have been disoriented by the realization that such stupidity had become so widely accepted. And so I can almost see the puzzled expression on his face as he asked God if he was somehow to blame. Then as he sobered to this disorienting reality, Dowd returned to the feisty fellow we have all come to know and love. He taunted the wayward Benjamite, daring his rival to press his case directly before him – not to correct him, but instead to nullify the adversarial effect of this adversary on his people.

This said, since Dowd’s soul has never been at risk, we have a couple of ways to process this reference. Dowd represents and is symbolic of Yahuwdah. There is no question that the very soul of Yah’s people has been at risk for a long time, specifically as *Yahuwdym* | Jews have been menaced by Christians these past two thousand years. Or we can see his *nepesh* representing the “essence” of Dowd’s “life and character,” such that what he has come to represent within the Covenant is “*paraq* – being snatched away and shredded” by the likes of *Sha’uwl* | Paul.

**“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** (*‘elohy*)**,** **if I have caused this** (*‘im ‘asah zo’th* – if I have made this occur, putting this into effect by the way I’ve acted or engaged regarding this)**, if there is** (*‘im yesh* – if there exists any substance to this) **anything wrong** (*‘awel* – dishonesty or fault, anything contrary to the appropriate standard, deviating from it) **on my hand** (*ba kaph ‘any*)**,** (7:3) **and whether or not** (*‘im*) **somehow I have dealt out and deserve** (*gamal* – I have produced such recompense and I am being treated this way for a reason, having set into motion (qal perfect)) **this evil and troubling consequence** (*shalem* *‘any ra’* – this miserable and distressful result and ultimate compensation for myself which is so injurious to the relationship and horribly wrong, this type of contemptible fulfillment)**,** **or inappropriately** (*ryqam* – without justification or cause, unreasonably) **taken something away from** (*chalats* – removed and withdrawn something from (piel imperfect paragogic cohortative)) **this adversary trying to limit and constrain me** (*tsarar ‘any* – the enemy besieging me, the foe attempting to bind me, this hostile opponent and troublesome rival of mine)**,** (7:4)

**then of his own volition, let my rival pursue me, pressing his case against** (*radaph ‘oyeb* – let my enemy boldly chase after the opportunity to debate, such that my adversary strives to best me in a verbal exchange as that would be wonderful, even astonishing, thereby ending the confusing contention against (qal imperfect jussive)) **my soul** (*nepesh ‘any* – my attitude and aptitude, the essence of my life and purpose)**.**

**Let’s engage and confront one another** (*wa nasag* – so let’s reach out and extend an offer to meet and compare (hifil imperfect jussive))**. Let him attempt to aggressively tread upon** (*ramas* – let him try to trample and aggressively seek to destroy (qal imperfect jussive)) **my life** (*chay ‘any*)**, especially with respect to the Land** (*la ha ‘erets* – concerning the material realm)**, thereby** (*wa*) **settling** (*shakan* – from my dwelling place to the local inhabitants, even placing before us the lives of foreign peoples and the existence of nations (hifil imperfect jussive)) **my overall relevance** **and** **significance, my** **status and reputation** (*kabowd ‘any* – my dignity and honor, abundant attributes, glorious presence, and manifestation of power) **with regard to the natural world** (*la ha ‘aphar* – concerning even the smallest aspect of the material realm and one’s descendants)**.**

**Let’s pause now and contemplate what has been brought before us** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:5)

Having previously translated Psalms 22 and 88, we know that Dowd was taken as a *naby’* forward in time a thousand years to witness the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*. And now based upon this *Mizmowr*, it’s evident that he was taken forward another score of years, a mere blink of the eye. He was exposed to this arrogant beast: to the Towrahless One known as Paul. And considering Paul’s lack of evidence and dearth of reason, Dowd would have been chomping at the bit to rip him to shreds in an open debate. He would need neither sling nor stone to topple the edifice that has become Pauline Christianity.

Just imagine, Dowd would make his case by citing Yahowah and Paul would advance his by misquoting God, then claiming, “But, I, Paul, say….” But we don’t have to imagine. This debate has already been recorded for all of us to see. Dowd has his lyrics, all inspired by Yahowah, and Paul has his letters, all of which nullify Yahowah’s testimony. We will compare them in future chapters for those who want to know who is speaking for God and telling the truth and who is advocating on behalf of the Prince of Lies.

At this point, we might as well accept reality because it is blatantly obvious. Dowd isn’t railing against some nameless village idiot who was once affiliated with the deceased king, Sha’uwl. This is someone so infamous and irritating that God, Himself, hates him and is committed to excoriating him, because Yahowah is equally inflamed and engaged against what he has wrought. This adversary is Paul.

**“You and I both want to take a stand** (*quwm* – I choose to do Your will and stand upright, actively engaging (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 righteous indignation** (*ba ‘aph ‘any –* in Yourfury and resolute anger, showing Your displeasure and resentment, nostrils flaring)**.**

**Choose to rise up** (*nasa’* – present Yourself on High, desirous of coming up (nifal imperative)) **against** (*ba*) **the insolent and arrogant outbursts** (*‘ebrah* – the epic rage and fury, the overwhelmingly haughty pride, and the unpleasant actions) **of the troublesome rival trying to limit and constrain me** (*tsarar ‘any* – the enemy besieging me, the foe attempting to bind me, this hostile opponent and distressful and vexing adversary of mine)**.**

**You and I both want to be alert and ready for action, eager to expose him** (*wa ‘uwr* – in doing Your will, I choose to be stirred up, moved to respond, and roused for the occasion, and ready to bare it all, exposing the chaff (qal imperative paragogic cohortative)) **on our behalf, and out of concern for both You and me** (*‘el ‘any* – by directing me to achieve this goal for You)**, by encouraging instruction** (*tsawah* – providing direction regarding (piel perfect)) **and** **executing good judgment regarding the means to resolve such disputes** (*mishpat* – prompting good decision making, rational thinking, and effective debate; from *ma* – ponder the implications of *shaphat* – making good decisions based upon good judgment with disciplined analysis under the auspices of a judiciary using legitimate evidence and persuasive arguments)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:6)

There is nothing better than knowing that our will is in sync with Yah’s, and that He will absolutely be by our side, supporting what we are doing on behalf of His testimony and people. One of the best ways to be assured of this is to hate what God hates and to fight what He opposes. But you’ll notice, while it isn’t always so, the great preponderance of the time Yahowah and those associated with Him are armed with words. There is nothing more effective, more lethal or beneficial. Words are the ultimate bomb and balm.

If not for the research of my friend, and longtime Covenant member, I would have misinterpreted Dowd’s use of *la’om* in this next statement. After having exposed and condemned Paul and his creation, Christianity, Yahowah’s Messiah is inviting people of distinct political, geographic, and religious associations home. He is asking them to return to Yisra’el as a direct result of his refutation of the religious and political institutions which emerged from *Sha’uwl’s* | Paul’s poison pen.

There are three Babylons in which Jews live, three *la’om* from which they are being called out. The United States of America, and to a slightly lesser extent, Europe, is political Babylon – nations which have not only armed Yisra’el’s enemies, but which have also sought to give them her land. The region surrounding Yisra’el, the places corrupted by Muhammad and Islam, all of which seek to destroy the Promised Land, represent geographic Babylon. And the Roman Catholic Church is the epitome of religious Babel.

The Church has long been the principal source of Jewish antagonism worldwide. After nearly two thousand years of oppression, millions of ethnic Jews have chosen to assimilate into these cultures rather than be degraded and murdered by them. Affirming this, recent DNA studies demonstrate that there may be as many Jews in religious and geographic Babylon as there are in political Babylon. And so, here we find Yahowah’s troubadour calling the “*la’om* – people from these three distinct national and religious interests and geographical locations” back into his fold, back home where he can watch over them and protect them, back to Yahowah.

Those who answer the call to leave the *la’om* of *babel*, and who participate in the second exodus, will not arrive unaccompanied. Those who have been echoing Dowd’s message, those who have chosen to serve as witnesses, those who are already part of the Covenant Family, will be there to welcome them now that they all share a common and correct understanding of Yahowah.

**“Let the people of distinct political and religious entities** (*la’om* – the population of different nations and regions who congregate together under their leaders and who are governed by antiquated philosophies)**,** **and** **the assembly of witnesses** (*wa ‘edah* – the community of those who remember and acknowledge the relationship agreement)**,** **choose to surround You, turning to You of their own volition** (*sabab ‘atah* – elect to change such that they can gather around You (poel – brings about a state whereby these people are intensely influenced by their choices, imperfect – with unfolding consequences, jussive – as a result of their decisions made under the auspices of freewill, and energic nun – to be emphatic about the future)) **as a result of this** (*wa ‘al hy’* – and over this)**, returning** (*shuwb* – changed and restored (qal imperative paragogic cohortative – will be genuinely and significantly influenced as a result of their desire to return, being in sync with God’s will)) **to approach the heights of heaven** (*la ha marowm* – to draw near the highest place; from *ruwm* – to be lifted up and rise, growing while contributing)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:7)

Yahowah, and those associated with Him, are calling the Chosen People back home to live in the realm of God. They will return to Him by leaving the realm of man. Sure, there are some other conditions, but it all begins this way.

This is not the beginning, but instead the conclusion of mankind’s six-thousand-year degradation of the Earth. Yahowah has returned. This is the remnant of Yisra’el and of the Gowym who preceded them by listening to Yahowah and to His son, Dowd, gathering in Yaruwshalaim on Reconciliations in year 6000 Yah. Those gathered in this place at this time will find themselves with Yah in heaven.

It should be noted that all along the way, throughout every condemnation in this *Mizmowr*, there has been a secondary figure lurking in the shadows, Muhammad. To a lesser degree, he was guilty of many of the same things. But, since this has been about one contrarian, a Benjamite, we have focused upon the most infamous, debilitating, deceitful, and deadly of them. Moreover, the weight of each assessment, consistent with this one regarding the *la’om* representing the three Babylons from which Yah’s people are being called home, one of which is from Islam, the depictions have consistently favored Paul over Muhammad by at least two to one, with everything fitting the Lord’s Apostle better than Allah’s Messenger.

Also worth considering, especially since we began by examining Moseh’s Towrah prophecy referencing the *nakry* | observant foreigner, and consistent with the idea that the *la’om* represents political, religious, and geographic Babylon: this observant foreigner was born in America, symbolic of political Babylon, raised a Christian, indicative of religious Babylon, and began working with Yahowah by exposing and condemning the Qur’an, Muhammad, Allah, and Islam – the genesis of geographic Babylon.

Just as Moseh was chosen in part because he had been born in *Mitsraym* | Egypt and raised such that he understood its political, religious, militaristic, and economic doctrines and agendas, I, more than most, understand the *la’om* from which Yah is calling His people. It is possible that *Prophet of Doom* preceded *Yada Yah* because understanding Islam was the weak link in this foreigner’s résumé. To be effective, the *nakry* would have to love Yahowah’s testimony as much as he would come to hate that of His rivals.

Moving on, the life, lyrics, and lessons of Dowd reveal that He was accepted by God because he was right regarding God. Time and time again we have found that it isn’t about being a good person, about believing, about religion, about being charitable or giving, it’s not even about having a good heart, but is instead all about being correct.

**“****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) **decides and can choose to contend with or defend** (*dyn* – judges, and can govern, and thus guide, or can argue against (qal imperative)) **the people and family** (*‘am* – the people)**.**

**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 chosen to execute justice, to lead, govern, and judge through me** (*shaphat ‘any* – wants to adjudicate between the parties with me, deciding what is right and wrong, vindicating and sentencing, through me (qal imperative)) **in accordance with** (*ka* – consistent with and in comparison to) **me being right** (*tsadaq ‘any* – me being accurate and correct, righteous and vindicated, justified and declared innocent, honest and fair, in accord with the standard and straightforward, acquitted and cleared of all charges) **and consistent with** (*wa ka* – according to) **the totality of my integrity and character** (*towm ‘any ‘al ‘any* – the moral goodness and blameless innocence that is part of me, that which completes me, causing me to be upright and innocent)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:8)

There are times when Yahowah defends Yahuwdah and contends with Yisra’el. He correctly responds to their initiative toward Him. And fortunately, He is just, treating us fairly and consistently.

This is confirmed in the concluding statement, which provides the definitive declaration proving the point we have long known to be true: Dowd is living proof that the Towrah perfects the imperfect. It is through the Towrah that the wrong become right. Our fates will all be determined exactly the same way. It is by reading what Dowd wrote that we discover how to be acquitted and vindicated. Moseh transcribed Yahowah’s plan of salvation, Yahowsha’ fulfilled it, and Dowd lived and wrote to explain it.

I appreciate Dowd’s character and I enjoy the realization that he was a character. Wanting to please God, it’s good to know the characteristics He values.

Let’s not overlook the importance of this revelation. Inspired by God, Dowd announced for all to see that Yahowah has chosen to judge us through him – and that means by the same criterion. If we do as Dowd did, study the Towrah and think our way to God, we will find Him. When our perspective and approach, when our judgment and attitude, when our conclusions and responses are consistent with his, we will find ourselves with Him. It’s all about being right when it pertains to Yahowah.

In his next statement, Dowd is revealing something almost as important, something every religious and political, patriotic and conspiratorial institution and individual would be wise to consider. For God to come, they must go. To reestablish the conditions enjoyed in ‘Eden, everything which is harmful and troubling, invalid and improper, must be eradicated.

**“****Please** (*na* – I beseech you, heightening the urgency and intensity of the exhortation)**, that which is harmful and troubling, invalid and afflicting** (*ra’* – that which is bad, evil, and wicked, improper, undesirable, and miserable) **of those who are incorrect** (*rasha’* – of the unrighteous who are in conflict with the Towrah, the unjust and immoral, those who are wrong and who will be condemned for their criminal behavior) **must** **cease to exist** (*gamar* – be proven inadequate and fail such that they cease and desist, are stopped in the end and are finished, existing no more (qal imperfect jussive))**.**

**And then** (*wa*) **You may establish that which is enduring** (*kuwn* – You can appoint and support, making ready and building, setting up and firmly securing, directing aright and upright) **for those who are correct** (*tsadaq* – those who are right, who are accurate and correct, straightforward and honest, vindicated and cleared of all charges) **and for those who observe and examine, who test and probe** (*wa bachan* – who assess and learn then prove the accuracy, validity, appropriateness, and genuineness of something using evidence and reason) **by being motivated to think while executing good judgment, with thoughts and emotions directed toward** (*leb wa kilyah* – literally hearts and kidneys which are symbolic of the seat of judgment and emotion, of the ability to properly examine and logically process information so as to reach an accurate conclusion alongside goals and ambitions, feelings and opinions) **God** (*‘elohym*) **who is right** (*tsadyq* – who is accurate and correct, fair and trustworthy, upright and steadfast, properly vindicating by being just, righteously acquitting)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:9)

Yahowah alone saves. If Yahowah isn’t your Savior, you don’t have one.

Time and time again we find Yahowah revealing that we come to know Him by being observant, by probing the evidence He has provided, by being rational and executing good judgment, and by recognizing that God is right.

**“My defense and protection** (*magen ‘any* – my protective shield and surrounding fortification, my all-around covering, even the gift of my protection) **is before God** (*‘al ‘elohym* – is from the Almighty)**, who is the Savior** (*mowshya’* – who is the One who rescues and delivers) **of the right-minded who correctly execute good judgment** (*yashar leb* – who are straightforward and upright, on the level, thinking properly and motivated appropriately)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:10)

In spite of what you have heard Christians proclaim, Yahowah is our Savior. The best way to affirm this is to “*yashar leb* – approach with the right attitude, the correct motivations, be right-minded, and thus logical, thinking properly, all while executing good judgment.”

This will come as an unpleasant surprise to Roman Catholics who have been deceived by conniving men, who, by banning the use of Yahowah’s name, have duped the faithful into believing that their Church will determine their fate. This will likewise come as an unwelcomed realization to rabbinical Jews who act as if their religion will save them. And of course, anything and everything Yahowah says stupefies Muslims.

Anyone sufficiently ignorant to believe that Muhammad (a pedophile, rapist, thief, and terrorist) was a prophet, and that his Qur’an (which is the dumbest book ever written) was inspired by God, deserves their fate. But then again, if there were a religious test for stupidity, how dumb does one have to be to put their fate in a man who, by choosing a false messiah, caused his people to be crucified and enslaved in countless numbers, his land salted and renamed, initiating the Diaspora? And yet, Akiba is the father of Rabbinic Judaism. And don’t get me started on the idiocy of Paul’s proposition, that God inspired a man to contradict Him and nullify His Towrah.

May I suggest that we all listen to Dowd instead. This is what he recognized by studying the Towrah…

**“****God** (*‘elohym*) **judges and decides** (*shaphat* – sentences and vindicates, executes justice, leads and governs, adjudicates between the parties and determines what is right and wrong (qal imperative)) **correctly** (*tsadyq* – accurately and appropriately, fairly and uprightly, properly vindicating or sentencing by being just, righteously acquitting or condemning)**.** **So** (*wa*) **God** (*‘el*) **angrily denounces, expressing His extreme indignation, using words** (*za’am* – literally demonstrates His hostility and genuinely communicating His resentment, annoyance, and outrage (qal participle)) **throughout time** (*kol yowm* – every day and all day)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:11)

Based upon what mankind has done and said, God is going to denounce many more than He is going to commend. After all, it’s Yahowah’s universe, and thus it’s His decision what He wants to do with it. It’s God’s home, and He, alone, gets to decide who lives in it with Him. The Towrah is Yahowah’s too, making Him the Judge and Jury when it comes to the fate of individual souls.

That should be alarming for most, because there is no accommodation for faith. Worse, every religious, political, patriotic, militaristic, multicultural, and conspiratorial individual will find God expressing His extreme indignation toward them, denouncing them as annoying.

Given everything we need to find Yahowah, to know and respect God, to live forever with our Heavenly Father, almost everyone has chosen religion over relationship, dependence upon government over reliance on Him, belief over knowing. Mankind has given God a lot to hate and has done so for a very long time.

Since God will be using His words to end life, just as He used them to conceive it, the following list of implements is figurative, symbolically painting word pictures to help us understand His approach toward the religious and political, the patriotic and militaristic, the conspiratorial and anti-Semitic.

**“If** (*‘im*) **there is no turning around, changing one’s thinking and behavior** (*lo’ shuwb* – no return and coming back, reestablishing the relationship, and continued turning away, no restoration or renewal)**, He will forge** (*latish* – hammer into shape and sharpen the instructions) **His chisel** (*chereb huw’* – His cutting tools, including His swords, but also His heated reaction leading to desolation, lifelessness, and wasting away)**. His bow** (*qeshet huw’* – symbols of His power and influence, His rainbow and even potentially His gathering sticks and straw (metaphors for the estranged)) **will be taken out and shaped** (*darak* – He has set out, taken aim, used to guide, and trampled (qal perfect)) **such that they are established, proven, and ready** (*wa kuwn hy’* – as they will be thoughtfully arranged and firmly sustained, formed and fashioned (piel imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:12)

If Yah meant to say “*chereb* – chisel,” then He will be judging those who have opposed Him with the Ten Statements He carved in stone. If Yah meant to say “*chereb* – cutting tools,” then He is telling those who are being judged that they will be cut off and eternally separated. And if “*chereb* – sword” was intended, then the lives of His adversaries will be cut short. These, He will either “*latish* – forge, hammer into shape, and sharpen, or use to instruct.”

If God intended to have *qeshet* describe a “bow,” it “*darak* – will be taken out and He will take aim” at all those who are hostile to His people and place. If His “*qeshet* – rainbow” is “*darak* – being shaped” such that the terms of the Covenant are being brought into play, only those who have accepted its conditions will be spared. And should Yah have used *qeshet* to describe “gathering sticks and straw,” those who are hostile to Him will be “*darak* – trampled down” upon His return.

There is a popular myth among Christians that “Jesus is returning to save” them. But none of that is true. Yahowsha’ fulfilled His purpose. Yahowah is returning, and He will be doing a lot more destroying than saving. Moreover, Christians will be among the first to experience His animosity because they have all contracted the Pauline Plague of Death.

**“****He has prepared for Himself** (*wa la huw’ kuwn* – He has fashioned and formed, developed and established, secured and proven, decided upon and has at the ready (hifil perfect)) **weapons for the plague and implements of death** (*kaly maweth* – equipment for the pestilence and vessels to contain the disease)**. His divisive missiles** (*chets huw’* – His arrows and flying weapons which are used to cut off and separate) **perform** (*pa’al* – carry out the mission (qal imperfect)) **by kindling a blazing fire** (*la dalaq* – by hotly pursuing with fire and incinerating)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:13)

This poetic language demonstrates that God is going to rid His world of all traces of man’s religious and political rubbish. The process will be by incineration – just as we burn trash to rid ourselves of its stench. This is consistent with the prophecy we considered earlier in Dabarym 29. It may also be a justifiable response to the Holocaust.

We have come to the place where there is no longer any question as to the identity of God’s most hated enemy. This Benjamite is Sha’uwl, whom Christians know as “the Apostle Paul.” He not only wrote 14 “New Testament” books (Galatians, 1&2 Corinthians, 1&2 Thessalonians, Romans, Ephesians, Colossians, Philippians, Hebrews, Philemon, Titus, and 1 & 2 Timothy), he is the subject of Acts and considerably influenced Luke, such that he became the Father of the world’s most popular religion.

While I suspect that many of you reading the 1st Volume of *Coming Home in Our Time* have read *Questioning Paul*, if you are not among them, may I suggest that you turn to it now. We have reached a cathartic moment, a place of departure from which there is no return. We are going to expose and condemn the means the “Son of Wickedness,” *Sha’uwl* | Paul, used to annul the antidote to his plague of death. We will systematically uncover what Paul had to say and write about Dowd and compare that to what Yahowah revealed through His prophets, focusing upon what may be the most important of all Mizmowr, the 89th.

**“Pay attention** (*hineh* – behold, look now and notice)**,** **he** **conceives that which is extraordinarily evil and he demands an offensive pledge** (*chabal ‘awen* – using false testimony in the gestation of that which is deceitful and ruinous, he (the Benjamite) destructively indebts, leading to broken promises and unfavorable circumstances because what he enthusiastically promotes is completely untrue and religiously idolatrous (piel imperfect third person masculine singular – the object suffers the effect of what this one man has conceived with ongoing consequences))**.**

**He chose to give birth to** (*harah* – during his finite time, he chose to actually conceive and willingly became pregnant with, his desire was to gestate and produce (qal perfect consecutive third person masculine singular)) **that which results in oppression and misery** (*‘amal* – that which is unpleasant and wearisome, leading to subjugation, that which is laborious and financially restrictive, requiring grievous toil with no reward)**.**

**He willingly became the father of** (*yalad* – he fathered and gave birth to (qal – actually and literally, perfect – for a finite period of time, consecutive – as a product of his desires and choices, third person masculine singular – pertaining to this one man)) **deceptions and lies** (*sheqer* – a faith which is mistaken, misleading, and utterly false, and beliefs based upon vain futility and betrayal which have no value, use, merit, nor reason for existing because he was a complete fraud)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:14)

Every reference to this villain remains third person masculine singular and thus each additional statement continues to expose an exceptionally infamous and evil Benjamite. Of those, there is but one. *Sha’uwl*, a Benjamite who adopted the Roman name, Paul, the one who insidiously conceived the Christian religion on false pretenses. And that’s really bad news for the 2.5 billion Christians believers today, because according to God, the wannabe apostle’s positions were so horrid, so deceitful, like Satan, he has earned the moniker: Father of Lies.

Paul abandoned, denounced, and annulled Yahowah’s Towrah, misappropriating its guidance as laws which were said to condemn rather than liberate. He negated Yahowah’s Covenant, errantly claiming that it enslaved. He even demeaned its conditions, stating that by agreeing to them a person could not be saved. Then, adding an extra pinch of evil, he demeaned Yahowah’s Chosen People. He replaced everything Yahowah advocated and loved with, “But I, Paul, say…” But worst of all, he annulled everything Dowd wrote and represents, deceitfully transferring everything that Yahowah said about him and promised to him to his fictional account of “the Lord Jesus Christ.” This transfer became the basis of Replacement Theology and lies at the heart of the religion’s most debilitating and deadly deception.

In the Pauline diatribe, it’s not so much that the “Lord Jesus Christ” replaced Yahowah, it’s that he replaces Yahowah’s Messiah and King, Dowd. The resulting fictionalized avatar would have but one “Apostle,” *Sha’uwl*, now Paul. He would require unquestioned submission to himself and to Rome. He would not tolerate a rival or different “Gospel” to his own. The man struck blind and lame by the light and voice he claimed he saw and heard on the road to Damascus would take the unsuspecting back into the Crucibles of Human Oppression by way of Babylon.

Within his epistles, Dowd’s contribution to humankind would be reduced to a single sperm, and the promises regarding his second coming, of him being the Messiah and King, of Dowd as shepherd and branch, of God’s beloved son being right, are misappropriated in the most devious way – by misquoting God.

While we are on the subject of Christianity, there is a pervasive myth held by Christians, and especially Roman Catholics, that Constantine converted to Christianity and made it the official religion of Rome, thereby ending the persecution of believers. But none of that is true. Constantine did not see the sign of the “cross” superimposed upon the sun and did not hear a voice cry out from the heavens, “under this sign conquer.”

He did not order his legions to place Chi Rho on their shields and he continued to serve Mithras – the Unconquerable Sun until his death. It was Emperor Theodosius in 400 CE who was responsible for the merger of Imperial Rome and Roman Catholicism. He not only made the Roman Catholic Church the only legal religion in the empire, he imposed the feudal system that essentially enslaved Christians for one thousand years.

If you believe that there is another, somehow unknown, Roman Benjamite, whose written and oral testimony earned this universal condemnation by God and His son, you’d still have to deal with the fact that everything Paul wrote is in direct conflict with what God revealed, making one of the two a liar. And should you believe that the liar was God, not Paul, then you deserve your fate.

While Sha’uwl is destined to spend eternity in She’owl, and while I have no pity for the religious, political, and militaristic leaders he will take with him, my heart breaks for all they deceived. And yet, as we shall soon see, the ploy Paul used to deceive Christians is so readily obvious, it’s becoming difficult to remain compassionate towards those who don’t care enough about their own souls to invest the time needed to learn the truth.

Even here, should you not yet know enough to conclude that Dowd is assailing Paul, ask yourself: why would God inspire Dowd to write a Psalm against an unknown and unknowable enemy – and include His own condemnation in the process? What’s the point, if not to expose mankind’s deadliest and most anti-Semitic concoction? Furthermore, how could Yahowah be the merciful and compassionate being Dowd claims Him to be if He didn’t warn His people about the enormous threat *Sha’uwl* | Paul would pose to their souls and wellbeing? After all, no other individual in all of human history has caused more harm to be perpetrated against the Chosen People than the wannabe Apostle Paul.

Speaking of the Roman Benjamite who sought to annul Yahowah’s Towrah and to superimpose himself over God’s Zarowa’ – Moseh, Dowd, and Yahowsha’ – with “but I, Paul, say…”:

**“****He has dug** (*karah* – he has hewn out and excavated (qal perfect, third person masculine singular)) **a prison** (*bowr* – a dungeon and pit)**, seeking to confuse and discredit through it**  (*chaphar huw’* – looking to dishonor and confound with it, desiring to disgrace and bewilder (qal imperfect third person masculine singular)**.** **So it’s into** (*wa ba*) **the slime pit of corruption and decay** (*shachath* – the dungeon or putrid decay) **he has fashioned and devised** (*pa’al* – he has plotted and planned, made and prepared (qal imperfect)) **that he will fall as he is cast down** (*naphal* – he will descend, falling prostrate, going to a lower dimension (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:15)

Let’s never forget that Paul prevailed because he claimed Roman citizenship. Had he not done so, righteous Jews would have killed him after he brought uncircumcised *gowym* into the Temple as if it was his to desecrate. Let’s never forget that Paul’s Epistle on behalf of these same Romans not only establishes Pauline Doctrine, and thus the Christian religion, within it, and after discrediting Dowd, Paul claims that its government was ordained by his god and was a force for good, to which everyone must submit.

Let’s never forget that Imperial Rome, of which Paul claimed allegiance, was the most savage beast to evolve out of Babylon and that its Church, which Paul conceived, was presented as the final Beast, one that would tread upon, and thus oppress and subjugate, the entire world. For over a thousand years, the Roman Catholic (meaning Universal) Church lorded over, suppressed, and abused the masses, all while forcing Jews to live without rights or dignity in ghettos.

This is the pit that Paul has dug for himself, the prison he fashioned to confuse *gowym* and discredit Yahowah and Yahuwdym, God’s Towrah and Covenant. Having conceived the institution that would force the Chosen People into slime pits of corruption and decay while torturing those who would speak out against the Church’s arrogance and crimes in their dungeons with hideous implements, it’s time for retribution and accountability. That is the message of *Mizmowr* 7:15.

Let there be no doubt: Paul was fully aware that he was in league with Satan and in opposition to God – a conclusion which we will make irrefutable. And God is going to hold him accountable. Sha’uwl is destined to She’owl and I hope to be one of many accusing him.

Throughout his putrid letters, this Roman Benjamite constantly bellyached about all of his trials and tribulations, the toilsome misery he endured to establish his Gospel. He went so far as to imagine things which never occurred, including that his personal sufferings somehow completed the job “Jesus Christ” failed to accomplish. Therefore, Yahowah inspired Dowd to write…

**“His toilsome misery** (*huw’ ‘amal* – his wearisome, unproductive, and unfulfilling experience, his effort to gain notoriety) **will come back unto** (*shuwb* – will return to (qal imperfect third person masculine singular)) **him because it’s the source and beginning of such things** (*ro’sh huw’* – his own head as the source)**. And** (*wa*) **upon** (*‘al*) **the crown of** **his** **head** (*qadqod huw’* – his scalp, skull)**,** **that which is wrong and destructive about him** (*hamas huw’* – his violent injustice, errant beliefs, and oppressive nature, along with his cruel demeanor and unrighteous nature) **will descend** (*yarad* – will be brought down)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:16)

It all began with Paul’s conversion experience on the road to Damascus. Satan struck him blind and lame. He was demon-possessed, which became the source of his inspiration – the reason why everything he wrote was destructive and wrong. And along with Satan, Sha’uwl will descend into She’owl. The most nefarious and infamous man in human history, its most errant and destructive, the one who brought more toilsome misery upon Jews than anyone else, will be brought down, and his religion along with him.

As a result of fathering Christianity, *Sha’uwl* | Paul will wear the crown of destruction that Yisra’elites foolishly placed upon the head of King Sha’uwl. For having ripped the rightful crown off of Dowd’s head, Paul will wear the crown of errant beliefs. If I were not so repulsed by his stench, I would ask to put it there.

Paul is the epitome of evil. Dowd is the exemplar of virtue. This is my choice too, and I hope yours…

**“Having chosen to know Him, I will express my understanding, publicly thanking Him, while acknowledging the attributes of** (*yadah* – I want to extol the virtues, admitting to the influence, choosing to show my appreciation for; from *yada’* – to reveal and know, to acknowledge and understand, to be familiar with and respect (hifil imperfect cohortative jussive – subject consistently engages object under the auspices of first and third person volition)) **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) **in a manner which is accurate and correct** (*ka tsadaq huw’* – appropriately considering His righteousness, according to that which is right, honest and trustworthy, vindicating and acquitting, beneficial and just)**.**

**I will sing** (*zamar* – putting lyrics to melody, and accompanied by musical instruments, I want to continuously and harmoniously verbalize my desire (piel cohortative imperfect)) **to the name** (*shem* – to 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)**,** **the Most High** (*‘elyown* – who exists above and beyond everything, awe-inspiring and splendorous, reigning supreme; from *‘alah* – to raise and lift up)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:17)

It is the reason Yahowah loved him, the reason he became His beloved son. It was for this reason that Dowd was anointed as Yahowah’s Messiah and chosen to be His people’s shepherd and king. This is what made Dowd the Branch and a prophet. It is the reason he became the basis upon which Yahowah will judge the world, the man in whose words there is redemption, restoration, and salvation.

Let’s review this uniquely instructive song about Yahowah’s evaluation of and answer to Pauline Christianity…

**About Erring and Going Astray** **as well as the Consequence of Ignorance.**

**By Dowd,** **which, to show the way to the benefits of the relationship,** **he sang** **to** **Yahowah** **against** **the** **words and accounts** **of the infamous and afflicting,** **regarding testing and evaluating, then discarding the lowly and little** **Benjamite.** (7: Title & Dedication)

**Yahowah, my God,** **in You** **I find a trusted and safe place, with You saving me based upon the proper relationship, appropriately delivering me** **from all** **my** **pretentious** **pursuers, especially the boisterous who are verbally contentious against me.** **You will preserve me for a later time.** (7:1)

**Or otherwise,** **in the manner of** **a fiercely destructive being, a vicious beast in search of prey,** **he, to satiate his own cravings, will rip apart, negating and mangling** **my soul,** **the essence of my life, my attributes, attitude, and ambitions,** **snatching it away and shredding it, while taking what it represents for himself in defiance.** (7:2)

**Yahowah,** **my God,** **if I have caused this, if there is** **anything wrong** **on my hand,** (7:3) **and whether or not** **somehow I have dealt and deserve** **this evil and troubling consequence,** **or inappropriately taken something away from** **this adversary trying to limit and constrain me,** (7:4) **then of his own volition, let my rival pursue me, boldly chase after the opportunity to debate, such that my adversary attempts to best my soul and purpose in a verbal exchange.**

**Let’s engage and confront one another. Let him try to aggressively tread upon the purpose of** **my life, especially with respect to the Land, thereby settling** **my overall relevance** **and** **significance, my** **status and reputation with regard to the natural world. Let’s pause now and contemplate what has been brought before us.** (7:5)

**You and I both want to take a stand,** **Yahowah, in Your righteous indignation.****It is Your desire to rise up** **against** **the insolent and arrogant outbursts** **of the troublesome rival trying to limit and constrain me.**

**You and I both want to be alert and ready for action, eager to expose him on our behalf for Your benefit and mine by directing me to achieve this goal for You, by encouraging instruction and good judgment regarding the means to resolve disputes with disciplined analysis using legitimate evidence and persuasive arguments.** (7:6)

**Let the people of distinct geographical, political, and religious affinities,** **and** **the assembly of witnesses,** **choose to surround You, turning to You of their own volition** **as a result of this, returning,** **changed and restored** **to approach the heights of heaven.** (7:7)

**Yahowah,** **You** **decide and can choose to contend with or defend the family.** **Yahowah, You have chosen to execute justice, to lead and judge through me** **in accordance with** **me being right,** **accurate and correct, righteous and vindicated, based upon my consistency, integrity, and character.** (7:8)

**Please see to it that those who are harmful and troubling, invalid and afflicting, misleading and incorrect**, **cease to exist.**

**So then** **You may establish that which is enduring** **for those who are correct, for those who are observant and thoughtful, for those who test and probe,** **who assess and learn, who seek to prove the accuracy, validity, appropriateness, and genuineness of Your testimony using evidence and reason, using their head and their heart such that they logically process this information and reach an accurate conclusion regarding the God** **who is right, fair and trustworthy, vindicating and righteously acquitting.** (7:9)

**My defense and protection** **is before God, who is the Savior** **of the right-minded who execute good judgment,** **who, thinking properly, are motivated appropriately.** (7:10)

**God judges and decides, He sentences and vindicates, executes justice, leads and governs, adjudicates between the parties and determines what is right and wrong, thereby correctly acquitting or condemning. Therefore, God angrily denounces, expressing His extreme indignation, using words throughout time.** (7:11)

**If** **there is no turning around, changing one’s thinking and behavior**, **reestablishing the relationship,** **He will forge** **His chisel. His bow and symbols of His power and influence** **will be taken out and shaped** **such they are established, proven, and ready.** (7:12)

**He has prepared for Himself, decided upon and has at the ready,** **weapons against the plague - implements of death** **equipped to confront the pestilence. His divisive missiles** **will be used to cut off and separate. They** **perform,** **carrying out the mission,** **by kindling a blazing fire, hotly pursuing and incinerating.** (7:13)

**Pay attention,** **he** **conceives that which is extraordinarily evil, and he requires an offensive pledge. He** **uses false testimony in the gestation of that which is deceitful and ruinous. And he (the Benjamite) destructively indebts with broken promises and unfavorable circumstances because what he enthusiastically promotes is completely untrue and religiously idolatrous.**

**He chose to give birth to and has actually conceived** **that which results in oppression and misery, leading to subjugation, that which is laborious and financially restrictive, requiring grievous toil with no reward.**

**He willingly became the father of** **and gave birth to** **deceptions and lies,** **a faith which is mistaken, misleading, and utterly false, and to beliefs based upon vain futility and betrayal which have no value, nor reason for existing, because he was a complete fraud.** (7:14)

**He has dug** **a prison, seeking to confuse and discredit through it. So into the slime pit of corruption and decay that he has devised and prepared he will fall as he is cast down, going to a lower dimension.** (7:15)

**His toilsome misery and unfulfilling experience, as well as his effort to gain notoriety, will come back unto him because he was the source and beginning of such things.**

**And upon the crown of his head, that which is wrong and destructive about him, his violent injustice, errant beliefs, and oppressive nature, along with his cruel demeanor and unrighteous character will descend and he will be brought down.** (7:16)

**Having chosen to know Him, I will express my understanding, publicly thanking, while acknowledging the attributes of Yahowah in a manner which is accurate and appropriate, honest and trustworthy, vindicating and acquitting. I will sing, putting lyrics to melody while accompanied by musical instruments, to the name of Yahowah, the Most High, who exists above and beyond everything, awe-inspiring and reigning supreme.”** (*Mizmowr* 7:17)

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*Coming Home*

A Voice Calls Out

10

To Dowd or Not to Dowd

*The Root of Replacement Theology…*

The Psalm we are about to consider is the most relevant revelation for our time – especially as Yahowah is calling Yisra’el and Yahuwdah home. It presents Dowd as the Chosen One, as the Son of God, as the *Mashyach* | Messiah, as the King of Kings, as the embodiment of the *Beryth* | Covenant, and as someone so uniquely *Qodesh* | Set Apart, he will become as brilliant and enduring as the sun in God’s presence.

By contrast, the *Mizmowr* | Psalm condemns *Sha’uwl* | Paul, the principal author of the Christian New Testament, by name, depicting him as the most deceitful and damning individual in human history. The Psalm, like the prophecy it parallels and augments in Shamuw’el, calls the demon-possessed founder of the Christian religion: the “Son of Evil.” As such, this is a referendum between the Covenant and Christianity. One choice is right, the other wrong. One is good, the other bad. One is the source of life while the other leads to death.

God is annoyed, indeed angry, that so many have come to believe *Sha’uwl* | Paul when he deliberately, presumptuously, and erroneously transferred every promise He had made to His beloved son, *Dowd* | David, to the misnomer, “Jesus Christ.” Therefore, after celebrating every nuance of the 89th *Mizmowr* | Psalm, we are going to expose Paul’s pathetic attempt at Replacement Theology.

We will systematically condemn his overt perversions of the Word of God, refuting his approach to deifying his incarnation of Dionysus (the basis of the Christian “Jesus”) while demeaning the actual Messiah, Dowd, such that the most interesting man in the world was reduced to a bumbling sperm donor. After being made aware of what Paul had to say and what he would write regarding Dowd, especially after reading this *Mizmowr* | Psalm, sane individuals will come to love one and hate the other.

Speaking of disdain, in our transition from Paul’s oral arguments against Dowd to his written appeal, we are going to systematically examine the conception of the Christian New Testament using the “Gospel of Matthew” as our test case. We will examine when it was written and by whom so that we have a better appreciation for the reasons behind its anti-Semitic undercurrent.

Then we will turn our attention to the hideous nature of the Church which is responsible for it. While you will find those segments of these chapters appalling, they are necessary. For others to appreciate the truth, we must obliterate the lies.

Before we commence our journey through the lyrics of this song, let’s consider the big picture. The underlying premise of Judaism is as preposterous as the proposition upon which Christianity is predicated. To be a religious Jew, you have to agree with the rabbis, especially Akiba, that Yahowah was such a poor communicator that He cannot be understood apart from rabbinical interpolations.

You have to believe that the Towrah was so inadequate, that without rabbinical explanations, which are tantamount to religious laws, its instructions are not applicable to people’s lives. You have to think that the most respectful treatment of God’s name is to eliminate it from His testimony. And then you have to consent to the proposition that Rabbi Akiba, the man who knowingly forced a false messiah upon his people, who murdered and maimed Jews who didn’t capitulate to his authority, and whose uprising against Rome led to millions of Yahuwdym being either crucified or sold into slavery, creating the Diaspora, was trustworthy and should be followed over Yahowah. If you are religious and haven’t thought this through, shame on you. If you have and don’t care, then your apathy will be your undoing.

If you are a Christian, it means that you believe that God does not care what you call Him. It means that Yahowah is an abject failure whose promises are unreliable. You have to believe that God’s plan, the one He formulated and shared in His Towrah, is antiquated and inadequate, absolutely incapable of saving anyone. And then you must think that God simply gave up and authorized an egotistical, dishonest, irrational, and murderous man to fix these problems by either annulling or misappropriating everything He had said such that the result, which is entirely contradictory, is somehow credible.

You have to believe that a man who never spent a day with Yahowsha’, who does not know His name, who never cited anything He said, was chosen by Him as His lone representative – negating the purpose of the Disciples. You must believe that God’s son was killed by Jews, and that God is so furious over what they did to Him that He decided to turn against them, to renege on all of the promises He made to them, and then create a religion with Gentiles which personifies everything He has said that He abhors. If you haven’t thought this through, then it is unlikely that you are sufficiently rational to appreciate why Yahowah fell in love with Dowd.

The 89th Psalm begins by revealing that it will be presenting insights which we’d be wise to contemplate because they apply to the “everlasting and native-born strong arm” of God. Then the Psalmist focuses on a concept Christians, Jews, and Muslims are wont to ignore: Yahowah is loving and merciful because He is trustworthy and dependable.

Therefore, by presenting a different approach, that of a god who changes his mind on core issues and then relies on others to come up with an amended plan (which is the underlying premise of the New Testament, the Talmud, and the Qur’an), they are thereby negating the consistency needed for Yah to be credible. God’s promises are reliable because He never changes His approach. What He has promised remains true for all generations and for all time. To annul it and replace it with another plan, whether that be based upon faith, obedience, or submission, nullifies the means Yahowah has chosen to be merciful.

Let’s begin…

**“A Poem of Insights to Contemplate and Comprehend** (*maskyl* – the lyrics to a song written to convey important ideas worthy of thoughtful consideration; a compound of *ma* – to ponder the important questions regarding *sakal* – being circumspect and prudent, gaining insights and prospering from them, paying attention to understand, and learning to comprehend) **by** (*la* – concerning, regarding, or through) ***‘Eythan* | that which is Continuous and Everlasting** (*‘Eythan* – continuously established and steadfast, always flowing, providing and productive, eternal and everlasting, constant and secure, permanent, perpetual, and enduring) **the *‘Ezrachy* | the Native-Born Person and Strong Arm** (*ha ‘Ezrachy* – the strong arm and hand which is naturally-born who is prepared for battle by being properly girded; from *‘ezrach* – strong and prepared arm and capable hand and *chabab* – the fervently loved and cherished)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89: Introduction and Dedication)

Since there was a man who bore this name, an individual explicitly noted for his wisdom in *Melekym* / 1 Kings 4:31 who was a contemporary of *Sha’lomoh* | Solomon, and thus someone who would have known Dowd and served as an eyewitness to his relationship with Yahowah, it’s likely that *‘Eythan ha ‘Ezrachy* was inspired by God to compose this *Mizmowr*. And yet today, I suspect that it’s what his name conveys to us that is more significant than his identity: “the Everlasting Native-born Strong Arm” of God.

This revelation should be on every lip and echoed throughout all time…

**“I have chosen to sing** (*shyr* – I want to lift up my voice in song, genuinely ascribing my choice of lyrics to melodious sounds, accompanied by instruments, aesthetically conveying my ongoing desire (qal imperfect cohortative)) **about the loyal love, steadfast devotion, enduring favoritism, unfailing affection, and genuine mercy** (*chesed* – regarding the loving relationship and affection, the generosity and devotion, the kindness and favors, and especially the merciful benefits and sense of community germane to the covenant) **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)**, doing so forever** (*‘owlam* – for all eternity, for time without end) **on behalf of** (*la* – regarding the approach of) **all generations throughout time** (*dowr wa dowr* – generation upon generation, the house, the home, and the dwelling place, the successive encampments where people live and abide, the ongoing lineage, to everyone born into the same family line)**.**

**With my mouth** (*ba peh ‘any* – in my speech and means to communicate orally and verbally)**,** **I will make known** (*yada’* – I will respect and reveal, demonstrating that I am familiar with, acknowledge, accept, appreciate, and understand (hifil imperfect)) **Your trustworthiness and dependability** (*‘emuwnah ‘atah* – Your honesty and reliability, Your steadfast commitment to the truth; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:1)

Those who know Yahowah realize that He is eternally loving and merciful, absolutely and invariably devoted to His Family. His affection is everlasting, spanning the eons of time.

Yahowah is also trustworthy. It’s such a simple concept with such extraordinary implications. Rather than being all-loving, omnipresent, or omniscient, and thus irrelevant, He is honest, and thus reliable. Nothing is more valuable to mankind than His steadfast commitment to the truth, along with the tools He has provided for us to independently verify that His words were inspired by a being unconstrained by space or time. If this were not true, it would not matter what else He had to say.

**“Yes, indeed** (*ky* – it is surely true that)**,** **I say** (*‘amar* – I expressed in words, declaring, and intending to say (qal perfect))**, ‘His eternal and everlasting** (*‘owlam* – His continuous and unending) **love, devotion, and genuine mercy** (*chesed* – the caring relationship and generosity, the affection and support, the favors and benefits, especially the sense of community germane to the covenant) **will be built up and developed to conceive children and construct a home** (*banah* – will be established based upon the son, procreating a family by restoring and fortifying children; from *ben* – son with the addition of a concluding *ah*, thereby revealing the maternal influence on the son)**.**

**You will develop** (*kuwn* – You will fashion, and form such that it is durable and lasting (hifil imperfect)) **authenticate, establish, and sustain Your trustworthiness and reliability** (*‘emuwnah ‘atah* – You will validate Your honesty and dependability, Your steadfast commitment to the truth such that it is easily confirmed and readily verified, shown to be correct and accurate) **within** **the spiritual realms** (*shamaym ba hem* – in the heavens)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:2)

Yahowah’s entire purpose in creating the universe and life within it has been to “*banah* – conceive children and build a family.” His “*chesed* – devotion to it and love” for those who are part of it are “*‘owlam* – everlasting.”

When Yahowah says that He “*‘emuwnah* – will establish and authenticate His trustworthiness and reliability” in the Spiritual Realms, He is telling us that we can count on Him delivering on the promises He has made through the *Beryth* | Covenant and *Miqra’ey* | Invitations to Meet. While He demonstrates that His Word is reliable in the here and now through prophecy, it would be unwise for Him to overexpose the benefits of Heaven lest too many would desire it who do not belong.

What follows is now in Yahowah’s voice. God equates *Dowd* | the Beloved with the *Beryth* | Covenant, and unequivocally states that Dowd is “*la Bachyr* – the Chosen One.” It affirms that Yahowah “*shaba’* – swore an oath” to Dowd because he is God’s “*‘ebed* – coworker.” And that’s important because Yahowah never reneges on a promise – a realization He will make irrefutable in a moment.

God’s statement reads…

**“I have established** (*karat* – I have cut (as is the case with circumcision), making a resolution through separation, a solemn agreement between parties with stipulations, responsibilities, and benefits (qal perfect)) **the *Beryth* | Covenant, the Home for the Family** (*Beryth* – Family-Oriented Relationship Agreement which brings individuals together with action, commitment, and engagement in accordance with the stipulations required of both parties to the agreement) **with My Chosen One** (*la bachyr ‘any* – on behalf of, according to, and for the individual I have personally decided upon, having chosen and selected, under the auspices of freewill the one I prefer and favor for a special relationship and affection; from *bachar* – to choose and decide and *bachan* – to test, examine, and scrutinize)**.**

**I have sworn an oath** (*shaba’* – I have made a binding promise and I will always affirm the truth of this statement (nifal perfect)) **to Dowd** (*la Dowd* – concerning the Beloved; from *dowd* – the one who is loved and who loves in return)**,** **My authorized agent who works on My behalf** (*‘ebed ‘any* – My coworker, associate, and servant; from *‘abad* – to work)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:3)

By stating, **“*karat beryth* – I have established the Covenant Family and Home,”** Yahowah has affirmed the purpose of creation and the reason for our existence. God wants to enjoy life’s greatest blessing, raising a family and interacting with His children. Our Heavenly Father’s gift to us is also His reward. From this perspective, everything Yahowah says and does makes perfect sense, including elevating the status of *Dowd* | David over *Yahowsha’* | Yah Rescues, Liberates, and Saves (errantly known as ‘Jesus’) – the diminished manifestation of Himself.

By stating, **“*la bachyr ‘any* – with My Chosen One,”** Yahowah has affirmed the existence of freewill and confirmed that it works both ways. Yahowah can choose whomever He wishes to be part of His family just as we are free to express our desire to be adopted, therein. In harmony with this paradigm, our Heavenly Father is reinforcing something about the relationship we have long known but few appreciate: in almost every case God initiates contact, choosing the individuals He wants to be part of His family. One way or another, Yahowah reaches out to individuals along life’s way and introduces Himself. How we respond and reciprocate determines our future.

Since we know that Dowd was off tending sheep in Bethlehem and walked to Shamuw’el when called, he had left his father’s house, just as ‘Abraham had walked away from the cultural, religious, and political milieu of Babylon. Therefore, those seeking an introduction should now be aware of what they must do for it to occur. Moreover, we can safely extrapolate from Dowd to ourselves because Yahowah’s statements about Dowd reveal that he is the living embodiment of the Covenant.

This is the same Covenant, with the same conditions and benefits, that Yahowah presented in *Bare’syth* | Genesis, devoting much of its text to how it was developed with ‘Abraham. It’s the same Covenant Yahowah codified, designating His stipulations and allowances through Moseh in the rest of the Towrah. It is the same Covenant that was affirmed with Yitschaq and Ya’aqob. Therefore, our Heavenly Father is acknowledging that Dowd holds a special place within the same family – His Family. Through this affirmation, Yahowah is saying that Dowd personifies the qualities He values. As a result, we can enhance our standing with God, indeed our value to God, by applying what Dowd wrote to our lives.

It is uncommon for God to swear an oath to men, so when He says, **“*shaba’ Dowd* – I have made a binding promise and I will always affirm the truth of this statement** **to Dowd,”** we ought to pay attention so that we come to understand the dynamics behind His calculus and benefit accordingly. Just as what was true for ‘Abraham is validated through Dowd, our acceptance of the same conditions will lead to similar benefits.

On this occasion, we don’t have to look beyond the next word to appreciate one of the things that made Yah’s favorite son special. Yahowah presents Dowd as **“*‘ebed* – His associate, the one who works on His behalf.”** This in turn reinforces something which should be obvious to all of us. Rather than imposing Himself upon His creation, God works with us and through us. Patiently and parentally, He prepares His children such that we can be about our Father’s business. It is one of the most remarkable and endearing aspects of His nature.

That’s a lot to learn from six words.

Recognizing that the following pronouns, prepositions, and conjunctions were integral to these verbs and nouns in the Hebrew text, let’s see what we can learn from the next six…

**“I will establish** (*kuwn* – I will appoint, prepare, develop, support, and sustain (hifil imperfect)) **your offspring and that which you sow** (*zera’ ‘atah* – your seed and what you have sown, your children and descendants, your posterity and family, even your ethnicity and the yield of what you plant) **as an eternal witness** (*‘ad ‘owlam* – to provide never-ending testimony throughout time)**.**

**In addition,** **I** **will construct a home** (*wa banah* – I will establish based upon the son, procreating a family by restoring and fortifying the resulting children; showing the maternal influence on building up the *ben* – son) **for your throne and seat of honor** (*kise’ ‘atah* – your authority and authorization, your place of honor, and your right to rule) **on behalf of** **all generations throughout time** (*la dowr wa dowr* – regarding the approach of generation upon generation, and concerning the house, the home, and the dwelling place, the successive encampments where people live and abide, the ongoing lineage, to everyone born into the same family line)**.”**

We have every reason to suspect that both the verbal and the noun aspects of *zera’*, “sowing seeds” and “offspring,” were intended, and that one invariably leads to the other when the seeds are properly tended and cultivated. As such, we’d be wise to consider both, Dowd’s life and his lyrics because they lead to the same amazing place.

*Zera’* is also the fulcrum upon which the perversions associated with the villain in this story rise and fall. As the Hebrew word for “seed and seeds,” it can be accurately translated “offspring, children, descendants, posterity, family, and progeny,” as a noun. As a verb, *zera’* speaks of “sowing seeds” both literally and symbolically. It is from the verbal implication of “sowing seeds” that we come to appreciate the fact that, as is the case in English, “to seed” is to plant many “seeds,” just as a bag of seed contains hundreds if not thousands of them.

Nonetheless, Sha’uwl will attempt to base his religion on the notion that seed is singular, so we ought to be aware of *zera*’s implications. In spite of the obvious plural connotations of “seed,” and of “offspring, descendants, posterity, and children,” Paul claimed that the Towrah could be ignored because “Jesus Christ” was the promised seed, “singular,” of ‘Abraham and Dowd. In his twisted mind, nothing mattered before, during the interim, or since “Jesus Christ” was born. According to Paul, everything God had to say and did could be ignored by those who put their faith in his assessment.

Validating our earlier acknowledgement that the seeds Dowd had sown through his lyrics were as important as the offspring he brought into the Covenant Family, Yahowah said that He has made Dowd an “*‘ad ‘owlam* – eternal witness” such that “*zera’* – his seed and whatever he sows” will “*banah* – be developed into a family and home” on behalf of “*dowr dowr* – every generation and time.” His testimony was not replaced by Yahowsha’s. In fact, it was the other way around because with his dying breath Yahowsha’ quoted the opening line of Dowd’s 22nd Mizmowr.

Returning to the heart of the 89th Mizmowr, the realization that Yahowah is constructing a home for His son, Dowd, is absolutely essential to our understanding of Yahowah and His relationship with us. In the manner of a Father, and in defiance of humanly-conceived gods, our Heavenly Father is declaring that He is taking responsibility for raising and protecting, indeed, advocating on behalf of and lifting up His son. And what He has accomplished for Dowd, through the Covenant, He will do for us.

Once we grasp this fundamental truth, rather than attempt the impossible and lift God up in praise, we ought to let Him do what He has made possible. Our needs and His desire for our lives coalesce when we allow Him to raise us as His children. This is the purpose of the Towrah’s Guidance and the reason the Covenant exists.

With this understanding, how is it that after creating this entire universe for us to enjoy, we humans are so full of ourselves that we have built not one, but hundreds of thousands of houses for God? Stupid is as stupid does.

***Selah* | Pause now and contemplate the implications** (*selah* – take a moment to consider what has just been conveyed prior to moving on)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:4)

Doing this very thing caused me to reconsider the prophecy upon which my curiosity with, and later devotion to, Yahowah’s testimony began. And if you’ll join me, we will discover that there are some amazing parallels between the 89th Mizmowr and the perplexing narrative found in *Shamuw’el* / Listen to Him / 2 Samuel 7. Included among them is the fact that they are both devoted to teaching us that Yahowah is responsible for building a home for His Family, and not the other way around.

Now that we have come to know so much more about Yahowah’s relationship with Dowd, and realizing that we are about to confront his adversary, the “Son of Evil,” let’s go back to where it all began nearly a score of years ago. Speaking of homes, of man’s and God’s…

**“And it came to pass when the king [Dowd] sat down and relaxed in his home, because Yahowah had given him a universal and comforting respite from his adversaries,** (7:1) **that the king said to Nathan** **[meaning Bestowed as a Gift], the prophet, ‘Please look around. I live in a house of cedar, but the Ark of God** **sits within curtains.’** (7:2)

**So Nathan said to the king, ‘Choose to travel about and engage in all that is in your best judgment for Yahowah.’** (7:3)

**Then that evening it came to be that the word of Yahowah came to Nathan, conveying,** (7:4) **‘Go and tell Dowd, My coworker, that this is what Yahowah says. “Why should you build Me a home to live in?** (7:5)

**Indeed, I have not lived in any house since the time that I lifted the Children of Yisra’el out of the crucibles of oppression in Mitsraym, even to this day. I have existed walking about in a tent dwelling.** (7:6)

**Anywhere along the way that I have journeyed with the Children of Yisra’el, did I say a single word to any of the tribes of Yisra’el, My people, Yisra’el, whom I fed, asking, ‘Why not build Me a house of cedar?’”** (7:7)

**Now, therefore, say to My associate, Dowd, this is what Yahowah of the spiritual implements says, “I took you from the sheepfolds, from chasing after sheep, to be the leader over My People, over Yisra’el.** (7:8)

**And I have been with you wherever you traveled. I have cut off all of your enemies, removing them from your sight, and I have made your name great, comparable to the names of the greatest on earth.** (7:9**)**

**Furthermore, I will appoint a place for My People, Yisra’el. And I will plant them there such that they may dwell in this place of their own and never have to move again. Neither shall the Son of Evil afflict them anymore as will have been the case.** (7:10)

**And since the time that I instructed the Judges in conjunction with My People, Yisra’el, I have created for you a respite from all of your enemies.**

**Additionally, Yahowah boldly and publicly announced to you that He will act, engaging with you to create a family and home.** (7:11) **So when your days are fulfilled, and you lie around with your fathers, I will establish your seed after you from that which shall come forth from inside of your testicles, from your very core.**

**And so I will erect his kingdom.** (7:12) **He shall build a home for My name, and I will set up the place of honor of his kingdom forever.** (7:13) **I will be his Father and he shall by My son.**

**Then when that which is perverted and twisted is associated with him, I will correctly reciprocate on his behalf with the scepter and rod of mortal men, and with the infliction of the children of ‘Adam.** (7:14)

**But My love and mercy shall not ever depart from him as I took it from Sha’uwl, whom I cast away before your very presence.** (7:15)

**Moreover, your house, family, and kingdom will remain eternally trustworthy and true, forever right in your presence. Your throne and place of honor shall be established forevermore.”’** (7:16)

**Consistent with all of these words and everything within this revelation, Nathan correctly conveyed them to Dowd.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:17)

This prophecy is about houses, who builds them and who lives in them. It is about Dowd, who had a home, not “Jesus” who was homeless. It is all about what God is going to do for, with, and through His beloved son. And when it comes to houses, Yahowah is beside Himself, annoyed to the point that He has made His point in such a vivid way there shouldn’t have been a single church, mosque, temple, or shrine called a house of God, and yet men have erected millions of them.

Just as God has never once asked us to worship Him, bow down before Him, or to pray to Him, He does not want us building houses for Him. The fact is, Yahowah is in the construction business, and His primary expertise is in building the most extraordinary home in the universe for His Covenant Family.

From this perspective, in this story of a Father’s devotion to His son, the transition from “you” to “he” in the midst of what has been subsequently denoted as 2 Samuel 7:11 seems to rightly infer that “you” has been Dowd and that “he” has become Dowd’s son. Christians, however, have inserted their “Jesus” in his place, even though Yahowsha’ did not come from a seed / sperm that emanated from inside Dowd’s manhood, nullifying the prophecy.

Had he literally and genetically been conceived from the distant legacy of Dowd’s semen, then Yahowsha’ could not have been born of a virgin as Christians wrongly assert. Further, Yahowah was responsible for Solomon’s kingdom and did not perform similarly for Yahowsha’. It was *Sha’lomoh* | Solomon who built the House for Yahowah’s name that God has been specifically addressing all along.

Curiously, however, at or around this point, the identity of the “he” of whom Yahowah has been addressing in His prophetic revelation through Nathan, shifts, returning to Dowd. This conclusion isn’t conjecture, but factually derived since Dowd undeniably represents the “him” from whom Sha’uwl was removed in 2 *Shamuw’el* 7:15. This is reinforced in the 16th statement, where “you” is obviously addressing Dowd – as Yahowah is talking to Dowd through his prophet, Nathan. Moreover, Dowd clearly recognized that this was all about him as is evident throughout his subsequent discussion with Yah as recorded in 2 Shamuw’el 7:18-29. It serves as a celebration of Dowd’s place of honor and relationship with God.

Having returned to the prophecy where my journey began some 18 years ago, with “*‘asher* – associated with” in 2 *Shamuw’el* 7:14, we are left to ponder the implications of the pronouns and the predictions, especially now that we are more aware that God is addressing the role of a Father with regard to His son. So may I suggest that *Sha’lomoh* | Solomon was simply an extension of Dowd as the text affirms, and thus a blend of his father’s best and worst traits?

It was the Dowd in him that caused Yah to build his kingdom – with the son being about his father’s business. Likewise, it was the father in the son who built the home for Yahowah’s name. And thus it remains Dowd whose place of honor and kingdom will endure forever as is affirmed elsewhere throughout the prophets. Further, it is of Dowd of whom Yahowah has said, “He is My son and I am his Father,” something the 89th Mizmowr will soon reiterate.

And that is why we were drawn back to this place, to the passage which was incorrectly translated in every English Bible, without exception. Every variation claimed that “if” or “when” he sinned, that God would see to it that he was punished by the rod of men. At the time I realized that *‘asher* was either wrongly translated or that this statement could not apply to *Yahowsha’* | ‘Jesus’ as Christians had projected. After all, “if” or “when” Yahowsha’ sins, he would have been chastised as a result of his own failings, not ours, negating his ability to serve as the perfect and unblemished Passover Lamb.

At the time, I thought I had resolved the issue by more correctly rendering *‘asher* as “is associated with” based upon its relational qualities. But other conflicts remained. For example, Yahowah has not, and according to Him, will not, establish a kingdom for Yahowsha’. Yahowsha’ walked into the House that Herod the Edomite had constructed for his name; one that would soon be torn down by his sponsor, Rome. Moreover, Yahowsha’ was first and foremost the *Pesach ‘Ayl*. He was only mockingly called the “King of Yisra’el” by Rome, never by God. Furthermore, there is a reason Yahowsha’ consistently referred to himself as the “son of man” rather than the “son of God.” He was born of men, coming through the line of Dowd. It was the Spirit who established the Father / son relationship between Yahowah and Yahowsha’ just as She had previously done with Dowd.

Once religious perversions and political corruptions were associated with Yahowsha’, his physical body died as a result of them while he was serving as the Passover Lamb. And his soul, or more correctly, the *nepesh* of Yahowah, burdened with these human offenses, endured Matsah in She’owl so that we wouldn’t suffer the same fate. But in She’owl, Yahowah’s *nepesh* was harassed, as Dowd revealed in Mizmowr 22 and 88, by demonic beings, not by the rods of mortal men nor the infliction of the sons of ‘Adam. But this did happen to Dowd.

Dowd made some poor choices, not the least of which was sending Uriah off to a near certain death so that he could take his wife. And he suffered for it with the rod and scepter of mortal men and the inflictions of the sons of ‘Adam. His firstborn son died on the seventh day. His eldest surviving son raped his daughter. His third son murdered the eldest to avenge the rape of his sister. Then that same son, ‘Abshalowm, led a coup d’état and wrenched the kingdom away from his father. When he was killed during a counterattack, Dowd wept for all that had transpired. Even worse, when Dowd chose to have his people suffer rather than personally endure a few years on the run, thousands died.

From a broader perspective, all of these things and far worse happened to Yisra’el as a result of the people’s contribution to perverting and corrupting the Word of God. More than any nation or ethnicity, God’s People have suffered from the rods and scepters of mortal men and from the infliction of the sons of ‘Adam.

In other words, God is fair, acting justly even in the case of His beloved son and His Chosen People. There would be consequences for bad decisions, just as there would be an enduring reward for being right. Such is the nature of a Father / son relationship. And it is from this perspective that we should view the prophecy recorded in 2 *Shamuw’el* 7 as well as the abrupt transition from benefits to consequences between the 37th and 38th statements of *Mizmowr* 89. It is the proper viewpoint to consider the realization that Dowd, as the living embodiment of the Covenant, is also the exemplar for all that is good and bad with Yisra’el. This may also be the best perspective in which to view our own relationship with Yahowah now and forever, considering that which has been and what will be.

Along these lines I’d like to reinforce something equally germane to our understanding of 2 Shamuw’el 7 as it is to appreciating Mizmowr 89 – both of which celebrate the Father / son relationship paramount to the life of the King of Yisra’el. Dowd exemplifies and represents more than one individual man. More perhaps than even Ya’aqob, Dowd is Yisra’el. His joys and heartaches, his ongoing battles with *gowym*, his insights and confusion, the benefits he enjoyed in concert with the Covenant, and the consequences he endured when he ran afoul of it are all shared with the nation he shepherded.

After this brief intermission, one instructed by the text of the Mizmowr, we return to the voice of the psalmist. This portion of the song was written to counter the absurd notion that the gods of men, such as “Adony,” “the Lord,” “HaShem,” “Allah,” and “Jesus,” are somehow analogous with and comparable to, Yahowah. Mankind’s gods were either modeled after the men who created them, were afforded characteristics which were sufficiently fearsome to command obedience, or were compiled by blending a plethora of seemingly plausible yet irrational notions.

**“The spiritual realms** (*shamaym* – the heavens and abodes of God) **know and appreciate** (*yadah* – are aware and understand and thus extol, properly attributing and expressing gratitude; from *yada’* – to know, recognize, and acknowledge (hifil imperfect)) **Your wonderful and marvelous contributions** (*pale’ ‘atah* – Your amazing accomplishments and outstanding achievements, even miraculous fulfillments)**,** **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 also** (*‘aph* – in addition to) **Your trustworthiness** (*‘emuwnah ‘atah* – Your honesty and dependability, Your steadfast commitment to the truth; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate) **in the community** (*ba qahal* – within the gathering and assembly) **of the Set Apart** (*qodesh* – the separated and dedicated with essential Divine qualities and status)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:5)

**“Indeed** (*ky –* truthfully) **who** (*my*) **in the heavens** (*ba ha shamaym* – skies) **can be equated** (*‘arak* – can be put in the same position or compared) **to** (*la*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**? Who is similar to or thinks like** (*damah* – who resembles and communicates like) **Yahowah** (*Yahowah*) **among the children of God** (*ba ben ‘el –* in those conceived by God)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:6)

It’s a riddle with a ridiculously easy answer. The one who is equated with Yahowah, the one who thinks like Yahowah, especially among the children of God, is Dowd. He is the man after Yah’s heart. The affirmation appears in *Shamuw’el* / Listen to Him / 1 Samuel 13:14, a passage we will consider later on in these chapters as we seek to refute the ill effects of Christianity.

If asked to uphold the single most important aspect of Yahowah’s character, and His greatest contribution to humankind, I’d say “trustworthiness.” Without it, nothing else matters. Proving it is the purpose of the *Naby’*, as they validate the credibility of Yah’s inspiration. Enabling it is the purpose of the *Towrah* because without guidance, there can be no trust. And with it, contradictory “scriptures” and false gods are rendered moot.

Yahowah’s contributions are many. He created an enormously large, complex, and yet functional six-dimensional universe. He conceived life, writing a three-dimensional language to propagate countless possibilities. He gave us freewill and a conscience to wield it. He designed us so that we’d be able to understand Him and respond. Then He not only gave us His Towrah and Prophets, He fulfilled His own promises. And in Heaven, He has been preparing His home for our arrival.

We aren’t explicitly told, but I think the “community of the Set Apart” represents the Covenant Family. The Covenant is not only *qodesh* | set apart, our Heavenly Father’s children are the principal beneficiaries of His steadfast commitment to the truth.

Among the most ignorant and irrational notions popularized by man is that “we all worship the same god.” The actual God begs to differ. Religious gods are fundamentally different from one another, and so are their scriptures and names, making this religiously unifying belief ludicrous. What’s more, the traits common among false gods are universally foreign to Yahowah. Said another way: aligning our thinking with Yahowah necessitates a willingness to reject all religious presumptions.

**“He is an inspiring and awesome** (*‘arats* – He is a well-regarded and awe-inspiring, exceedingly productive and accomplished) **God** (*‘el* – Mighty One) **in the council** (*ba sowd* – within the intimate fellowship where there is a foundation of trust, discretion, a conclave of proper instruction and mutual reliance) **of the Set-Apart Ones** (*qadowshym* – of those who are separated and exalted)**, tremendously great, while inspiring reverence and respect** (*rab wa yare’*) **beyond all those around Him** (*‘al kol sabyb* – above everyone surrounding Him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:7)

To know Yahowah is to respect Him. To understand Yahowah is to revere Him.

**“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)**, God** (*‘elohym*) **of the vast array of spiritual** **implements** (*tsaba’* – of the heavenly messengers)**, who and what** (*my* – encouraging the listener to ponder and evaluate if anything) **is comparable to Your** (*kamow ‘atah* – can be considered similar to Your) **awesome power and extraordinary gifts** (*chasyn* – strength, value, and treasure, addressing God’s capability and what He has to offer; from *chacan* – to be treasured and to offer value) **which are all around You** (*sabyb ‘atah* – round about You)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, including** (*wa* – in addition to) **Your unwavering commitment to the truth** (*‘emuwnah ‘atah* – Your honesty and dependability, Your reliability and trustworthiness; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:8)

It’s a rhetorical question, and yet as few as one in a million know the simple answer. Most don’t even know where to look to find it.

This is now the fourth time we have seen “*‘emuwnah* – trustworthiness” used to either describe Yahowah or to affirm that it is among His gifts to us. It appears in 89:1, 89:2, 89:5, and now here in 89:8. Not surprisingly, we will encounter *‘emuwnah* four more times, in 89:14, 89:24, 89:33, and finally in 89:49, bringing the total to eight – which represents that which is infinite and eternal. Just as Dowd’s life and lyrics provide the antidote for Pauline Christianity, trust is the remedy for faith. Those who know, rely. Those who don’t, believe. Trust is empowering, enlightening, enriching, and liberating while faith devalues, bewilders, depreciates, and ensnares.

Having now established the proper vantagepoint to appreciate Yahowah, the Psalmist specifically targets a pervasive and improper approach, one whose destructive nature arises from the sea – a metaphor for *Gowym* | Gentiles.

**“****You have conveyed vivid parables** (*‘atah mashal* – You have created easily remembered proverbs, which are word pictures, regarding establishing one ruler) **over the raging devastation and presumptive arrogance** (*ba ge’uwth* – the undue and unwarranted status and moral failures along with the violent agitation associated with the surging) **of the sea** (*ha yam* – of the West, serving as a metaphor for gowym, both nations and people)**.**

**When its turbulent and surging waves rise up in deceit** (*ba nasa’ / nasha’ gal huw’* – when its stormy conditions and strong currents which are contaminated with biological excrement and defiling human dung are roused using clever trickery to craft delusions)**, You will expose them and stop them** (*‘atah shabach hem* – You assert what is factually accurate about them, stilling them)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:9)

The most popular belief systems among Gentiles are Roman Catholicism, Orthodox and Protestant Christianity, Sunni and Shia Islam, Socialist Humanism, and Hinduism. From God’s perspective they are not only presumptive, holding unwarranted status, and deceitful, they are predicted to become ever more turbulent. They will collectively rise up and seek to erode Israel based upon the strong undercurrents which have contaminated people’s thinking, deceiving them. For example, the majority have been led to believe there is a place called “Palestine” and that oppressive Jews are occupying land which belongs to “Palestinians.” We have endeavored to expose them, but only Yah can stop them.

Now that the stage has been set, the cast must be introduced before the battle begins. And in this drama there is a villain and a hero…

**“You humbled and crushed** (*‘atah daka’* – You rejected and defeated the oppressor, shattering while making contrite the slander of) **the contentious pleas and reprehensible and deadly nature of** (*ka ha chalal* – the profane and popular associations which as a result of one person pressing his agenda are overwhelming and fatal, the verbal strife is astonishing with defiling and polluted comparisons; from *chalah* – sickness which weakens) **the pretentious pride and stormy arrogance of the boisterous afflicter and his false god** (*rahab* – the haughtiness and frenzied activity of the insolent and audacious one who presses his contentious and opposing plea, the defiant and confused musings associated with emboldened verbal calls for religious worship and submission, along with the senseless behavior and insubordinate taunts of the self-willed one who falsely claims Divine authorization in concert with the monstrous sea and idolatry) **with Your empowered and fortified** (*ba ‘oz ‘atah* – by way of Your mentally acute, physically strong, and psychologically prepared) **Arm and Protective Shepherd** (*zarowa’* – Productive Ram who shepherds the flock, one who prevails because he is effective and strong, fully resolved with the overall ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (speaking of *Dowd* | David))**, isolating and separating** (*pazar* – dispersing in divergent directions) **Your adversaries** (*‘oyeb ‘atah* – those who are opposed and hostile towards You, demonstrating animosity, enmity, and rancor with regard to You)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:10)

Since Yahowah isn’t pretentious, when arrogant men cop an attitude, God finds it annoying. As a result, He is going to crush the conceited, shattering those who seek to defeat His people.

*Chalah* | reprehensible and deadly and *rahab* | insolent and arrogant pleas are both singular, and thus focused on one person, nation, or religion. And yet since *chalal* addresses that which is profane and thus common, and *ka* implies a broad association, this individual or institution has had a defiling and fatal influence over millions, if not billions. Their contentious pleas, reprehensible agenda, and deadly consequence have been overwhelming. Moreover, since God’s concern is always for His people, this man, country, or faith which sickens those influenced by him or it, will be destroyed for having sought to harm Yisra’el.

We have a number of options regarding *rahab* in that Paul, Akiba, and Muhammad all qualify – as does Hadrian. They were presumptuous and pretentious, easily enraged and undisciplined. All four were annoyingly boisterous in their audacious promotion of false gods. Their confused musings and contentious pleas have led to senseless claims and behavior the world over. Their effect on those who foolishly believed them has been devastating and deadly. Each has inspired frenzied and senseless behavior, as well as an undeserved sense of superiority. All four promoted false gods, religious worship, and submission.

However, since Paul, Akiba, Muhammad, and Hadrian are “*chalah* – dead,” it is their reprehensible, confused, and fatal religious legacy that Yahowah is going to crush. The leadership and devotees of Christianity, Judaism, Islam, and in particular, Roman Catholicism have been forewarned.

There are three *Zarowa’* – Moseh, Dowd, and Yahowsha’ – the mightiest of whom is Dowd. He is the one being deployed to crush Yahowah’s foremost adversaries: the aforementioned religions. This remarkable title is based upon “*zera’* – to sow seeds.” As we have learned, these seeds can be sown to disseminate the truth and produce nurturing results, including an ample harvest. In addition, *zera’* speaks of offspring and conceiving a family. In this way *Zarowa’* conveys the fruit of the Towrah, the Mizmowr, and the Miqra’ey, and thus of Moseh, Dowd, and Yahowsha’.

I was not being presumptuous in saying that of the three candidates for returning hero, Dowd was the best fit because Yahowah’s *Zarowa’* is “*‘oz* – an empowered and fortified, mentally acute, physically strong, and psychologically prepared” Shepherd.

The reference to “*pazar ‘oyeb* – isolating and separating adversaries” could mean that God is going to divide and conquer, separating Muslims from Christians and both from Secular Humanists. It could also indicate what He is simply going to isolate every party and creed, dispersing them from His presence.

What follows seems to suggest that Yahowah, and He alone, is justified crushing His adversaries because the world is not only His, He must do as He has promised to protect His children. If He did not do so, He would cease to be loving.

**“The heavens** (*shamaym* – the spiritual realms) **are Yours** (*la ‘atah* – are for You and to approach You)**. The material realm** (*‘erets* – the land)**, the world** (*tebel* – the Earth)**, and all that is in it** (*wa malo’ hy’* – as well as the multitude of things that fill this space)**,** **is also Yours** (*‘aph la ‘atah* – additionally exists on Your behalf and to approach You)**.**

**You laid the foundation for them and created them** (*‘atah yasad hem* – You established them)**.** (89:11) **The north** (*tsaphown* – the place where treasure is taken and hidden) **and** (*wa*) **the south** (*yamyn* – the right side) **You have created them** (*‘atah bara’ hem* – You conceived them and brought them into existence)**.”**

This distinction is vitally important, and yet it is missed by religious adherents. We are not called to rise up and slaughter our oppressors as Akiba’s followers did against Rome with such horrid results. We are not called to be terrorists as Muhammad insists, nor crusaders as popes have pled. Unless it is in self-defense, as was the case with Dowd protecting Yahowah’s family, we should limit our attacks to courageously wielding God’s words. He will take care of the rest.

Ridding the world of the influence of religion is not only God’s responsibility, He is the only one who is justified in doing so. We did not create this world nor conceive the life within it, and thus souls are not ours to take.

Religions are deadly, not because Yahowah wants them to act this way, but because the faithful do not listen to God. Their conquests and inquisitions, as well as their intent to subjugate others, are entirely of human design.

Places where the Chosen People have been scattered and accursed, first by the Romans and then Muslims, will serve as God has intended…

**“*Tabowr* | the Broken** (*tabowr* – the shattered, crippled, and crushed, a high hill in Lower Galilee, location of the battle Deborah and Barak waged against the Canaanites, the presumed location of the Mount of Transfiguration, and the location where, in 55 CE, 10,000 Yahuwdym were slaughtered by the Romans, and then countless more in 66 CE by Emperor Vespasian, later Muslims and Crusaders fought there; from *tabar* and *shabar* – to be broken down and violently maimed) **and** (*wa*) ***Chermown* | the Banned and Exterminated** (*Chermown* – the accursed, mutilated, and destroyed, a mountain in the Golan along the Yisra’el, Syrian, and Lebanese border, the site of intense battles in the Six-Day War (1967) and Yom Kippur War (1973) against Muslims and now serves as an Israeli observation post to monitor the Syrian and Lebanese jihadists (this word was incorporated into Arabic and used to denigrate, ban, and curse Jews); from *charam* – to prohibit and utterly destroy, dedicating to extermination) **shout for joy** (*ranan* – loudly, happily, melodiously, and publicly call out) **in Your name** (*ba shem ‘atah* – with Your proper designation)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:12)

For those who have suffered, salvation will be especially sweet. Laments will become laughter. Pain and sorrow will turn to joy. And it is the *Zarowa’* who will be working alongside Yahowah during this marvelous transformation to make the world a better place.

**“Beside You and on Your behalf** (*la ‘atah* – to approach You and concerning You, by Your side and means) **the** **Protective Shepherd** (*zarowa’* – the Productive Ram who shepherds the flock, who prevails because he is effective and strong, fully resolved with the overall ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (speaking of *Dowd* | David)) **with tremendous power and awesome ability** (*‘im gabuwrah* – with the will to fight and the capacity to perform, who accomplishes what needs to be done, becoming victorious; from *gibowr* – a mighty warrior, valiant soldier, and capable defender, a hero worth noting) **will be Your strong hand** (*‘azaz yad ‘atah* – is the means You will use to confidently prevail, applying the force required to firmly establish and boldly overpower) **raised up high** (*ruwm* – lifted up as an extension from the source) **at Your right side** (*yamyn ‘atah* – as Your right hand for having chosen to be right)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:13)

*Coming Home in Our Time* opened with this declaration, and now in the midst of His tribute to Dowd, Yahowah is announcing the Second Coming of the *Mashyach* | Messiah, of the *Zarowa’* | Protective Shepherd and *Melek* | King, His beloved son, *Dowd* | David. He will be Yahowah’s *Yamyn Yad* | Right Hand which He will *ruwm* | raise upon His return, such that his *gabuwrah* | awesome accomplishments and tremendous ability are known.

From Yahowah’s perspective, *gabuwrah* | accomplishing what needs to be done to protect the Covenant family from billions of angry *Gowym* | Gentiles, and indeed from themselves, is most reliably accomplished when He remains true to His nature. Therefore, God is not returning alone. He is not coming back with “Mini-Me,” His diminished physical manifestation, Yahowsha’, the Passover Lamb, but instead with His Protective Shepherd and beloved son. He knows that His people need a *gibowr* – a capable defender and valiant hero willing to fight for what is right. When it comes to interacting with humankind, God does not work alone.

As a result, shouldn’t we seek to appreciate why Yahowah is returning with *Dowd* | David instead of alone or with *Yahowsha’* | “Jesus?” Why have Christians, Muslims, and Jews taken this honor from Dowd? Why seek to deny God His preference? Why do Christians pray to and worship “Jesus Christ” rather than listen to and learn from the actual *Mashyach* | Messiah? As a lost sheep, who is better to follow: the Protective Shepherd or the Passover Lamb? It’s a simple question with an obvious answer.

God has answered this question for us in this *Mizmowr* | Psalm. Affirming it is the reason Dowd’s name appears prophetically one thousand other times throughout the *Towrah, Naby, wa* *Mizmowr*. Understanding God’s preference helps us appreciate why *Yahowsha’* | “Jesus” is never mentioned by name in any prophecy. Obviously, there is a reason more is spoken and written about Dowd, and by Dowd, all meticulously maintained and miraculously preserved in the language it was written and spoken, than anyone else. And yet by comparison we do not possess a single word communicated by Yahowsha’ reliably recorded in the language he spoke. There is a reason that Dowd was inspired to compose over one hundred songs and proverbs teaching us about God, when *Yahowsha’* | “Jesus” didn’t write one word for us to read. Do you suppose that *Yahowsha’* | “Jesus” might have cited Dowd’s 22nd *Mizmowr* | Psalm at the single most important moment of his life, when he was fulfilling his role as the Passover Lamb, because no one knows his sheep better than the shepherd?

Answered another way: Dowd is the living embodiment of the Covenant, and the *Beryth* is the only reason we exist. God created the universe and conceived life within it, He authored and fulfilled His Towrah, for *Dowd* | David and for those who follow in His footsteps, and not for *Yahowsha’* | Jesus. If you are looking for God, listen to what was spoken about and written by Dowd. It, like this Mizmowr, exists for this purpose.

**“****Being correct** (*tsedeq* – being right, honest, and fair, being accurate, proper, and just) **regarding executing good judgment and justly resolving disputes** (*wa mishpat* – along with adroitly pondering all of the questions required to make rational and moral decisions; a compound of *ma* – to question and thus ponder and consider and *shaphat* – to decide, to be discriminating, and to be just, executing good judgment) **serves as the foundation** (*makown* – are the basis and home, the very essence of the upright nature) **of y/Your throne** (*kise’ ‘atah* – of y/Your authority and position of honor)**.**

**A loving relationship and genuine mercy** (*chesed* – loyalty and devotion, enduring favoritism and affection, the generosity and kindness, and especially the merciful benefits and sense of community germane to the covenant)**, along with a steadfast commitment to the truth** (*wa ‘emuwnah* – trustworthiness and honesty, being reliable and dependable; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate)**, encounter those who enter y/Your presence** (*qadam paneh ‘atah* – embrace those who come to meet y/You, and can be anticipated because they are front and center with y/You and naturally occur in y/Your presence)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:14)

Since Yahowah has pronounced that Dowd was “*tsedeq* – right,” has noted his “*mishpat* – ability to exercise good judgment,” and transitioned to Dowd in 89:13, referring to him as His *Zarowa’* and *‘Azaz Yad*, it is possible, and I think likely, that God is saying that the “*makown* – foundation” of Dowd’s “*kise’* – position of honor” is “genuine love, loyalty, and devotion along with a steadfast commitment to the truth.” And while all of this would also apply to Yahowah, as Father and son, “Your” throne and presence could become lower case and apply to Yisra’el’s king. If so, it would describe what we should anticipate when we witness his appearance and meet with him. Or even more appropriately, the intent may have been to say that we can learn to be correct about Yahowah when we exercise good judgment with regard to the reason Dowd has been afforded this position and authority.

The “*chesed* – loving relationship” Dowd developed with God as a result of the “*chesed* – genuine mercy” he experienced from his Father were both predicated upon his lifelong pursuit of “*‘emuwnah* – the truth.” Following his example, we can count on the fact that Yahowah’s mercy comes to those who trust and rely upon that which is correct. Being right is what perfects the imperfect – not faith. In this way, Dowd is Yahowah’s antidote for the toxin of religion, especially Christianity, which is why Twistians have replaced “David” with “Jesus.”

Yahowah fulfilled the first four *Miqra’ey* – *Pesach, Matsah, Bikuwrym, and Shabuw’ah* – in year 4000 Yah, facilitating the benefits of the Covenant by making His sons and daughters perfect and immortal, enriching and empowering His children in the process. Now in *Our Time*, we have become the living expression of *Taruw’ah* | Trumpets, the fifth *Miqra’* | Invitation to be Called Out and Meet with God when we engage to call His wayward family back home.

**“****Delighted to show the way and blessed** (*‘ashry* – happy to reveal the proper path to the relationship and fortunate, treated favorably; from *‘asher* – enjoying the benefits of the relationship by having been shown the steps to walk to get the most out of life) **are the people** (*ha ‘am* – are the family members) **who are aware of and acknowledge** (*yada’* – who are familiar and acquainted with, who learn about and make known, who comprehend and understand) **Taruw’ah** (*Taruw’ah* – Trumpets, the 5th of 7 Miqra’ey, time to expose corruptions while sharing the truth, crying out an alarm and shouting for joy, blowing the showphar to announce the harvest of Covenant souls)**, who walk** (*halak* – who choose as a way of living to continually travel about, exploring and moving (piel imperfect paragogic – by continually choosing to walk with Him, Yahowah becomes engaged and active with that individual)) **with the light into Your presence** (*ba ‘owr paneh ‘atah* – along with and within this enlightenment into Your shining brilliance, appearance, and face)**,** **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 be Sung / Psalm 89:15)

This is who we are. It is what we do. It is what we know.

And this is what we experience, especially when we are enlightened by Dowd’s Mizmowr, many of which serve as the ultimate expression of Taruw’ah. This is what we learn from the lyrics and life of Yahowah’s Chosen. It is through the lens of Taruw’ah that we come to appreciate the balance shown in his writings between blasting lies and trumpeting the truth, both of which are needed when the mission is to lead Yahuwdym out of Babylon and into Yahowah’s presence.

Over the course of the past eighteen years there have been many goose-bump moments, times in which we have found ourselves reveling in what we have learned. This is one of them. It affirms we are delighted to reveal the proper path which leads to the Covenant. We thrive on the realization that *Taruw’ah* leads to Reconciliations. We understand the value of “*yada* – knowing” what it is like to “*halak* – walk” “*ba ‘owr paneh* – with the light into the presence” of Yahowah.

Everything we have written and spoken these past eighteen years is an expression of *Taruw’ah*, as we have striven to celebrate its purpose. We have sought to shout out a warning, boldly, bluntly, clearly, and loudly telling all who would listen that their religious and political affiliations put them at odds with God. At the same time, we have, as accurately and completely as we are able, shared what Yahowah has had to say about Himself, explaining what He is offering and expects in return. This is the essence of *Taruw’ah* – the very reason we are asked to celebrate it on the first day of the seventh month each year.

And let us not lose sight of the fact that it was because of *‘asher* in 2 Shamuw’el 7 that we came to *yada’* | know all of this. It is the *halak* | path we walked with the *‘owr* | light we were given into the very presence of Yahowah, our God. *Mizmowr* | Psalm 89:15 has transitioned from comparing Yahowah to Dowd to celebrating our calling and purpose. One thing has led to another.

Since Yahowah has heightened our awareness of *Taruw’ah*, and since we have come to appreciate what it represents and our role in it, let’s see if we can come a little closer to ascertaining its timing. If you recall, toward the conclusion of Volume Two of *Observations for Our Time*, we came to realize that *Taruw’ah* would be fulfilled after Israel is thinned at the waist in an ill-fated attempt to trade land for peace and yet before the worst of Ya’aqob’s Troubles. This means that it will occur after the fall of 2026 (seven years prior to Yahowah’s return with Dowd) and before the midpoint of the Time of Ya’aqob’s Troubles, a little over three years later, leading us to expect that the Harvest of Taruw’ah will occur in 2027 or 2028.

Interesting enough, we are afforded another clue relative to its timing in Mizmowr 90. This Song was composed by Moseh and speaks of **“Yahowah being the dwelling place”** for His **People “for all generations.”** In it he quotes Yahowah saying, **“Return and come back children of men.”** This is followed by: **“Indeed, our days have the appearance of Your frustration. We spend our time muttering.** (90:9) **The days of our years are seventy and then by reason of strength become eighty, for it is soon passed and we fly away.** (90:10) **Who knows the extent of Your frustration and respects Your passion?** (90:11) **So teach us to number and weigh our days so that we may derive wisdom by executing good judgment.** (90:12) **Return, Yahowah, and let us breathe in relief.”** (*Mizmowr* / Psalm 90:13)

This book, *Coming Home in Our Time*, which seeks to call Yisra’el and Yahuwdah out of Babylon and back home to Yahowah and Yisra’el, began by pronouncing *The Second Coming* exactly seventy years after the nation of Israel was restored, making it possible. This was followed by *How Will You Respond*, *Being Right*, *To Dowd or Not to Dowd*, and then *Respecting Yahowah’s Name*.

Whether or not I am the *choter* | insignificant twig or the *nakry* | observant foreigner, and whether these words comprise the *nec* | banner Yahowah has promised to raise for His People, or if I remain an irrelevant means to awaken someone else such that it will be written, we will continue for another ten years, until 2028 – eighty years after Israel’s rebirth – and just prior to the commencement of the worst of Ya’aqob’s Troubles, and then we will fly away. We know these things because we were told as much in Mizmowr 90.

For those who may be interested, in 2027 the new year begins on Tuesday, March 9th, at sunset, such that Taruw’ah begins at sundown on Wednesday, September 1st, and concludes prior to sunset on Thursday, September 2nd. The following year, in 2028, Taruw’ah will be celebrated beginning on Tuesday September 19th, and will conclude the following afternoon. If it were not for the fact that we will be given everything we need and want, I’d encourage Covenant members to pack their bags.

We rejoice because there is vindication in getting Yahowah’s name right.

**“****In Your name** (*ba shem ‘atah*) **they rejoice** (*gyl* – they celebrate these favorable circumstances, expressing their enthusiasm (qal imperfect paragogic – genuine and ongoing joy conveyed under the auspices of first-person volition)) **every day** (*kol ha yowm* – all the time)**. And** (*wa*) **in Your justice and vindication, by being right** (*ba tsadaqah ‘atah* – in You being correct, fair, and just, rightfully acquitting)**,** **they are lifted on high** (*ruwm* – they rise, going to a higher elevation)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:16)

The first step we take to knowing Yahowah is to acknowledge and proclaim His name. It is where the path begins to being right regarding who He is, what He is offering, and how we should engage with Him to avail ourselves of His blessings. We do so without hesitation or equivocation.

As he steps forward into Yahowah’s light, the Psalmist cannot resist including himself among those enveloped and adorned in Yahowah’s radiant power.

**“****Indeed** (*ky* – because)**,** **Your power** (*‘oz ‘atah* – Your fortification and might, Your force and strength, Your desirability and capability) **is their adornment** (*tiph’erth hem* – their ornamentation, and beautiful appearance, comprising their splendor and Divine attributes) **and** (*wa*) **our status and radiance** (*qaran ‘anahnuw* – our illumination and source of light, our appearance as light, our shining appearance) **is lifted up** (*ruwm* – is raised and elevated as an extension from the source) **by Your desire to be accepting** (*ba ratsown ‘atah* – for Your pleasure and in concert with Your will, by You having chosen to favorably accept and for having determined to be pleased)**.** (89:17) **For** (*ky*) **our deliverance and** **protection** (*magen ‘anahnuw* – our defense and shield) **are from** (*la* – pertain to) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**Accordingly** (*wa la* – so therefore)**, the Set-Apart One** (*qadowsh* – the one who is distinct and separate from the rest, the one who is prepared and dedicated) **of Yisra’el** (*Yisra’el* – of Individuals who Engage and Endure with God) **is our king** (*melek ‘anahnuw* – is our leader, our royal ruler, our authorized authority, and our sovereign)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:18)

Yahowah adorns His Children in a Garment of Light, an enlightening, perfecting, immortalizing, and empowering adornment provided by the “*Ruwach Qodesh* – Set-Apart Spirit. It is how the imperfect appear perfect before Yah. It is what makes us acceptable. This Garment of Light not only delivers us safely into Yahowah’s presence, it protects us in the here and now and throughout all time.

Since *qadowsh* is universally corrupted to “holy” in English bibles, the “Set-Apart One of Yisra’el, our king,” is rendered “the Holy-One of Israel, our King. This is then taken out of context to infer that our “king” is “Jesus” because religions have made him “Holy.” But this Psalm has been devoted to declaring that Dowd is the one God selected and distinguished, setting him apart from all others to be the king of Yisra’el.

There are, of course, a number of lingering conflicts which must be ignored by Christians to elevate one person for the other. Dowd’s name is ascribed to this prophecy and “Jesus’” is not. Dowd was the King of a unified Yisra’el and “Jesus” had no kingdom to call his own and came at a time that Yahuwdah was all that was left of Yisra’el. Moreover, Dowd was set apart from Yisra’el, consistent with the text, while Yahowsha’ was set apart from Yahowah. All of this to say: Dowd is the Set-Apart One of Yisra’el, our King.

In a moment we will witness yet another transition from the Psalmist to Yahowah’s voice. God is going to make some extraordinarily statements. If your reverence for *Yahowsha’* | “Jesus” continues to supersede your respect for what Yahowah has chosen to accomplish through Dowd, you may want to rethink that position at this time.

Yahowah is telling us a wonderful story, a love story…

**“****At the time** (*‘az* – simultaneously, at that time) **You spoke** (*dabar* – communicated with words, promising and declaring) **in a revelation** (*ba chazown* – prophetically in a manner such that the intelligent would perceive by visually conveying an agreement) **to** (*la* – on behalf of) **those whose love for You and commitment to You is unwavering** (*chasyd* *‘atah* – Your dedicated and faithful ones, Your loyal and devoted ones, those who view You favorably and desire Your company; from *chesed* – those favored by Your kindness, goodness, protection, and mercy)**, saying** (*‘amar* – expressing and claiming)**, ‘I have provided** (*shawah* – set and placed, giving and bestowing) **assistance, supplying what is needed** (*‘ezer* – I helped and assisted, I empowered and equipped, enabling) **on behalf of** (*‘al –* for and upon) **the one with the strength to prevail** (*gibowr* – the mightiest of men, the strong and effective fighter, the valiant and brave warrior, the one who battles; from *gabar* – to prevail, to be powerful, mighty, and strong, to prove one’s valor, and to be a champion for a virtuous cause)**.**

**I have raised up and exalted** (*ruwm* – I have elevated and lifted on high, taking action to empower) **the Chosen One** (*bachar* – the one selected, tried, and tested, examined and found acceptable) **from** (*min* – out of) **the people** (*‘am* – the family)**.”** (89:19)

There are three profoundly important insights laden in these words. First, Yahowah reveals Himself to us through His prophets. It is through the words He has communicated to them that we come to know and understand Him. These men (*chasyd* is masculine plural) were chosen as God’s conduits for our benefit based upon their attitude and dedication. In a world filled with billions of souls who neither know Him nor respect Him, who think so little of Him that they have replaced Him with figments of their imagination, Yahowah sought out the forty men who respected and appreciated Him for who He really is, men He knew He could trust to be devoted to the relationship and unwavering in their commitment.

*Chasyd* reveals a number of things about these men that I have seldom considered, but which makes perfect sense. The worst thing that could have occurred is for one of the select to go rogue, to go from accurately communicating what Yahowah was revealing through him, to being an independent operator, adlibbing, presumptuously mixing in, “but I say” along with what Yahowah has revealed. The result would have been *babel* | a commingling of right and wrong, thereby denigrating Yahowah’s witness and confounding everyone.

The baseline requirement for being a prophet is being 100% accurate 100% of the time. For that to occur, the prophet’s devotion to Yahowah must be resolute. They cannot be self-serving, self-aggrandizing, self-motivated, self-reliant, or have an agenda of their own. They can never contradict God nor replace His words, plans, or promises with their own. They must be like Dowd and not like Sha’uwl.

For this to occur, the prophet must genuinely like Yahowah, enjoy His company, agree with His assessments, and appreciate His approach, such that their perspective and agenda model His – all of the time. They must not care what others think of them or be bothered by the realization that by telling the truth, they, like Yahowah, will have countless enemies and few friends. They must wake up each day, prepared, ready, willing, and wanting to do, to write, and to say what Yahowah has entrusted to them. They must do so knowing that it will be costly, and that there will be no material reimbursement nor earthly compensation. In the face of constant rejection, they must remain unfazed and loyal. *Yasha’yah* | Isaiah, for example, devoted his entire life to being a prophet and yet he couldn’t identify a single soul who capitalized upon what he had revealed.

While every *naby’* was *chasyd*, not everyone whose love and commitment to Yahowah is unwavering is a prophet. I have had the pleasure of getting to know and love a score of men and women who are *chasyd* in their service to Yah. And while I have more than my share of flaws, for the past eighteen years, I have been dedicated, not only devoting my time and resources to more accurately conveying Yahowah’s testimony, I have come to know and respect Yahowah. He is my Father and Friend, and indeed, my God. I not only concur with Him, I want what He wants.

In an interesting twist, rabbinic Jews, who are anything but devoted to Yah, refer to themselves as *Chasyd*. They have usurped what Yahowah said of those who love Him, men like Dowd, and claimed this for themselves, making them no better than Sha’uwl. In fact, Sha’uwl claimed to be one of them.

The second profound revelation is found in the recognition, that just as Yahowah does not work alone, but through His creation, those He works with are never alone. Sure, Dowd brought something to the table Yahowah wanted to exploit for His and our benefit. His son was passionate and rational, insightful and reasonable, a good listener and articulate, a lover and a fighter, a man of character who sought to be right, someone who loved to learn and teach. And yet we would never have heard of him, much less benefited from anything he had to say, had Yah not “*shawah ‘ezer* – enabled him, equipping him to be successful, supplying him with what was required to get this job done.” He did so through His Word and Spirit.

What was unique about Dowd in this regard was that even after being anointed as the Mashyach, even after slaying the giant, even after being appointed King, even after winning every battle, even after becoming wise beyond compare, even after writing one glorious song after another, even after becoming enormously rich, he remained reliant. It is the opposite of what we witness in others cursed with one, much less each of these seeds of arrogance. I share this because it does not matter how much Yahowah wants to give if we are not able to receive it without becoming self-willed or self-reliant.

*Gibowr*, “the strength to prevail” embodied by “the mightiest of men, the most valiant and courageous of men, those men willing to fight for what is right with virtue and valor,” is one of many characteristics which distinguishes Dowd from the rest of us. He was mighty with pen and sword. Beyond this, Dowd was not a pacifist. He did not compromise. He was not diplomatic. He was unapologetic, at least toward other men. He knew right from wrong and would not tolerate any form of deception. He would be crucified in today’s world for being politically incorrect and intolerant. I thought you should know that God obviously likes these qualities in men.

The third insight worthy of our consideration is that Yahowah *bachar* | chose Dowd. It means that He can and does select the men and women He wants to raise as His children, include in His family, invite into heaven, and work with and through. He did not usurp His son’s freewill. Since Dowd could have said “no” at any time rather than “yes” every time, he wasn’t being controlled. Things played out as every loving relationship should, with lots of give and take on both sides, and each party, both God and Dowd, coming to trust one another and enjoying each other more along the way. They were the best Father and son team of all time.

There are a similar number of uncommon insights conveyed in this next statement. First among them, Yahowah found Dowd, not the other way around. People the world over are searching for God and yet never seem to find Him, not just because they don’t know where to look, but because they are too busy praying to listen, and too enamored with their opinions to be observant. It never fails, when I meet someone who claims to be genuinely interested in finding God, even when I hold the answers they seek, they’d rather share what they believe than consider what Yahowah had to say.

**“****I discovered and then made known** (*matsa’* – I located, found, revealed, exposed, encountered, and experienced, then sought to reap the benefit by inspiring) **Dowd** (*Dowd* – the Beloved; from *dowd* – the one who is loved and who loves in return)**,** **My coworker** (*‘ebed ‘any* – My authorized agent who works on My behalf; from *‘abad* – to work)**.**

**Out of** (*min* – from [1QPs4]) **My set-apart oil which uniquely distinguishes** (*shemen qodesh* *‘any* – My separating, devoting, and preparing olive oil I have dedicated him to service)**,** **I have anointed him** (*mashach* – I have applied the oil, dedicating him to My purpose; the actionable basis of and thus process of becoming the *Mashyach* | Messiah) (89:20) **so that to show the way to the relationship** (*‘asher* – to reveal the path to walk to get the most out of life because) **My hand** (*yad ‘any* – My influence and ability to act) **will be established and steadfast** (*kuwn* – will be authenticated and sustained, made ready and prepared, be unwavering and persistent) **with you** (*‘im ‘atah* – in association with you [4QPs corrects him to you])**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:20-21)

By stating that He made Dowd known to us, Yahowah is taking credit for the accounts of his life and copies of his Psalms that have been made available for us to read 3,000 years after they were chronicled and composed. No other 11th century BCE life is as contemporaneously or voluminously documented. Therefore, we should be asking ourselves why this is so. Why did God intervene in human affairs in this way, at this time, in this place, and for this man? And since He did so and prevailed with Dowd, why didn’t He do the same for Yahowsha’ who arrived 1000 years thereafter?

This is the most telling contrast between the two lives. We have nothing whatsoever from the lips of Yahowsha’ recorded in the language he spoke, not a word that he wrote, and nothing in any language that was reliably preserved, while we have more written about and by Dowd than we can process in a lifetime, preserved in the original language, verified and proven credible with copious prophecies, conscientiously maintained, and even extant among the Dead Sea Scrolls – parchments sealed in ceramics found less than twenty miles from where they were first composed.

The reason for this disparity ought to be obvious on both accounts. To the degree that Yahowsha’ was the Word of God who came to fulfill one of His promises, and to the extent that He was for a time the diminished manifestation of Yahowah, He had already revealed everything we needed to know about Him in the Towrah, Prophets, and Psalms. He wasn’t changing, adding, or subtracting anything, so there was nothing more to say. As for Dowd, more than anyone in human history, he not only exemplifies what Yahowah is trying to accomplish, he told us how we can achieve the same result.

By calling Dowd His “*‘ebed* – coworker,” God is giving us the opportunity to understand what He values and wants to accomplish. All we have to do is examine his life and consider his lyrics. Highlights of this search reveal that Yahowah wants us to call Him by name and Father, to listen and learn from Him, to share what we have come to know, to become part of His family, to appreciate what He values and to oppose what He disdains, fighting to protect His people while striving to be right. God is attracted to intellect and character, passion and reliability, to those who are not afraid to say what needs to be said, even when it isn’t popular.

By referring to Dowd as “the one who works on My behalf,” Yahowah is reaffirming His predilection to accomplish what needs to be done with us and through us rather than alone. This remarkable fact reinforces His commitment to empower and enrich His children by being personally involved in our lives.

On this occasion, Yahowah is announcing that He did something remarkable for Dowd that He has not done for anyone else – “Out of My set-apart oil which uniquely distinguishes him, I have anointed him.” Whether this is the oil of enlightenment, longevity, healing, protection, nourishment, or preparation for service, may you and I benefit from what remains of it. And may we capitalize upon it with all of the passion and courage Dowd manifested.

There is one thing we should never do, and that is ignore what God has done, or worse, try to take it from this man and give it to another. Yahowah chose to personally anoint Dowd His *Mashyach* | Messiah. It was God’s decision, and we should respect it, appreciate it, accept and embrace it – capitalizing upon it by reading his 119th Mizmowr, his *magnus opus* on how to properly observe Yahowah’s *Towrah* | Teaching.

Beyond the fact that this decision was Yahowah’s, and without Him we don’t even exist, He didn’t do this for Dowd’s benefit, but instead for ours. By preparing the Messiah to serve in this way, God’s influence in our lives was established and authenticated, becoming as steadfast and unwavering as the lyrics of this and every Mizmowr. Our Heavenly Father’s instructions are collective, and to the whole of Yisra’el, in the Towrah, but in Dowd’s songs it’s all personal. The Towrah is the map and Dowd is the guide.

We have long since come to realize that Yahowah chose a shepherd to serve as His *Zarowa’*. He would protect God’s flock while sowing the seeds of truth such that we would come to appreciate the purpose of the Sacrificial Lamb.

**“****In addition** (*‘aph* – even more)**, My** **Protective Shepherd** (*zarowa’ ‘any* – My Productive Ram who shepherds the flock, who prevails because he is effective and strong, fully resolved with the overall ability to accomplish the mission, My remarkably important and impactful individual of action who, as a leader and fighter, is engaged as a shepherd among My sheep, who is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (speaking of *Dowd* | David)) **shall empower and embolden you, strengthening you** (*‘amets ‘atah* – will help you grow, elevating your status, reinforcing you with the determination to persist and be courageous [4QPs corrects him to you])**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:21)

God could not have made this any easier for us. There is no need to interpret the text, to extrapolate or speculate. The “*Bachar* – Chosen One” from among the people, the anointed *Mashyach* | Messiah, the Son of God, the man Yahowah raised and exalted to work with Him, the very Hand of God and His *Zarowa’* | Protective Shepherd, has a name: Dowd. For those willing to listen and engage, his life and lyrics will “*‘amets ‘atah* – help you grow, empowering and emboldening you.”

For God’s sake and yours, if you haven’t already done so, it’s well past time that we all accept and acknowledge Dowd’s special place in our lives and with God. If anyone holds the keys to Heaven, it is this man. It is his home and his family as well as his Father’s, and it is his throne and his kingdom which will exist therein, forevermore.

It is worth mentioning that the surviving fragments of the Qumran texts supporting the 89th Psalm are legible beginning with the 19th verse. The differences, therein, were numerous but insignificant. They become relevant, however, in the previous statement, particularly in 89:21, where the opening thought is now correctly presented as two distinct sentences with the change from “with” to “from.” But the biggest difference is found in the concluding pronouncements of what we have just read, where the witness of the Dead Sea Scrolls changes “with him” to “with you,” revealing that Dowd was presented and anointed for our benefit. This perspective becomes particularly poignant because it means that Yahowah’s *Zarowa’*, Dowd, shall strengthen and embolden us, as opposed to the implications of the Masoretic Text which has the *Zarowa’* influencing Dowd. With the Dead Sea Scroll correction, Dowd remains the *Zarowa’* | Protective Shepherd and without the insights the tiny fragment of 4QPs provides, we’d be seeking to redefine the term that has come to mean so much to God and ourselves.

Also different is the order of things. On the Qumran parchments, 89:25 follows 89:21. Further “his hand” becomes “My hand” and “My right side” in 4QPs, which isn’t an issue because Dowd will stand at Yahowah’s right side and is serving as God’s hand.

**“As such** (*wa*)**, I will place** (*suwm* – I will appoint, direct, set, and establish) **My hand** (*yad ‘any* – under My influence) **into** (*ba* – within and over) **the sea** (*ha yam* – the waters of the oceans (a metaphor for gowym)) **and My right side** (*yamyn ‘any* – My right hand) **adjacent to flowing waters** (*wa ba ha nahar* – over the rivers and among the places water flows, also possibly in the feminine, *naharah* – in concert with the beaming light of the sun)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:25)

As He has already disclosed, Yahowah’s “*yad* – hand” is Dowd. Therefore, he will be placed over *Gowym* | Gentiles, represented in the text by the “*yam* – sea.” The “*ha nahar* – place from which the waters flow” at Yahowah’s “*yamyn* – right side,” is Tsyown. Upon their return, Yahowah is going to open up a life-giving waterway from the Dead Sea to the Mediterranean Sea, running right through Mowryah between His Home on the summit and His son’s home below. I expect that there will be a bridge of light connecting the two. From death there will be new life. And from the witness of the Dead Sea Scrolls, we will come to know our Father as Dowd knew Him.

As a result, the Adversary and the schemes of his tempestuous child will be thwarted. The Father of Lies, as Satan’s prodigy, is now also the “Son of Evil.” With this much evidence condemning *Sha’uwl* | Paul as the Towrahless One, the man who tried to annul the Word of God and negate the life and lyrics of the Messiah and son of God, it’s curious that Christians remain fixated on identifying their “Antichrist.”

Fortunately, Yahowah is a great Father and is going to protect His son.

**“The Adversary** (*‘oyeb* – the hostile opposition, the enemy, the one with animosity, enmity, and rancor (masculine singular)) **will not nullify him** (*showa’* – will not negate his value nor annul his position or purpose) **and** (*wa*) **the Son of Evil** (*ben ‘awlah* – the Son of Wickedness, the Child of Malice and Injustice, the Seed of One who is Wrong, Harmful, and Damaging to Others; from *‘awal* (transliterated *‘evel* in the Masoretic Text) – the Evil One, to be wrong by deviating from the truth, by perverting, twisting, and corrupting that which is correct (masculine singular)) **shall not deny him nor denigrate him** (*lo’ ‘anah huw’* – shall not silence him nor stop him, will not negate his answers nor nullify his responsive declarations (piel imperfect energic nun – the Son of Evil will not be allowed to continue his assault on Dowd))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:22)

*Showa’* wasn’t chosen by happenstance, nor was *‘awlah*. *Showa’* is used in the 3rd Statement Yahowah etched in stone to say that He would not forgive anyone who sought to nullify or negate the value of His name. He’s not going to allow Satan to denigrate or silence Dowd, either.

As for *‘awlah*, it was used in *Chabaquwq* | Habakkuk 2:12 to reveal that *Sha’uwl* | Paul, the Plague of Death, would build an evil edifice. Therefore, Yahowah is tying each of these clues together for us so that we might understand Satan’s desire to degrade Yahowah’s Chosen. God does not want us fooled into trivializing the son of God nor into worshiping the Son of Man.

While the Adversary, as *ha Satan*, is singular, as is his prodigy, the Son of Evil, when working together as they did to conceive Christianity, they become “*tsary* – adversarial foes.” Beyond this, to the best of my knowledge, there are only three prominent individuals who claimed to speak for God while admitting to being demon-possessed: the people’s choice, King *Sha’uwl* | Saul, the wannabe Apostle and false prophet, *Sha’uwl* | Paul, and the self-acclaimed Messenger of God, Muhammad.

However, since the Plague of Death was explicitly named Sha’uwl in *Chabaquwq* / Habakkuk, it doesn’t take a genius to ascertain which of these nefarious fellows earned the title “Son of Evil.” More to the point, Sha’uwl’s name will soon appear within this Mizmowr, eliminating any doubt as to the identity of the Wicked Child.

May we applaud Yah. The title is fitting.

It’s stupefying that no one has bothered to ask: if *Sha’uwl* | Paul is as goddamn important as he claims, if he is the lone Apostle to the Gentile world, why are all of the prophetic references to him decidedly negative? Why isn’t there a single positive comment about the principal author of the Christian New Testament to be found anywhere in prophecy? If it is *Sha’uwl* that we should be listening to, why is Dowd, the man whose status and testimony Paul sought to annul, featured in more prophecies than everyone else combined? If Paul is telling the truth and Dowd is lying, why is it that Paul consistently misquotes and contradicts God while Yahowah proclaims that Dowd is right?

Why is Sha’uwl’s name synonymous with She’owl? Why does it mean, “Question Him?” Why is he a *Benyamite* | Son Headed South to the Sea of Gentiles and a wolf if he is to be believed? Why does Dowd’s name mean “Beloved?” Why is he from *Yahuwdah* | Loved of Yah? And why does Yahowsha’ cite him and not Paul if Dowd is to be ignored?

Why is Dowd afforded almost every meaningful title by God, Himself: from the Chosen One to the Set-Apart One, from Son of God to the Hand of God, from Messiah to King, and from the Branch to the Protective Shepherd, if we aren’t supposed to value his contribution to our lives? Why is Dowd accompanying Yahowah upon His return, and then presented ruling the world, if his life and testimony are to be discounted? Why are the only titles God associated with *Sha’uwl* | Paul the Father of Lies, the Son of Evil, and the Plague of Death if there is anything good or right about him?

Asked another way, since the Book of Acts claims that Paul was such a big shot, such a persuasive orator and prolific writer, a man who traveled throughout the Greco-Roman world, the best student of Gamaliel, the leading Rabbi of the day, and a man who supposedly met with numerous kings along the way, why isn’t there a single reference to him in any of the communities or nations he visited? Having given speeches before provincial governors, kings, and emperors, why didn’t a court scribe record his message? Why wasn’t the Christian globetrotter mentioned by Tacitus, Pliny, or Josephus, nor even by a rabbi? Why is Paul’s written account of his life in Galatians so incompatible with the story he told Luke in Acts? Why did he die miserable and alone, rejected by all he sought to influence? What did those who listened to Paul and rejected him realize that Christians fail to recognize today?

Rest assured, before the conclusion of these chapters, we will expose *Sha’uwl* | Paul’s irrational attempts, both spoken and written, to “*tsary* – constrain and restrict” the importance of *Dowd* | the Beloved of Yahowah. You will know, as does God, why the Plague of Death must be vanquished.

Standing up for the one who stood with Him, Yah reveals…

**“And so** (*wa*) **I will pulverize and crush** (*kathath* – I will defeat, beat down, shatter, and break, then vanquish, throwing away and incarcerating under extremely unfavorable circumstances after thoroughly rebuking (qal perfect)) **his foes, especially those who seek to constrain and restrict him** (*tsary huw’* – his adversaries who openly display their hostility and opposition, creating an unfavorable situation, by diminishing his calling and purpose)**. Then** (*wa*) **out of his presence** (*min paneh huw’* – away from and on account of, even before his appearance)**,** **I will plague** (*nagaph* – I will afflict with a deadly pandemic disease, smiting and inflicting with that which is destructive, harmful, and injurious) **those who shun him by attempting to decrease his status** (*sane’ huw’* – those who are openly hostile in their derision and who so intensely dislike him they refuse to associate with him, failing to appreciate what his love represents, hating him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:23)

Empirically, having dissected, compared, and analyzed much of what *Sha’uwl* | Paul said and wrote, I realized that the principal author of the Christian New Testament was not only replacing Dowd with his god-man, “Jesus Christ,” but was decreasing Dowd’s status to elevate his own. However, until I invested the time to specifically scrutinize Paul’s spoken and written assessment of Dowd, the first in Acts and the second in Romans, I had no idea just how irrational and pathetic his attempts had been.

For the first time I actually understood the basis of Replacement Theology. Paul’s irrational and counterproductive assessments of Dowd were contrived because the Father of Lies realized that the Mashyach’s life and lyrics not only undermined his New Testament, they obliterated his credibility. And soon enough, you will know what I have learned.

By contrast, Yahowah and Dowd share this in common…

**“Therefore** (*wa*)**, My** **steadfast commitment to the truth** (*‘emuwnah ‘any* – My trustworthiness and unrelenting honesty, the realization that I am reliable and dependable, unchanging and without contradiction, resolute and unwavering; from *‘emuwn* – My enduring truth and *‘aman* – My support and willingness to confirm and uphold that which is trustworthy, consistent, and verifiable and My continuing commitment to confirm that which is correct and accurate) **and** (*wa*) **My love, devotion, and enduring favoritism, My unfailing affection and genuine mercy** (*chesed ‘any* – My commitment to a loving relationship, to generosity and kindness, in addition to the continuation of My merciful benefits in the sense of community within the covenant)**,** **are with him** (*‘im huw’* – mark My association with him and are implied in My relationship with him)**.**

**In My name** (*wa ba shem ‘any* – in My personal and proper designation) **his light will radiate and enlighten** (*qaran huw’* – his glowing appearance and ability to enlighten will be brilliant, even his horns, symbolic of his status and strength when worn as a crown and of his role as the protective ram among the sheep will be prominent, as will be his trumpet for signaling which emits light)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:24)

*Dowd* | David is like Yahowah in this way. Both share an unwavering commitment to the truth. They are both loving. By looking at one we see the other. Seen together, they encapsulate the Towrah and emulate the Covenant. Their relationship has made it possible for us to understand, and thereby experience, Yahowah’s enduring love and mercy.

When Yahowah said this about Himself, He destroyed the basis of the Christian religion. Since God is unwavering in His commitment to the truth, He could not have inspired the contradictory message found in the Christian New Testament – especially since it annuls much of what He claimed would be consistently reliable. Since the God of the Torah is genuinely loving and merciful, the “Gospel of Grace” is without merit. If it conveys the same message as that found in the Towrah (which it doesn’t), it becomes superfluous. If its message differs (and it does), for it to be true, the statement God just made must be false. Since God stated that His enduring commitment to the truth and mercy were both with Dowd, one leads to the other, completely negating “Salvation through Faith.”

Since God associated all of this with Dowd, he was saved based upon the Towrah, not the “Gospel of Grace,” on the truth, not faith, relying exclusively on Yahowah one thousand years before the new god named “Jesus Christ” was killed. Since all of this occurred in Yahowah’s name, there is no room for a god by any other name. And since Dowd is shown radiating Yah’s light, rather than being bodily resurrected, he has been transformed, indeed upgraded, from lowly matter to empowered energy.

All good things occur in Yahowah’s name, from love to enlightenment, from mercy to being converted into light. Also interesting, when Yahowah told ‘Abraham that He would provide the lamb, and he looked up to see the lamb’s “*qaran* – radiant light” on the summit of Mowryah, based upon this statement, Yahowah could have been symbolically portraying what He would accomplish with Dowd one thousand years later on Mowryah. After all, Dowd is not only the exemplar of the Covenant, he is the lone eyewitness to the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym* at this same place.

One after the next, every word of each declaration contains a treasure trove of relevant insights. The same is true with these next three statements. They are awesome individually and exceptional collectively. Dowd’s status with God is both special and secure.

**“He shall call out to Me and welcome Me, announcing** (*huw’ qara’ ‘any* – he will genuinely invite Me into his life, actually reading and reciting to Me, continually proclaiming unto Me (qal imperfect))**, ‘You are my Father** (*‘ab ‘any ‘atah*)**!’** [*‘el ‘any wa tsuwr yashuwa’ah ‘any* – my God and Rock of my salvation is omitted in 4QPs but included in the Masoretic Text] (89:26)

**I** (*‘any*)**, also** (*‘aph* – likewise and in relation [from 4QPs])**,** **will appoint him** (*nathan huw’* – will offer him, bestowing him as a gift, causing him by way of this relationship to be (qal imperfect)) **My firstborn** (*bakowr ‘any* – My firstborn son, serving as the basis of *Bikuwrym*, the 3rd of 7 Miqra’ey)**,** **the highest of all** (*‘elyown* – the most exalted in status, rank, and position, the supreme, a title so Divine in nature, it includes *‘el* and is almost always reserved for God, Himself) **of the kings and rulers** (*la melek* – government leaders) **of the earth** (*‘erets* – of the material realm and of the Land)**.** (89:27)

**For all eternity** (*la ‘owlam* – forever, from antiquity and into the future without end) **I will keep watch over him, paying very close attention to him** (*shamar la huw’* – I will focus upon him, observing all there is to know about him, closely and carefully considering him, paying attention to him and guarding him)**.**

**My** **unwavering** **love, unrelenting devotion, enduring affection, and genuine mercy** (*chesed ‘any* – My commitment to a loving relationship, to generosity and kindness, in addition to the continuation of the benefits associated with the Covenant) **as a part of My Family-Oriented Covenant agreement** (*wa beryth ‘any* – and therefore, My binding oath and pledge to build a home and raise My family, My vow between parties to honor My promise to My family and My home; from *beyth* – family and home and *banah* – to build a home to raise children) **are truthfully presented and** **will reliably endure with him** (*‘aman la huw’* – are established and verifiable, confirmed and credible, upheld and everlasting, especially real for him and through him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:28)

It all begins with *qara’*. Yahowah has “invited us to meet with Him.” God has “called us out” of this world so that we can be “welcomed” into His. By “reading and reciting” the Word of God, we find our Father “summoning us” to His side. When we “call out to Him, inviting Him into our lives,” He “answers our proclamation” with one of His own – the promises He has made to us in His Towrah.

By answering Yahowah’s *Miqra’ey* | Invitations to be Called Out and Meet with God, we are born into the Covenant Family, perfected and immortal. As His *Bikuwrym* | Firstborn Children, Yahowah becomes our Father. Dowd has shown us the way. Follow him.

*Bakowr* | Firstborn is the only meaningful title, apart from the *Pesach Ayl*, that I thought would remain Yahowsha’s alone. I had seen *Bikuwrym* in Year 4000 Yah (the 4th and 5th of April, 33 CE) when, what I had once thought was Yahowsha’s *nepesh* | soul reunited with Yahowah’s *ruwach* | Spirit, as the fulfillment of the *Miqra’*, making Yahowsha’ Yahowah’s Firstborn. But I was wrong in one way and perhaps right in two others. Yahowah was honoring His promise to enable the benefits of *Bikuwrym* on this day. However, because it was, as we have subsequently surmised, Yahowah’s soul, the resulting union was not His son, His firstborn, that was manifest this day.

The distinction of being the first and foremost among the Covenant’s children is Dowd’s. He is Yahowah’s *bakowr.* What’s more, Yahowah “*nathan huw’* – gave him” this title. *Bakowr* | Firstborn was “bestowed and appointed as a gift.”

As wonderous as are the implications of this declaration, Yahowah was not done lauding titles on His favorite son. According to God, Dowd is King of Kings, “*‘elyown* – the highest and most exalted in status, rank, and position “*la melek* – of the kings and rulers” of the earth.

This also gives entirely new meaning to Revelation 19: **“Now I saw heaven opened, and behold, a white horse. And he who sat on him was called Faithful [*‘emuwnah*] and True [*tsadaq*], and in righteousness he judges and makes war.** (19:11) **His eyes were like a flame of fire, and on his head were many crowns. He had a name written [Dowd] that no one knew except himself.** (19:12) **He was clothed with a robe dipped in blood, and his name is called the Word of God.** (19:13) **And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses.** (19:14) **Now out of his mouth goes a sharp sword, that with it he should strike the nations. And he, himself, will rule them with a rod of iron. He, himself treads the winepress of the fierceness and wrath of Almighty God.** (19:15) **And he has on his robe and on his thigh a name written: King of Kings.”** (Revelation 19:11-16)

Once again, what Christians have presumptuously claimed for their “Christ” was actually written on behalf of Yahowah’s *Mashyach* | Messiah, the true King of Kings. As Yahowah’s *Gibowr*, Dowd will be riding the white horse. He is the one Yahowah has called *‘Emuwnah* and *Tsadaq*. He is God’s righteous warrior. And don’t be taken aback by the “flames of fire” because as we shall discover in this *Mizmowr* | Psalm, Dowd shall “appear as the sun before Yahowah.”

It is Dowd’s crown of which God has spoken. It is Dowd’s name which few know, preferring to relegate “David” to a time long past, with many denying his very existence. It was even the blood Dowd shed protecting his people that will appear on his robe, the very blood which caused God to have the House, whose foundation he had acquired, whose materials he had accumulated, and whose plans he had studied, erected by his son – just as Yahowah would erect the enduring nature of the Covenant through His son, Dowd.

More than anyone else, Dowd wrote the Word of God. And Yahowah is returning with Dowd to strike the Gentile nations, ending their rule with a rod of iron – a reference to smiting what Rome has come to represent. It is even Yahowah’s garden that Dowd was asked to tend.

Yahowah’s focus upon Dowd isn’t temporary. The Pauline notion that Dowd and the Towrah he loved were only relevant until the arrival of “Jesus Christ” was torn asunder by “*‘owlam**shamar la huw’* – for all eternity I will keep watch over him, paying very close attention to him, focusing upon him while observing all there is to know about him forevermore.”

And should we wonder why Yah would remain attuned to Dowd’s every move, even through eternity, the answer is simple. Yahowah loves him as a Father loves a son. God said, “*chesed ‘any wa beryth ‘any ‘aman la huw’* – My unwavering love, unrelenting devotion, and enduring mercy are truthfully presented and will reliably endure with him as part of My Covenant Family, as part of My pledge to build My home and raise My family.” Even when they act up, parents never tire of our children. And when they devote themselves to the protection and betterment of the family, when they go about their father’s business, every moment is cause for celebration. This is not only why we have children; it is why we exist.

When we explore everything this one word represents, when we value *beryth* more than any other, when we understand why it exists and apply its every nuance to our lives, we are home, we are family. We will be as Dowd – the firstborn son of God, His primary focus, and the recipient of His parental love. For these reasons Dowd is the exemplar of the Covenant, embodying everything upon which it stands.

According to God, Dowd is the most interesting and important man in the world. We devalue him and Yah’s relationship with him, his life and lyrics, at our peril. By contrast, if we do as Yahowah does, and “*shamar* – closely examine and carefully consider” his every word we will endure forever.

Based upon what Yahowah has to say about Dowd, it is prudent that we listen to him and follow his example.

**“****And I will establish** (*wa sym* – appoint and preserve) **his seed, that which he sows, and his offspring** (*zera’ huw’* – his posterity and descendants as well as what is yielded from the seeds he plants)**, as an eternal witness forever** (*la ‘ed* | *‘ad* – as everlasting and continually enduring testimony and as evidence which serves as proof)**. And** (*wa*) **his throne** (*kise’ huw’* – his position and seat of honor) **shall be equated to the days of heaven** (*ka yowm shamaym* – will be as time in the spiritual realms, which is everlasting)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:29)

We, the Covenant’s Children, are the beneficiaries of what Dowd has sown. We are his offspring and legacy as well as his harvest. Through the son, the Father has built a family. As a result, his place of honor and his offspring shall endure forever – as filled with time as are the days of heaven.

There is no denying that Yahowah intends to establish Dowd’s seed and what he has sown, his offspring and legacy, as an eternal witness, all in irresolvable conflict with the Talmud, New Testament, Quran, and Book of Mormon.

And while that is all we need to know to capitalize upon the lyrics he has written, trusting and relying upon his Mizmowr to lead us home, we now know that Heaven has a seat of honor, indeed a throne, one with Dowd’s name written upon it. Therefore, it’s not just throughout the Millennial Kingdom that we should expect to see Dowd govern as king, but in Heaven as well.

If we wish to be there with him, it’s important that we realize that where there is freewill, there are choices to be made and alliances to be established and broken. Dowd chose wisely, electing to closely examine and carefully consider Yahowah’s Towrah. His 119th *Mizmowr* | Psalm, the twenty-two-stanza alphabetic presentation of the Towrah, remains the crowning achievement of his life.

Those misled by the likes of Paul, Akiba, and Muhammad, however, will face the consequences of having chosen poorly, and in particular, Yahuwdym – the direct descendants of Dowd.

**“However, if** (*‘im* – and yet on the contrary and condition, should the situation be that) **his children** (*beny huw’* – his descendants) **continue to** **forsake, ignore or reject** (*‘azab* – habitually neglect or abandon, depart from and disavow (qal imperfect)) **My Towrah** (*Towrah ‘any* – My Source of Teaching and Guidance, Instruction and Direction) **and** (*wa*) **make a habit of failing to walk** (*wa lo’ halak* – and do not journey, conducting their lives (qal imperfect)) **according to My means to justly resolve disputes** (*ba mishpat ‘any* – within the parameters I’ve set to execute good judgment and to be discerning; a compound of *ma* – to ponder the implications of and *shaphat* – making good decisions and being just)**,** (89:30) **if** (*‘im* – on the condition that they) **they perpetually** **view My clearly communicated prescriptions for living with contempt** (*chuqah ‘any chalal* – profaning and desecrating My conditions, dishonoring what I’ve enacted and constituted (qal imperfect))**, and further** (*wa*) **if they consistently fail to observe the instructive terms of the relationship** (*mitswah ‘any lo’ shamar* – they fail to closely examine and carefully consider the requirements and codicils of the covenant (qal imperfect))**,** (89:31) **then** (*wa*) **I will hold them accountable** (*paqad* – I will consider all of these things and attend to them) **with the measure** (*ba shebet* – with the rod and scepter) **of their rebellion** (*pesha’ hem* – of their defiance and revolt)**.**

**The consequence of their deviation from the way and of their wrongdoing** (*‘awon hem* – their perversity and depravity) **will be** **a pestilence which causes widespread death** (*ba nega’* – will be a sudden blow, physically infecting them such that they are plagued and die from the spread of the fungus)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:32)

According to God, souls who forsake the Towrah, die. The consequence of ignoring Yah’s Teaching is to endure the plague of death. To reject God’s Guidance, as Paul has done, is to be held accountable. There is no substitute and no getting around it, not with the Talmud or Gospels, and most certainly not with the Qur’an. The Towrah is the Key to Heaven. It provides Yahowah’s lone means to resolve disputes: Passover and UnYeasted Bread. Within it, we find Yah’s clearly communicated prescriptions for living: Bikuwrym and Shabuw’ah. Observing it leads the observant through Taruw’ah to Kippurym and Sukah – reconciled and at home.

Paul was wrong, Christians are wrong, it is the Towrah, not faith. To deviate from Yahowah’s Towrah Teaching through religious rebellion has devastating consequences causing widespread death.

Those who were infected by Paul’s Plague of Death will die as a result of it. The New Testament is wrong. Annulling the Towrah, forsaking, ignoring, and rejecting Yahowah’s Teaching and Guidance is deadly. There is no cure, no salvation, for those who fail to observe and appreciate God’s means to resolve disputes, or who hold His clearly communicated prescriptions for living in contempt. Yahowah’s mercy is afforded to the thousands among billions who embrace the instructive terms of His relationship agreement. It’s our choice, but we will be held accountable for those we continue to make about God.

For those who would take what was promised to Dowd and apply it to “Jesus Christ,” and for those who would advocate for the existence of a “New Covenant” as chronicled by the likes of *Sha’uwl* | Paul in his “New Testament,” this will either change their mind or they are out of their mind…

**“Accordingly** (*wa*)**,** **My unwavering love, enduring devotion, unmitigated affection, and genuine mercy** (*chesed ‘any* – My commitment to a loving relationship, to generosity and kindness, in addition to the continuation of My covenant benefits) **I will never remove from him** (*lo’ parar min ‘im huw’* – I will not withdraw from him nor revoke, and I will not disassociate or annul (hifil imperfect)) **because I will never communicate something which is not true nor will I ever contradict** (*wa lo’ shaqar ba –* nor will I lie, deal falsely, deceive, or mislead, and thus never betray who I am, with regard to (piel imperfect)) **My** **steadfast commitment to the truth** (*‘emuwnah ‘any* – My trustworthiness and honesty, the fact that I am reliable and dependable; from *‘emuwn* – My enduring truth and *‘aman* – My support and willingness to confirm and uphold that which is trustworthy, reliable, and verifiable and My continuing commitment to confirm that which is correct and accurate)**.** (89:33)

**I will never dishonor, nor will I poke holes in** (*lo’ chalal* – I will never defile by treating as if it were common, and thus not uniquely special, holding in contempt, sullying or desecrating, and I will never perforate, creating loopholes which violate the nature and use of) **My Covenant** (*beryth ‘any* – My Family, My Home, and My Relationship Agreement) **nor will I ever alter or change** (*wa lo’ shanah* – and I will never rearrange, modify, or adjust (piel imperfect)) **that which has gone forth from** (*mowtsa’* – that which at any stage of the journey has been placed on, issued and traveled from, uttered by or exited out of) **My lips** (*saphah ‘any* – My statements, language, and speech)**.** (89:34)

**There is only one** (*‘echad* – once and for all, there is only one man) **to whom I have affirmed the truth by having made a promise** (*shaba’* – to whom I have validated My commitment through a sworn oath in concert with the nature of seven (nifal perfect – at a point in time, the subject, Yahowah, made this promise and at another, He will honor it)) **by My Set-Apart nature** (*ba qodesh ‘any* – by that which is set apart from Me)**.**

**If not to** (*‘im la* – if it isn’t regarding) **Dowd** (*Dowd* – the Beloved)**, I will be proven a liar** (*kazab* – I have communicated that with is not true and is deceptive and false, and in the end will have failed (piel imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:35)

This is in your face, against your very existence Christians. You, alone, have done this, necessitating Yahowah’s rebuke. Who are you to demand that God change everything He has said and done to accommodate you and your perverted apostle, Paul? It is you who have called God a liar through your New Testament. It is you who have replaced Yahowah’s Covenant with one of your own – poking holes in His in the process, defiling it. It is you who have created the most common, and thus profane, religion in the history of man by transferring the promises made to Dowd and to Yisra’el such that they were given to your errantly titled and improperly named “Jesus Christ,” and through this misnomer to yourselves. Shame on you for believing and promoting contradictions of Yahowah’s testimony, for undermining the measure of His mercy, and the reliability of His testimony.

There will be no loopholes for a “Gospel of Grace,” for “Salvation by Faith,” for a “New Testament,” for “Jesus Christ” being “the Messiah,” “the Son of God,” or “the King of Kings.” To claim otherwise is to call God a liar.

The truth never gets old; it is inflexible. There is one Covenant and it shall never be changed nor altered. Nothing Yahowah revealed has been annulled – especially His love for His son.

**“His offspring and that which he sows** (*zera’ huw’* – his descendants, his posterity, his family, and his seed, that which he propagates by having planted seeds) **shall exist and endure** (*hayah* – has been, is, and always will be, will occur and come to fruition, existing (qal imperfect)) **forever** (*la ‘owlam* – eternally throughout all time)**.**

**And** (*wa*) **his place of honor** (*kise’ huw’* – his throne, seat of authority, and sovereign leadership) **shall be as** (*ka* – is comparable to) **the sun** (*ha shemesh* – the sunlight) **before Me** (*neged ‘any* – that close and conspicuous in My presence and literally straight ahead and in front of Me as My counterpart)**.** (89:36)

**Like** (*ka*) **the moon** (*yareach –* the month)**, it shall be established** (*kuwn*) **for a very long time** (*‘owlam*)**, serving as an enduring and reliable** (*‘aman* – easily verified and dependable) **witness** (*‘ed* – symbol and informative source) **in the sky** (*ba ha shachaq* – in space)**.**

**Pause now and contemplate what you have just read** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:37)

God’s position has gone beyond what we surmised and expected. Not only are His affirmations of His promises to Dowd absolute, nonnegotiable, and nontransferable, there is yet another attribute wrongly ascribed to Yahowsha’ that has been promised to Dowd. Based upon the Christian New Testament, we would expect to see Yahowsha’ returning in the likeness of a star – and yet it is Dowd who will be afforded this honor. The Christian myth, while clearly incompatible with bodily resurrection, is also inconsistent with the realization that Yahowah is returning with the Shepherd, not the Lamb.

Christians can take their Madonna and Child, her baby ‘Jesus,’ their dead god on a stick, and their ‘Second Coming’ and stick them where the sun don’t shine, because they do not belong in Yah’s world.

As for the moon, there is a reason that we will see it enduring. It has served as the most reliable witness in the sky to announce the timing of the *Miqra’ey* | Invitations to be Called Out and Meet with God. Since we will always celebrate them, the renewing light on its surface will keep us up to date with their timing.

At long last, we have reached the transition from benefit to consequence within the Mizmowr that was alluded to in 2 Shamuw’el 7. After all of these years of trying, we have finally come to understand this most intriguing of prophecies. And prior to this time, we were ill-equipped to process what follows. But now if I may restate the assessment presented at the conclusion of our review of Yahowah’s prophetic pronouncement to Dowd, I think we’ll see what follows more clearly: Dowd exemplifies and represents more than one individual man.

More perhaps than even Ya’aqob, Dowd is Yisra’el. The promises made to him were made to them, from being the children of God and heirs to the Covenant, to being recipients of the Land. His joys and heartaches, his ongoing battles with *gowym*, his insights and confusion, the benefits he enjoyed in concert with the Covenant and the consequences he endured when he ran afoul of it, are all shared with the nation he shepherded.

It was in concert with Dowd representing Yisra’el, and of Yisra’el’s contribution to annulling the truths we have just considered, that these words were prophetically inscribed in parallel with 2 Shamuw’el 7. After all, it is Yisra’el that has…

**“But now** (*wa*) **you have refused to accept** (*zanach* – your stagnation and lack of movement has caused a foul stench by spurning such that you have thrown out for a time (qal perfect)) **and** (*wa*) **you** **have rejected by diminishing the merit of, even over time becoming averse to** (*ma’as* – you have repudiated by minimizing the value of, thereby limiting your relationship to and dependence upon, thereby incurring a festering wound caused by dissolving his essential nature (qal imperfect)) **your Messiah** (*Mashyach ‘atah* – your Anointed, the One set apart and prepared to serve you)**,** **improperly, and on your own initiative, meddling while presumptuously passing over** (*‘abar* – unjustifiably passing right by in antipathy, somehow displeased with the affairs, and yet acting on your own initiative (hitpael stem perfect conjugation – for a time, and on their own initiative, moving right past) [*‘abar* is the basis of Pesach and thus Passover]) **any association with him** (*‘im* – a relationship in the company of)**!”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:38)

I’m speechless other than to say Yahowah’s phrasing and timing are impeccable. He has affirmed this profound truth so many times and ways it’s befuddling that as few as one in a million Yahuwdym acknowledge him as such and five billion Gowym bequeath the Greek variation of this title on another. After enduring 2000 years of harassment for failing to accept “Jesus” as their Messiah, turns out Jews were correct. Now it’s time to take the next step and recognize the Mashyach for who he truly is so that the family can be reconciled.

If you are a descendant of Ya’aqob or Dowd, pause now and reflect upon this. Much of what religious and secular Jews have claimed regarding *Dowd* | David and have alleged on behalf of the Christian Christ is untrue, upended, and reversed. Accept the realization that *Dowd* | David is the *Mashyach* | Messiah. Do not pass over him in an ill-conceived attempt to give *Yahowsha’* | “Jesus,” the lamb, what the shepherd is due.

I once made this mistake, and so have many of you. And Yahuwdym have been plagued over the centuries by those who believe that “Christ” is the Messiah and blame Jews for killing him. Turns out, there never was any rational basis for a Messiah named “Jesus Christ,” no basis for the religion of Christianity, none for a “New Testament,” or calling oneself a “Christian.”

Sometimes, however, mistakes, especially little ones if they are corrected, can serve to lead us to the truth. The first time I read Mizmowr 89:39, I errantly attributed “your” to Yahowah rather than to Yisra’el. The reason was simple enough since “your” is now consistently presented as second person masculine singular, I errantly thought that Yah was now admonishing Dowd – which after all of this was incongruent.

Of course, now that we have more correctly and completely translated each of the three verbs in the foregoing statement, it’s obvious that “your” is consistently directed toward those who have refused to accept Dowd, those who have diminished his merit by improperly meddling where they should have left more than good enough alone. Yet it was that initial error that prompted the return to 2 Shamuw’el 7 in hopes of understanding this transition from benefits to consequences. And even there, eighteen years ago as I attempted to correct the obvious mistake found in every English Bible translation, my efforts were incomplete, with the remaining conflicts tugging away at my conscience until this morning when, with the proper perspective, they were finally resolved.

Second only to removing Yahowah’s name 7000 times from His testimony in the *Towrah*, *Naby’*, *wa Mizmowr* and replacing it with the Adversary’s name and title, “the Lord,” this error in judgment and lapse of character has caused more harm to *Yahuwdym* | Jews than any other. They ought not have been looking to the future for a Messiah to save them when he had already been the most prominent and protective man in their past. Yahowsha’s name would not have been changed to “Jesus Christ,” and Christianity’s “New Testament” would have been stillborn, had the actual identity and purpose of Yahowah’s Messiah been known.

In that it has been noted by Yahowah, let’s affirm a heartbreaking reality: Jews have been their own worst enemy. The hitpael stem, modifying “*‘abar* – by improperly, and on your own initiative, meddling while presumptuously passing over” your Messiah, proves it. This uncommon stem reveals that the religious have “unjustifiably passed right by him in antipathy, somehow displeased with his affairs, all while acting on their own initiative,” and thus not God’s. Equally telling, *‘abar* is the basis of Pesach and thus Passover, equating the rejection of the Messiah with foregoing the purpose of the Miqra’.

On behalf of Yahuwdah and Yisra’el, even the Gowym who are listening: accept and embrace the Beloved Mashyach and Melek as your brother and as God’s son, even as your shepherd. Listen to Yahowah’s *Bachar* | Chosen One, the *Qadowsh* | Set-Apart One of Yisra’el and concur with him because when it comes to God, Dowd is right.

If you are a Christian, stop pretending to follow “Jesus Christ” and start paying attention to Yahowah’s Zarowa’. Remove the stigma of the errant title, “Christian.” Reject Sha’uwl and accept Dowd.

As for religious Jews, it is a perplexing irony. Wearing black and bobbing their heads up and down as if to shake some sense into themselves (or what little remains out of them), in *minyan* | minions they recite Dowd’s Mizmowr from rote directly into the stones of Herod’s wall. If only they would consider what he had to say instead. If only their heads were not as hard as the Edomite’s wall, some of what they recite might actually penetrate their thick skulls. But alas, it is not to be. Dowd’s Mizmowr and Yahowah’s Dabar are for the unreligious.

It wouldn’t take long for this to occur. The fall from Dowd was swift, with Solomon beginning well but soon capitulating to accommodate the religious interests of his wives and concubines. So continuing to speak to Yisra’el, and to those whom the religions they begot have debased, especially to those who have been beguiled by *Sha’uwl* | Paul into believing in a “New Covenant,” Yahowah declares…

**“You have repudiated and renounced** (*na’ar* – you have disavowed, having no relationship with, refusing to even acknowledge and actually abhor (piel perfect)) **the Covenant** (*beryth* – the Family, Home, and Relationship Agreement) **with your coworker** (*‘ebed ‘atah* – the one doing your work as your official adviser and associate; based upon *‘abad* – to work)**, dishonoring and defiling** (*chalal* – treating with contempt and desecrating by making common and no longer uniquely special, sullying and polluting) **his dedication and preparation, even his consecration and crown** (*nezer huw’* – his uncommon ability to separate himself, demonstrate his unparalleled devotion, and show his respect; the basis of Nazarite)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:39)

In repudiation of Yahowah’s declaration, by claiming that there is a “New Covenant,” and thus a “New Testament,” the advocates for the replacement are renouncing their affiliation with the former. And since Yah has only one Covenant, and it is everlasting, repudiating it is a deadly proposition.

What I do not understand, and I don’t think Yah does either, with the conditions of His Covenant so liberating and uplifting, with the benefits so enriching and empowering, and with Him proving that His promises are reliable, why disavow and replace what God is offering with a human construct? Not only is the Christian replacement inferior, in that it only offers forgiveness and eternal life, it is unsupported by the God who through His own Covenant is offering so much more: eternal life, perfection, adoption, enrichment, and empowerment. While the Christian replacement only has one requirement, believe, this is about as useful as hoping Zeus will give you a ride on his unicorn. And quite frankly, the conditions of God’s Covenant are added benefits. Why claim to worship a God whose Family you have disowned and disavowed? What’s the point?

Everything of value to Yahowah and cherished by Him, is set apart and thus uncommon. Nothing is further from God than that which is commonplace, such as religion and government. By virtue of its popularity alone, the “New Covenant” is a nonstarter.

For those who may be protesting, saying that they haven’t repudiated Dowd because they honor David by having chosen to fly a flag emblazoned with his star, may I challenge said assumption by categorically stating that there was never a Star of David and David isn’t his name. Creating a false caricature of a man in this manner degrades his authentic nature. It’s akin to alleging that Cinderella Yepersun (instead of Thomas Jefferson) was essential to the French Revolution because he drew popular cartoons rather than authoring the Declaration of Independence, or that Thomas Jefferson’s insights on limiting the influence of government and religion, while disavowing central banks and established militaries, should not be considered because he owned slaves and had sexual relations with one of them. It is akin to calling Yahowsha’ “Jesus Christ” and then modeling the resulting caricature after Dionysus.

Further, for Christians, *nezer* / *nazar* (“dedicated and prepared”) is the basis of Nazarite. It was upon a corruption of this term that the Roman Church coined the phrase “Jesus of Nazareth.” The problem with this assumption is threefold. His name wasn’t “Jesus.” He was not a “Nazarite.” And Nazareth didn’t exist during his lifetime – so He could not have been from the mythical location. And yet, as in all things misappropriated by Christians, there actually is a *nezer* connection with Dowd because he is the branch.

A little explanation may be helpful as we consider the next statement. The sheepfold whose walls have been torn down represents barriers around the Covenant which were designed to keep the religious, political, conspiratorial, and ignorant out. They were torn down because Pauline Christianity and Roman Catholicism were conceived to be universal. The more people they controlled, the better from their perspective and that of their sponsor, Satan.

For those paying especially close attention, *la ha ‘erets* was moved from the conclusion of the last statement where it did not fit, to the beginning of this next one. There is no punctuation in Hebrew and the *wa* which typically denotes the beginning of a new thought was not present, facilitating this decision.

**“Within the Land** (*la ha ‘erets* – in conjunction with the rest of the earth) **you have broken down and destroyed** (*parats* – you have breached and in hostility shattered, negatively impacting with your opposition to (qal perfect)) **his entire sheepfold and** **all of its walls** (*kol gaderah huw’* – the entirety of his protective enclosure and its hedges; from *gader* – the fences put around it and the way he constructed it)**.**

**You have caused** (*sym* – you have brought about (qal perfect)) **the undoing, the degradation and destruction** (*machatah* – the demolishing and ruination, to the point of disrepair by corrupting; from *ma* – to question and *chata’* – what it means to miss the way) **of** **his fortifications** (*mibtsar huw’* – of its defensive structure; from *batsar* – to restrain from gathering, to cut off and make less accessible, withholding access)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:40)

As a rebuke to every religion, Yahowah has deliberately restricted access to His Covenant, effectively keeping the religious and political out. Ignorant or averse to the five instructional terms God set as His conditions for entry, men like Akiba and Paul have sought to annul the Almighty’s codicils and make their own. And typically, participation is easy and encouraged, making the religion more popular. It is why the way is narrow and restrictive which leads to life and the path is wide open and broad which results in death and destruction.

Let’s be blunt: the Garden of Eden had walls. They were not there to keep ‘Adam and Chawah locked inside as if they were prisoners, but instead to keep the rest of humankind out because they were religious and did not belong. The *Gan* | Protective Garden Enclosure of *‘Eden* | Great Joy was as the name implies, fun, because the curmudgeons were excluded. And as was *‘Eden*, so will be *Shamaym*. As was God’s relationship with Dowd, so it will be with all of the Covenant’s children. That is why this *Mizmowr* | Psalm is so important.

Dowd and the Covenant continue to be integrated and indistinguishable, with the Beloved upholding and representing the Family such that an attack on one is hostile to the other.

**“All who pass by this way** (*kol ‘abar derek* – everyone crossing this path) **plunder him** (*shasas huw’* – pillage and ransack it, looting it)**.** **It has become such that** (*hayah* – it shall come to pass that it) **he is scorned and abusively ridiculed** (*cherpah* – he is insulted and it is held in contempt, even taunted by this disgraceful reproach; from *charaph* – to jeopardize, rail against, and defy, also upbraid) **by those who claim some affinity with him** (*la shaken huw’* – by those settling in close proximity, especially nations of people existing all around it and him, even as residents and neighbors)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:41)

Claiming to have an affinity with “David” is common. His name appears in the New Testament, Talmud, and Qur’an. Similarly, Christians, Jews, and Muslims, with wholly contradictory belief systems, all claim to be Abrahamic religions even though they degrade ‘Abraham’s legacy. Claiming similar origins, their gods share nothing in common. Christians are particularly guilty, lugging the “Old Testament” with its tribute to *Dowd* | David around with their new one. They claim affinity for the boy who slew the giant and who sang the 23rd Psalm, not knowing that Goliath was a Philistine and that it is Yahowah, for whose name’s sake the song was written.

Then of course, in that they blame Jews for all of their problems, they must deny that he was the most Yahuwd of all men. Even in the Qur’an, there is an entire surah devoted to “Dauwd.” The only problem is that this imposter was a Muslim and worshiped Allah. Confronted with the Dead Sea Scrolls parchment memorializing this Psalm a thousand years before their religion was invented, I wonder how a literate Muslim would react after seeing Yahowah’s name rather than Allah’s.

Many of those who pass his way ransack the Covenant, ridiculing everything Dowd represents by taking it from him and giving to themselves or others. They jeopardize countless lives by falsely claiming affinity with either David or the Covenant, and then advocating on behalf of their New Testament, Talmud, or Qur’an. And sadly, many of them have settled in proximity to Yisra’el. Today we know them as the practitioners of Judaism, Christianity, and Islam.

Speaking of the religious, whether they be pilgrims or refugees, crusaders or jihadists, God says…

**“You have lifted up and exalted** (*ruwm* – you have raised up and have sought to bring credibility and distinction to, even tried to justify) **the upper hand** (*yamym* – the right side, condoning the orientation and good fortune, even the direction) **of his foes and its adversaries, especially those who try to constrain it and limit him** (*tsar* – his opponents while narrowing its scope by being contentious and troubling leading to an unfavorable result)**.** **You have caused all those who demonstrate animosity toward him and rancor for it** (*kol ‘oyeb* – you have made the opposition totally) **to be delighted** (*samach* – elated)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:42)

God has made His point. He, as you’d expect of any loving Father, is angry and annoyed by what those who falsely claim to speak for Him have done to denigrate His son and diminish all He accomplished through him.

It was Jews who gave the upper hand to those who would later seek to destroy them. The four most toxic belief systems were all founded and abetted by Jews: Judaism, Christianity, Islam, and Multicultural, Politically Correct, Socialist Secular Humanism.

For Christianity to differentiate itself from Yahowah and Dowd, from their Towrah and Covenant, enough to become popular with Greeks and Romans, they would need a “New Testament.” And yet for it to be believable, it would have to borrow heavily from Yahowah’s testimony – claiming its prophecies as their own. Therefore, the new religion claimed that it was authorized by the same god and inspired by the same “Scriptures.” But how is that possible when they are so contradictory?

The answer for Christianity became Replacement Theology. This sleight of hand wasn’t simply about assigning the blessings and promises offered by God to Jews to the Gentiles who seek their eradication, it’s about replacing one Covenant with another, and then Yahowah and Dowd with “Jesus.” If you don’t concur, do what I’ve done. After scrutinizing Paul’s renunciation of Dowd for the sake of his “Jesus,” go to any Christian site and read their assessment of every prophecy pertaining to “David.” You’ll find that, since “Jesus” isn’t named in a single prophecy, every time Dowd’s name appears Christians insist that it actually applies to “Christ,” as if God doesn’t know the difference between the two names nor is aware of which one He anointed His *Mashyach* | Messiah.

The problem for Christians was as simple as it is profound. Without the Towrah, Prophets, and Psalms, they have no God and no credibility. But with them, they present a jumble of contradictions. Their only hope was for people to believe their lies and for their faith to occlude their judgment. They banked upon apathy and ignorance. For the most part, they got it.

And yet today, at least for some, there is a battle for hearts and souls raging throughout the world, a struggle between right and wrong. The loudest voices are of those who claim that they worship religious gods while the chorus of those who stand with Dowd and speak for Yahowah is but thousands among these billions.

**“What’s worse, in addition** (*‘aph* – all the more and nevertheless)**, you have deliberately turned away from** (*shuwb* – you have turned around so that its pointed in the opposite direction) **what he has chiseled in stone** (*tsuwr chereb huw’* – the cutting tool he used on the rock) **such that** (*wa*) **you do not stand with him or support him** (*quwm huw’* – you do not rise up or take a stand with him) **in this conflict** (*ba ha milchamah* – in this fight between opposing parties; from *lacham* – to engage in battle over yeasted bread [4QPs says “for” battle])**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:43)

We all know that Dowd didn’t engrave the Ten Statements memorialized on the Two Stone Tablets, but what he wrote was inscribed to endure the test of time. God’s prophets do not come equipped with erasers. What they have written was, is, and forever will be true. It is as if every word of this Mizmowr was indelibly chiseled in stone.

There has been a war of words for the past three-thousand years: to Dowd or not to Dowd. It is the ultimate question because where we stand with Dowd characterizes where we stand with God. This war has often erupted in bloody conflict. The two Assyrian and Babylonian conquests, the two Roman wars against the tiny Province of *Yahuwdah* | Judaea, the abuse Jews have suffered under Roman Catholics, during the Crusades, under the Ottomans, by the whole of Europe, by the Nazis and Soviets, and today by Islamic Jihadists and Socialist Secularists serve as proof that the world is against Dowd and his people in this conflict.

With the exception of those of you who have come to know Yahowah and His beloved son, many through these books, this is true of most everyone else…

**“His brilliance and its splendor** (*tahar huw’* – his luster and status, his clear and illuminating approach, especially the means to being purified and pronounced clean) **and his position of honor** (*wa kise’ huw’* – in addition to his throne and authority to lead) **you have truncated** (*shabath* – causing a cessation of progress) **because** (*min*) **you have hurled it to the ground** (*la magar ha ‘erets* – you have thrown into the dirt, tossing it from the Land)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:44)

Clearly, God is annoyed. He is disgusted that His beloved son, the man He chose, the king He anointed, has been so summarily and universally discounted. The religious who claim to seek God’s will are far more comfortable disregarding it.

Dowd was chosen by Yahowah and anointed with His Spirit at a very young age. And from what we have discovered, his best writing and his most profound spiritual insights all came to him when his mind was young and receptive and when he was fraught with the fewest distractions.

**“You have cut short, curtailing the ability to accomplish the mission** (*qatsar* – you have made insufficient and lacking, depreciating his essential essence) **during the days** (*yowmym* – the time) **of his youth** (*‘aluwmym huw’* – when he was a young man and the model of fitness, life, vigor, strength, and health)**. You have shamefully covered him over, dishonoring him** (*‘atah ‘al huw’* *buwshah* – repulsively picking lice off of him as if he was covered in them, thereby lowering his status, washing away his purpose)**. Take a moment and consider the implications** (*selah* – pause now to reflect on this)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:45)

There is a consequence to being wrong, especially when what we believe is in conflict with what Yahowah has made known to us. We cheat ourselves when we cheat Dowd out of what rightfully belongs to him.

At this time the Psalmist asks a rhetorical question. It isn’t for Yah to answer but for us to ponder. While the interval of time being questioned was of God’s choosing, being unknown for as long is counter to everything He intended. He has done His part, making it relatively easy for those who are serious in their pursuit to become acquainted with Him. He has systematically provided, and simultaneously validated, the authenticity of His revelation to us. Within it, we are given everything we need to know to engage in a relationship with Yahowah, to be invited into His Home as part of His Family. The reason that so few have availed themselves of this marvelous opportunity is that religion and government, militarism and conspiracy, have gotten in the way, obscuring the view and cluttering the path.

**“For how long** (*‘ad mah* – why, how, and until when)**, 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)**,** **will You remain hidden and unknown** (*sathar* – will You be concealed, a secret to many)**? Will Your displeasure and antagonism** (*chemah ‘atah* – will Your hostile response to all that is wrong and indignation) **burn like a fire** (*ba’ar kamow ‘esh*) – remain combustible and blazing similar to burning flames) **forever** (*la netsach* – always for a glorious but unending duration of time)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:46)

It has been a very, very long time – at least by our standards, but perhaps not by God’s. Time does not flow for Him as it does for us. The 2500-year interval from the last of His acknowledged prophets, Malaky, could have passed as we would perceive days. Unlike creatures bound to the earth, Yahowah, as a Spiritual Being, determines how He experiences time, varying the pace of its flow to suit His needs. The nineteen to twenty centuries which have crawled past since Yahowsha’ walked among us and Yahowchanan wrote the books which have been associated with him, if indeed he wrote them, and to the extent they reflect some of what he said, during which Yahowah has been largely unknown, was by design. God would have known the full extent of this void in His communication with His people the moment ‘Adam and Chawah were expelled from the Garden of Eden. Six laborious days would transpire before His creation would be invited back inside.

We are nearing the conclusion of this interval, and so to some extent we know how much longer Yahowah will remain “hidden and unknown” to His people. While we know that He is returning on Yowm Kippurym, the Day of Reconciliations, in year 6000 Yah (October 2nd at sunset, 2033 in Yaruwshalaim), He is becoming known again by Name and Word. That is His stated purpose for His *choter* | twig, His *nakry* | observant foreigner, and His *nec* | banner – all of which are focused on His words and people. Moreover, within a decade we should expect *‘ElYah* | Yah is God | Elijah and another witness of Yah’s choosing to let the world know in no uncertain terms just how displeased God is with humankind.

Three thousand years ago when these words were written, even if Dowd understood the extent of God’s burning indignation, thirty centuries would have seemed like forever. And yet, after God pursues Reconciliations and begins to Camp Out with His People at the commencement of the seventh day, His disappointment, along with Dowd’s will turn to joy as ‘Eden foretold.

And now it gets personal, as it should with all of us…

**“For how short is the futile and empty life** (*cheled ‘al mah showa’* – what is the duration of a lifespan in this vain and worthless world which is so temporary and so prone to that which is in conflict with the truth, making it all for naught) **of all of the children of men** (*kol ben ‘adam* – of each of the descendants of ‘Adam) **which** **You have created** (*bara’* – You have brought about, conceiving that which did not exist) **that** **You have chosen to remember me** (*zakar ‘any* – it is Your desire to recognize and recall me (qal imperative – a literal expression of second person volition))**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:47)

Most of us have wondered this same thing. And yet, now we know. Yahowah initiates the relationships He desires to form, leaving our response subject to our own freewill. He picks and chooses from among the few men and women He has encountered along life’s way. Those He reaches out to must amuse Him, impress Him, or just pique His interests in some way. And yet, they all have something in common, in that every one has walked away from religion and politics prior to Yah’s introduction. They were all willing to listen, even go where He was leading.

Freewill works both ways. Yahowah has it and so do we. It’s His universe and His home and He is entitled to invite whomever He pleases to spend eternity with Him in it as long as He is consistent in His approach. That isn’t to say that it is impossible to find Yahowah independently, but as the previous statement suggests, God is hidden to most.

The reason so few know Him is because of men like *Sha’uwl* | Paul who have plagued the world with their lies. So just as *Sha’uwl* | Paul was called out by name and condemned as the Plague of Death in *Chabaquwq* | Habakkuk, the Son of Evil is similarly identified in the 89th *Mizmowr* | Psalm. It is his hand which wrote the “New Testament’s” fourteen most deadly tomes.

**“What man** (*my geber* – how can a human) **can** **live** (*chayah* – is revived) **and** (*wa*) **never see** (*lo’ ra’ah –* never witness) **death as a result of the plague** (*maweth* – dying from the pandemic disease which infects and destroys a great many people)**, saving his soul** (*malat nepesh huw’* – delivering and sparing his consciousness, rescuing his inner nature) **from the hand** (*min yad* – from the influence and acts) **of Sha’uwl** (*Sha’uwl* – Question Him, the Benjamite wolf in sheep’s clothing who as a result of being demon-possessed changed his name to reflect his affinity with Rome, becoming Paul, the principal author of the Christian New Testament, the Father of Lies and the Son of Evil)**?**

**Pause now and consider what this implies** (*selah* – take the time required to contemplate the implications)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:48)

Let’s be clear, this is addressing Sha’uwl, the man, not She’owl, the place. She’owl does not have hands nor influence. This place of separation can neither plague us nor kill us. In fact, She’owl, as the place of eternal incarceration, is the antithesis of death for those who endure it. As a Black Hole, nothing reaches out from She’owl.

However, it was the hand of Sha’uwl which wrote the fourteen epistles which have plagued mankind. It is under his influence that Christianity was conceived and popularized among Gowym. He is the master manipulator behind diminishing Dowd’s influence, the hand that has sought to denigrate the Mashyach such that he could replace him.

*Sha’uwl* | Paul has plagued far more people than the billions of souls who were coerced or beguiled into placing their faith in the religion he fathered at the behest of Satan. Without the Son of Evil and the Father of Lies, Gowym would not have come to blame nor hate Jews sufficiently to cause Rome (which was where Paul’s allegiance lay) to massacre and enslave the Chosen People, robbing Yahuwdym of their homeland. The Roman Catholic Church, which was based upon Paul’s letters, would not have propagated the anti-Semitic culture and conspiracies which culminated in the Holocaust without Paul’s jealousy and covetousness. Muhammad, likewise, would never have succeeded in establishing a religion predicated upon anti-Semitism without the foundation laid by his predecessor. And without Paul’s propensity to promote a cult following and promulgate ignorance and irrationality such that they became commonplace, and indeed, established as politically correct, the growth of Multicultural Socialist Secular Humanism would have been truncated in the West. The entire impetus behind Socialist Secularism in the West was predicated upon undoing what Paul had done in Romans to sanction the imposition and integration of religion and government.

*Sha’uwl* | Paul has become the Chosen People’s fiercest and most embittered adversary. He is responsible for the death of more souls than anyone who has ever lived. To escape his grasp is difficult, and often impossible, as the integrated religious and political scheme he concocted (read Romans 13) has tread upon the entire world – suppressing truth and impeding freedom. He will endure eternity in She’owl, and His Replacement Theology will die at the hand of Dowd, the man whose life and lyrics he sought to disparage. And while I have begged for the opportunity to convict him, it’s Mizmowr like this which will be brought to bear against him. Dowd will get the debate he has sought. And the outcome is written in stone. Sha’uwl will indeed become synonymous with the place whose name he shares: She’owl.

Those plagued by *Sha’uwl* | Paul ought to be asking themselves this question: Why is it that Paul failed to mention that, from the very beginning of the Towrah and as His first priority throughout the prophets, Yahowah announced His unwavering love and enduring mercy for His people, especially His son? Why did Sha’uwl do the opposite, and turn his god and followers against these same people? Equally telling, why did Paul interject himself into his “love” diatribe in first Corinthians, and yet ignore God’s unfailing love for Dowd? If we want to appreciate Yahowah’s steadfast devotion to love and what it can accomplish, we should look no further than His relationship with *Dowd* | His Beloved.

**“Where** (*‘ayeh* – posing a rhetorical question regarding an individual’s position) **is Your unwavering love and enduring mercy** (*chesed ‘atah* – Your devotion to the familial relationship and unfailing kindness, Your genuine affection and favorable treatment) **which was expressed first and foremost in the beginning** (*ri’shown* – as the initial priority, as the most important consideration of what was occurring from the start, preceding this and of old) **which You promised** (*shaba’* – You truthfully proclaimed and affirmed as part of Your binding oath) **to Dowd, the Beloved** (*la Dowd* – to love and be loved in return)**, in harmony with Your steadfast commitment to being trustworthy and reliable** (*‘emuwnah ‘atah* – by way of Your honesty and dependability, by being completely truthful, genuine, and real such that You can be trusted and relied upon)**,** **my Upright One** (*‘edown ‘any* – my Upright Pillar, addressing the vertical beam which secures and enlarges a home, especially the Tent of the Enduring Witness)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:49)

One of the great problems with religious beliefs is that they render victims incapable of rational thought. The Pauline perspective on the Towrah and its God is wholly incompatible with the stories presented therein. Yahowah’s love is unwavering and His mercy is enduring. The hallmark of His character is His steadfast commitment to being trustworthy and thus reliable. He does not change and cannot change. He is what He has said of Himself. And thus, those like *Sha’uwl* | Paul who claim otherwise are liars. And those who believe that God inspired a man to contradict Him and change everything He represents, are idiots.

To encourage us not to discount him or replace him with another, this is the fourth time Dowd’s name has appeared in the 89th Mizmowr (89:3, 89:20, 89:35, and 89:49). By contrast, Yahowah’s name only appears twice, and even then, just in the concluding lines of the Song.

The more we know about the institutions Paul inspired and enabled, the more we realize that he was directly and indirectly responsible for contemptible taunts and deplorable decrees against God and His people. To say it as succinctly as words allow: Paul was appalling – as are those who act upon what he wrote.

In his next request, the Psalmist is asking of Yah what I’ve often requested of Him. Those who have denigrated and harassed His People ought to be held accountable. The fairest and most effective way for that to occur is to compile and act upon a record of their crimes.

**“Choose to remember, and elect to be mindful of** (*zakar* – please recall and never forget, be reminded of and proclaim the truth, desirous of being always mindful of (qal imperative – genuinely and actually under the auspices of freewill recall)**, the contemptible and condescending taunts and the dishonorable and deplorable decrees which were determined** (*cherpah* – the insulting slurs and harmful insults, the reprehensible decisions and supposedly authorized judgments which were appalling) **by all of the many nations and preponderance of the people** (*kol rabym ‘am* – by the totality of the human family, by every ethnicity, and by the most exalted of countries) **against those who work with You** (*‘ebed ‘atah* – Your coworkers, associates, authorized individuals, and servants who labor along with You) **which** **I have now brought to bear** (*nasa’ ‘any* – I have carried forward and have endured) **in my best judgment** (*ba heq* – from my chest which is the place my core values reside)**, my Upright One** (*‘edown ‘any* – my Upright Pillar, addressing the vertical beam which secures and enlarges a home, especially the Tent of the Enduring Witness)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:50)

The composer Yahowah inspired to write this prophetic Song, should it have been the aforementioned, ‘Eythan the ‘Ezrachy, has laid out a strong case against *Sha’uwl* | Paul, one that will be used to convict him. Like so many of us who have come to love Yah, we are not neutral nor unbiased. We want justice for those who have been abused and accountability for their abusers. He wants Yah to expose and condemn Sha’uwl based upon the evidence he has marshalled against him. So do I.

This was written to affirm Yahowah’s love for *Dowd* | David and to reveal His animosity toward *Sha’uwl* | Paul, but it is a bit more than that because Satan has also used the likes of Akiba and Hadrian, Muhammad and Hitler, to oppose Yahowah’s witnesses. The Christian New Testament and the Roman Catholic Canon, the Talmud and the Qur’an, even Mein Kampf, are not only counter to Yahowah, they are bewildering – which was their purpose. It is a great insult to God and to those who have worked with Him to suggest that the Almighty authorized and inspired men to default on His promises and revoke His testimony, in essence contradicting everything He has said over the past six-thousand years.

Do not believe them. Do not follow their edicts. Do not worship their gods.

**“That is because** (*‘asher* – revealing their relationships and way) **those in open opposition to You** (*‘oyeb ‘atah* – Your enemies and adversaries, those who show their animosity, enmity, and rancor toward You)**, 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 insulting with their bewildering derision and improperly discerned contempt** (*charaph* – are defiant and evil, causing people to think irrationally, confounding them through blasphemy) **which is why** (*‘asher*) **they are confusing, responding improperly by ridiculing and defying** (*charaph* – they mislead by treating with contempt, insulting and taunting, thereby diminishing the value and credibility of) **the beneficial and trustworthy footsteps** (*‘aqeb* / *‘eqeb* – every step because of the unwavering and reliable movements and willingness to dig in his heels when it comes to being steadfast, honest, and dependable; the same word transliterated *‘eqeb* means recompense and reward as a result of the benefit of being trustworthy) **of Your Messiah** (*mashyach ‘atah* – Your Anointed Mashyach)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:51)

More than anyone, Paul did this very thing, which is why he was condemned by name and title in this *Mizmowr* | Psalm. He sought to diminish and devalue the credibility of the trustworthy and reliable, indeed unwavering and steadfast footsteps of Yahowah’s *Mashyach* | Messiah – Dowd, God’s beloved son. In the letters scribed by Sha’uwl, “Jesus” is “Christ,” and thus Paul’s “Messiah,” not Dowd, who is Yahowah’s Mashyach.

In the end, it all comes down to two simple questions: who do you accept as the *Mashyach* | Messiah, Dowd or “Jesus,” and who do you trust to tell you about him, Yahowah or Paul? It has become apparent that this is the dividing line between those who will live with God and those plagued with death.

As an interesting aside, since Yahowah has provided the reference, let us not lose sight of the fact that the name, Ya’aqob, as the forefather and namesake of Yisra’el, was based upon “*‘aqeb* – to supplant one’s heels to become unwavering, thereby providing a reward by being trustworthy.” As we mentioned way back at the transition from 2 Shamuw’el 7 to Mizmowr 89, and between the 37th and 38th statements of this Song when Yahowah went from commendation to condemnation, Dowd represents Yisra’el in addition to Yahowah and the Covenant. This is being reinforced with *‘aqeb*.

It is true of all fathers, and especially of our Heavenly Father. Yahowah, Himself, benefited by kneeling down in love to lift up Dowd. Children are life’s greatest blessing, especially when we are devoted to them – and even more so when they listen to us. Yahowah has and will continue to accomplish more through this man than any other.

God created the universe and conceived life because He wanted to enjoy raising a family, and in Dowd He got the son He sought. They have made beautiful music together.

**“Blessed and benefited by kneeling down in love to uplift is** (*barak* – commended and favorable are the circumstances and result of the excellent words and example) **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) **forever** (*la ‘owlam* – for all time, evermore, and eternally)**.**

**This is trustworthy, verifiable, and reliable** (*‘aman wa ‘aman* – surely this is correct and true, strongly affirmed and supported, easily confirmed, readily acceptable, clearly stated and implied, certain and dependable, as well as firmly established)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:52)

Indeed, Yahowah is trustworthy, easily verified, and totally reliable. Therefore, so are the words He inspired Dowd, and all of His prophets, to write for our benefit.

Their veracity was His choice. What we do with them is ours.



*Coming Home*

A Voice Calls Out

11

Saul Becomes Paul

*You Are Full of Deceit and a Fraud…*

I do not recall being this agitated, this angry, about anything over the past eighteen years, and that’s saying a lot because I invested four years exposing and condemning Muhammad and another three excoriating Paul. However, what we are going to consider now is so evil, so deliberately deceitful, so destructive and damning, and so readily exposed as a fraud, I’m stunned that it has survived scrutiny for this long. This speaks very poorly of humankind, especially Christians.

It’s time we consider why the 7th Mizmowr and the 89th were written to expose and condemn everything *Sha’uwl* | Paul would later say in his attempt to discount what Dowd represents. Paul’s initial attempt was recorded in Acts 13 by Luke, who was not present at the time, but later became Paul’s attaché. In context, the speech was presented immediately after Paul allegedly blinded a man who, like himself, he claimed was demon-possessed. It takes place in “Pisidian Antioch,” or more correctly, Antiochia in Pisidia, a region which had once been part of Midas’ Phrygian kingdom.

The territory had been integrated into the Macedonian Empire and was then part of the Galatian province of the Roman Empire. The city, itself, was founded by Caesar Augustus. As a result, the Temple of Augustus rose high above the community whose ruins now lie within central Turkey.

At the time of Sha’uwl’s “First Missionary Journey,” the local population worshiped Cybele as the Mother of God and Queen of Heaven, along with Dionysus, the prototype for the Pauline “Jesus.” But speaking of Yahowsha’, you’d never find Him in such a place – one that would be renamed Hadrianopolis – after the most anti-Semitic and murderous of all Romans. It’s patently obvious that Paul influenced this place in his typical malignant fashion.

Speaking of names, as the 12th chapter of Acts comes to a close, there has been no mention that ‘Paul.’ *Sha’uwl* | ‘Saul’ was still being called by his Hebrew name as he returned from his scathing indictment before the Disciples in *Yaruwshalaim* | Jerusalem. It wasn’t until after he had been rejected by those *Yahowsha’* had actually chosen that the self-proclaimed apostle to the entire world, upon sailing to the Greek island of Cyprus, changed the name associated with *She’owl* | ‘Hell’ to a Roman moniker most closely identified with Apollo – the Greek Father of the Gods. And as an interesting note in this regard, at the time Cyprus was best known for sexual tourism and producing and selling effigies of Apollo, rife with allusions to the sun.

According to ‘Paulos,’ the transformation from Hebrew to Roman occurred upon “encountering a certain magician, a Jewish false prophet whose name was Bar-Jesus.” (Acts 13:6)

Since ‘Jesus’ was systematically used by Christians to replace Yahowsha’, and *bar* is the Aramaic variation of *ben* | son in Hebrew, Sha’uwl was being linguistically dyslexic calling the *Yahuwdy* | Jew who allegedly confronted him “Son of Yahowsha’.” But it gets worse, because the self-proclaimed apostle further depreciated his credibility by claiming, “But Elymas the magician (for thus his name is translated) was opposing them, seeking to turn the proconsul away for the faith.” (Acts 13:8)

Elymas isn’t a translation of Yahowsha’, which means “Yahowah Saves.” In Hebrew, *‘El* is God’s title and the *y* following it makes it “my God.” *Ma’as*, transliterated simply as *mas*, means “to reject, despise, and abhor, finding loathsome.” So rather than being a translation of *Yahowsha’* | Yahowah Saves, ‘*Elymas* conveys “My God Despises and Rejects,” thereby serving as Paul’s epitaph, telling all who would actually bother to “translate” it that Yahowsha’s “God rejected, despised, and abhorred” Paul, which is why he was opposed to him.

As is the case with all narcissists, Sha’uwl projected his own faults on his opponent…“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) Thankfully, Yahowah has already identified Sha’uwl as the Son of Evil and the Father of Lies, so those who are observant know that Paul is projecting his own deceitful and fraudulent nature on Yahowsha’, such that He would no longer resemble Yahowah Saving us. It was what his Lord, the Devil, possessed him to proclaim.

It is further telling that Paul’s Lord would treat this man, should we believe the legend, the same way he had treated Saul on the road to Damascus. “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) For those paying attention, for those not similarly blinded by their faith, for those who can see the light, this serves as the perfect introduction to what follows. The consummate liar was calling the truth “incorrect.”

And speaking of lies and liars, I checked a score of Christian sites to see how they explained the obvious error in Acts 13:6-8, where Elymas was called a translation of Bar-Jesus.” Without exception, they lied to their audience and wrote “Elymas is the Aramaic translation of Jesus.” It is a case of the deceptively dishonest deceiving on behalf of their duplicitous founder to keep their disingenuous faith from being dismissed as deceitful.

The story, as Paul regaled it to Luke, begins:

“From Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left them to return to Jerusalem. (Acts 13:13) From Perga they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down.” (Acts 13:14)

After the reading from the Law (actually: Towrah) and the Prophets, the leaders of the synagogue sent word to them, saying, ‘Brothers, if you have a word of exhortation for the people, please speak.’” (Acts 13:15)

“Standing up, Paul motioned with his hand and said: ‘Fellow Israelites and you Gentiles who worship God (actually: those who know Yahowah understand that He does not want to be worshiped), listen to me! (therein is the problem: Paul wanted everyone to listen to him).” (Acts 13:16)

“The God of the people of Israel chose our ancestors; he made the people prosper (actually: they were impoverished as slaves) during their stay in Egypt; with mighty power he led them out of that country.” (Acts 13:17)

“For about forty years he endured their conduct in the wilderness (while accurate, this was intended to be demeaning); (Acts 13:18) and he overthrew seven nations in Canaan (neither accurate nor relevant), giving their land to his people as their inheritance (a statement which is in direct conflict with Replacement Theology).” (Acts 13:19)

“All this took about 450 years (actually: 40 years as guests of Egypt, 400 as slaves, and 40 years leaving Egypt). After this, God gave them judges until the time of Samuel the prophet.” (Acts 13:20)

Shamuw’el was actually the last of the Judges. It was through him, and during the transition away from Divine oversight to human governance, that Yahowah overtly condemned the political systems Paul claimed were Godly in Romans. Recognizing the Shamuw’el was also a prophet, the fact that his testimony and Paul’s statements regarding government are totally opposed to one another, Paul’s claims are thereby invalid. Also telling, after Yisra’el made the wrong choice, and after Sha’uwl proved to be as rotten as God has predicted, Yahowah asked Shamuw’el to anoint Dowd as His *Mashyach* | Messiah – something Paul failed to mention because it voids his argument.

“Then the people asked for a king, and he gave them Saul son of Kish (actually: the people rejected Yahowah when they chose Sha’uwl), of the tribe of Benjamin, who ruled forty years.” (Acts 13:21) It was audacious for *this* Sha’uwl to mention *that* Sha’uwl because the king’s conflict with the Towrah, his testimony, name, tribe, and demon-possession were prophetically presented to condemn *Sha’uwl* | Paul – the self-proclaimed apostle to the world.

“After removing (actually: rejecting) Saul, he made David (more correctly, Dowd) their king. God testified concerning him: ‘I have found David son of Jesse, a man after my own heart; he will do everything I want him to do.’” (Acts 13:22)

That’s a whopper of a deception, and so typical of Paul. He began accurately and then added his own embellishments. Keeping in mind that King Sha’uwl is prophetic of the Christian Sha’uwl, the text actually reads:

**“So Shamuw’el said to Sha’uwl, ‘You have acted foolishly. You have not observed the conditions of the relationship of Yahowah, your God, which He appointed for you.”** (*Shamuw’el* / Listen to Him / 1 Samuel 13:13) **“So now your kingdom shall not stand.**

**Yahowah has sought for Himself a man whose inclinations and judgment are similar to His own. And Yahowah has appointed him leader over His people because you have not closely examined nor carefully considered that which, to reveal the benefits of the relationship, Yahowah established for you.”** (*Shamuw’el* / Listen to Him / 1 Samuel 13:14)

Shamuw’el’s inspired testimony is a far cry from: “he will do everything I want him to do.” It was not a careless mistake. *Shamar*, translated, “closely examined and carefully considered” above, is the same word Christians misrepresent as “keep” when directed toward the Towrah, creating the false impression that it is comprised of “Laws” which must be “obeyed.” And while it is a small point among big issues, while Dowd was the son of Yshay, it was not stated in conjunction with this conversation, nor relevant to it, and thus was inappropriately and incorrectly cited.

“From this man’s descendants God has brought to Israel the Savior Jesus (actually: the title “Savior” is afforded to Dowd, not Yahowsha’, by Yahowah), as he promised.” (Acts 13:23)

From Paul’s perspective, Dowd’s lone contribution to Yahowah’s plan was sperm. That is about as demeaning as it gets. Moreover, having revisited the prophetic pronouncement in 2 Shamuw’el 7, to which he is inferring, we now know that Yahowsha’ was neither mentioned, identified, nor promised in the text. Paul has misrepresented the facts ten times and has now lied, thrice. And again, while it is a gnat among camels, Yisra’el did not exist at the time, only Yahuwdah. The ten tribes comprising the Northern Kingdom had been taken from the land and enslaved by the Assyrians six-hundred years earlier. Further, Yahowsha’s affiliation with Dowd was through *Yahuwdym* | Jews – the very people this Benjamite wants to destroy.

“Before the coming of Jesus (actually: Yahowsha’ (and His name is vitally important)), John (actually: Yahowchanan) preached repentance and baptism (actually: he didn’t preach baptism and he did not speak of repentance) to all the people of Israel (at the time the ten tribes comprising Yisra’el were long gone).” (Acts 13:24) When someone claims to speak for God, accuracy is paramount. Paul is consistently careless and routinely incorrect.

“As John was completing his work, he said: ‘Who do you suppose I am? I am not the one you are looking for. But there is one coming after me whose sandals I am not worthy to untie.’” (Acts 13:25) It is telling that Paul omitted Yahowchanan’s lone relevant citation, the one we have examined from *Yasha’yah* / Isaiah 40 which, not so coincidently, correctly points to Dowd, not Yahowsha’. It is also telling that Paul misquoted Yahowchanan. According to the Disciple Yahowchanan, the Yahowchanan who is being referenced here did not ask this question of himself. He did not say that he was not the one they were looking for. He did say, “Among you stands one you do not know. He is the one who comes after me, the straps of whose sandals I am not worthy to untie.” (*Yahowchanan* / Yahowah is Merciful / John 1:26) Paul has erred an additional six times.

“Fellow children of Abraham and you God-fearing Gentiles (actually: God does not want anyone to fear Him), it is to us that this message of salvation has been sent.” (Acts 13:26) Actually: Yahowah’s message of salvation was sent through actual prophets like Moseh and Dowd. Further, Paul’s salvation message was the antithesis of Yahowah’s, making this a deliberate lie.

“The people of Jerusalem and their rulers did not recognize Jesus.” In actuality, many recognized Yahowsha’, and those who did, Paul sought to kill. Soon enough we will consider the ‘Ebyownym as a prime example.

“Yet in condemning him (in actuality, the Romans, not Jews, condemned Yahowsha’) they fulfilled the words of the prophets that are read every Sabbath.” (Acts 13:27) In reality, there isn’t a single prophecy regarding Jews condemning or killing Yahowsha’ – not one. Moreover, it isn’t true. The one prophecy in Yasha’yah 53, which speaks of His role as the Passover Lamb, is skipped over and isn’t read by Jews on any Shabat. It’s come to the point that we recognize that Paul is a habitual and prolific liar.

“Though they found no proper ground for a death sentence, they asked Pilate to have him executed.” (Acts 13:28) In truth: the Sanhedrin found reason to kill him based upon their Talmud, in that he spoke Yahowah’s name, but they were powerless to do so. It was Rome that found no proper ground for a death sentence but killed him nevertheless. That said, very little of what is now in the Christian “Gospels” regarding the events which played out before Pilate is historically valid or internally consistent. Later in these chapters we will study the origins of the “Gospel of Matthew” to ascertain how it came to reflect Paul’s anti-Semitic sentiments.

Paul has already made seventeen claims which are demonstrably inaccurate and has deliberately lied on nine occasions. It was an inauspicious beginning.

“When they had carried out all that was written about him (In actuality: apart from what Dowd wrote in Mizmowr 22 and 88 and what Yasha’yah wrote in 53, very little was written about Yahowsha’. More importantly, “they,” as in the Jews, didn’t carry any of this out. It was the Romans who crucified Yahowsha’ not the Jews who stoned Him.), they took him down from the cross and laid him in a tomb (the concept of a “cross” is both errant and pagan, and his body, not His soul, was taken to a tomb).” (Acts 13:29)

“But God raised him from the dead.” (Acts 13:30) In reality, Yahowsha’ didn’t “die.” Only his physical, and now useless body suffered that indignity. His soul, Yahowah’s *nepesh*, went on to fulfill *Bikuwrym* after enabling the promises of *Matsah*. And his body, as the Passover Lamb, was destroyed shortly after being placed in the tomb by Yahowah in concert with His Towrah instructions. It could not have been raised since it no longer existed.

“And for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people.” (Acts 13:31) Truthfully, Paul is trying to demean the Disciples who were personally chosen by Yahowsha’ by referring to them as “travelers.” The transfigured Yahowsha’ was observable throughout the forty-nine days between Bikuwrym and Shabuw’ah, and yet no one who saw Him recognized Him, negating the idea of them being witnesses. That’s two more deceptions and three additional lies.

Of extreme relevance, Paul is errantly and deliberately positioning Jews such that they would be seen as responsible for killing the Christian god. His words have haunted them for the past two-thousand years, leading directly to their annihilation throughout Roman Catholic and Christian Europe. Not only does that infamous distinction belong to Rome, and thus to Roman Catholicism, had the Jews been able to kill the Christian god, the Christians ought to have worshiped the Jews. Moreover, how pathetic does god have to be such that he can be killed by men? And don’t Christians know that “Jesus” was “*Yahuwdym* – Jewish?”

Religious myths die hard, so let’s be blunt. Crucifixion was a widely used, torturous, and public form of execution developed by Rome to suppress rebellion. Consider Spartacus. He and his fellow slaves were all crucified. Had the Jews killed “Jesus,” they would have stoned him.

Paul makes no mention of Yahowsha’ being the Lamb of God as is the case with Yasha’yah. And unlike Dowd, Paul completely ignores what occurred on the Shabat of Matsah. Further, Paul fails to mention the most relevant fact: no one recognized the transfigured Yahowsha’, which means that he was not bodily resurrected. And yet in stating that he was seen “by those who traveled with him (which was intended to be seen as a slight to these men’s appointment as his Disciples),” Paul is unable to admit the obvious, that Yahowsha’ came to the women in his life and his Disciples, but not to him. Further, Paul would subsequently attack and condemn every eyewitness, especially the three Disciples with whom Yahowsha’ was closest.

“We tell you the good news: What God promised our ancestors (Acts 13:32) he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: ‘You are my son; today I have become your father.’ (Acts 13:33)

There was no promise made to “raise up Jesus.” There wasn’t even a promise made to “raise up Yahowsha’.” There could not have been a promise to “raise up the Passover Lamb” either because it would have been inconsistent with the Towrah’s Instructions. The fact is, Yahowsha’s body wasn’t raised. His soul was sent to She’owl and then released.

As for Paul’s evidence of such a claim, his statement is wrongly cited and errantly attributed to the “second Psalm.” And both mistakes drive right to the heart of the matter, proving Yahowah’s point that Paul sought to degrade and nullify Dowd.

In context, Dowd wrote the following in the 2nd *Mizmowr* / Psalm: **“I, myself, have offered leadership by pouring out guidance,** **providing counsel through my governance** **upon** ***Tsyown* / the Signs Posted Along the Way,** **my Set-Apart Mountain.** (*Mizmowr* 2:6)

**I will choose to account for, proclaiming in writing the prescription for living** **of the Almighty which** **Yahowah said** **to me,** **‘You are My son. This day** **I** **bring you forth as your Father.** (*Mizmowr* / Lyrics to be Sung / Psalm 2:7)

**Feel free to ask questions about this, seeking to learn the answers because literally out of Me and from Me there will be an inherited share of the land of the gentile nations that will be given to you and unto successive generations, even unto** **the distant reaches of the earth, with the material realm becoming your property.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:8)

Paul is a lousy liar. This was obviously, undeniably, and unequivocally said of Dowd, not Yahowsha’. Further, it says nothing about bodily resurrection. But it’s this turn of phrase, of wrongly attributing the things of Dowd to “Jesus,” that has cost billions of Christians their souls. The questions are: why lie and why believe him?

For those keeping count, that’s 21 errors of fact and 14 intentional lies, with three of these grossly misrepresenting Yahowah’s testimony. God does not take kindly to such dishonesty, especially regarding those who deliberately deceive by twisting His words such that He is made to appear untrustworthy regarding His son.

This is a brazen revelation of Paul’s villainy, as it blatantly states that “God” disavowed His solemn oath and promise to Dowd…

“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)

At long last Sha’uwl has turned his attention to Dowd. Unfortunately for Christians, what he claims “God has said” regarding his proposed transfer of “blessings” from “David” to “Jesus” never occurred – therefore annulling Sha’uwl’s entire proposition. Theologians claim that their apostle was citing Isaiah 55:3, but nothing of the kind appears in the text. As with everything else Paul used to “prove” Replacement Theology, he had to be deceitful and cunning. By removing this prophecy regarding the actual Mashyach and son of God, Dowd, from the discussion in which it was presented, by misquoting and then misapplying it, the only thing Paul actually proved is that he was con man who cannot be trusted. It also speaks to Paul’s conceit, and to his utter disdain for those he has played for fools.

The 55th chapter of *Yasha’yah* | Isaiah opens with Yahowah speaking to us. He is openly refuting the Pauline and Roman Catholic notions that men should seek to have their thirst quenched and be nourished by men and that the faithful should pay such men for what they are offering by giving them their money.

Please note that everything which follows was presented under the auspices of freewill. It is our choice, your choice…

**“Woe** (*howy* – alas, consider this warning)**: Everyone** (*kol* – all and anyone) **who thirsts** (*tsame’* – who is parched, dehydrated, and desires water)**,** **you should choose of your own accord to actually walk** (*halak* – under the auspices of freewill, make the decision to journey, traveling (qal imperative – as a genuine expression of desire go)) **to the water** (*la ha maym –* to waters as the source of life and cleansing)**, being led to the benefits of the relationship** (*wa ‘asher* – and properly guided to get the most out of life by striding along the correct path) **without monetary compensation** (*‘ayn la huw’ kesep* – but do not bring money with them, no gold or silver)**, wanting to come** (*halak* – desirous of walking and electing to conduct your life on this journey (qal imperative)) **while choosing to acquire grain which has been literally inspected and examined, then crushed by choice** (*shabar* – selecting ground grain which has been observed and scrutinized (qal imperative)) **and decide to be genuinely nourished** (*wa ‘akal* – want to consume what is nourishing, choosing to eat, taking in of your own accord that which is solid food (qal imperative))**.**

**Of your own accord, come** (*wa halak* – actually choose to literally walk (qal imperative)) **without money** (*ba lo’ keseph* – without monetary reimbursement, without coins, gold, or silver, without possessions, belongings, or property, nor anything of value) **and without compensation or fee** (*wa ba lo’ machyr* – without any portion of your earnings, without a price to be paid for receiving the service, nor any monetary equivalent or barter)**,** **and acquire grain which has been inspected and examined, then crushed** (*shabar* – selecting ground grain, that which has been observed and scrutinized as nourishing (qal imperative))**, wine** (*yayn* – the juice of crushed and fermented grapes) **and the finest and most beneficial milk** (*wa chalab* – the bountiful food provided by mothers which is the best way to nourish young children, providing an abundance of benefits)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:1)

If people stopped paying ministers and no longer made donations to their church, they would no longer be fed lies. But as it is, the faithful are paying for their own demise.

We have been doing this for a long time, and yet this is the first time we have seen this succession of verbs all scribed in the qal stem and imperative mood, denoting that all of this is actually and quite literally our choice, a genuine expression of our desire and ours alone. We ought not be swayed by the religious nor political, no matter their popularity or pressure.

Rather than paying the devil his due or look to men for scraps of rotten food tossed from their table, rather than leaving a donation at the church while participating in Communion or the Eucharist, go directly to God, instead. Unlike men, what He provides is both free and satisfying.

It is ironic that the Roman Catholic Church was funded on indulgences and that Protestant ministers proclaim that “Salvation is the Gift of God” and yet expect to be paid for the pronouncement. When I told the late Jerry Falwell that everything he was saying about God was untrue, the multi-millionaire televangelist agreed, but then bemoaned, “If I were to reveal this publicly, those who sit in the pews of my church and make donations, and the letters which arrive each day in the mail to support my university, would cease. And if you do so, they will label you a kook.”

As a result, Yahowah asks the religious…

**“Why** (*la mah* – for what reason) **do you consistently spend your money** (*shaqal keseph* – do you habitually contribute a calculated portion of your money, continuing to offer shekels of gold and silver, always engaging in a financial transaction with regard to your property and possessions (qal imperfect)) **on that which is not bread** (*ba lo’ lechem* – with that which isn’t actually food nor a provision for anything) **and then** (*wa*) **labor** (*yaga’ ‘atah* – you work for and acquire) **for that which is neither fulfilling nor satisfying** (*ba lo’ la saba’ah* – for that which is never sufficient or satisfactory; from *soba’* – satisfy and fulfill)**?**

**You should choose to listen diligently to Me and actually hear what I have to say** (*shama’ shama’ ‘el ‘any* – of your own freewill, you should want to make the decision to literally pay attention and hear what I, as God, am saying to you, listening very closely to Me (qal imperative infinitive absolute)) **and** (*wa*) **elect to consume, being nourished by** (*‘akal* – choose of your own accord and freewill that which should be eaten) **that which is beneficial and good** (*towb* – pleasant and pleasing, generous and useful, valuable and proper, favorable and functional such that you prosper) **and then** (*wa*) **acting on your own initiative, unaffected by outside influences, continuously** **take great pleasure in** (*‘anag ba* – delight and indulge in the exquisitely joyous (hitpael imperfect – consistently acting on your own recognizance and not misled by any individual or institution, unencumbered by societal, religious, or political pressure, continually enjoy pampering)) **the best of what is produced and offered, the most enriching and fulfilling things** (*deshen* – the most beneficial and productive things to be consumed, that which is the choicest and most delightful, and that which pertains to an anointing) **for** **your soul** (*nepesh ‘atah* – the essence of your life, your consciousness, your attributes, attitudes, and proclivities, your inner nature and core of your being, your ability to be observant and respond)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:2)

It’s your choice: you can freely receive that which is good for you from Yahowah or you can make donations to the men and institutions who are poisoning you.

We should be amazed by Paul’s bombastic arrogance. He thinks so little of those he is deliberately misleading, that he believes he can pluck out and then pervert prophetic statements, from discussions which, when considered in context totally destroy his credibility, without getting caught or being held accountable. He was wrong in every way but one: the religious are universally unwilling or unable to question the basis of their faith, even when their own “Scriptures” are shown to be invalid.

Christian clerics throughout the ages, searching the Towrah and prophets, have come to the conclusion that Paul was quoting Isaiah 55:3 in Acts 13:34 as I’ve attested. But when they discovered that it didn’t read as Paul had claimed, not one sought to condemn Paul as a charlatan. Worse, when they came to realize that his citations were grossly inaccurate and totally misleading, often conveying the opposite of what the self-proclaimed apostle was claiming, no one seemed to care. There is no record of any of the “Church Fathers” acknowledging the obvious, that Paul was contradicting God while claiming He had authorized him – which is a rational impossibility. And not one exhibited the initiative to do what we have done, which is to consider the context of what was being revealed to determine what God actually had to say on this or any other matter.

This isn’t just a curiosity, but instead drives to the very heart of what’s wrong with Replacement Theology. These spurious citations and irrational arguments explain why Paul not only started attacking and demeaning Jews, but had to turn to Gentiles to prevail. While the people to whom the Towrah was given knew that Sha’uwl was lying through his rotten teeth, Gowym, unlike Yahuwdym, were clueless regarding the revelation Sha’uwl was misappropriating.

Then by recasting the unGodly *Gowym* His people were instructed to avoid as “Divine,” and by recasting the Chosen People as “scheming genocidal liars,” Paul unleashed a religious genocide against them. He could falsely claim, albeit now with his own “Scriptural” justification, that God so hated Jews that He would disavow all of His promises to them. Sure, it’s demeaning and preposterous, and yes it makes God out to be an untrustworthy and petulant liar, but the Greeks and Romans lapped up the conspiratorial plot that Jews had schemed to kill God as if it were milk and honey.

Yahowah, stated otherwise…

**“Incline** (*natah* – choose to extend) **your ear** (*‘ozen ‘atah* – your ability to hear) **and walk to Me** (*wa halak ‘el ‘any* – then choose to move toward Me)**. Elect to listen** (*shama’*) **and your soul** (*nepesh ‘atah*) **shall live** (*chayah* – will be restored)**.**

**I will establish** (*karat* – I have decided to cut) **an everlasting** (*‘owlam* – an eternal and never ending) **Covenant** (*beryth* – family-oriented relationship (construct singular – bound to what follows)) **for you** (*la ‘atah*)**, based upon My verifiable and established** (*ha ‘aman* – enduring and everlasting, trustworthy and reliable, readily confirmed) **unending** **love and unfailing devotion** (*chesed* – steadfast mercy and genuine affection) **for Dowd** (*Dowd* – Beloved and Adored)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:3)

That is the opposite of what Paul claimed “God said.” Yahowah asked us to listen to Him, not Paul. This had nothing whatsoever to do with “him,” as in “Jesus,” but was instead written of Dowd. It wasn’t about “never being subject to decay,” nor being “raised from the dead,” but instead about our souls continuing to live. Instead of God “giving holy and sure blessings promised to David,” to “you,” whomever “you” may represent, whether that be Paul, his church, gentiles, or even his man-god, as a replacement, Yahowah is affirming the establishment of an everlasting Covenant for those who listen to Him based upon His verifiable and trustworthy enduring and unfailing love for Dowd.

Yahowah’s words say the opposite of what *Sha’uwl* | Paul proposed in a fraudulent and irrational attempt to justify transferring the promises God made to Dowd to the god and messiah of his replacement religion. Every rational and informed individual who compares *Yasha’yah* | Isaiah 55:3, “**Incline your ear and walk to Me. Elect to listen and your soul shall live. I will establish an everlasting Covenant on** **your behalf based upon My verifiable and trustworthy unending** **love and unfailing devotion for Dowd**,” with “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,’” in Acts 13:34, you will immediately recognize that Paul was deliberately misquoting and misappropriating the Word of God and will, as a result, reject everything he had to say. It is that obvious. It is that clear cut.

It’s always telling that Paul completely passed over the declaration that the Covenant was everlasting and that His promises were verifiable and trustworthy. It’s especially revealing that he failed to mention the connection between Dowd and the Covenant, and between the Covenant and Yahowah’s desire to be loving and merciful. It didn’t fit with his approach. He also seemed to miss the part about listening to God and living as a result.

In his fallacious attempt to rationalize the errant notion that faith saves and the Towrah condemns, Paul has yet to acknowledge anything God has said that would, if accurately presented, save anyone. He has deliberately and consistently misrepresented what God revealed, taking it out of context, misquoting it, and then stating the opposite of what God intended. He has done it so obviously and often, it is a wonder there are so many Christians.

Since we all benefit when we listen to Yahowah, let’s consider what more He had to say about Dowd after the statement the principal author of the Christian New Testament, a.k.a., the Father of Lies, the Son of Evil, and the Plague of Death, perverted…

**“Behold** (*hen* – pay attention)**, I have given him** (*nathan huw’* – I have bestowed and offered him, producing him) **as an eternal witness** (*‘ed* – to provide restoring testimony forever) **to the people of the nations who are governed by antiquated philosophies** (*la’om* – the populations congregating under obsolete cultural, social, political, or religious notions)**, a worthy leader** (*nagyd* – an authorized official capable of governing, as a prince among the people) **to instruct** (*tsawah* – to guide and direct) **the nations mired in the past** (*la’om* – the people besieged by outdated and obsolete notions gathering under archaic ideas)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:4)

Since Yahowah has made Dowd an eternal witness on our behalf, why would anyone pass over the Psalms the son of God wrote to read what Paul has to say? Why base a religion on the oratory and pen of a man who would take from Dowd what Yahowah has offered?

Of course, this says nothing about Yahowsha’, being “holy,” nor “blessings,” and not a word of this or any other prophetic statement even hints at transferring what God gave to Dowd to Yahowsha’, to Sha’uwl, to the Church, or to Gentiles. In fact, to my ear, this actually seems more like Paul was jealous of Yahowah’s enduring love for Dowd and tried to negate the fact that Yahowah presents Dowd as what Paul was claiming for himself: as God’s witness to the nations.

It’s stunning that Paul would go to the very places where Yahowah destroys his credibility to twist God’s words such that they would be misinterpreted and seen as endorsing him. To believe Paul, one has to be either ignorant or irrational. This is the ultimate dilemma for Christians. Without Paul’s letters there is no religion because Yahowsha’ was a Towrah-observant and affirming Yahuwd who spoke for Yahowah. With Paul’s letters the religion is a grotesque lie from its inception to its execution.

There is no excuse.

It is one thing to do as I’m doing, which is to endeavor to more accurately and completely translate Yahowah’s testimony from the oldest extant sources while sharing insights derived from what God revealed through His prophets. It is another to claim, as Paul has done, that he was inspired and authorized to be God’s witness to the world. I can and do err from time to time. Paul, based upon his claims, cannot be afforded such latitude. And yet he has now purposely and grossly misrepresented Yahowah’s testimony four times during his First Missionary Journey, and on each occasion he has led his audience into believing the opposite of what was actually inspired and written. That is a crime worthy of She’owl in accordance with the Third Statement Yahowah etched in stone.

Christian theologians, for misguided and selfish reasons, will try to exonerate Paul by suggesting that he was quoting from the Septuagint. But that ass won’t fly. Paul wrongly claimed to be Gamliel’s best student in Rabbinical school, where he would have become a Hebrew scholar and could have read what we are reading. He was a *Benyamite* | Benjamite who could have gotten it right had that been his intent. The fact is, according to God, Dowd is right and Sha’uwl was wrong.

Beyond this, there is very little in Paul’s self-acclaimed accounting that rings true. It’s nothing but a fabric of lies from beginning to end, from the completely fabricated account of authorizing the killing of “Steven the Martyr,” to meeting “Jesus” on the road to Damascus. His accounts are not only contradictory, they contradict the God he falsely claimed authorized and inspired him.

While we have more than enough evidence to conclusively demonstrate that Paul was deliberately deceptive in his desire to replace and negate Dowd, and that Paul was a false prophet, once again validating Yahowah’s condemnation of him, there is more to the prophecy that I didn’t expect. Here are the next two statements for your consideration.

Speaking to His People, and to those willing to listen to Him, Yahowah, Himself, revealed…

**“Behold** (*hen* – pay attention)**, you shall be called out, invited, and summoned** (*qara’* – you will be asked to read and then meet, even welcomed) **by a *Gowy* | Gentile** (*gowy* – a non-Yisra’elite) **you do not know** (*lo’ yada’* – you do not recognize, acknowledge, or understand)**. And further** (*wa*)**, a *Gowy* | Gentile** (*gowy* – an individual of a different ethnicity) **not known** (*lo’ yada’ ‘atah* – not recognized, acknowledged, nor understood) **by you** (*‘atah ‘el*) **shall chase after you** (*‘atah ruwts* –shall relatively quickly and intensely focus directly upon you) **on account of** (*la ma’an* – for the benefit 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)**, your God** (*‘elohym ‘atah*)**,** **and also** (*wa*) **on behalf of the Set-Apart** (*la qadowsh* – to enable the approach of the separated) **of Yisra’el** (*Yisra’el* – to Engage and Endure with God)**.**

**For indeed in truth** (*ky* – surely, correctly, and reliably)**,** **he will lift you up and endow you with honor** (*pa’ar ‘atah* – he will distinguish you, making you the object of these revelations, affording you a very high status)**.** (55:5) **Choose to seek** (*darash* – opt to inquire about, learning information regarding, looking to) **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) **while He may be found** (*ba matsa’ huw’* – while He can be discovered and known)**. Choose to call upon Him** (*qara’* – elect to invite Him and meet with Him, read about Him and welcome Him) **while He is near** (*ba hayah huw’ qarowb* – when He exists close by and is offering an intimate association and personal relationship)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:6)

Each time the expressions *gowy* and *yada’* were referenced in the Great Isaiah Scroll, they were masculine singular. According to Yahowah, there is a *Gowy* engaged in *Yada’* who is not only summoning God’s People to read what Dowd has to say and Yasha’yah revealed, but who is seeking to reendow Yisra’el and Yahuwdah with the honor and status Paul usurped while reintroducing them to Yahowah. He is doing for Yisra’el and Yahuwdah the opposite of what Paul has done – seeking to undo the damage of Christianity.

Since he isn’t doing this for himself, but instead for Yahowah, and on behalf of the Chosen People, you are invited to benefit from what he has come to know, such that those who seek Yahowah may find Him before it is too late. Unlike Dowd and Sha’uwl, both of whom were mentioned by name, this man is a nameless Gowy whose merit is based solely on what he knows and on whose behalf he is working. And yet, based upon Yahowah’s frequent prophecies about him and the work he is doing, it would be unwise to discount his findings. Said another way, I would not advise labeling him a “kook.”

Since there are no statements to be found in the whole of the *Towrah, Naby’, wa Mizmowr* which read as *Sha’uwl* | Paul has claimed, and since it only takes a matter of moments to prove that Paul not only misquoted God, but promoted the opposite of what God was actually revealing, why hasn’t a single Christian held him accountable – telling the world that the basis of their religion has been fabricated on a web of lies? This realization is material, obvious, and undeniable. Frankly it is pathetic and appalling.

So is this…“So it is also stated elsewhere: ‘You will not let your holy one see decay.’” (Acts 13:35) Once again, Paul is usurping what was said of Dowd and applying it to his “Jesus,” thereby discrediting the son of God and Messiah. This is a citation from the 16th *Mizmowr* / Psalm, where Dowd is the sole author, subject, speaker, and beneficiary.

It begins: **“An engraving of Dowd. Keep Your focus upon me and be observant, closely examining and carefully considering what I’m doing, because in You, God, I confide and rely, placing my trust.”** (16:1)

The Song continues: **“I will commend Yahowah who provides me with advice and counsel, keeping me informed so that I can think properly. Even during the night, my inner nature where I discern between right and wrong instructs and corrects me.** (16:7)

**I have continually and intensely desired to set Yahowah before me, seeking to be like Him, because by me being right I shall never waver nor fail.** (16:8)

**Therefore, as a result, my judgment is enlightened and uplifting and the significant distinction and honorable reward associated with me will ecstatically delight.** **My body, and the good news I proclaim, shall abide and remain, living confidently and established securely.** (16:9)

**Therefore, You will not abandon my soul to Sha’uwl. Neither will You permit Your Trusting and Devoted One to witness the prison of corruption and decay.** (16:10)

**You have revealed and made known to me such that I understand the path to an abundant and joyful life in Your presence,** **being found agreeable and acceptable at Your right side forever.”** (*Mizmowr* / Lyrics to be Sung / Psalm 16:11)

That is a brilliant and endearing summation of the 89th Mizmowr. It tells us to follow Dowd to God. He knows the path and has revealed it for our benefit.

Nowhere in it does it say: “You will not let your holy one see decay.” It does not say anything about Yahowsha’. But what it does say, affirms that Dowd’s life and lyrics matter while Paul remains the Father of Lies. It is baffling that anyone ever chose to believe Paul over Dowd, or would discount the life of Dowd to follow Paul. In a statement we know that Yahowah personally inspired, Dowd wrote: **“You have revealed and made known to me such that I understand the path to an abundant and joyful life in Your presence,** **being found agreeable and acceptable at Your right side forever.”**

A “decaying” Dowd whose value was limited to a single generation – it’s the stuff of Satan’s dreams…

“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) But the one whom God raised from the dead did not see decay.” (Acts 13:37)

According to Sha’uwl, Dowd served a purpose which ended a thousand years earlier. He fell asleep, was buried, and what was left of him has decayed, but that was not the case with “the one.” The problem with that, of course, is that Yahowah said that Dowd served as an eternal witness and that as the King of Kings he would rule the earth and always retain a throne in Heaven. God even said that Dowd would appear as the sun in His presence – which is pretty much the antithesis of decay.

We know better, and so did Paul, and that’s the point. As the Passover Lamb, Yahowsha’s body was incinerated right after having fulfilled its purpose. He was, therefore, neither “raised from the dead” nor bodily resurrected. Decay is the eventual result of every physical body – which is one of many reasons they aren’t resurrected. It would be counterproductive.

And yet all of this was designed to make Dowd, the son of God and the Messiah, inferior to the man-god Paul was promoting. Instead of protecting Jews, Paul’s god deplored them. And make no mistake, Paul wasn’t speaking on behalf of nor serving Yahowsha’. He not only twisted and perverted everything He stood for, he never once accurately quoted anything Yahowsha’ said – not once in 14 Epistles. This was all about Paul seeking to promote himself over Dowd, over Yahowsha’, over His Disciples, over Moseh, and indeed, over Yahowah. That’s audacious, even for Satan.

According to Yahowah, Dowd’s purpose will endure forever. He will always be at Yahowah’s right side. He will be returning with Yahowah to serve as God’s shepherd. For all time, he will remain Yahowah’s Messiah and King of Yisra’el. He is God’s beloved son and Chosen One. Moreover, in the 3rd Psalm, the one Sha’uwl was twisting to serve his agenda, we read:

**“Yahowah, what is the extent of the increasing number of my adversaries, and of the unfavorable situation my enemies have managed to perpetrate, especially with the overtly hostile attempts at diminishing my significance?**

**The majority of people rise up, many of whom are established, honored and powerful, standing fast against me.** (3:1) **Many are saying of my soul, ‘There is no salvation for him or through him with God.’ Pause and consider this.** (3:2)

**You, Yahowah, are a shield all around me and my source of deliverance. You have provided the gift of protection for me, surrounding me such that others may benefit by the same directions and path.**

**You are my manifestation of power and attribution of status, everything I value and respect, and the One raising my prominence from the beginning.** (3:3)

**I communicate audibly by calling out to Yahowah** **and He answers me**, **providing testimony and evidence for me on account of His Set-Apart Mountain. Pause and consider this as well.** (3:4)

**I relaxed and fell asleep. When I awake, I will be revived and productive, passing through the summer, roused and alive, taking action and bearing fruit because Yahowah sustained and supported me, steadfastly focusing upon me such that I could lean on Him for whatever was necessary.** (3:5)

**I will not revere, respect, nor fear the great multitude of people who from all around have taken positions on the perimeter and have set themselves up against me.** (3:6)

**I want you to choose to take a stand,** **Yahowah. Elect to assist me and be desirous of saving me such that You enable me to be helpful in the same way, causing me to become an expression of Your will while becoming ever more like You, a savior, my God.**

**For indeed,** **You will strike, verbally afflicting and then crippling, all of those who are averse to me, against those demonstrating animosity and rancor toward me, smashing and shattering the jawbone of the unrighteous and unjust, the troubling and vexing.** (3:7)

**Approach** **and draw near** **Yahowah** **for the salvation** **of your family,** **and for** **your benefit. Take a moment and reflect upon this.”** (*Mizmowr* 3:8)

While the Mizmowr demonstrates that Paul was wrong once again about Dowd, discounting the fact that he will rise again and return with Yahowah, it’s this line which undermines Sha’uwl and the religion he fathered: **“Many are saying of my soul, ‘There is no salvation for him or through him with God.’”** If you are aware of what Paul is trying to accomplish, you know that this abysmal deception lies at the very heart of Christian mythos. It is their justification for replacing the Towrah with Salvation by Faith and Grace. But they would be wrong.

Returning to *Sha’uwl* | Paul, the Son of Evil proclaimed: “Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. (Acts 13:38) Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses.” (Acts 13:39) And there you have it. Paul’s plan saves and God’s does not.

God has made it abundantly clear that the opposite of this is true. “Jesus” did not proclaim the forgiveness of sins. In fact, apart from the Towrah’s presentation of Pesach, Matsah, and Bikuwrym, His sacrifice is irrelevant. And speaking of irrelevant, so are beliefs. What is it that Christians are called to “believe:” that Paul can be relied upon, but God cannot be trusted, that the *Towrah* | Torah cannot save but that faith can? How does one “believe” “Jesus” and at the same time disavow the Towrah and pervert the prophets, both of which He affirmed? How can anyone “believe” Paul when it is so obvious that he is lying?

How does “Jesus” save? By dying? By allowing His people to kill him? By hanging from a Roman cross so as to create a religious icon? If the God who sent Him cannot be trusted, how can this man-god be any better? How do you go about believing someone whose name you don’t know, whose ethnicity you abhor, whose statements you negate, and whose stated purpose you annul? If Yahowsha’ is the Passover Lamb, the salvation He is providing emanates from the Towrah. If He is not the Passover Lamb, Yahowah and Yasha’yah are untrustworthy and there was no reason for Yahowsha’s sacrifice on this Miqra’.

In His *Towrah* | Guidance, first in *Shemowth* | Exodus and then in *Dabarym* | Deuteronomy, Yahowah delineated a sin which He said was unforgivable – denying and denigrating the merit of His name. Paul, and all of those he has misled, are guilty of committing the unpardonable act, negating the value of Yahowah’s name by erroneously calling *Yahowsha’* | Yahowah Liberates, Rescues, and Saves, “Jesus Christ.”

And let’s be clear, there is no “law of Moses.” The *Towrah* | Teaching is Yahowah’s and it is His source of Guidance and Instruction. It is also God’s lone means to save. As proof, consider Dowd’s 19th *Mizmowr* | Psalm:

**“On behalf of** **the eternal and glorious one, a** ***mizmowr* |** **psalm** **of** **Dowd: The heavens quantify the unit of measure, exactly and accurately of** **the manifestation of power, glorious presence, and overall significance** **of God.** **Its expansion and expanse** **make known and conspicuous** **His handiwork.** (19:1)

**Day unto day** **pours out a proliferation of** **answers, words and their intent.** **Night unto night reveals** **knowledge which leads to understanding.** (19:2)

**Nothing exists, and everything is senseless, without** **the Word, without these answers and promises.** **Nothing matters or survives when and where** **the spoken and written message** **of** **the voice which calls out** **is corrupted or negated, when it becomes nameless and is no longer heard, regarded, or understood.”** (19:3)

**“Yahowah’s** **Towrah, His Teaching and Guidance, is complete and perfect, restoring and transforming the soul. Yahowah’s testimony is trustworthy and reliable, making understanding simple for the open-minded.** (19:7)

**Yahowah’s** **directions** **are** **correct, promoting a right attitude while facilitating good judgement.** **Yahowah’s** **terms and conditions, the codicils of His covenant,** **are purifying,** **illuminating the proper perspective.** (19:8)

**Revering and respecting** **Yahowah purifies and perfects** **forever. Yahowah’s just means to resolve disputes are reliable and vindicating.”** (*Mizmowr* / Psalm 19:1-3,7-9)

That is music to my ears. The words of a true prophet are so much sweeter than the sour chords of a false prophet.

Since Paul has acknowledged that “David” served God’s purpose, even if for a single generation, and since Dowd’s words and Paul’s are wholly incompatible, indeed the antithesis of one another, there is no rational way to construe Paul as having told the truth. Pause now and think about that.

The Father of Lies was so arrogant that he would often insult his audience, believing that no matter how obvious he made it, no one would bother to fact-check his citations and thus recognize that he was an imposter. The prophecy in *Chabaquwq* / Habakkuk he quotes next to intimidate and cower those easily frightened and readily coerced into believing him was expressly written to do the opposite. Providing yet another instructive clue, 666 years before Sha’uwl penned his first letter, sometime around 615 BCE, Yahowah chose a man named “*Chabaquwq* | Embrace This” to expose and condemn an individual named “*Sha’uwl* | Question Him.” God’s concern was that this heinous man would lure billions of souls back to Babylon by negating His Towrah and replacing His Covenant.

And yet, like a moth drawn to the fire, Paul couldn’t seem to leave it alone. The prophet he most often cited is the one who called him out by name, labeling Sha’uwl the “Plague of Death,” while at the same time renouncing everything he would come to represent.

“Take care that what the prophets have said does not happen to you: (Acts 13:40) ‘Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.’” (Acts 13:41)

Now that’s arrogant, or more correctly psychotic and delusional. The seldom-considered prophetic witness the Son of Evil has just upended to cast aspersions on his audience, was actually written to warn an unwary world about him. The accurate version is found in *Chabaquwq* / Habakkuk 1:5. In context, God’s warning began with these words...

**“This prophetic pronouncement** **regarding the relationship** **was received as a revelation by** ***Chabaquwq*** | **Embrace This, the prophet.** (1:1)

**For how long and why, Yahowah, should I vocalize this request for help in the midst of this desperately horrible situation, especially since You are not going to listen for an ongoing period of time to my appeal?**

**Directed toward You there will be cruel lies and a great injustice, with Towrahlessness and error leading to death and destruction. As a result, You will continuously withhold salvation.** (1:2)

**Since it is such a distressing and abysmal state of affairs that You are evaluating, what is the reason You are having me witness and consider this evil corruption, this gross perversion, and troubling twisting of the truth?**

**Cruel lies and grotesque errors are ruining the people, plundering them. And they are conspicuous to me and are related from my perspective.**

**He has been and he continues to be contentious, taunting and quarrelsome, even insulting by harboring a perception which puts God and man in conflict. He is continuously advocating dissention, providing a source of contention with regard to anyone exercising good judgment regarding vindication.** (1:3)

**Accordingly, he has sought to completely incapacitate and invalidate the purpose of the *Towrah* | Teaching and Guidance.**

**He remains unwilling to acknowledge or advocate the unending and everlasting means to exonerate by justly resolving disputes, and of exercising good judgment regarding the plan to resolve these issues.**

**For indeed,** **this evil has become all encompassing, openly averse and hostile toward those who are correct.**

**Clearly, his judgment regarding his means to salvation is perverted and distorted, such that it is completely twisted and false.”** (*Chabaquwq* / Habakkuk 1:4)

I tear up every time I read this, sad that after Yahowah went to this extent to expose and condemn *Sha’uwl* | Paul for our benefit, by a ratio of a million to one, men and women have chosen to believe the Father of Lies and Son of Evil over the word of the Creator of the Universe.

This brings us to the passage the principal author of the Christian New Testament used to taunt his audience in 53 CE. It is Yahowah’s warning to His people to be observant such that they are forewarned regarding the irrational means Sha’uwl would deploy to corrupt *gowym* with Christianity – and haunt them as a result.

**“Watch what is happening** **among the *Gowym* | Gentiles, the people from different ethnicities and nations, and choose to be** **consistently** **observant, closely examining and carefully considering what is spoken about and written, and you will be astonished, astounded and stunned, that something this incredible, something this universally invalid and dishonest, indeed, ignorant and irrational, is being carried out** **in your days, even when it is written down and he is held accountable.** (1:5)

**Rather** **than** **look to Me, instead of paying attention to Me, and taking a stand against** **this Babylonian influence,** **the *Gowy* | Gentile ethnicities and nations** **will become** **disagreeable and poisonous, impetuous and senseless as he makes his way** **popular** **among the vast expanses of the world, doing so** **as if an inheritance, asserting his influence over people and places that are not his.** (1:6)

**His lofty status and the plan which he advances and spreads is dreadful and intimidating, menacing and daunting.”** (1:7)

**“In this moment in time,** **he will actually go with a new and completely different spirit. He will become arrogant, meddling, intoxicating, and alienating. But he will be found guilty and suffer the consequence, as** **this is** **the resulting influence** **of his god.”** (*Chabaquwq* / Embrace This / Habakkuk 1:11)

By his own admission, *Sha’uwl* | Paul was demon-possessed. His Lord became the Christian god as a result. Through the Son of Evil, the Adversary would achieve his goal of being worshiped above God by the preponderance of people, rising above the Almighty while turning Gowym against Yahuwdym.

If you haven’t already, please take a moment and compare what was actually written in *Chabaquwq* / Habakkuk 1:5 with what was alleged in Acts 13:41 such that you are reminded of Sha’uwl’s propensity to pervert and twist the Word of God to suit his purposes. It is remarkably similar to the way Satan deceived Chawah in the Garden.

Since the Son of Evil chose to corrupt Chabaquwq to frighten and cower his audience, let’s turn the tables on him by revealing what Yahowah had to say about the Father of Lies.

**“Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. Therefore, through trust and reliance, by being firmly established and upheld by that which is dependable and truthful, those who are upright and vindicated shall live.**

**Moreover, because the intoxicating and inebriating spirit of the man of deceptive infidelity and treacherous betrayal is presumptuous and without merit, he will not rest, find peace, nor live, whoever is open to the broad path and duplicitous and improper way, associated with Sha’uwl.**

**He and his soul are like the Plague of Death. And so those who are brought together by him, accepting him, will never be satisfied, including all of the *Gowym* | Gentiles who gather together and flock to him.**

**They do not ask questions, any of them, about him. Terse references to the word they lift up as taunts to ridicule, with implied associations that mock, controlling through comparison and counterfeit, along with allusive sayings whereby derisive words are arrogantly conveyed.**

**There are hard and perplexing questions which need to be asked of him, and double dealings to be known regarding him.**

**So they should say, ‘Woe to the one who claims to be great so as to increase his offspring, acting like a rabbi, when neither apply to him. For how long will they make pledges based upon his significance, becoming burdened by his testimony?’”** (*Chabaquwq* / Embrace This / Habakkuk 2:4-6)

In light of what Yahowah revealed through Chabaquwq, in recognition of Paul’s propensity to twist and pervert the Word of God to promote his hideous religion, it’s a wonder there is a single Christian who believes him. And yet there are over 2.3 billion. Shame on you!

Although I have little doubt that Sha’uwl told his Greek associate, Luke, to write it like this, it didn’t actually happen this way. What this proves isn’t that “devout converts to Judaism followed Paul,” but that Sha’uwl was a delusional and manipulative narcissist and possibly even a psychopath.

“As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath. (Acts 13:42) When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.” (Acts 13:43)

There were no “devout converts to Judaism.” For good reasons, Jews have been conditioned over the centuries to avoid the abusive and genocidal tendencies of Gentiles. They did not and do not seek converts. Moreover, devout Jews religiously avoid saying the names of false gods. The Gratia, from which “Grace” is derived, were Roman goddesses of hospitality and merriment.

The steps of orthodox Jews are counted, and thus severely limited on the Shabat, such that they could not have followed Paul and Barnabas. If these Jews were accepting of what Sha’uwl allegedly said about “Jesus,” they would no longer have been devout converts to Judaism. And more to the point, if these Jews were fervent, they would have known that Sha’uwl had misappropriated and misquoted their Tanach.

Along these lines, when we compare what Yahowsha’ did when he went into a synagogue, and what was occurring in this one while Sha’uwl stood to speak, we notice something which differentiates Paul from those who actually know Yahowah. They recite Yahowah’s *Towrah, Naby’, wa Mizmowr* so that they can listen to what God has to teach. Paul insisted that his audience listen to him.

This was a Roman city, a place soon to be called, Hadrianopolis, where Caesar Augustus was worshiped as god along with Dionysus and Cybele. Jews represented an infinitesimal percentage of the people in this place, and the Gentiles who lived here worshiped their Lords on the Lord’s Day, Sunday, not on the Shabat.

“On the next Sabbath almost the whole city gathered to hear the word of the Lord. (Acts 13:44) When the Jews saw the crowds, they were filled with jealousy. They began to contradict what Paul was saying and heaped abuse on him.” (Acts 13:45)

Gentiles would not have gathered on the Shabat because doing so would have put them at odds with Rome and their religion. The “Lord” is Satan’s name and title, something of which Sha’uwl would have been keenly aware. Under the control and influence of Rome, Jews would never have reacted jealously to the emergence of large crowds of Gentiles.

They would have gone into hiding, knowing that they would likely be victimized and abused – the opposite of the way Paul is portraying them. And last we checked, these Jews were in the habit of gathering together inside of their tiny synagogue on the Shabat, such that they would not have been outside, contradicting Paul.

While we are on the subject, as has been the case with Christianity and Islam, Christians and Muslims have expressed great pride in building their churches and mosques directly over the places most revered by Jews. A tiny synagogue was recently found buried beneath the floor of the church the Gowym constructed directly above it. Muslims, of course, subsequently tore the church down to build a mosque.

If this event had occurred, what the Jews were accused of doing would have been the correct response. Without exception, those who are informed, rational, and compassionate are inspired to contradict what Paul was saying, and will heap massive amounts of derision upon him. It is the correct and compassionate rejoinder to the Father of Lies.

It is unlikely that Barnabas said much of anything in Paul’s presence. And the fact is, Barnabas would soon walk away from Paul, too, disgusted by him. In fact, according to Paul, at the end of his life everyone abandoned him except his boy toy, Timothy. His fraud was paper thin, and with the slightest effort he is shown to be an imposter.

Rather than speak the Word of God as he claims, Sha’uwl twisted and contradicted Yahowah’s testimony to annul it and promote his own. And his mantra was designed to repudiate and denigrate Jews so that Gentiles would continuously rise up against them. He was serving Satan, after all.

“Then Paul and Barnabas answered them boldly: ‘We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. (Acts 13:46) For this is what the Lord has commanded us: “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.”’” (Acts 13:47)

According to Paul, the Jews were not worthy of eternal life. So he turned to the Gentiles, those whose familiarity with the Towrah and Prophets was so limited, he could lie with impunity. And they in turn would come to value him, believing that by putting their faith in the man his own people, and indeed God, Himself, had repudiated, they would be saved.

This time the Son of Evil has returned to citing the prophet, Yasha’yah. The statement he has misappropriated, and errantly as well as arrogantly attributed to himself, is found in Isaiah 49:6. It was not a command, but instead a question presented as a request. It was not written of Paul and Barnabas but is instead in the voice of the Prophet *Yasha’yah* | Isaiah. And it was not composed to spurn Yisra’el, replacing Jews with Gentiles, because it was written to call the Chosen People home.

Recognizing that context is the mother’s milk of understanding, let’s begin listening to Yahowah’s prophet at the beginning of the chapter. He asks…

**“Why not listen to me** (*shama’ ‘y ‘el ‘any* – it’s a pity you don’t choose to hear what I have to say to those of you living along the sea, those surrounded by water dwelling on the coastlines of continents; note: *‘y* can convey coastlines, serve as a negation, express a woe, or pose a where or why question (qal imperative)) **you people of different nations and cultures, those of you who are still influenced by antiquated philosophies** (*la’om* – populations congregating under obsolete cultural, social, political, or religious notions)**?**

**And those of you who remain alienated, living a great distance away** (*min rachowq* – who are separated and distant, far away from the source and thus estranged)**,** **come to your senses and pay attention** (*qashab* – choose to be alert and attentive, accepting this information so that you can respond appropriately to it [from 1QIsa] (hifil imperative))**.”**

Excellent question and outstanding recommendation. Why not? What do you have to lose if you don’t, other than your soul?

That said, there is some uncomfortable ground we must cover first. In a world swimming in lost souls, other than ethnic Yisra’el and Yahuwdah, for whom Yahowah is always calling, precious few others are going to prequalify themselves by walking away from the world’s waning interest in religion and politics, or its growing fascination with conspiracy and globalism to warrant an invitation. And without an invitation, Covenant membership isn’t likely. It is God’s Home, His Family, and He is wise enough to be choosey…

**“Out of the womb** (*min beten*)**, even from the body of my mother** (*min me’ah ‘em*)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **called out to me, inviting me** (*qara’ ‘any* – called me, summoned me, and designated me by name, encouraging me to read and then recite aloud, announcing this opportunity to meet, to be greeted and welcomed)**, by proclaiming and memorializing the truth with my name** (*zakar shem ‘any*)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:1)

His name was Yasha’yah. It is comprised of *yasha’* and *Yah*, with Yah being the familial form of Yahowah. The value of *yasha’*, however, is stunted when we relegate it to “salvation.” That is its fourth connotation, or more correctly, the result of the other three. Yasha’yah actually means that Yahowah is willing to assist those prepared “to be delivered from harm’s way.” That is to say He will engage “to rescue” us if we, like the Yisra’elites of old, show a willingness to answer His *Miqra’ey* | Invitations to be Called Out and Meet while walking away from *Mitsraym* | the Crucibles of Religious, Political, Militaristic, and Economic Oppression.

This means that *yasha’* is a call to “freedom.” It is only then, once we are delivered from man’s harmful ways, once we are prepared to be rescued in the manner Yahowah has prescribed, that we can celebrate our newfound freedom in the fullest sense of the word. Those who trust and rely upon Yahowah, His *Towrah*, *Miqra’ey*, and *Beryth* to be *yasha’* in this way are “saved.” That is what the prophet’s name reveals. And interestingly enough, his name, therefore, discredits Sha’uwl’s claim that they could not be saved by the Towrah.

**“He caused my mouth** (*wa sym peh ‘any*) **to be like a sharp sword** (*ka chereb had –* and akin to an effective chisel)**. In the shadow of His hands** (*ba tsel yadym huw’* – set between the object and the source of light such that His hands were modeled after and resemble the light in fewer dimensions [from 1QIsa]) **He kept me safe because He loves me** (*chaba’ ‘any* – He cherished our relationship and therefore protected me)**.**

**He chose for me to be like a purging and purifying missile** (*wa sym ‘any ka la chets barar* – He is responsible for causing me to become comparable to a brilliant and shining cauterizing arrow, one designed to remove and cleanse, severing some while separating others, especially those who have been chosen and who then choose themselves by having examined, probed, and tested the means to purification [from 1QIsa]) **in His arsenals** (*ba ‘ashphah huw’* – within His quiver and home [1QIsa])**. He covered and concealed me** (*sathar ‘any –* He hid me from view, veiling what I have revealed)**.”** (*Yasha’yah* 49:2)

The reference to one’s mouth becoming a sharp sword leads us to a profoundly important conclusion Yahowah has long advocated: our most effective weapons are neither fists and knives nor bullets and bombs, but instead words wielded wisely. Like a cauterizing arrow, they can go right to the heart of the matter, piercing even the most cherished lies, stopping the hemorrhaging in the process.

To appreciate why God concealed Yasha’yah it’s helpful to recognize that *Yasha’yah* | Isaiah, the most prolific of the prophets was, by his own admission, an abject failure during his lifetime. He did not “*yasha’-yah*” anyone – not one! Why do you suppose Yahowah would veil the most extraordinary and comprehensive revelation of all time?

His people, Yisra’el and Yahuwdah, were not ready for the message and He knew that the remaining *Gowym* | Gentiles would do as *Sha’uwl* | Paul has done and misappropriate it, claiming it for themselves. It would not be until Sha’uwl’s fraudulent embezzlement was systematically exposed and condemned, freeing His people from this plague’s deadly intent, and concurrent with His desire to call His people home, that, if I may quote Yahowah, this would occur…

**“Behold, you shall be called out, invited, and summoned, even asked to read,** **by a *Gowy* | Gentile** **you do not know** **or acknowledge. And further, a *Gowy* | Gentile** **not known** **by you** **shall chase after you, focusing intensely upon you,** **for the benefit of** **Yahowah, your God,** **and also** **on behalf of the Set-Apart and separated** **of Yisra’el. For indeed in truth he will lift you up and endow you with honor.** (*Yasha’yah* 55:5) **Choose to seek** **Yahowah** **while He may be found. Choose to call upon Him** **while He is near.”** (*Yasha’yah* 55:6)

Returning to the 49th chapter and picking up where we left off…

**“Then He said to me** (*wa ‘amar la ‘any*)**, ‘You are My coworker** (*‘ebed ‘any ‘atah* – you and I can work together as)**, Yisra’el** (*Yisra’el* – One who Engages and Endures with God)**,** **through whom by revealing the way to the benefits of the** **relationship** (*‘asher ba ‘atah* – with you and by way of the proper path to get the most out of life) **I will make glorious declarations** (*pa’ar* – I will explain My desire to raise up and beautifully adorn, honoring and exalting (hitpael imperfect – acting on My own initiative without any outside influence I will continuously expound upon the reasons behind My means to beautification and glorification))**.’”** (*Yasha’yah* 49:3)

Yasha’yah was indeed one of the forty prophets Yahowah worked with and through to reveal Himself to His people. And while he engaged and endured with God, and was a Yisra’elite genetically, the literal distinction of being called “Yisra’el” is held by Ya’aqob while the symbolic embodiment is Dowd. Of these, only Dowd made glorious declarations as Yahowah’s coworker. I share this with you because Yasha’yah recognized that this distinction was wrongly applied in his case…

**“I said** (*‘any ‘amar*)**, ‘I have labored** (*yaga’* – I have devoted enormous time and energy to the task, working to the point of becoming weary (qal perfect)) **ineffectually** **without result** (*la ryq* – unproductively and in vain)**,** **having nothing beneficial to show for it** (*tohuw* – such that it has produced nothing)**,** **making me** **comparable to the brevity of breath passing out of my mouth** (*hebel* – making it appear meaningless and futile during this fleeting moment in time)**.**

**And yet I have used my potential** **to my fullest capability** (*koach ‘any kalah* – deploying my strengths and abilities, qualifications and resources, to completion and exhaustion)**.**

**Even so** (*‘aken*)**, my judgment is right** (*mishpat ‘any* – my sense of what is true and false, beneficial and counterproductive, and my decisions on the means to justly resolve disputes are valid) **with regard to** (*‘eth*) **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 that is the reward I have for what I have done** (*pa’ulah ‘any* – as are my compensation and labor) **with my God** (*‘eth ‘elohym ‘any*)**.”** (*Yasha’yah* 49:4)

It wasn’t Yasha’yah’s fault. He had devoted his life to sharing what Yahowah had revealed through him. It’s just that no one listened. At least not back then. But we are listening now!

It’s a small thing with potentially explosive implications. The Great Isaiah Scroll reads “the One who fashioned and formed ‘you’” rather than ‘me,’ as is the case with the Masoretic Text. “You” is clearly an acknowledgment that Yahowah created and chose the man, while demonstrating that He is unrestricted in time in addition to being preeminent. But it is the enduring legacy of Yasha’yah’s words, not the man, himself, that would be deployed by Yahowah to call Ya’aqob home such that they might be gathered for His harvest.

**“And at this moment** (*wa ‘atah* – simultaneously)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **spoke, making an announcement** (*‘amar* – expressed and declared)**:** **the One who fashioned and formed you** (*yatsar ‘atah* – who conceived you [you in 1QIsa and me in the MT]) **within the womb** (*min beten* – in gestation) **to be His coworker** (*la ‘ebed la huw’* – to serve as His associate and work with Him) **will cause Ya’aqob to come back to Him** (*la shuwb Ya’aqob ‘el huw’* – will change by turning around so as to facilitate and effect the return of Yisra’el to Him, thereby restoring His people (polel infinitive – using a verbal noun to effect this result)) **such that Yisra’el** (*wa Yisra’el* – those who engage and endure with God) **might be gathered for His harvest** (*‘asaph* – to be collected and removed, withdrawn to His place)**.”**

This cannot be *Sha’uwl* | Paul because he declared the opposite intent. Remember: “Then Paul and Barnabas answered them boldly: ‘We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.’” To the contrary, it remains Yahowah’s purpose, His prime objective, **“to call Ya’aqob back to Him such that Yisra’el might be gathered for His harvest.”** Therefore, by unveiling Yasha’yah’s words prior to the harvest on behalf of Yisra’el, this is exactly what will be accomplished.

I think Yasha’yah recognized this too, which is why he said…

**“I have merit and am honored** (*kabed* – I have significance and a worthy distinction) **in the eyes** (*ba ‘ayn* – in the sight) **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)**.**

**My God** (*wa ‘eloah ‘any*) **has been, is, and always will be** (*hayah* – exists as) **the One who assists me and the reason that I’m able, always helping me** (*‘azaz ‘any* – the One aiding and abetting me, the source of my mental and physical capabilities [from 1QIsa])**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:5)

This then takes us to the statement Paul raped from its context and then abused to infer that he was serving at the command of God who made him “a light for the Gentiles, that you may bring salvation to the ends of the earth.” That’s a hell of a boast for the maniacal @%?!\*&^> who was the Father of Lies and the Plague of Death.

**“And then he said** (*wa ‘amar* – He expressed in words)**, ‘It is far from trivial** (*qalal min* – it is out of the relatively swift and easy manner which is far from insignificant) **that you have become** (*hayah ‘atah* – that you will be) **the one I approached to work through** (*la ‘any ‘ebed* – to serve as My coworker and associate) **to raise up and reestablish** (*quwm* – to take a stand, elevating and honoring) **the tribes** (*‘eth shebet* – the major subdivisions of the nation, the closely related family groups, the clan and people) **of Yisra’el** (*wa* *Yisra’el* – those who have engaged and endured with God [1QIsa whereas the MT reverses the order of Yisra’el and Ya’aqob])**, those of Ya’aqob** (*Ya’aqob* – Trustworthy and Beneficial Footsteps, the patriarch of the Covenant and forefather of Yisra’el; from *‘aqab* / *‘eqeb* – to be rewarded as a consequence of unwavering and reliable movements and a willingness to dig in one’s heels when it comes to being steadfast, honest, and dependable along with the recompense and reward of being trustworthy) **who will be** **preserved for a subsequent purpose at a later time** (*natsyr* – pertaining to those who remain, and who have been kept safe in dangerous times so that the cause may continue)**, such that they might be brought back and restored** (*shuwb* – transforming them, changing their direction, so that they can return home)**.**

**And so** (*wa*) **I will offer you** (*nathan ‘atah* – at this moment in time I will provide you as a gift, causing you to be) **as a light to illuminate** (*la ‘owr* – for the purpose of enlightening) **the nations** (*gowym* – the confluence of ethnicities, countries, cultures, and places outside of Yisra’el) **such that My deliverance** (*yashuwa’ah ‘any* – My rescue from danger and resulting freedom leading to My salvation) **may come to exist** (*la hayah* – will occur and come to pass) **as an eternal witness unto the far extremities** (*‘ad qatseh* – as enduring testimony as far as the outskirts [1QIsa plural (as is the case in the LXX) while singular in the MT]) **of the earth** (*ha ‘erets* – the Land and/or material realm)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:6)

While God did speak of “a light for the Gentiles,” the verb, *hayah*, meaning, “to exist as,” not “bring” follows “*yashuwa’ah ‘any* – My deliverance.” Therefore, rather than saying “that you may bring salvation,” God said “such that My deliverance from danger may come to exist.” The difference nullifies Paul’s claim, not only in this case, but as an “apostle,” meaning “one who is sent out.” It is by causing His prophetic light to shine as a witness throughout the Gentile world that Yahowah will finally be able to rescue Yisra’el. Without this light, Yisra’elites would remain in the darkness of the nations, unaware that Yahowah is calling them home.

*Sha’uwl* | Paul also neglected to acknowledge that God’s preceding statement made the purpose of providing this light the opposite of what he had claimed. Yisra’el was indeed worthy of salvation. Further, he inferred that “you” was Paul, not Yasha’yah – fraudulently usurping the role of a prophet. Then he somehow forgot to mention that *yasha’* was prefixed with the preposition *‘any* | My, likely because Paul’s target audience and means to salvation were the opposite of Yahowah’s.

We are all free to form and share our own opinions, but not to misrepresent the Word of God.

By pulling Yahowah’s revelation to Yasha’yah out of context, by ignoring what God had just said and would say, and by misquoting Him in the process of misappropriating His intent, Sha’uwl became the Father of Lies and the Plague of Death. It’s little wonder he didn’t share what God revealed next…

**“Now this is what is being conveyed** (*koh ‘amar* – thusly it is communicated) **by** **my Upright One** (*‘edown ‘any* – my Upright Pillar who enlarges and secured the Tent of the Witness [from 1QIsa])**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**,** **Your Redeemer who delivers and saves you** (*ga’al ‘atah* – the One who rescues you by removing you from a dangerous situation, your kinsman who will buy you back, redeem and avenge you [from 1QIsa which adds “*‘atah* - your” to *ga’al*])**,** **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**,** **and** **‘His Set-Apart One** (*wa qadowsh huw’* – along with the one who is special and separated unto Him (based upon Mizmowr 89 this would be Dowd))**,** **regarding the Despised and Despicable Soul** (*la bazah nepesh –* to the contemplable individual and disgraceful thief who pillages and plunders without merit, who is lowly and little and held in contempt, the one scorned and ridiculed for dividing everything into two parts (read: “Old” and “New” Testaments, who, based upon Mizmowr 89, would be Sha’uwl)) **for the repulsive and abhorrent behavior** (*la ta’ab* – for the vile manners and shameful tendencies, because of the abomination, the detestable contempt and appalling rejection [plural in 1QIsa]) **of** ***Gowy* | of the Confluence of Ethnicities, Cultures, Religions, and Governments** (*Gowy* – of the Gentiles and their nations and institutions)**, along with those who exercise authority and serve this narrative** (*‘ebed mashal* – to those who work for and with governments and associate with those in control, who strive to assert authority over others and have become objects of scorn in this vivid portrayal)**,**

**‘Governmental heads of state** **and institutional leaders** (*melek* – kings along with those embodied with political, military, or religious power) **shall be seen rising up** (*ra’ah wa quwm* – will be witnessed rising and will be looked upon to take a stand) **along with their high-ranking officials** (*wa sar* – and also their commanders and captains who are military officers, royalty and chieftains, and all manner of overlords and authority figures [this wording is from 1QIsa])**, but** (*wa*) **because of** (*lama’an* – in deference to, in response to, and in view 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)**, they will bow down, prostrating themselves, while seeking to explain themselves** (*chawah* – bowing low, they will announce their position by actually displaying it) **to** **the One who, to show the way to the benefits of the relationship** (*‘asher* – who reveals the correct path to walk to get the most out of life)**, is truthful, trustworthy, and reliable** (*‘aman* – is honest and accurate, correct and right, easily verified and readily confirmed)**, the Set-Apart One** (*qadowsh* – the One who is unique and separated, wholly unlike that which is popular or common) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**, the One** (*ha ‘echad*) **who has chosen and prefers you** (*bachar ‘atah* – who selected you and who desires you)**.’”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:7)

God’s words tell a different story than the one *Sha’uwl* | Paul is trying to foist upon an unsuspecting world. Yahowah is Yisra’el’s savior, the one who will redeem His people from the Christians Paul has poisoned. Rather than Gentiles deserving salvation and Jews not, it is the other way around. This realization further reinforces our previous conclusion, that the reason the light provided by the prophet Yasha’yah is now manifest within the nations is to serve as a homing beacon. It is being presented among the Gowym because there are Yahuwdym being mistreated in their midst.

It appears that *Sha’uwl* | Paul has been afforded yet another title: *Bazah Nepesh* | the Despised and Despicable Soul. That is to say that while Paul isn’t the star of this story, as the principal villain, he gets sixth billing behind Moseh, Dowd, Yahowsha’, Yahuwdah, and Yisra’el.

According to God, the driving force behind the Christian New Testament, the character with the largest speaking role, is the **“Despised and Despicable Soul,** **the contemptible individual and thief who pillaged and plundered without merit, the lowly and little one held in disrespect, the one scorned and ridiculed for dividing everything into two parts** (read: “Old” and “New” Testaments)**”** responsible **“for the repulsive and abhorrent behavior, the shameful and appalling rejection of the** ***Gowy* | the Confluence of Ethnicities, Cultures, Religions, and Governments.”**

I guess we should thank Paul for taking us to yet another brush with infamy. I’m only sorry that it took this long to call him out.

It is rather obvious that God vehemently disagrees with what Paul has said and done. He thinks His people are worth saving…

**“Now, therefore, thus says** (*koh ‘amar* – accordingly 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)**, ‘During the Time** (*ba ‘eth* – in the particular and proper period, after the passage of considerable time, and in the right time, the occasion) **of Acceptance** (*ratsown* – of favorable choices, of approval, and of fulfilling one’s will and desires, of goodwill; from *ratsah* – being favored, accepted, and pleased) **I will respond to you** (*‘anah ‘atah* – I will answer you, as I am thinking about you and will become preoccupied with you, concerned and worried about the affliction you are suffering [from 1QIsa which changes the perfect in the MT to the imperfect])**.**

**And** (*wa*) **in the Day of Salvation** (*Yowm Yashuwa’ah* – the Day of Deliverance, Rescue, and Liberation, the time of freedom from danger)**,** **I will assist and support you, increasing everything about you** (*‘azar ‘atah* – I will help you, providing everything that is necessary, including the power to accomplish the task [from 1QIsa which changes the perfect (completed) in the MT to the imperfect (ongoing)])**. And I will protect you** (*wa natsar ‘atah* – I will spare you and preserve you, keeping you safe, developing a watchful and observant relationship with you)**.**

**To raise** (*quwm* – to establish and confirm, to take a stand with, honor, and keep) **the Family** (*‘am* – for the people)**, I have offered you** (*wa nathan ‘atah* – I have given, allocated and provided you (qal imperfect))**, accordingly** (*la*)**, the Covenant** (*Beryth* – the Family and Home as a Familial Relationship Agreement)**.**

**Therefore, the Land** (*la ‘erets* – as a result, the earth and material realm) **which was ravaged and became appalling** (*shamen* – that was devastated, depopulated, and ruined, becoming a wasteland for horrifying terrorists) **will be reapportioned, repossessed, and maintained** (*nachal* – will be reacquired and received, bestowed and preserved by legitimate standards to heirs) **as an inheritance** (*nachalah* – giving successive generations ownership and control over the property)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:8)

So much for the notion of a “New Covenant” with Gentiles inheriting God’s promises to His people. That clearly didn’t occur nor is ever going to happen. So much for the Twistian and Fakestinian claims to the Land of Yisra’el as well as their “Two State Solution.” According to Yah, the ultimate *Tsyown*-ist | Zionist, His plan is to remove the appalling Gentiles and give it back to the Jews. And of course, so much for Paul’s claim to have been sent out as a light by God to save the Gentiles. They will be depopulated for having acted like terrorists.

Demonstrating that we have been right all along, that the Benjamite Sha’uwl became the Roman Paul and switched allegiances, condemning Jews while claiming to save Gentiles, because he recognized the former were too well-informed to believe him while the latter were sufficiently steeped in pagan lore, anti-Semitism, and covetousness, to lap up his theoretical and theological toxin as if it were their mother’s milk…

“When the Gentiles heard this, they were glad and honored *with* the word of the Lord; and all who were appointed for eternal life believed. (Acts 13:48) The word of the Lord spread through the whole region.” (Acts 13:49)

He told them what they wanted to hear, and they believed him. For all practical purposes, Paul had become their Messiah and god. He would inspire and write their “Scriptures.” He had told them that they had become the Chosen People, that salvation was free, and that all they had to do was believe him. While he had to lie through his teeth to make these claims, it would not matter because the Christian religion would be based upon faith and didn’t require believers to do as Dowd had done, and differentiate between right and wrong.

It wasn’t enough for Sha’uwl to dupe the Gentiles. Since the Jews were sufficiently informed to realize Sha’uwl was perverting their Towrah and Prophets, those who knew the truth would have to be repudiated and discredited. From this moment on, any Yahuwd who exposed Paul as the liar he had become, who pointed out the obvious and copious conflicts between his words and those of God, would be dismissed and abused as a “Judaizer.”

“But the Jewish leaders incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas and expelled them from their region. (Acts 13:50) So they shook the dust off their feet as a warning to them and went to Iconium. (Acts 13:51) And the disciples were filled with joy and with the Holy Spirit.” (Acts 13:52)

And thus ends the reading of the Lord’s Satanic Scriptures with Paul’s disciples filled with joy at their Lord’s warning to the dastardly Jews.

It is telling that this Despised and Despicable Soul consistently establishes himself and his Lord as anti-Semitic. According to the Father of Lies and Plague of Death as “the word of the Lord spread through the whole region” “the Jewish leaders incited the God-fearing women of high standing and the leading men of the city,” “stirring up persecution against Paul,” “expelling him from their region.” While it’s obvious that Sha’uwl was busy spreading the word of the Lord, the rest of this is a lie – one crafted to divide the world such that Gentiles would come to justify their hatred of Jews, and such that there would be two covenants and two testaments, one old, one new, the ineffectual one for the Jews and Paul’s Gospel of Grace for the rest of the world.

Before we delve into the root cause of Christian anti-Semitism, let’s be honest about Yahuwdym. Their relationship with Yahowah was strained during Dowd’s reign, and it’s only gotten worse since that time. They assimilated into Greek culture and lost most everything which made them special. And they became a house divided against Rome.

These problems became such an issue, it all boiled over into a civil war after the death of Queen Alexandra Salome. Spurred on by the infighting between her sons, Hyrcanus and Aristobulus as they vied for the thrones of Chief Priest and King along with the conniving Antipater the Idumaean, the resulting chaos and military alliances became unsettling for Rome. After his deputy worsened the problem by accepting bribes, the Roman general, Pompey, intervened and commenced a brutal three-year siege on Jerusalem in 66 BCE, ending Yahuwdah’s independence. In the process of becoming a tributary province of the Roman Republic, twelve-thousand Jews were slaughtered by Pompey’s forces.

Having gained access into the city by building ramparts from the north unto the Temple Mount, and deploying battering rams constructed in Tyre, the pompous Roman immediately desecrated the “Holy of Holies” within the Temple. The Kingdom of Judea was then dismembered, forced to relinquish the coastal plain, depriving it access to the Mediterranean, as well as much of Samaria, greatly diminishing the state. Greek assimilation had been bad, but not nearly as debilitating as Roman subjugation.

The unified ranks between Jewish religious and civil leaders portrayed by Paul and throughout the “Gospels” wasn’t true. The Pharisees, for example, were completely intolerant of Rome. When they heard that Pontius Pilate would be bringing his army from Caesarea to Jerusalem, they encouraged thousands of religiously conservative Jews to walk seventy miles to Caesarea and lay prone around Pilate’s house for five days, all in objection to the effigies of Emperor Augustus emblazoned on the standards of his infantry. The Sadducees, however, wanted to coexist with the occupiers, in opposition to the Pharisees.

Things got especially tense when Gessius Florus accepted bribes from robbers and released them from prison – allowing them to continue their thievery as long as they shared their stolen loot with the Roman overlord. Making matters worse, because the bribes and share of the booty proved insufficient, Gessius began acting like a Roman Catholic pope and started robbing the Temple Treasury.

When the people protested, Gessius marched his troops into the city and turned them loose to plunder and kill its inhabitants. The Zealots responded in kind and began killing Romans and their collaborators. Then at the Temple, itself, Jews stopped the twice daily offering of a sacrificial bull to show their submission to Rome. Fearing that another revolt would have devastating consequences, as a house divided the most affluent of Judea requested more Roman troops be brought in support of Gessius and his stooge, Agrippa II, grandson of Herod. In September 66 CE he sent 2000 cavalry into the city.

After seven days of carnage on both sides, Agrippa’s forces were driven from the city. The Zealots, after taking Masada, returned to Jerusalem with an arsenal of weapons. Further demonstrating that Jews were more divided than united, on the Shabat they burned the palace of the High Priest in the south, Agrippa’s palace towards the east, and stormed the fortress Antonia north of the Temple, killing the Roman cohort. They set upon Herod’s palace in the west and massacred all but the leader of his garrison. It was a full day of mayhem. Then, even among the Zealots, there was conflict, with the larger faction driving the Sicarii out of the city and killing their leader, Menahem.

In response, the Roman general, Cestius Gallus, marched from Antioch, the capital of the Syrian Province of Imperial Rome, with Legions comprising 18,000 men. They destroyed every Judean town that didn’t capitulate. They entered the city as the Zealots retreated to the Temple. But the Romans began undermining its foundation while setting its gate ablaze. But then Gallus cowered, snatching defeat from the hands of victory. Seizing upon the opportunity, Jews chased the retreating Roman army, inflicting heavy damage. By the time they had reached Bezetha, Jews had killed 6,000 Roman soldiers, forcing Gallus to abandon his weapons and possessions.

Prominent Jews fled Jerusalem to escape the inevitable Roman retaliation, while others stayed to defend their country from this oppressive regime. And as further evidence of a house divided, a priest named Joseph ben Mattathias, whom posterity would know as Flavius Josephus, trained a Jewish army said to number 65,000 based on the Roman model. In opposition to him was the wealthiest Jew of the day, John of Gischala, who held a monopoly on kosher oil, who saw the priest-turned-general as a threat, and thus as a traitor.

All the while, Nero ordered his most acclaimed general, Vespasian, to suppress the uprising. He assembled an army of 60,000 troops to raid the same Galilean towns, readily defeating the priestly Josephus – at least until he and his remaining troops took refuge in Jotapata, where the tide of the war nearly turned. But it was not to be, because after a forty-seven-day attack with fifty-foot armored siege towers and one-hundred sixty siege engines, its walls were breached – but not until a Jewish deserter told Vespasian when the inhabitants would be most vulnerable.

Josephus and forty other leaders hid out in a cave and made a suicide pact. As they drew lots and began killing one another, Josephus somehow arranged to be the last man standing. He then surrendered to a Roman officer who took him to Vespasian – whom he convinced that he was a prophet by telling the Roman general that he would someday be emperor.

Meanwhile, with Josephus out of the way, John of Gischala entered Jerusalem and lied, telling the Zealots that the High Priest Ananus and his associates were about to hand the city over to the Romans. So the Zealots brought in a mercenary army from Idumaea, which backfired. When they entered the city, the Idumaeans went berserk, with the city and Temple drowning in blood. Now aware of the hoax, the oil tycoon broke with the Zealots and formed a rival party.

At the same time in Rome, Nero took his life, giving Vespasian the opportunity, he sought to become emperor. He left his son, Titus, to finish his dirty work. Josephus, the priest turned general who was now a Roman and free, became a traitor and accompanied him, providing advice on how to most easily enter the city. It wouldn’t take much, as it was already besieged in a three-way civil war, destroying itself. As some factions sued for peace, others attacked the Roman positions on the Mount of Olives – inflicting heavy casualties.

However, the Romans were vastly superior militarily to the people they had subjugated for the past 130 years, and as Josephus pleaded with Jews to surrender, Titus turned one wall after another to rubble. And yet, in one last great act of rebellion, Jews managed to undermine and torch the Roman siege engines. In response, Titus built a five-mile-long wall around the city in order to starve the Jews to death.

Even then there was disunity, with Jews fleeing the city to surrender to the Romans. However, before they left, they literally swallowed their wealth, devouring gold coins that they expected to extract from their excrement. It backfired, because when the first was spotted picking coins out of his poop, the Syrians and Arabs serving the Romans gutted every Jewish escapee. It was so barbaric, Titus actually objected, and made it a capital offense.

It was a lost cause. The Temple was slowly being consumed by fire as a consequence of the Jewish assault on Roman siege engines and battering rams surrounding it. The final insult occurred when a Roman soldier threw a torch through a window and the Temple was destroyed.

Simultaneously, the Romans set the lower city ablaze. The remaining rebels hid in the sewers, only to be dragged out and killed. The city was razed. Titus took tens-of-thousands of Jewish prisoners along with the Temple’s treasures, even its Menorah, to Rome. The leader of the Zealots was chained through the nose, dragged to Rome, and then executed in the Forum.

This is all to say, that the notion of a unified crowd of Jews, of Chief Priests, civic leaders, and ordinary people, chanting in one accord and chanting with one voice, is preposterous. It was all contrived to create a conspiracy to abuse and murder Jews.

If you want ten opinions, argue with a single Jew.

But that’s not the problem, Paul is. He was the Jew who dared argue with God. Considering his claims and where they are presented, he is the most despicable man who ever lived.

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*Coming Home*

A Voice Calls Out

12

Anti-Semitism

*The Uninspired New Testament…*

In Yahuwdah and then throughout the Greco-Roman world, there would be an abrupt change from Yahowah, the God who gave us life and the means to become immortal, to a god now called “Jesus Christ,” who was not only mortal, but was killed by men. There would be a complete reversal, from promoting and affirming Yahowah’s Towrah, His Miqra’ey and Beryth, to denouncing and annulling something now called the “Law” and the “Jewish Feasts” such that the “Old Covenant” would be seen as so ineffectual it had to be replaced with a “New Covenant” and requisite “New Testament.”

As we turn the page from Yahowah’s Divinely inspired and consistently accurate prophets, away from men like Yasha’yah, Yirma’yah, and Zakaryah, at the end of His book and open the new one beginning with “the Gospel of Matthew,” accuracy becomes a thing of the past and Yahowah’s love for His Chosen People, Yisra’el and Yahuwdah, even His dire warnings about the ways of the Gentiles, are completely upended, with God hating His People and choosing all others over them.

After being regaled with countless long, credible, and enlightening narratives which are verifiable in the annals of history and archeology about the likes of Noach, ‘Abraham, Moseh, and Dowd, the things we learned, the things Yahowah accomplished through these men, were turned to mush, with nothing but occasional and unattested musings about them which upend their lives in an irrational attempt to negate what they represented and validate a different narrative. From one page to the next, from Malaky to Matthew, most everything changes, and is, at least after the Sermon on the Mount, reversed.

In the Hebrew text a relationship was prized above all else and religion was despised. Then suddenly, that relationship was discarded and replaced with a religion. Why?

What is the purpose of the Beginning of the Book when the Addendum works so hard to usurp its credibility and then negate it? This is to say, “All of that old stuff was unreliable and ineffective, and no longer applies, no matter what God said about it, but nonetheless you should trust us because that same God authorized us to denounce Him and come up with an entirely different plan.” Say what?

We turned to *Sha’uwl* | Paul’s oral diatribe in his “New Testament” to see if Yahowah was right when He denounced the Son of Evil for renouncing Him and then transferring every promise He had made to His beloved son, Dowd, to a character who bears no resemblance to Him, now called “Jesus Christ.” And while we affirmed His assertion, we also came to see why God loathes the Despised and Despicable Soul who changed his name from Sha’uwl to Paul, along with his allegiance from Yisra’el to Greece and Rome.

While we have demonstrated with very little effort that Sha’uwl, now Paul, deliberately misquoted and misrepresented the Towrah and Prophets to promote his faith, we also discovered that he lied about what occurred in what would soon be called, Hadrianopolis. He presented “Jews” as his enemy and the enemy of his god, even as the people who murdered his god. The Gentiles were suddenly in the role of Jews and Jews were acting like Gentiles. As a result, we are told that Paul’s god changed allegiances such that this role reversal became the foundation of the resulting religion.

This leads us to wonder what came first, the hideous anti-Semitic episode at the conclusion of the “Gospel of Matthew” where “Jews” are engaged in elaborate conspiracies to kill “Jesus” or Paul’s crusade against them. Are we to believe that Paul was justified in his accusation that God had come to hate His people for killing His Son to such a degree that He suddenly changed loyalties? Are we to believe that God is now embracing the Roman Beast – which is shown cleansing its hands of the whole bloody affair as it is depicted in Matthew 27?

In the current order of things, the Gospel of Matthew precedes the Acts of the Apostles in addition to Paul’s fourteen letters. It has the appearance that Paul’s animosity flowed naturally from what was alleged to have been said during the “trial” before Pilate. While he was a liar of the first order, could Paul have been justified in concluding that God had turned on His People as the “Gospel of Matthew” suggests?

As is the case with most things worth knowing, if we want to know the truth, we will have to invest considerable time and due diligence to assess the credibility of the “Gospel” attributed to “Matthew.” If my suspicions are correct, and they are based entirely upon what we have come to know about Yahowah, in addition to what He promised Dowd, I think we will find that while portions of it were correctly rendered very early on in Hebrew, after the Sermon on the Mount very little of what follows in the “Gospel of Matthew” was actually written by the Disciple, a tax collector whose name was *Lowy* | Levi according to Mark and Luke. Only in what’s now called the “Gospel of Matthew” does this fellow bear the name *Mattanyah* | Matthew.

This is a serious problem relative to identity of the book’s namesake. Matthew 9:9 says: “And as Jesus passed on from there, He saw a man, called Matthew, sitting in the tax office; and He said to him, ‘Follow Me!’ And he rose and followed Him.” Whereas Mark, from which the “Gospel of Matthew” was plagiarized, reads: “And as He passed by, He saw Levi [Lowy in Hebrew] the son of Alphaeus sitting in the tax office, and He said to him, ‘Follow Me!’ And he rose and followed Him.” (Mark 2:14) The “Gospel of Luke,” from which substantial portions of “Matthew” were derived, conveys a similar account in 5:27: “And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, ‘Follow Me.’” As such, prudence dictates that there never was a Disciple named *Mattanyah* | Matthew and that the book bearing this name was written by an imposter.

Christians will protest, of course, and say almost anything to avoid a realization this caustic to their beliefs. The first Christian resource I checked on this matter wrote: “*The answer is very simple. Both are true because Matthew and Levi are the same person. Matthew is the Greek name and Levi was the Hebrew name. As a tax collector, Matthew worked for Greek-speaking Romans. He gathered taxes from Hebrew-speaking Jews. We see, as an example, Peter also being called Simon*.” (<https://carm.org/bible-difficulties/matthew-mark/was-taxman-named-matthew-or-levi>)

Sorry, but Matthew is based upon Mattanyah, meaning “Gift of Yah,” and is a Hebrew name, not Greek. And Levi is the Masoretic corruption of the name of the priestly tribe, Lowy, meaning “to unite,” of which Moseh was a descendant. Simon is an English transliteration of Shimown, from *shama’*, which means, “He Listens.” Peter is an English transliteration of the Greek translation of the Hebrew word, *keph*, which describes “hollow indentations in a rock.” As such, it wasn’t something to brag about. This known, *keph* is closely related to *kaphar*, which is the basis of “reconciliation.” And that indeed is the very purpose of the Miqra’ey of which Yahowsha’ was speaking when the title was afforded to the Disciple. The truth is so vastly superior to the lies, it’s a wonder Christians prefer one to the other.

As is the case with all but some unknown portion of two books within the entirety of the Christian New Testament (*Yahowchanan* | John and his Revelation), the closer we look the worse it gets. We are about to discover that Paul’s diatribes were scribed and distributed long before the Greek version of Matthew was penned and that it was Paul’s attitude toward Jews that would cause the “Gospel” to read as it does today. Since this assessment is consistent with the historical evidence, Christianity is a house of cards, all Kings, Queens, and Jokers, which is about to tumble to the ground. This may be the most explosive exposé we have yet undertaken.

Let’s be clear. While there is no independent historical affirmation, it would still be reasonable to conclude that Yahowsha’ was condemned to be crucified by the Roman governor, Pilate, in the Province of Judaea on Passover in 33 CE. It is also possible, but not assured by any means, that some of Yahuwdah’s religious leaders, including the High Priest, were opposed to Yahowsha’ because he didn’t respect them. The preponderance of the Jewish people, however, didn’t know or care one way or the other, in contrast to what is written. It is likely that the few who met the reclusive Yahowsha’ along the way would have been impressed with what He had to say.

Further, as for those who may not have respected Him, the Jewish leaders were neither “teachers of the law” as they are errantly portrayed, nor any more depraved in character nor anti-God than any other clerics or politicians, most notably Christians. If God had shown up at the Vatican, He would have been treated far worse. Catholics would have used the grotesque implements of torture they invented for their Inquisition to illicit a confession.

Some of what we read today in the “Gospels of Matthew, Mark, and Luke,” and especially *Yahowchanan* | John pertaining to the events of Passover in 33 CE appears to be accurate. However, there are as many differences between their stories as there are similarities – which is an affront to their credibility. Matthew, Mark, and Luke are not the reports of eyewitnesses nor of prophets – and thus they were not inspired by God, nor were they inerrant in the manner of the Hebrew text of the *Towrah wa Naby’*.

Much of what was reported is inconsistent with the history of that time and with common sense. There was only one eyewitness, Yahowchanan, who claims personal knowledge of these events and discussions, but even he was not a witness to the musings of Jewish religious leaders or what was said before Pilate or Herod. And his assessment has been subject to more religious tampering than any other such that it is now impossible to distinguish what he may have said from what a religious scribe in Egypt or cleric in Caesarea attributed to him.

Evidence and reason dictate that there are limited portions of what is contained in the “Gospel of Matthew” that were written by an eyewitness not bearing that name. However, the overwhelming preponderance of the events regaled in the Greek text, especially in Matthew, were written by an imposter, something that will become evident momentarily. And Paul’s accomplice, Luke (Paul refers to him as his “fellow-worker” in Philemon who offers “lots of love”), was no better. They were both anti-Towrah and overtly anti-Semitic, which is likely why the “Gospel of Matthew” reads as it does today.

I’ll admit, I’m biased. I am with Yahowah. I trust Him. I have come to love God’s people and despise those who abuse them, appreciate those who tell the truth and abhor those who deliberately deceive. So before we press on, I have a confession to make on a directly related topic: I was wrong about “Mattanyah.” The evidence is clear: nary a word of it was written by a Disciple named Matthew. The former tax collector turned Disciple, *Lowy* | Levi, did, however, unintentionally contribute to it with his book: *According to Hebrew*.

Unfortunately, as little as ten percent of what is presently contained in the Greek text came from *According to Hebrew*. The rest was largely hearsay and plagiarized, then embellished under the influence of the Despised and Despicable One. This conclusion is readily derived from the text itself because the “Gospel of Matthew” is exceedingly anti-Semitic. While I have come to this conclusion reluctantly, it was driven by trying to understand the origins of the anti-Jewish nature of the episode before Pontius Pilate and the zombiesque conclusion of Matthew 27 – especially as it relates to Paul’s rant against Jews in Acts 13. It is the case of the wolf and his litter.

Let’s acknowledge and become grounded in what is factual. The “Gospel of Matthew” does not specify an author. That would not have been the case if it had been written by one of Yahowsha’s Disciples, because the realization that he was both chosen by Yahowsha’ and an eyewitness would have given his account enormous credibility – as is the case with *Yahowchanan* | John. Moreover, had it been scribed by a Disciple, it would have been called, “*Lowy* | Levi.” It is only called “Matthew” because the tax collector’s name was changed and then misappropriated.

The resulting “Gospel of Matthew” was based upon Mark, with 600 of Mark’s 661 verses incorporated into the text. Taking far less than 90% of any text and passing it off as one’s own is dismissed and discredited as “plagiarism” today. There are an additional 220 statements taken from Luke, Paul’s coworker. In truth, 56% of the Greek text of Matthew came from Mark and 24% was taken from Paul’s associate, Luke, such that only 20% of it is original – half of that jaundiced by Sha’uwl, himself. Each time the Towrah and Prophets are cited, the wording matches that found in the Septuagint, including that of the supposed virgin birth. Every time Yisra’el and Yahuwdym are mentioned, the Greek text reflects the attitude we find reflected in Paul’s oral and written diatribes against them.

Now that we know where the content was taken from, let’s consider the timing of events. Since it contained his defiant and emotionally-charged rebuttal to the excoriating trial before Yahowsha’s Disciples in Yaruwshalaim, and since it is the only letter to restate (actually contradict) his frightening encounter with the flashing light he claimed was “Jesus,” Paul’s first letter was the one he dashed off to rebuke the Galatians. It was penned in 52 CE. Over the next decade, his other 13 epistles would be written and widely distributed. They are preserved in their entirety in P46, a scribal copy comprising the most comprehensive early papyrus.

Luke, Paul’s “beloved physician” (read the conclusion of Colossians), was an active player in Paul’s entourage, and he produced the book that bears his name in addition to Acts of the Apostles, composing both towards the end of Paul’s life at around 66 years of age in 66 CE. Considering that Paul admits that the “thorn in his side” was “a messenger from Satan,” Dr. Luke may have been a frustrated exorcist.

The overwhelming majority of scholars have concluded that the earliest Greek edition of the “Gospel of Matthew” was written between 80 and 90 CE, after the fall of Jerusalem and the destruction of the Temple by Rome in 70 CE. That is at least two decades after Luke wrote his “Gospel” and its sequel, “Acts,” and the circulation of Galatians followed by the dissemination of Paul’s other epistles.

Matthew’s gestation, therefore, coincided with the end of the Towrah-centric movement among *Yahuwdym* | Jews who followed Yahowsha’ and the subsequent transition to the overwhelmingly Gentile phenomenon that evolved into the Christian religion. The author of the text may have been Jewish, but if so, he had become decidedly Christian. He wrote in a highly polished version of Greek. His story reads like a journey from one to the other, going from the Towrah-affirming Sermon on the Mount to the Romanesque nature of the meeting before Pilate and subsequent Roman crucifixion before a mob of angry Jews.

Interesting in this regard, prior to the melee leading to the crucifixion, Yahuwdym are called Yisra’elites by the compiler, only becoming “*Ioudaioi* - Jews” thereafter as a sign of their rejection of the Christian Christ. This is shown precluding them from the Kingdom of Heaven and as evidence that the promises made to them had been taken away and given instead to the church. In fact, the only support for this kind of Replacement Theology among the “Gospels,” and apart from Paul’s letters and the Book of Acts, is found in the “Gospel of Matthew.”

In my defense, I had a good reason for considering key aspects of what I had wrongly attributed to Mattanyah favorably, and I was not alone. There is sound justification to conclude that Yahowsha’ told the Disciple *Lowy* | Levi about his encounter with Yahowchanan in the Jordan and with Satan in the wilderness such that these stories were incorporated into the “Gospel’s” 3rd and 4th chapters. And there is every reason to conclude that, as a witness to the Sermon on the Mount, the Disciple *Lowy* | Levi transcribed what he had heard, composing what is found in the 5th to 7th chapters.

The reason this rings true is because there is credible extant evidence showing that the earliest followers of Yahowsha’ were Towrah-observant Yahuwdym who read what *Lowy* | Levi wrote in a book called “*According to Hebrew*” and nothing else apart from the Towrah and Prophets. Affirming this, in 140 CE Papias wrote that the book his fellow Christians referred to as “‘Matthew’ has compiled the sayings of Jesus in Hebrew.” In addition, Irenaeus wrote: “They use ‘Matthew’ only, and they repudiate the Apostle Paul, maintaining that he was an apostate from the Towrah.” (Ienaeus *Haer* 1.26.2) If Irenaeus is right, we already have our answer.

The Talmud even admits to burning early Hebrew accounts pertaining to Yahowsha’s testimony. The lone candidate would have been *Lowy’s* | Levi’s *According to Hebrew*, now mislabeled the “Gospel of Matthew.”

Even Jerome, the author of the Vulgate, admits to receiving a truncated copy of this book written in Hebrew, one which he says was prepared for him by a Jewish acquaintance near Antioch. Fragmentary evidence of it is preserved in his notes. Known then simply as *According to Hebrew*, or just *Hebrew*, it was attributed to the Disciple and contained the prophetic testimony leading to Yahowsha’s birth while excluding the genealogy now found in the “Gospel of Matthew.” The Hebrew text chronicled Yahowsha’s experience in the Jordan River and his temptation before Satan in the wilderness. It included a limited collection of Yahowsha’s most important sayings, specifically His Sermon on the Mount – which is found nowhere else in the “New Testament.” *Hebrew* addressed His transfiguration along with His celebration of Pesach with his Disciples before actually fulfilling Passover. It even covered Yahowsha’s first appearance thereafter, which was to his brother, Ya’aqob.

*Hebrew* states that, while the Set-Apart Spirit was responsible for his birth, Yahowsha’ was a man, not God. Although later in life, that is if we can trust Jerome’s citation of *Hebrews* in his *Commentary on Isaiah Four*, *Lowy* | Levi, who was not yet an eyewitness, is said to have written: “And it came to pass when [Yahowsha’] came up out of the water, the whole fount of the [Set-Apart] Spirit descended upon him and rested on him and said to him, ‘My son, in all of the prophets was I waiting for you so that you might come and I rest upon you.’” While Jerome didn’t mention it in deference to Mary, according to the citations of others, the Set-Apart Spirit was called “Mother,” and She was noted for Her wise counsel throughout the book of *Hebrew*.

Based upon what was quoted from *According to Hebrew*, it’s worth reiterating that this eyewitness account concludes with Yahowsha’s first post-*Bikuwrym* appearance, which, as I’ve mentioned, was with his brother and Disciple, Ya’aqob – affirming that he made this sacrifice for his people. And speaking of Ya’aqob, in Jerome’s *Commentary on Ezekiel Six*, in reference to *Hebrew*, he would lament on behalf of the Roman Catholic insistence that Mary remained a virgin: “there is counted among it the most grievous offenses, ‘He that has grieved the spirit of his brother.’” As we might expect, *Hebrew* presents Ya’aqob, Yahuwdym, and Yisra’el, as brothers, and the Towrah favorably.

Affirming the existence of the Hebrew eyewitness text, Clement, Origen, Hegesippus, and Didymus all cite from it, as did the aforementioned, Jerome. They admit that *According to Hebrew* was used as a proof-text to supplement what is now called the “Gospel of Matthew.” Eusebius, the most villainous man in this entire episode, included a reference to it in his list of disputed writings in *Antilegomena*, noting that “it was only used by the Hebrews.”

Sadly, shamefully, a result of Eusebius and Roman Catholicism, indeed because of their utter disdain for all things Jewish, the codices of *Hebrew* were obliterated when the Church Canon was codified in the 4th century. *According to* *Hebrew* was deemed heretical and destroyed – that is with the exception of its memory.

Even the Roman Catholic Church admits: “Christian antiquity is unanimous in maintaining that St. Matthew wrote a gospel in Hebrew. The testimony of St. Papias, St. Irenæus, St. Pantænus, Origen, Eusebius, St. Epiphanius, St. Jerome, and of many other Fathers and ecclesiastical writers bears out this statement.” (eCatholic2000, Catholics Online for the Third Reich (oops, my mistake) Millennium) Please bear with me on the intended pun; we have a lot of ground to cover and it is going to get nasty. This isn’t the last time I’ll cop an attitude. Frankly, I’m disgusted that so few have fooled so many for so long.

There is a ray of light. The people who were responsible for drawing our attention to *Hebrew* referred to themselves as “Ebyownym.” Their name was based upon the Hebrew word, *‘ebyownym*, which was spoken by Yahowsha’ to describe “those who have been oppressed and abused in need of deliverance who will inherit the earth” at the commencement of the Sermon on the Mount. The lives of those mistakenly called “Ebionites,” was scandalously recorded by Irenaeus in *Adversus Haereses*, Origen in *Contra Celsum*, Eusebius in *Ecclesial History*, Hippolytus in *Fefutatio Haeresium*, and even by Jerome in his *Commentary on Matthew*. The Roman Catholic Church universally despised them – to the same extent and reason Paul loathed Towrah-observant Yahuwdym who recognized and followed Yahowsha’.

The justification for all this decidedly negative attention is that the ‘Ebyownym universally rejected Paul. They celebrated the Miqra’ey, Beryth, and Shabat. To these Church Fathers, they were “Judaizers” and thus “Heretics.” But far from Rabbinical, Rabbi Akiba and the followers of Bar Kochba also persecuted the ‘Ebyownym for refusing to recognize their messianic claims. Hated by both religions, following the Diaspora that ensued after the final Roman assault on Judea in 133 CE, few, if any ‘Ebyownym survived. But they left a gift, an affirmation that the Disciple *Lowy* | Levi had indeed transcribed Yahowsha’s words in Hebrew and that the first to follow Yahowsha’ treasured *According to Hebrew* along with the *Towrah*.

Additionally, the Sermon on the Mount, from which the ‘Ebyownym derived their name, is so universally disconcerting for Christians and destructive to their religion, it’s unlikely to the point of being ludicrous to assume that Yahowsha’s speech was composed by one of the Christian faithful. The ‘Ebyownym have given us a gift – one I suspect Yahowah wanted us to appreciate, because the “Sermon on the Mount” contains everything we need to know about Yahowsha’ to prove that He and Paul were enemies.

Collectively, the combination of the authentic material compiled in Matthew 3-7 and perhaps 23 (the Olivet Discourse), when compared to the weight of the Greek text’s irrational, anti-Semitic, and otherwise unattested conclusion, represents the lion’s share of what is unique to the final product.

Successful fabricators seldom invent anything from whole cloth, but instead weave in threads of truth by usurping the credibility of others. Such is the basis of the *Book of Enoch* and the *Gospel of Thomas* – as well as the *Qur’an* and *Protocols of the Elders of Zion*. The Christian who compiled Matthew would have been aware that the early followers of Yahowsha’ had treasured the Disciple’s eyewitness testimony in *According to Hebrew*. It’s also readily apparent that he had copies of Mark, Luke and Acts, in addition to many of Paul’s letters. He simply blended them together to create his “Gospel,” leaving its hideous conclusion to be embellished by a far more nefarious fellow, Eusebius. He followed suit, pilfering from the *Acts of Pilate*, a spurious work which reads eerily like the conclusion of the resulting compilation.

What we know for certain is that the Disciple *Lowy* | Levi, as an eyewitness, strove to accurately record Yahowsha’s testimony in the language he spoke. According to the Disciple, the joy He expressed in initially reuniting with his brother, Ya’aqob, proved that He came for the lost children of Yisra’el. But this would all be disregarded, as it was too “Jewish” for what the Roman Catholic Church had become. We also know that those who gained custody of these documents, those who compiled the Church’s Canon which became the “New Testament” of the “Holy Bible,” were the scum of the earth. They were everything they falsely projected on God’s people, an arrogant and deadly, scheming brood of religious racists and consummate liars. If you think this an unfair generalization or oversimplification, buckle your seatbelt.

The oldest surviving manuscript of the “Gospel of Matthew” is P104 from Alexandria, Egypt. That’s telling because it attests to the fact that Christians would return to the place from which Yisra’el had been freed. The Greek text was scribed sometime before 200 CE. It covers 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.”

We know that Yahowah asked Dowd to tend His garden, and that he is God’s son, who the world has failed to respect. But the Christians, duped by Paul, have remained clueless in this regard. As a result, they would make this a battle between “Jesus” and “his killers” – *the always cheating and conspiring, power-hungry, Jews*. It takes one to know one, I suppose.

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 twisted to implicate the 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 3rd century P104. It is so awkward, so readily transparent, with “Jesus” asking his audience, comprised of either Romans or Jews, to complete his parable, only to offer an incongruent citation, it’s obviously a Christian interpolation. Think about it: why would Yahowsha’ ask those who were not to be trusted to convey something which is endorsed as trustworthy? Can you name another parable in which Yahowsha’ asks His audience to participate in the story?

Furthermore, the citation attributed to “Jesus” regarding the “cornerstone” is from *Mizmowr* | Psalm 118:22, and it pertains to Dowd | David. It represents yet another pathetic attempt to justify Christianity through Replacement Theology.

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.”

That would be all that can be confirmed that the unknown compiler wrote in the waning days of the 1st century. And 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 one of the three “Gospel” claims attributed to “Jesus” that the Kingdom of God had been taken from Jews and given unequivocally 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 most Yahuwd of Yira’elites. In a moment, we’ll consider the fate of the other two.

Based upon all we have come to know, Heaven is actually out of reach to those who are common, and thus forbidden to the political and religious. Those who claim to be serving God, and who make a living doing so, will be excluded, many imprisoned in She’owl, for having misled multitudes.

And yet the only proof apart from the heavily redacted Roman Codexis of Vaticanus and Sinaiticus of the 27th chapter even existing before the conclusion of the 8th century is P105, which was written sometime before 500 CE. It contains Chapter 27:62-64, a fanciful episode of “Chief Priests and Pharisees” walking to “Pilate” on the Shabat of Matsah and asking him to allow them to work on that day “by guarding and securing the tomb.” It also includes Chapter 28:2-5, describing a “violent earthquake caused by an angel of the Lord who came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, ‘Do not be afraid, for I know that you are looking for Jesus, who was crucified.’” The earthquake the previous day is well-attested, but the resounding thump and dazzling light show of the heavyweight angel, not so much – nor the trembling dead.

Without Chapter 6 appearing anywhere prior to time of Constantine and the Nicene Council, Roman Catholics were free to add their own variation of “the Lord’s Prayer” (6:9-15). Without a witness to Chapter 16, Eusebius likely added 16:13-20, which includes “upon this rock I will build my church,” creating the presumptuous basis for the Roman Catholic Church, and its un-Godly institution of a Divinely appointed papacy which includes the “Seat of Saint Peter.” This addition would also serve to artificially validate the idea that “Jesus” acknowledged that he was “the Christ.”

Without any evidence except for the heavily edited Codexis of Vaticanus and Sinaiticus (in Sinaiticus alone, which is the least mutilated of the two, throughout the 6th and 7th centuries ten different scribes made over 20,000 alterations and revisions to the text), prior to the beginning of the 9th century there isn’t any support for anything in Matthew Chapter 6. Therefore, based upon what we know of him, Eusebius becomes the most likely source of:

“From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests, and the teachers of the law, and that he must be killed and on the third day be raised to life.” (Matthew 16:21)

This was also seen as a repudiation of Jews and their Towrah. However, there were few if any “teachers of the law” in the sense of the “Towrah” at that time. The rabbinical types favored their Talmud, just as they do today. The few who were actually Towrah observant, were neither religious nor leaders within the community – and all who were would have recognized Yahowsha’ and clung to his every word. Further, Yahowsha’ “suffered many things at the hands of the” ROMANS, not “elders, the chief priests, or the teachers of the law.” It was absolutely, and unquestionably, inarguably, Rome that “killed” the Passover Lamb. The notion that some Jews may have encouraged them is incidental to the fact.

Yahowsha’s entire purpose was to serve as the *Pesach ‘Ayl* | Passover Lamb. His life would have been meaningless if he had not done so in harmony with the Towrah. This is one of many things that Christians cannot seem to fathom. While it is interesting that the Roman Catholic Church blames Jews for what they did in order to justify their standing with God, what actually matters is that Yahowah fulfilled His promise to provide the Passover Lamb – not who killed him.

Unlike Mark, however, upon which the Gospel of Matthew was based, you’ll find no mention of “Passover” in association with the crucifixion. It was deemed too Jewish for Roman Catholic tastes and was seen as clutter around Easter. And thereby, the Church doomed the billions of souls it claimed to have saved.

While Chapter 4 is extant in P102, only verses 11-12 and 22-23 are shown, thereby eliminating any credible backing for the third of the three supposed allegations that the promises to Jews were somehow transferred to Gentiles. Christians use the belatedly added 4:17, which reads: “from that time on Jesus began to preach, ‘Repent, for the Kingdom of Heaven has come near,’” to suggest that things had changed such that it was out with the old and in with the new. And yet even here, the Christian interpolator got it wrong. The “Kingdom of Heaven” would not begin for another 3,000 years, and even then, it would follow the reestablishment of the “Kingdom of Dowd.”

Returning to Chapter 16 for a moment, now that we know that there is no early evidence of it, we can credibly dismiss another false prophecy attributed to “Jesus” at the conclusion of the chapter. The beginning of this conversation rings true, while what follows is likely from Christian musings in the 4th century.

Trying to stop Yahowsha’ from serving as the Passover Lamb, the Disciple: “Peter took him aside and began to rebuke him. ‘Never, Lord!’ he said. ‘This shall never happen to you!’ Jesus turned and said to Peter, ‘Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.’

Then Jesus said to his disciples, ‘Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it. What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done. Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.’” (Matthew 16:22-28)

It bears repeating at every opportunity. There is a message at the beginning of this story that Roman Catholics and their stepchildren have missed. Yahowsha’ came to be the Passover Lamb. Allowing the body of His diminished manifestation to die was, therefore, the primary concern of God. Wanting to keep his physical body alive, wanting to prevent him from fulfilling his purpose, aligns one’s motives with the religious and their sponsor, Satan. Therefore, when Roman Catholics seek to blame Jews for killing “Jesus,” rather than expressing their gratitude for His sacrifice as the Lamb of God, they are associating themselves with the Adversary and precluding the benefits of Pesach.

If Jews were to blame for doing as the Towrah prescribes, and presenting the Passover Lamb for sacrifice, then they are to be commended. And that is likely the reason a small number of Yahuwdym were shown encouraging his death on this day. While they did not kill him, it was their responsibility to select and present the lamb. The Christian text’s failure to mention God’s intent on this day, and Yahowsha’s role in it, is an impenetrable blight on the religion’s credibility. Preoccupied with irrelevant details, and getting most of them wrong, the Church missed the big picture – the only story which actually mattered.

Speaking of incredulous, at this point in the timeline, it would have been jarring to mention the idea of a cross – of the device Romans invented to ensure submission to their subjugation through the most hideous form of torture ever perpetrated on humankind. The words ascribed to Him are counter to the Towrah and sadistic, wholly counter to Yahowah’s nature – the very thing He rails against. Human sacrifice is an anathema to God. He isn’t asking us to torture ourselves, much less try to become our own Passover Lamb. He honored His promise to do this for us so that it wouldn’t happen to us.

Further, the only things we are asked to “deny” are the very things those who wrote these words prescribe: submission to religion and government (theirs, of course). The purpose of Passover, Unyeasted Bread, and Firstborn Children is only denial in the sense that we are denied the consequence we would have otherwise deserved by having been religious. Instead, and as a result of these three days, we receive the lavish blessings of eternal life, perfection before God, and adoption into His Covenant Family.

According to Yahowah, He is returning with His beloved son, Dowd, His Chosen One and Messiah, not with the “Son of Man” – unless we read that as *Dowd* | David. God has made it abundantly clear that Dowd is returning with his Father’s glory.

While I do not know, and frankly don’t care, if Dowd is going to reward those who have done something meritorious, and only know that he is going to do away with the likes of Roman Catholics, “truly I tell you, EVERYONE who was standing there tasted death twenty centuries before ANYONE would see the son of God come in his kingdom.’” Placing words on Yahowsha’s lips he would never have said is unforgivable, as is making him out to be a false prophet. And yet I’m thankful in a way for their blunder because it proves that these words were not inspired and that they were not spoken by God.

To assume otherwise, to believe that the “Gospel of Matthew” represents the inerrant word of God, is to be irrational. I suppose that is why it requires faith.

There is a sticking point here for thoughtful Jews that I’d like to address before we move on. Since Yahowah is resolutely against human sacrifice, why was the Passover Lamb human on this day? Why not an actual lamb – maybe just a really big and shiny one? The answer is that Yahowah told ‘Abraham not to harm Yitschaq because He was going to provide the sacrifice, becoming the *Pesach ‘Ayl*. In that He created us in His image, we humans, by design, were conceived to be the animal most like God.

When Yahowah set apart a diminished aspect of Himself to honor His promise to provide the Passover Lamb, the body took the form of a man, not a cute, furry, four-legged animal which would otherwise be consumed during the celebration. The *Pesach ‘Ayl* representing Yahowah on this day acted like Him and spoke like Him such that the observant would recognize Him and appreciate what He was doing to fulfill Passover.

Beyond this, the body was simply flesh – something with a very limited lifespan by any standard. His soul, which was and remains the essence of His nature, did not die. His *nepesh* | soul would go on to fulfill *Matsah* the following day such that when it was released from *She’owl*, Yah’s *nepesh* and *ruwach* were reunited – representing the unification of man and God. Therefore, the actual life of Yahowsha’ was not sacrificed, just his body, which, as a collection of molecules, was meaningless apart from the symbolism. The real sacrifice was what Yahowah’s *nepesh* endured in She’owl on Unyeasted Bread, and it is this *Miqra’* which perfects us so that we can be adopted into His Covenant Family.

Therein is yet another part of this story Christians miss: Passover without UnYeasted Bread is counterproductive. Eternal life without perfection equates to an eternity separated from God in She’owl. That is why the Roman Catholic insistence on “Good Friday” leading to “Easter Sunday” has become a Plague of Death. And this is not a recent contrivance, but instead, replacing Passover with the resolutely pagan celebration of Easter Sunday began in the late 2nd century such that it was ubiquitous among Christians by the time Roman Catholics seized upon it.

The Christian fixation on the tortured and dead body of their god is sadistic and bizarre. Even their belief in bodily resurrection is counterproductive. It is our frail, physical nature that keeps us stuck in time, making bodily resurrection leading to eternal life an oxymoron. To be eternal, we can no longer be material.

With the Jews swept off center stage and into hell in Christian lore, “*God’s primary work in the world is now accomplished through the building of Christ’s church, after which Jesus will come again to the earth and establish His kingdom – ruling the world from Israel*.” (Chuck Swindoll, *God’s Masterwork*) Speaking of “hell,” you’ve earned it, Chuck, for having swindled Jews of God’s Masterwork.

Returning to the Christian *piece de résistance*, the glaring omission from all ancient manuscripts of the entire episode before Pilate becomes more curious still when we recognize that there are two parchments attesting to what came before it, covering Matthew 26:7-8, 10, 14-15, 22-23, 31-33, and 29-40 dating prior to 300 CE, with another, P37, written prior to 400 CE covering 26:19-52. This means that there is nothing apart from the aforementioned Roman contrivances dating prior to 800 CE to suggest that the Christian author of what has been entitled “the Gospel of Matthew,” whomever he may have been, wrote a word about what occurred before “Caiaphas, the High Priest” (Matthew 26:57-68), of them stating that “Jesus” was “worthy of death,” of them “spitting in his face,” or of them “taunting him.” There is also no validation for “Peter” denying “Jesus of Nazareth” in Matthew 26:69-75, which is convenient since there was no Nazareth at the time. In fact, to call him “Jesus of Nazareth” (as is now stated in Matthew 26:71) emphatically dates the completion of the “Gospel of Matthew” to the time of Constantine and his mother in the 4th century when this myth was conceived and then promoted by Eusebius – Constantine’s publicist. With this obvious error, we now have proof that portions of the “Gospel of Matthew” were developed under the dishonest and racist auspices of Eusebius and his Roman Catholic Church. There is no other rational way to explain this mistake.

In addition, there is no indication, whatsoever, apart from the mutilated texts prepared initially by Eusebius on behalf of Constantine known today as Vaticanus and Sinaiticus, both Roman creations in the 4th century, both replete with tens of thousands of modifications over many hundreds of years, that “early in the morning, all the Chief Priests and the elders of the people made their plans how to have Jesus executed. So they bound him, led him away and handed him over to Pilate, the governor.” (Matthew 27:1-2)

In Mark, upon which the Greek Matthew is based, this alleged meeting took place “two days before Passover,” not the morning of it. And it must be acknowledged that every reference to the motives of Jewish religious leaders is “alleged.” If such a meeting took place, there is no way that those who contributed to the creation of Matthew, Mark, or Luke, and not even Yahowchanan, would have known what was thought or said. They were not there. In fact, other than Yahowchanan, they were not even in Yaruwshalaim, and perhaps not even alive, when the events they regale occurred. But they left their fingerprints, proving with the long list of obvious misrepresentations and false prophecies, that none of this was inspired by God.

There is no validation for “Judas’ remorse for having betrayed innocent blood” for having “thrown the money into the temple,” or for “hanging himself.” (Matthew 27:3-5) It may have occurred to a man of a different name, but the reference to “innocent blood” was a Roman contrivance used to condemn Jews.

The unattested conversation between the “Chief Priests” “talking about picking up the coins since it was blood money” is a myth, nullifying the misquotation and misappropriation of the prophecy in Zakaryah, “they took the thirty pieces of silver, the price set on him by the people of Israel, and they used it to buy the potter’s field, as the Lord commanded me.” (Matthew 27:6-10 (corrupted to fit the occasions from Zechariah 11:12-13)) The notion is preposterous. Clerics of their status don’t go around picking up scattered coins. Moreover, if they perceived it as “blood money,” they wouldn’t have gone on to commit the crime.

It’s likely that this content is the residue of Roman Catholic anti-Semitism, and of their chief apologist and propagandist, Eusebius (d. 340 CE), as well as his unsavory cronies. He was the bishop of Caesarea, a place where there was no distinction between Imperial Rome and Roman Catholicism. He was also a raging anti-Semite and consummate liar, who blamed the Jews for the “death of ‘Christ.’” It is as if religion constipates the brains of such men, and for them becomes a license to lie (by Eusebius’ own admission as we will soon see).

Yahowsha’ was tortuously executed on a Roman order, by Romans, and in the Roman method. He was not stoned by the Jews who were powerless at the time – something clearly acknowledged in Mark. And as we have noted: the Passover Lamb always dies. It does not matter who does the deed, only that we understand and celebrate his sacrifice. In lamenting about “Jews killing Jesus,” Roman Catholics have become the embodiment of what they claim “Jesus” said in response to “Peter” when he took that same approach: “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

We’ll make our case against the emergence of the Roman Catholic Church and Eusebius in a moment, but first I’d like to present some of the other material which can be removed from the “Gospel of Matthew” now that we know that the 27th Chapter is spurious. It is obvious from the historical record that the following was written in the 4th century to exonerate Rome and condemn Jews. Not a single word of this is chronicled in any independent source – at least apart from the Acts of Pilate, which isn’t even remotely credible. It, like the alleged letter from Pilate to Tiberius and the “Messianic” addendum to Josephus’ *Antiquities* in the 4th century regarding the events of this day, has been shown to be a careless forgery. This did not happen this way…

“Meanwhile Jesus stood before the governor, and the governor asked him, ‘Are you the king of the Jews?’ ‘You have said so,’ Jesus replied. When he was accused by the chief priests and the elders, he gave no answer. Then Pilate asked him, ‘Don’t you hear the testimony they are bringing against you?’ But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

Now it was the governor’s custom at the festival to release a prisoner chosen by the crowd. At that time they had a well-known prisoner whose name was Jesus Barabbas. So when the crowd had gathered, Pilate asked them, ‘Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?’ For he knew it was out of self-interest that they had handed Jesus over to him.

While Pilate was sitting on the judge’s seat, his wife sent him this message: ‘Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.’ But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

‘Which of the two do you want me to release to you?’ asked the governor. ‘Barabbas,’ they answered. ‘What shall I do, then, with Jesus who is called the Messiah?’ Pilate asked. They all answered, ‘Crucify him!’ ‘Why? What crime has he committed?’ asked Pilate.

But they shouted all the louder, ‘Crucify him!’ When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. ‘I am innocent of this man’s blood,’ he said. ‘It is your responsibility!’ All the people answered, ‘His blood is on us and on our children!’ Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.” (Matthew 27:11-26)

All of the characters are out of character. This was so poorly written, it is transparent. If you cannot see through the lies, then you have indeed been blinded by them.

It is incumbent upon us to use the test Yahowah prescribed in His Towrah to know what is true and what is not. All we need is to use His criteria, plug in the evidence, and use reason. For example, I started to question this diatribe for many reasons. First, washing of the hands to absolve one of guilt is a Jewish practice, one prescribed in the Towrah. It was never Roman. Pilate would not have done so.

Second, Romans don’t play to the crowd and they aren’t swayed by non-Romans. We actually have a credible, extant record of how Pilate dealt with messianic figures. His response is dutifully recorded by Josephus in *Antiquity, Volume XVIII*, Chapter 4, Page 1. The incident occurred in 36 CE and chronicles the inhuman way Pilate quelled a messianic uprising. The chapter is entitled: “How the Samaritans made a tumult, and Pilate destroyed many of them. How Pilate was accused; and what things were done by Vitellius relating to the Jews.”

It reads: “[Year 36.] But the nation of the Samaritans did not escape without tumults. The man who excited them to it was one who thought lying a thing of little consequence: and who contrived everything so, that the multitude might be pleased. So he bid them to get together upon mount Gerizzim: which is by them looked upon as the most holy of all mountains: and assured them, that when they were come there, he would show them those sacred vessels which were laid under that place; because Moses put them there. So they came there armed; and thought the discourse of the man probable. And as they lived at a certain village, which was called Tirathaba, they got the rest together to them, and desired to go up the mountain in a great multitude together. But Pilate prevented their going up, by seizing upon the roads, with a great band of horsemen, and footmen: who fell upon those that were gotten together in the village: and when it came to an action, some of them they slew; and others of them they put to flight; and took a great many alive. The principal of which, and also the most potent of those that fled away, Pilate ordered to be slain.

But when this tumult was appeased, the Samaritan senate sent an embassy to Vitellius; a man that had been consul, and who was now president of Syria; and accused Pilate of the murder of those that were killed. For that they did not go to Tirathaba in order to revolt from the Romans; but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea; and ordered Pilate to go to Rome, to answer before the Emperor to the accusations of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome: and this in obedience to the orders of Vitellius; which he durst not contradict. But before he could get to Rome, Tiberius was dead. [A.D. 37, Mar. 16.]”

In light of this historical record, what are the chances that, when ordering the death of the most famous individual in world history, the leading messianic figure of all time, this same man turned to his wife and chatted about her dreams, or that he washed his hands of the whole affair? What are the chances that, if this actually occurred, not a word was written about it in any historical account, especially considering the Roman propensity to record and respond to every hint of revolt in their Empire with an iron hand?

What are the chances that Jews, who hated Romans for their subjugation, and who would be crucified by the hundreds of thousands by them, asked a Roman procurator to torture one of their own? Why would the Roman listen to, much less agree with, the Jews he was there to suppress? Why is there no record of “Jesus Barabbas” if he was such a notorious fellow? Why is there no history of Roman clemency in association with Passover if it was the governor’s custom? And speaking of Passover, if we are to believe that this was written by the Disciple, why didn’t he mention it since he would have known that it was Yahowsha’s sole purpose? He would have, after all, have celebrated Pesach the previous evening with Yahowsha’ and have listened to Him explain His role during this *Miqra’* | Invitation to be Called Out and Meet with God. If this had been inspired by God, don’t you think He might had have wanted us to know this as well?

Since the issues between Pilate and the Jewish religious leaders prior to this event are legend, with Pilate tormenting them by displaying all manner of Roman religious paraphernalia, why is the Roman capitulating to those who have sought his dismissal? Why would anyone, much less everyone, say: “Let his blood be on us and on our children?” Not only was contact with blood, especially from a dead person, of considerable concern to Jews, their children had done nothing.

This account is told quite differently in the other “Gospels,” especially in Mark and by Yahowchanan. And why is there no corroborating historical text for an event of this magnitude – one that would be used to change the course of history? And I am neither the first nor the last to bring this great aberration of God’s message to our attention. German theologian, Ulrich Luz, describes it as: “redactional fiction.” Graham Stanton, a British New Testament scholar, wrote: “Matthew’s anti-Jewish polemic should be seen as part of the self-definition of the Christian minority which is acutely aware of the rejection and hostility of its ‘mother’ Judaism.” Howard Kee recognized, “The bitter words he attributes to the Jews have caused endless harm in arousing anti-Jewish emotions.” N.T. Wright, the Anglican New Testament scholar and theologian, stated: “The tragic and horrible later use of Matthew 27:25, ‘His blood be on us, and on our children,’ has served an excuse for Christian anti-Semitism as a gross distortion of its original meaning, which was surely a reference to the fall of Jerusalem.”

Donald A. Hagner, a Presbyterian New Testament scholar and theologian, warned: “It cannot be denied that this statement, unfortunately, has been used to promote anti-Semitism. The statement is formulaic, and the reference to ‘our children’ does not make them guilty of the death of Jesus, let alone children or Jews of later generations.” Too bad he was unaware that the entire presentation was a Roman Catholic deception.

Anglican theologian, Rowan Williams, then Archbishop of Wales, and soon-to-be Archbishop of Canterbury, stated that Matthew’s Gospel has been made into “the tool of the most corrupt and murderous misreading of the passion stories that has disfigured the Church’s record.” “The evangelist’s bitterness at the schism within God’s people that continues in his own day, his impatience with the refusal of the Jewish majority to accept the preaching of Jesus, overflows into this symbolic self-denunciation by ‘the people.’ It is all too likely that his first readers heard it as a corporate acknowledgement of guilt by the Jewish nation, and that they connected it, as do other New Testament writers, with the devastation of the nation and its sacred place in the terrible disasters of AD 70, when the Romans destroyed the Temple and along with it the last vestiges of independent power for the people. Read at this level, it can only make the contemporary Christian think of all the centuries in which Jewish guilt formed so significant a part of Christian self-understanding, and of the nightmare which was made possible by this in the twentieth century.”

While that is the heart and soul of the Christian problem, the cancer that has eroded the church and led to its genocidal rage against Jews, that’s not the end of the lunacy. The following reads like a page out of the twisted and plagiarized *Protocols of the Elders of Zion*:

“While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, ‘You are to say, “His disciples came during the night and stole him away while we were asleep.” If this report gets to the governor, we will satisfy him and keep you out of trouble.’ So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.” (Matthew 28:11-15)

This is so preposterous it requires a wholesale suppression of reason to believe a word of it. The book Yahowah inspired on behalf of Yisra’el had now been given an addendum to destroy these same people. The world was being engulfed in the longest lasting and most reprehensible conspiracy of all time: Blame the Jews.

When we recognize what Roman Catholics were able to add in the 4th century, we are even freed from the Day of the Zombies…

“The tombs broke open and bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus’ resurrection and went into the holy city and appeared to many people. When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, ‘Surely he was the Son of God!’” (Matthew 27:52-54) While rational people know that this did not occur, it does explain the Christian fascination with Zombies and the Living Dead. And please, if Yahowsha’ was the “Son of God,” don’t you think He would have said so and not referred to Himself as “the Son of Man?” Said another way, should we rely on anonymous men, indeed Romans, to declare that “he” was other than He claimed?

Since all of the anti-Semitic warts found in the Gospel of Matthew are unattested in the colosseum of 2nd, 3rd, and early 4th century manuscripts which have been unearthed, and with the exception of Eusebius’ heavily redacted Codexis of Vaticanus and Sinaiticus, not one of these troubling accounts is contained in a later 4th, 5th, 6th, 7th, or 8th century manuscript, the obvious conclusion is that Rome added them to justify their desire to annihilate the Jews and exonerate themselves immediately after having solidified their power.

Their embellishments remain incompatible with Yahowah’s enduring love for His People, they are inconsistent with the Towrah, are unattested in history, and are irrational in dialogue, setting, and execution. Only those who religion has predisposed to believe lies would put any faith in something this completely incongruent, perverted and preposterous. Quite frankly, Satan’s Qur’an isn’t as overtly anti-Semitic as the closing chapters of Matthew. They had in every conceivable way become far worse than the vile assessments they were projecting on Jews, such that they created a Straw Man who, by comparison, didn’t make their intolerance seem as bad.

Since we’ve drawn the association, let’s consider how differently this story plays out in the book that was plagiarized to create it. Why, after copying 600 of Mark’s 661 verses to compile Matthew, are they so divergent when incriminating Jews?

In Mark 15, there was a question and answer session before Pilate, but no trial. Yahowsha’ is delivered to Pilate, but not accompanied. He asks him only two questions, “Are you the king of the Jews?” Yahowsha’s answer to the first is not only different than recorded in Matthew, his, “It is as you say,” would have led directly to his crucifixion without anyone playing the blame game. Rome had appointed Herod King of Judea and that response would have been seen as admitting to leading an uprising against Roman authority, and thus as treason. So, let’s agree that Mark, who was not there at the time, gave the wrong answer.

In Matthew, a flashback was deployed at this point as a rhetorical tool even though it was out of sync with the flow of events: “When he was accused by the chief priests and the elders, he gave no answer.” It was inserted because Pilate wasn’t invited to that session and would have known nothing of it, providing no basis for his subsequent line of questioning. But in Mark, the religious are present and within earshot, interrupting the Roman governor: “And the chief priests accused him of many things, but he answered nothing,” which again was the wrong answer. They just didn’t like his replies, but nonetheless, he provided answers.

Not only would it have been un-Roman and a security risk for Pilate to have shared the stage with the Chief Priests who detested him, had they been there taunting “Jesus” they could not have been among the crowd, inciting them. Nonetheless, Mark’s account then reads: “Then Pilate asked him again, saying, ‘Do you answer nothing? See how many things they testify against you. But Jesus still answered nothing, so that Pilate marveled.” Matthew reads, “to the great amazement” of Pilate.

In an attempt to separate fact from fiction, that was the first time, not the second, Pilate asked this question. And secondly, Yahowsha’ answered the only answerable question Pilate posed, making the rest of this read like it was written by an idiot. For example, what’s the motivation for Pilate being “greatly amazed” or “marveling?” Frustrated perhaps, bored, maybe, but rulers are seldom impressed with subjects who implicate themselves as Yahowsha’ had done if we are to believe Mark.

While Mark, the older of the two sources, has thus far presented much less information than is found subsequently in Matthew, and nothing conspiratorial, other than word order, Matthew regurgitates Mark’s assessment: “Now it was the governor’s custom at the festival to release a prisoner chosen by the crowd.” Versus: “Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.”

But then it’s Mark which adds additional details not found in Matthew, with: “There was one named Barabbas, who was chained with his fellow rebels, they had committed murder in the rebellion.” Excuse me for trying to make sense of this, but there was no rebellion at this time and Rome never released murderous revolutionaries. Of him, Matthew says: “At that time they had a well-known prisoner whose name was Jesus Barabbas.” If he was so well-known, why is nothing known of him?

Then rather than Pilate recommending the release of Barabbas, as we read in Matthew, “So when the crowd had gathered, Pilate asked them, ‘Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?’ For he knew it was out of self-interest that they had handed Jesus over to him,” is not at all what we find in Mark: “Then the multitude cried aloud and began to ask [*him to do*] just as he had always done for them. But Pilate answered them, saying, ‘Do you want me to release to you the King of the Jews?’ For he knew that the chief priests had handed Him over because of envy.”

Keeping it real, there is no record of Rome releasing prisoners to appease those they had conquered, and especially on occasions which were in opposition to their religion, as is the case with Passover. Moreover, the one thing we know about Pilate is that he is best known for antagonizing Jewish religious sensibilities – not accommodating them. And speaking of them, not only wasn’t there room for a “multitude” before Pilate’s residence, Roman soldiers would have seen such crowds as a threat and removed them.

Addressing the differences in the Gospel of Matthew, once again we have Pilate initiating the possibility of a prisoner release rather than the crowd requesting it – which is significant with regard to motivation. Worse, at least for the credibility of the text, in Matthew, Pilate says “Jesus who is called the Messiah” rather than “Do you want me to release to you the King of the Jews?”

If Pilate had surmised that Yahowsha’ was indeed claiming to be “King of the Jews,” he was as good as dead. The same is true as we have learned by searching *Antiquities* of those who made Messianic claims. But they are not the same – not even remotely.

The reason for this delegitimizing difference is likely found in a pathetic and desperate text entitled “*The Acts of Pilate*.” It purports to have been prepared by Pilate’s agents and sent to Rome because Pilate allegedly converted to Christianity and wanted Tiberius to know that they had appeased Jews by killing the Messiah. Most everything we read in Matthew that differs from Mark is found word for word in that thoroughly discredited 4th century text, likely forged by Eusebius, the same fellow that forged a letter from Pilate to Tiberius on this subject and altered Josephus’ testimony so that rather than never mentioning Yahowsha’, he waxes poetic about him, calling him “the Messiah.”

Pilate’s concluding assessment in both Mark and Matthew is inconsistent with the other “Gospels,” and it is out of character for Rome. Trying to explain the unexplainable, Mark wrote: “For he knew that the chief priest had handed him over because of envy.” Again, there isn’t a snowball’s chance in hell that the Roman governor would have assessed such motives, nor cared if he had. He would not have concerned himself with their “self-interests” either. His loyalty was to Rome.

When a subsequent document adds more to the story, it typically has more to do with the mindset of the writer than what actually happened. All that Mark, the text that was used to create Matthew, has to say next is: “But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. Pilate answered and said to them again, ‘What then do you want me to do with Him whom you call the King of the Jews?’ So they cried out again, ‘Crucify Him!’”

Since the determination of whether this is true or false is life or death, I’m not being petty picking it apart. The chief priests could not have stirred up the crowd if they were sitting beside Pilate accusing Yahowsha’. And this reads: “so that he [Pilate] should rather” instead of “so that the crowd of Jews would rather” release Barabbas. If the priest were inciting the crowd it would have been the other way around. And Pilate is said to be answering them [the crowd] when they’ve said nothing. Moreover, it reads, “he said to them again,” when this is the first time he has done so. Further, since there was no rebellion at this time, Barabbas would not have become a cult hero for rebelling against Rome. Romans suppressed such notions by killing a hundred subjects for every Roman murdered by a rebellious community.

As previously noted, claiming to be king at this time in opposition to Rome was tantamount to treason. Had the Roman governor actually made this statement he would have become complicit in the crime, recalled and likely killed: “What then do you want me to do with Him whom you call the King of the Jews?” The Jews were not calling him their “king.” Every word of this is utter nonsense.

There is yet another irresolvable problem for the Christian depiction – one that I’ve suspected for a long time. There wasn’t enough room for a small crowd to gather, much less one sufficient to bring shame on an entire population. In the “Gospel” which has come to bear Mark’s name, Pilate met Yahowsha’ in an *aule*, which means “hall,” wherein Pilate was seated during the brief interview. This would suggest a room in the Praetorium – which was located in the northernmost wing of Herod’s Palace. From *praetor*, it speaks of the residence of the highest-ranking civil servant of Rome. The attendees ushered into an audience before the Roman prefect, and within a hall serving as an adjunct to the larger palace, would have been by invitation only, thereby eliminating any possibility of a crowd.

Challenging Mark’s assessment, and moving the proceedings outside, Yahowchanan wrote in 19:13 that “Pontius Pilate brought [Yahowsha’] forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha.” That’s a problem too because this not only differs from Mark’s *aule*, Gabbatha is an Aramaic term, not Hebrew, and means either “black” or “elevated.” Lithostrotos is Greek, and means “tessellated” or “mosaic,” and speaks of “ornamental pavement.” However, the only “tessellated mosaic floor” was neither “elevated” nor “black.”

The lone mosaic of the kind dating to this period is on the eastern side of the palace. And even here we have two issues. Archaeological studies have confirmed that the Roman pavement at this site was laid by Hadrian in the 2nd century – a hundred years after these events played out. This mosaic serves as the floor of the eastern forum of Aelia Capitolina, which Hadrian named after himself after destroying the rest of the city in 133 to 135 CE. Prior to Hadrian’s artistry, the area he covered had been the site of the Struthion Pool, and thus was filled with water. The pool survives with vaulting added by Hadrian so that the Roman Forum could be built over it. Therefore, Yahowchanan’s depiction is all wet and dates this portion of his “Gospel” to sometime around 150 CE.

Suffice it to say, there is no possibility that a large crowd of unruly Jews had gathered before Pilate on this day to shout: “Crucify him” or “May his blood be upon our heads and that of our children.” And since that didn’t occur, there is no justification for Paul’s arguments against Jews, no basis for Christianity, Replacement Theology, nor Christian anti-Semitism.

Also inconsistent with the customs of this time, the Romans had a well-established system of jurisprudence. What’s depicted within the “Gospels” was not a trial and Pilate was not sitting in the judge’s seat. Further, judges don’t interrupt criminal proceedings of this magnitude to consider notes from their spouse, nor use them to issue a verdict. Dreams are inadmissible. So this is equally ridiculous…

“While Pilate was sitting on the judge’s seat, his wife sent him this message: ‘Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.’ But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

‘Which of the two do you want me to release to you?’ asked the governor. ‘Barabbas,’ they answered. ‘What shall I do, then, with Jesus who is called the Messiah?’ Pilate asked. They all answered, ‘Crucify him!’ ‘Why? What crime has he committed?’ asked Pilate. But they shouted all the louder, ‘Crucify him!’”

While this choice was not afforded in Mark, the rest of the story is somewhat similar, except Matthew corrects the problem of “Crucify him” only being requested once, not twice. Mark then finds closure, while Matthew has an agenda. Mark reads: “Then Pilate said to them, ‘Why, what evil has He done?’ But they cried out all the more, ‘Crucify Him!’ So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified.” End of story.

Again, trying to keep it real, a Roman prefect would never have subjected himself nor solicited an unruly crowd in this manner – even if there had been room for one to swim in the fountain before him. If they were indeed, chanting death wishes while splashing around in the fountain, there would have been no speaking over them or reasoning with them. Moreover, under the dictatorial control of Rome, popular sentiments were irrelevant, especially when judging a person suspected of treason.

These issues, while devastating to the credibility of Mark’s hearsay account, are nothing compared to what we now find in the Gospel of Matthew…

“‘Why? What crime has he committed?’ asked Pilate. But they shouted all the louder, ‘Crucify him!’ When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. ‘I am innocent of this man’s blood,’ he said. ‘It is your responsibility!’ All the people answered, ‘His blood is on us and on our children!’ Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.”

Frankly, the *Protocols of the Elders of Zion* is more credible. No Roman washed his hands of any such affair, shirking his duty to Rome. And even Romans didn’t torture and kill innocent men for their amusement – at least not until the advent of Roman Catholicism. And yet all the while we are to believe that thoughtless zombies went from chanting “Crucify him” to a unified chorus of, “His blood is on us and on our children!” There is a better chance of snow in hell.

This comparison was solely between Matthew and Mark, since one was predicated upon the other, and the latter couldn’t keep his story straight in the end. The conflicts with Luke’s account are far greater, and yet they pale in comparison to what we find in Yahowchanan. If these four accounts were presented today, the defendant wouldn’t need Johnnie Cochran to rhythmically proclaim on behalf of a murderer: “If it doesn’t fit, you must acquit.”

Out of the “Gospels” and back to reality, after squelching the sanity of Arian (who recognized that Yahowsha’ could not have been the totality of God, but instead a diminished manifestation) at the Council of Nicaea, the Roman Catholic Church used the caricature of “Jesus” they had modeled after the vastly more popular Dionysus, to project Greco-Roman hatred on those they had oppressed, delegitimizing and dehumanizing Jews. They did so based upon the inspiration of Paul and the Roman Church. Their war of words serves as the basis of the conspiracy theories which led to the Holocaust and which are running rampant today.

Christians have perpetrated these lies for a reason: they, like their patron saint, Paul, want to claim for themselves what God has given to Yisra’el and Yahuwdah. And they want a scapegoat to blame for never having grown beyond their dead god on a stick. Clueless as to who Yahowsha’ was and what he was doing there, this miserable institution is attempting to mask its ignorance and shame.

We will never know how far Paul’s devotee went in the waning days of the first century to blame Yahuwdym for what Rome had done to Yisra’el. All we know is that he conspired to create an amalgamation of Paul’s letters, the Disciple *Lowy’s* | Levi’s Hebrew transcriptions of Yahowsha’s most important declarations, with Mark’s and Luke’s hearsay accounts.

The historical evidence affirms that the Disciple provided eyewitness testimony on the Sermon on the Mount and Olivet Discourse concurrent with the events which was beloved by the ‘Ebyownym – those who were the first to recognize that Yahowsha’ walked out of the pages of the Towrah and that Sha’uwl sought to demean and sever the only connection that made Yahowsha’s life meaningful. To counter them, this unknown victim of Paul’s poison pen took it upon himself to use Mark and Luke to flesh out the story such that it read like his beloved Paul’s epistles. Then, immediately after the Roman Church emerged under Constantine and began formalizing its creed at Nicaea, the Roman Catholic Church wrote the rest to demonize Jews and canonize themselves.

In this light it would be unfair to blame one man. But Eusebius played a role for sure, stirring the pot of anti-Semitism and Roman supremacy. He had means and motive with regard to the gestation of Codex Vaticanus and Sinaiticus. They express his sentiments and read like his other works. So it was Rome that changed the course of history by writing: “As Pilate washed his hands of the affair, the Jews all shouted, ‘Let His blood be on our heads and that of our children!’”

Unfortunately for Roman Catholics, their forefathers not only committed this crime, they blamed the victims. You and your Church remain the Whore of Babylon. You will be convicted for this audacious lie, along with promoting the pagan practices of Sunday Worship, drinking the blood of “Christ” during the Eucharist, Lent, Christmas, and Halloween, the Madonna and Child, Mother of God, and Queen of Heaven, of the Lord Jesus, for a New Covenant and New Testament, for the Trinity, for the myth of the birth, death, and resurrection of God, of crosses and Jewish culpability, of Replacement Theology, of popes, Holy Fathers, and saints holding the keys to heaven, while replacing the Passover meal with the “Last Supper,” and its fulfillment with “Easter.”

Romulus and Remus, mythically born of Greco-Roman nobility to this same Vestal Virgin and Mars, the God of War, were abandoned along the banks of the Tiber to be suckled by a wolf and adopted by a shepherd. One would kill the other, with the survivor becoming the antithesis of what Moses would achieve, creating the most vicious empire man would ever know, Rome. It’s all chronicled in Dionysius of Halicarnassus’ *Roman Antiquities* should you care to read the Roman Old Testament. And just as Romulus would kill his brother and partner in pursuit of supremacy, it is legend that Rome killed the Benjamite Wolf, Paul.

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*Coming Home*

A Voice Calls Out

13

Whore of Babylon

*Come Out of Her, My People…*

Before we address the role Eusebius played in this crime, let’s consider the manuscripts Emperor Constantine ordered him to compose. After all, they were the first to incorporate anti-Semitism into the text of the resulting “Gospel of Matthew.” By coming to understand their origins and development, we will better appreciate how the Christian New Testament evolved through the centuries to serve an extraordinarily evil Church.

According to Eusebius, the Emperor’s letter stated:

“Victor Constantinus, Maximus Augustus, to Eusebius: Great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be the most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The Bishop of the Diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies.” (Eusebius, *Life of Constantine*, Volume IV.36)

Yes, indeed, Eusebius would have means and motive.

In his introduction to the publication of the resulting codex, now called Sinaiticus, Kirsopp Lake concluded: “the intermediate correctors, and certainly the earliest, and possibly all, belonged to Caesarea,” which is where Eusebius was Bishop when the initial draft was created in the 4th century. It is assumed by most scholars that Vaticanus was also compiled in Caesarea, largely due to its similarity with Sinaiticus and to the Vulgate (which was written by Jerome who studied in Caesarea and was the first to introduce the chapter breaks shared between the three manuscripts). T.C. Skeat, among others, formed this conclusion for many reasons, all of which he articulates. One of which is that original portions of Sinaiticus and Vaticanus were written by the hand of the same scribe, and likely share two in common. Further, both feature the controversial conclusion of Mark at 16:8, when other early MSS include Mark 16:9-20.

T.C. Skeat, a paleographer at the British Museum, devoted sixty years to studying Sinaiticus and Vaticanus. He concluded: “they were among the 50 Bibles that the Emperor Constantine ordered Eusebius of Caesarea to produce in the 330s.” He would emphatically state: “no one working in this area should forget that Codex Sinaiticus and Codex Vaticanus are from the same scriptorium. The common origins of Codex Sinaiticus and Codex Vaticanus have been regarded as axiomatic from the days of Tischendorf through Lake to the present and no responsible New Testament scholar should ignore this fact.” (*The Codex Sinaiticus, the Codex Vaticanus and Constantine*, *JTS* 50, (1999))

Writing for the American Society of Papyrologists in 2013, Peter Malik concluded: “One of the most intriguing aspects of the production of Codex Sinaiticus is the corrections made at various stages in the scriptorium. Perhaps surprisingly, no one has yet undertaken to identify these corrections by scribal hands that authored them and by the correction stage at which they were made. Amongst the manuscript’s most striking features is the plethora of corrections made at diﬀerent stages of its production and reception history. Especially intriguing are the earliest corrections made in the scriptorium, as they are illuminating regarding the copying process and early editorial activity. Moreover, corrections appear rather frequently in *apparatus critici*, yet their witness is not easy to interpret while some corrections merely remedy scribal errors, others betray a genuine shift of *Vorlagen* [the underlying text of the earlier version], and thereby provide an important datum concerning transmission history. My aim in this study is to scrutinize the corrections, to identify patterns of correcting activity, and to highlight their potential significance for textual criticism of the New Testament. As the extent of this article does not permit the study of all early corrections in Sinaiticus, the Gospel of Mark will be used as a test case; this portion of Sinaiticus exhibits the work of two scribes who also corrected the text and thus can be studied comparatively. Importantly, one of the most significant variation-units in the Gospel, namely Mark 1:1, involves an early correction, the interpretation of which is consequential for textual and exegetical purposes alike.”

Malik added: “The first scholar to study the manuscript’s many corrections was Constantin von Tischendorf. In the Prolegomena to the *editio princeps*, Tischendorf briefly depicts individual correctors and provides a concise commentary on all the corrections. Tischendorf recognized groups of correctors that worked in the scriptorium.”

Tischendorf, the man who found the Codex in the Sinai Monastery, claimed that he “counted 14,800 alterations and corrections in Sinaiticus.” And that was just in the portion of the text, some two-thirds of it, that remained available to him. This scholar wrote: “Codex Sinaiticus abounds with errors of the eye and pen.” He acknowledged: “On nearly every page of the manuscript there are corrections and revisions, done by 10 different people…most of them in the 6th and 7th centuries.” Tischendorf would conclude: “the New Testament…is extremely unreliable.” Specifically addressing Sinaiticus, he revealed: “On many occasions 10, 20, 30, 40 words are dropped through carelessness. Letters, words, even whole sentences are frequently written twice over, or begun and immediately canceled. That gross blunder, whereby a clause is omitted because it happens to end in the same word as the clause preceding, occurs no less than 115 times in the New Testament.”

The ever-changing nature of these documents is important because it proves that they are not only unreliable, but that the Roman Catholic Church found it efficacious to change what they called “Holy Scripture” to suit their evolving agenda. It also conclusively demonstrates that the Christian New Testament isn’t the “inerrant word of God,” but is instead an amalgamation of the ever-changing words of deceitful men.

Equally condemning, Eusebius Sophronius Hieronymus, the Catholic priest and self-admitted sexual pervert, commonly known as Saint Jerome, who was born 347 CE and became the protégé of Pope Damasus, after being run out of Rome for bullying a woman to death, composed the Latin Vulgate. He did so shortly after Eusebius’ anti-Semitic embellishments were added to the Gospel of Matthew and the resulting tome was canonized. As a result: Hebrew was circumvented by Greek and then whisked away by Latin, with the resulting Vulgate determining what would be considered “Christian Scripture” for a thousand years or more, thereafter.

Trying to turn back the pages of time and find the truth proves difficult. In the *Introduction of Codex Sinaiticus – New Testament Volume*, Tischendorf’s associate, Kirsopp Lake wrote: “The Codex Sinaiticus has been corrected by so many hands that it affords a most interesting and intricate problem to the paleographer who wishes to disentangle the various stage by which it has reached it present condition.”

It is interesting to note that, in the 16th century, Western scholars first became aware of Vaticanus as a consequence of the correspondence between Erasmus (who crafted the Textus Receptus) and the prefects of the Vatican Library. In 1521, Bombasius, who administered its contents, was consulted by Erasmus as to whether the Codex Vaticanus contained the *Comma Johanneum* (which provides the lone Christian basis for their Trinity), to which Bombasius supplied a transcript of 1 John 4:1–3 and 1 John 5:7–11 to show that it did not. Sepúlveda in 1533 cross-checked all places where Erasmus’ New Testament (the Textus Receptus) differed from the Vulgate and supplied Erasmus with 365 readings where the Codex Vaticanus supported the latter. Consequently, the Codex Vaticanus acquired the reputation of being an old Greek manuscript that agreed with the Vulgate rather than with the Textus Receptus. Not until much later would scholars realize it differed from both the Vulgate and the Textus Receptus – in addition to all other early Greek manuscripts. (Wikipedia.org/CodexVaticanus)

As one would expect from the Vatican, knowing that they had a horrible secret to hide, prior to the 19th century, no scholar was allowed to study the Codex Vaticanus. It was not until 1843 that Tischendorf was permitted to make a facsimile of a few verses. Tregelles, who was the third scholar allowed to inspect it, bemoaned the absurd restrictions and obstructions Roman Catholics placed upon his observations – playing childish games to distract him. Old secrets, especially those of this magnitude, don’t die without a fight.

John Burgon, an Anglican divine, was the fourth scholar allowed to examine the codex, albeit only for an hour and a half. After considering 16 passages, he concluded that the Codex Vaticanus, as well as Sinaiticus, “were the most corrupt documents extant,” stating the codices clearly exhibit a fabricated text which is the result of arbitrary and reckless recension.” He specifically likened them to “the two false witnesses of Matthew 26:60.”

Henry Alford would then collate and verify the doubtful passages, describing errors, but his work was nullified by order of Cardinal Antonelli. Henry Alford’s secretary, Mr. Cure tried to continue Alford’s work, but the Vatican authorities placed all manner of obstacles in his way. The leading impediment, however is ancient and remains largely impenetrable, because the original text, and that of its correctors in Vaticanus is now obscured under the heavy hand of an 11th century scribe who inked over the entire manuscript.

Over the ensuing years texts of Codex Vaticanus and Codex Sinaiticus would come to differ significantly from one another and markedly from the Textus Receptus, even the Vulgate. According to Herman Hoskier, there are 3,036 material variations between Sinaiticus and Vaticanus in the text of the Gospels, alone. Moreover, between them we find copious apocrypha, including the discredited and spurious works entitled: Epistle of Clement, Baruch, the Epistle of Jeremiah, 1 and 2 Esdras, Tobit, Wisdom, Judith, 1 and 4 Maccabees, Ecclesiasticus, the Prayer of Manasseh, the Shepherd of Hermas, and the Epistle of Barnabas. The Shepherd of Hermas is a Gnostic tome while the Epistle of Barnabas claims that ‘Abraham knew Greek and said that baptism was required for salvation. Sinaiticus and Vaticanus are rife with Gnostic tendencies, as are all of Paul’s letters.

The question should be raised: if Vaticanus and Sinaiticus represent the original reading of the text, why do they differ so radically from the hundreds of Papyrus books and fragments found before and after them, and why were they changed tens of thousands of times?

Now that we have pondered some of what he wrote, let’s shift our focus to the man who may be, second to Paul, the central villain in this tragedy. I have stated, and will now demonstrate, that Eusebius had the means and motive to implicate Jews and exonerate Rome by embellishing the Gospel of Matthew. And that’s a tall order since Rome not only crucified Yahowsha’, Rome destroyed Yahowah’s Home in 70 CE and returned to annihilate Jews and decimate Yisra’el in 133 CE. A lot of blood would have to be swept into the catacombs.

As we know, Emperor Constantine is on record ordering Eusebius to produce fifty bibles, officially sanctioning their composition, giving him the means. As for motive, Eusebius was the consummate Roman apologist. He wrote the book glorifying Constantine – one which was used as the basis of the eulogy at his funeral. His reverence for the vicious and egotistical Roman Emperor and his devotion to his Church was so great, despite all evidence to the contrary, he presented the general who butchered his rivals and worshiped Mithras and Sol Inviticus his entire life, as the patron saint of Rome and Christianity. This reveals that he was more than willing to lie to shift blame from Romans to Jews.

For example, Eusebius would write in *Life of Constantine*:“Like the shining face of Moses, as the sun when he rises upon the earth, he liberally imparts his rays of light to all, as did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, imparting the rays of his own beneficence to all who came into his presence.”

Averil Cameron and Stuart Hall would lament in their presentation of *Life of Constantine,* “The most obvious device used by Eusebius in the *Life of Constantine* to bring home his ideological message is to regard Constantine’s reign as divinely ordained in the same way as Moses was chosen to lead his people out of Egypt and receive the law.” (Cameron and Hall, *Life of Constantine*, p35 and 28). According to Eusebius, like Moses, Constantine destroyed the tyrants, persecuting emperors who had preceded him, and freed his people (in 313 CE the Edict of Milan established legal tolerance of Christianity in the empire).

In his *Ecclesiastical History*, Eusebius would opine of his patron: “He, although he received no symbols and types of high priesthood from any one, although he was not born of a race of priests, although he was not elevated to a kingdom by military guards, although he was not a prophet like those of old, although he obtained no honor nor pre-eminence among the Jews, nevertheless was adorned by the Father with all, if not with the symbols, yet with the truth itself.”

As the Bishop of Caesarea, Eusebius promoted the conversion myth, writing, “Constantine saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing this inscription: conquer by this. At the sight, he himself was struck with amazement and his whole army also.” (Eusebius, *The Life Of The Blessed Emperor Constantine: from AD 306 to 337*) It was eerily similar to a popular pagan play of the day and of what Paul had claimed occurred on the Road to Damascus.

Eusebius would use the line in his own correspondence that he likely added to the Gospel of Matthew: “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. — Matthew 21:43” He was a Roman Catholic and patriot who believed that he, his government, and his religion were divine. Of them he would say: “Whence it is evident that the perfect religion committed to us by the teaching of Christ is not new and strange, but, if the truth must be spoken, it is the first and the true religion. This may suffice for this subject.”

But, alas, he had more to say: “It is admitted that when in recent times the appearance of our Savior Jesus Christ had become known to all men there immediately made its appearance a new nation; a nation confessedly not small, and not dwelling in some corner of the earth, but the most numerous and pious of all nations, indestructible and unconquerable, because it always receives assistance from God. This nation, thus suddenly appearing at the time appointed by the inscrutable counsel of God, is the one which has been honored by all with the name of Christ.” At least we have evidence that “Christ” isn’t a title, but instead the last name of the Christian God.

In the Roman Catholic Bishop’s mind, one Roman was as important as two-thousand years of Jews, including the likes of Moseh, Dowd, and the prophets. He wrote: “the Roman who drew near to our Savior, was ONE (only), namely, the Chiliarch, who made a greater and better profession of Him, than (did the whole) Jewish people; and, that our Savior prophesied that instead of ONE, those, who should like this man draw near to Him, should be MANY; and, that these should be of those residing in the East, and in the West: those (I say), who, by means of the knowledge of Him, and of the confession (made) of Him, should be considered worthy of honor with God, equal to that of the Hebrew Fathers: even of him who is preached of as being the Father of their Fathers, ‘Abraham, who went forth from among his idolatrous forefathers, and changed his manner of life; and, leaving the error of many Gods, recognized the ONE GOD who is over all.”

Eusebius was an anti-Semite of the first order. His *Eemonstratio Evangelica* was an overt attack on Jews and the Towrah. Of them he would write: “It is my intention, moreover, to recount the misfortunes which immediately came upon the whole Jewish nation in consequence of their plots against our Savior and Lord Jesus Christ.” (Eusebius, *Ecclesiastical History*) In a book where Eusebius attempts to demonstrate that the pagans got all their good ideas from the Jews, he lists as one of those good ideas Plato’s argument that lying for the benefit of the state is good and even necessary.

Eusebius is actually famous for admitting to being dishonest if doing so protected his religion from the truth: “I have repeated whatever may rebound to the glory and suppressed all that could tend to the disgrace of our religion.” (Eusebius, *Prae Paratio Evangelica*, C31, B12). By this admission, Eusebius has openly stated that given the opportunity to upend the truth, such as retelling the events in Jerusalem on Passover in 33 CE, he would willingly invent whatever story was necessary to exonerate Roman Catholicism from complicity.

Speaking of lies, the lone discredited statement attributed to Josephus in his *Antiquities of the Jews* (circa 94 CE) was actually composed by Eusebius. Desperately seeking some historical affirmation that Pilate considered “Jesus” to be the Messiah, and thus seen as innocent of the crime of sentencing him to be crucified, Eusebius, who as a result of his position had access to the text, did as he had done to the Gospel of Matthew, and reconstructed it such that it read as he wanted:

“About this time there lived Jesus, a wise man, **if indeed one ought to call him a man.** For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.” (Wrongly attributed to Flavius Josephus: Antiquities of the Jews, Book 18, Chapter 3)

This statement is not found in the early copies of Josephus’ *Antiquities*. It is not until the Ecclesiastical History of Eusebius (circa 320 CE) that we come across it for the first time. The same Eusebius who said that it is lawful to lie for the cause of his religion altered yet another author.

Not only was Eusebius the first to cite this amazing “affirmation,” ostensibly because it didn’t exist previously, Origen, Tertullian, Cyprian, Justin, Celsus, nor Photius, who wrote numerous articles on Josephus’ *Antiquities*, said nothing about a statement that would have done wonders for their credibility had it existed. In fact, Origen expressly stated that Josephus, who had mentioned John the Baptist, did not recognize Jesus as the messiah (Origen, *Contra Celsum*, I, 47).

But should you want a smoking gun, the reason “if indeed it be proper to call him a man” was emboldened in the fictitious citation is that it came from Eusebius. Presenting his version of history, the Bishop of Caesarea wrote: “On account of Herod’s suspicion, John the Baptist was sent in bonds to the citadel of Machra, and there slain.” After relating these things concerning John, Eusebius wrote of his “Savior” in the same work, using the following words: “And there lived at that time Jesus, a wise **man, if indeed it be proper to call him a man.** For he was a doer of wonderful works, and a teacher of such men as receive the truth in gladness. And he attached to himself many of the Jews, and many also of the Greeks. He was the Christ.”

To reiterate: the early Christian Fathers such as Justin Martyr, Tertullian, Clement of Alexandria, and Origen were well acquainted with what Josephus wrote and it is implausible that they would have ignored this passage had it existed. But this forgery does not stand alone. After falsifying the anti-Semitic conclusion to the Gospel of Matthew, and falsifying Josephus’ affidavit regarding it, the Church’s leadership forged a letter from Pilate to Tiberius about these same events, another from “Christ” to a Persian King, and finally regarding the Donation of Constantine. Should you be interested in the refutation of the Pilate letter to Tiberius, read Ann-Catherine Baudoin’s thesis: *Truth in the Details: The Report of Pilate to Tiberius as an Authentic Forgery.* (Splendide Mendax, *Rethinking Fakes and Forgeries in Classical, Late Antique, and Early Christian Literature*, 22 May 2017)

The Imperial Decree mentioned in this list of falsified documents supposedly transfers authority over to Rome and to the Pope. In the purported Donation of Constantine, dated 30 March, 315 CE at the Fourth Consulate of Gallicanus (which actually occurred in 317 CE), there is a detailed profession of Christian faith and a recounting of how the Emperor, seeking a cure for his leprosy, was converted and baptized by Pope Sylvester I. In gratitude, he determined to bestow on “the Seat of Saint Peter power, dignity of glory, and vigor,” in addition to “Imperial Honor” and “Supremacy” over the four principal sees, Alexandria, Antioch, Jerusalem, and Constantinople, “as also over all the churches of God in the whole earth. For the upkeep of the Church of Saint Peter and that of Saint Paul,” Constantine gave estates “in Judea, Greece, Asia, Thrace, Africa, Italy and the various islands.” To “Pope Sylvester and his successors” he also allegedly granted “imperial insignia, the tiara, the city of Rome, and all the provinces, places and cities of Italy and the western regions.” Alas, it’s all fake news.

Replacement history would usher in Replacement Theology. Eusebius wrote: “And so the Jewish polity began about that time with Moses and continues in accordance with the voices of their own prophets until the coming of our Savior Jesus Christ. For this also was a prophecy of Moses himself and the prophets who followed, that the customs and ordinances of Moses should not fail before those of the Christ appeared, the ordinances, that is, of the New Covenant, which has been proclaimed to all nations through our Savior; and thus these ordinances found a fulfilment in the way which had been announced.”

Proving that Christianity is a blend of Babylonian myths and twisted verses lifted from the Towrah, Eusebius penned:

“As to the Hebrews, and their philosophy and religion which we have preferred above all our ancestral system [the Greco-Roman religion], it is time to describe their mode of life. For since it has been proved that our abandonment of the false theology of Greeks and barbarians alike has not been made without reason, but with well-judged and prudent consideration, it is now time to solve the second question by stating the cause of our claiming a share in the Hebrew doctrines.

“When therefore we have the necessary leisure, we shall prove that our borrowing what was profitable from barbarians brings no blame upon us; for we shall show that the Greeks and even their renowned philosophers had plagiarized all their philosophic lore and all that was otherwise of common benefit and profitable for their social needs from barbarians: but that nothing at all has yet been found among any of the nations like the boon which has been provided for us from the Hebrews, will become manifest in the following manner. So, when these have been thoroughly discussed, we will pass over to the doctrines of the Hebrews—I mean of the original and true Hebrews, and of those who afterwards received the name Jews. And after all these we will add our own doctrines as it were a seal set upon the whole.”

That is breathtaking in its implications. If Catholics, indeed, Christians, were rational, the religion would evaporate at the site of this admission. But let us leave the doubters with this pithy statement: “It is an act of virtue to deceive and lie, when by such means the interest of the Church might be promoted” – Eusebius, Bishop of Caesarea.

In conclusion, each time we examine the Christian New Testament it proves itself untrustworthy. It was created by men of the worst kind. They cannot be trusted.

We have long known that nothing in the Christian New Testament, unlike the Towrah, Prophets, and Psalms, was inspired by God. But it’s far worse than that. All but a sprinkling of Matthew and John, some of Revelation and perhaps a little of Mark and Luke, is deliberately misleading. Further, the embellishments to Matthew and all of Paul’s 14 Epistles are likely Satanic.

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Eusebius was only part of the problem. He was the victim of a pandemic disease: Christianity – the Plague of Death. Few exemplified this contagion more adroitly than Early Church Father, Saint John Chrysostom (meaning: Golden Mouthed). In his first eight sermons, all against Jews, beginning in 386 CE, immediately after being ordained as a presbyter / priest of Antioch, and from his pulpit at the Golden Church, during the reign of Emperor Theodosius, this man whose character was admired by his fellow Roman Catholics preached hatred for Jews:

“Jews are immoral and vicious such that Christians are corrupted in morals and orthodoxy by contact with them.” He issued denunciations against visiting synagogues at times of the Mow’ed Miqra’ey. According to Saint John, “To attend the Jewish Passover is to insult Christ. To be with Jews on the very day when they murdered Jesus is to ensure that on the Day of Judgment He will say, ‘Depart from me! for you have had intercourse with my murderers.’”

“The Jews do not worship God but devils, so that their feasts are Unclean. God hates them and indeed has always hated them. Since their murder of Jesus He allows them no time for repentance. He concentrated all their worship in Jerusalem so that He might more easily destroy it.”

Speaking on behalf of Roman Catholicism, Emperor Theodosius, Pope Innocent, and Eusebius, Saint John roared: “The Jewish pretense that all their misfortunes were caused by Rome is nonsense, for it was not the power of the Caesars, but the wrath of God which destroyed the Jews. It is foolish for the Jews to imagine that God will ever allow the Jews to rebuild their Temple or return to Jerusalem, for He has rejected them. Since God hates the Jews, it is the duty of Christians to hate them, too. He who has no limits in his love of Christ must have no limits in his battle with those who hate Him.”

“I hate the Jews,” Chrysostom shrieked, “for they have the Law and they insult it.” A mirror might have done this scumbag some good.

In one particular case of a Christian woman who took an oath in the house of a Jew, because she believed a vow taken in the Jewish manner was more binding than any other, Chrysostom denounced it as a heinous crime, not only because the oath was Jewish, but also because a Christian woman had been taken into the house of a Jew. He issued edicts in his homilies decrying “Judaizers,” anyone who observed the Shabath, children subjected to circumcision, and anyone who befriended a Jew.

If it were not for the exegetical background which has already been implicated, it would have been impossible to explain his tone. In the Greek rhetorical form known as *psogos*, or blaming so as to censure, he said: “the Jews sacrificed their sons and daughters to devils;” “they are an outrage to nature and have become worse than wild beasts;” “for no reason at all, with their own hands they murder their offspring to worship the avenging devils who are the foes of our life.”

“The synagogues of the Jews are the homes of idolatry and devils, even though they have no images in them. They are worse than heathen circuses, and the very idea of going from a church to a synagogue is blasphemous. Some say that the synagogue is hallowed by the presence of the Bible, but one might just as well say that the temple of Dagon was hallowed by the ark. Actually, the presence of the Bible makes the synagogues more detestable, for the Jews have introduced it not to honor God, but to insult and dishonor Him.” If he had wanted to see the Devil, he didn’t have to look beyond Paul’s letters or past his own Church. Satan, himself, in the guise of Allah, wasn’t this bad in the Qur’an. This even makes *Mein Kampf* appear tame.

In Chrysostom’s discourses there is no sneer too mean or gibe too bitter to fling at the Jews. No text is too remote, no argument too caustic, or blasphemy too startling for him to employ. The only explanation for his bitterness is the overtly anti-Semitic nature of his Scriptures, nation, and religion.

“I am present here before you and confess my guilt. I proclaim that I set the synagogue on fire or at least ordered others to do so, so that no building should be left where Christ is denied. If you ask me why I have not burned the local synagogue, I answer that the judgment of God had already begun its destruction, so my intervention was not needed.”

These are the words of a Saint celebrated by the Roman Catholic Church, Oriental Orthodox Church, the Eastern Orthodox Church, Anglican and Lutheran Churches, all of whom recognize his death as a holy day to be observed annually. This is the man who, during Lent in 387 as the citizens of Antioch went on the rampage mutilating statues of the Emperor Theodosius, entreated the people to see the error of their ways. As a result, for unifying Caesar and the Church, Chrysostom was appointed Archbishop of Constantinople.

It was short-lived, however, because of Church infighting. Saint John the Golden-Mouthed was considered a devotee of Origen, whom Theophilus, the Patriarch of Alexandrea despised. But since there was an earthquake the night of his arrest, many took it as a sign of God’s anger and sought his reinstatement. No matter, when next we see Saint John, he is off lending moral and financial support to Christian monks who were enforcing Emperor Theodosius’ edict to destroy all traces of other religions, including their Scriptures and Temples. He was so effective being destructive, Pope Innocent repealed Saint John’s banishment from Constantinople. The Catholic voice of anti-Semitism died shortly thereafter and was immediately venerated as a saint who was said to be the Embodiment of Christian Orthodoxy. Anti-Semitism had become institutionalized.

Nothing has changed. In the summer of 1942, Hitler’s Pope, Pius XII, explained to his College of Cardinals the reasons for the great gulf that existed between Jews and Christians: “Jerusalem has responded to His call and to His grace with the same rigid blindness and stubborn ingratitude that has led it along the path of guilt to the murder of God.”

May I recommend a real God, Yahowah, whom man cannot kill? And don’t gloat, Protestants. Martin Luther was every bit as bad, if not worse.

To better understand the Roman Catholic Church, let’s consider some of its popes. For no reason other than it was handy, and easily validated, I’ve seized upon the research done in 2006 for the publication of *The Criminal History of the Papacy*. What we will find in this and many other sources, many Catholic, is that the Roman Church mimicked Imperial Rome with a long succession of twisted monarchs. These are some of the leaders Paul wrote in Romans 13 that were authorized by God for good…

Augustus (27 BCE – 14 CE) Murdered his way to the top, betraying long-time friends and family members along the way for no other reason than they obstructed his lust for absolute power. He was the first Roman Emperor to bequeath upon himself the title of *Pater Patriae* | Father of Fathers – or Pope.

Tiberius (14-37 CE) The second Roman emperor to declare himself both Father and God, he inflicted a reign of terror and repression on the people of Rome from his palace on the island of Capri. He reinstituted the ancient accusation of maiestas (treason) so that he could sentence anyone he disliked to death. He ordered his subjects to worship his statues. A depraved sexual predator, he molested and brutally tortured hundreds of little children, sadistically abusing anyone who challenged his depravity. His is known for his constant orgies, and for having young boys and girls frolic like pans and nymphs. He kept an illustrative book on perverted sexuality so that performers would know what was required of them. He threw infants and toddlers to their death on the rocks below the walls of his castle. He was a dictatorial and mercurial tyrant.

Caligula (37-41) A sadist who derived pleasure by torturing people – starting by suffocating his father, Tiberius. He had incestuous affairs with his sisters and is known to have raped the wives of his allies. Establishing a model popes would follow, he turned his palace into a brothel, whose whores included his sisters. Beset by paranoia, he ordered random executions, killing relatives and foes alike to maintain order through fear. He is infamous for declaring himself “God” while imposing an absolute dictatorship based upon his infallibility. He found pleasure in humiliating rival politicians, at one time even saying that his horse, Incitatis, would make a better consul. In a moment of absolute insanity, this lustful libertine went to wage war against the sea god, Neptune, and had his troops attack the waves with swords and gather seashells as booty. He financed his lavish lifestyle through legalized looting. Before he could move to Egypt to be worshiped as the sun god, he was publicly assassinated by one of the Praetorian guards that he had insulted, all while protesting that he was immortal.

Nero (54-68) He ascended to the throne at sixteen, quickly squandering the wealth of Rome. He murdered his mother, beating her to death, his step-brother because he didn’t want to share power, and then his wife, Octavia, whom he deserted for his lover, Poppeaea, charging her with adultery. Poppeaea didn’t fare much better because after becoming pregnant with Nero’s child, the emperor kicked her to death. His third “wife” was a slave whom he had castrated. He was indiscriminate in his propensity to execute his critics.

It is said that he set Rome ablaze so that he could enlarge his home and burned Jews alive to illuminate his gardens. Like Paul, who was writing at the same time, Nero was particularly fond of his pension for poetry and prose, compelling audiences to endure long speeches.

Vespasian (69-79) Infamous for hunting down and killing Jews while a general.

Titus (79-81) Infamous for destroying Jerusalem and the Temple while using the confiscated treasure to construct the Colosseum in Rome with Jewish slaves.

Domitian (81-96) Found solace torturing Jews who wouldn’t worship the Roman gods, goddesses, and emperors. He poisoned his brother and squandered Rome’s resources as a patron of the arts. He nominated himself as public censor and outlawed all contrarian views, becoming the model of the Catholic Inquisition with his cruel and sadistic, indeed paranoid, approach to diversity. He was particularly fond of promoting conspiracies. He is known to have assassinated twelve consuls and two cousins. Domitian demanded that he be treated like a god. He turned against the writers and academics of his day, and arranged the judicial murder of the chief of the Vestal Virgins, having her buried alive in a special tomb he had constructed for the occasion. For all the joy he brought to Rome, his own wife sought to kill him.

Hadrian (117-138) Man responsible for destroying and renaming Judea, murdering countless Jews, renaming Jerusalem after himself, and erecting shrines on the Temple Mount to declare his divinity, all while worshiping Dionysus and engaging in pedophilia with young boys.

Commodus (180-192) This arrogant, self-obsessed, and ruthless Roman ruler renamed himself Hercules and announced that he was a “living god.” His favorite vices were homosexual rape, pedophilia, and bestiality. He was a gladiatorial fanatic and aspirant. This pleasure-seeker nearly bankrupted Rome. His solution was to have wealthy citizens executed for treason so that he could confiscate their property. For his entertainment, and that of fellow Romans, he, himself, publicly slaughtered elephants, giraffes, ostriches, and humans he didn’t like. Although, he did not do so freely, but instead charged Romans massive fees to watch his performances. This megalomaniac would rename Rome, its legions, the senate, the imperial palace, and its citizens after himself – sort of like the Christian Church calling its institutions, houses of worship, and subjects, “Christian.” He was assassinated by his wrestling partner.

Septimius Severus (193-198) Came to power the traditional Roman way, by killing his predecessor. He persecuted (i.e., tortured) everyone whose religion differed from Rome’s, but was especially fond of abusing Jews. He imposed a draconian interpretation of Roman Law and was particularly brutal in its enforcement.

Caracalla (198-217) Noted for sibling rivalries, he had his brother, Geta, executed – along with brutally exterminating most of Geta’s supporters. He solidified his power by granting aliens citizenship, ostensibly to increase the number of his subjects and then lavished pay increases on the military to solidify their support for his regime. And yet he was so vengeful and sadistic that after assassinating another brother, he led Rome into a civil war. Nonetheless, obsessed with war, he went off trying to better Alexander the Great, copying his now obsolete military tactics in conquests of Africa and the Middle East. He was assassinated by a soldier whose death he had ordered.

Elagabalus (218-222) He longed for the good old days of Roman paganism – albeit with a twist. He became the chief priest of the cult of the Syrian god, Elah-Gabal, which he introduced into the Roman pantheon. He even had himself circumcised to show his devotion. It may have been a precursor to Islam because he established a conical Black Stone as the symbol of the sun god Sol Invictus Elagabalus on Palatine Hill. He then capitalized in Muhammadan fashion by claiming the vestal virgin for himself, calling her his wife. For giggles, he tortured and sacrificed children to his gods. Like Muhammad, Elagabalus was also a sexual predator and pervert, with countless wives, sex slaves, homosexual lovers, and children to satiate his carnal desires. Ahead of his time, he was also transgender. He was ultimately murdered by his grandmother.

Maximus Thrax (235 to 238) This soldier-turned-emperor feasted on carnage, setting fire to towns and villages just to watch the inhabitants burn. He exhausted his empire with war. Finally, his own troops turned on him, killing him, his sons, and advisors. His reign became known as the “Great Military Anarchy” of the third century. After bludgeoning German tribes at a terrible cost, he fought the Dacians and Sarmatians simultaneously. Then in papal fashion, Thrax assassinated every leader that his predecessor had established.

Diocletian (284-305) He is best known for the Pauline concept of division, dividing the Roman Empire into two, one old, the other new. He forced everyone under his control to worship the Roman gods and goddesses or die. This is what caused so much grief for Christians, and especially Jews as he is credited with being deliberately vicious toward both. He saw them as a threat to Roman religious, political, and social traditions. Little did he know that there would soon be no distinction between Imperial Rome and Roman Catholicism. He was also an economic failure, as the first to impose wage and price controls to curb inflation.

Constantine (306-324) He murdered his way to the top, killing his rivals. Gloating, he placed the opposing general’s head on a stick as he paraded through town. Ruthless, he killed both of his brothers-in-law so that he could reign unchallenged. He had his son, Crispus, executed for an unproven affair. While a pagan, he empowered and enriched Roman Catholic bishops, including Eusebius – whom he paid by taxing Jews and pagans. He moved the Roman capital to Byzantium, where in megalomaniac fashion, he renamed it after himself, “Constantinople.” The man credited by many as the catalyst behind transforming Imperial Rome into Roman Catholicism, he created a Police State to insure the continuance of his corrupt administration. He reestablished the Roman caste system to control the people, making it possible for the Church to subjugate them.

Constantius II (324-337) This largely incompetent monster was one of Constantine’s three sons who would share the empire after their father’s death. His rise to power commenced with him overseeing the massacre of eight relatives. He was adept only in civil war.

Theodosius (392-395) Decreed the Roman Catholic Church as the lone legal heir to Imperial Rome, making Christianity the only legal religion within the Empire. He also instituted the feudal caste system of lords and surfs which would enslave Europeans for a thousand years. He launched an especially brutal era of intolerance and persecution under Roman Catholicism. He was responsible for the destruction of most ancient Greek and Roman temples, using their sites and stones to build grand churches. He even ordered the destruction of the Library in Alexandria because he viewed its contents as a threat to his religion.

Honorius (395-423) As Theodosius’ son, he carried on his father’s work of inquisitor, religious persecutor, and xenophobe. In a power sharing arrangement with popes, he became increasingly jealous, paranoid, and extravagant, killing his own generals to maintain loyalty. Then following a pogrom against the Germanic people, whom Honorius deemed inferior, the Empire became vulnerable with the best generals and soldiers dead. It tipped the scales, allowing Alaric his revenge in sacking Rome. To be sure, Honorius’ bigotry, racism, ignorance, and incompetence hastened the fall of Imperial Rome, leaving the Roman Catholic Church as its heir.

While “Peter” was no more “Pope” than an astronaut, the Catholic Church naturally credits one of Paul’s cronies as the second “Supreme Pontiff.” Without evidence to back the claim, the Roman was said to have become the “Holy See” circa 67 CE. He is mentioned as being with Paul in Rome in Paul’s farewell to Timothy in his second epistle to his lover. The next mention of the man was over one-hundred years later by “Saint” Irenaeus, who wrote in 180 CE that “the blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate.” Unfortunately for Catholics, the Apostles didn’t do as he claimed. Worse, when he is next mentioned by Eusebius, the Catholic apologist claimed that “Peter,” who had been condemned by Paul, appointed him – which would not have been possible considering his affiliation with his tormentor. He would opine, “Irenaeus was the first to receive the episcopate of the church at Rome, after the martyrdom of Paul and Peter.”

It wasn’t until the time of Constantine, Eusebius, Jerome, and Chrysostom in the 4th century that Romans began ascribing the Emperor’s *Pater* | Pope title upon “Peter,” making the initial line of popes entirely mythical. It was contrived by the likes of Saint Jerome, who would write: “Irenaesus was the first after Peter to be in charge of the Roman Church.” Saint John Chrysostom, the raging anti-Semite, preached, “This Linus, some say, was second Bishop of the Church of Rome after Peter,” thereby contradicting Eusebius and Jerome. Nothing about Linus or Irenaesus is known or knowable, making them the stuff of legend. Further, there is no agreement even among Church Fathers, with Tertullian saying that Clement I was the successor of Peter, while Jerome had Clement I fourth on his list.

What we know of these early myths and legends is that the Church claims they were all saints and that most of them (9 of the initial 12) were martyred. They were overwhelmingly Roman and Greek – albeit with a couple of token Jews tossed into the mix. The first of interest would be Saint Clement I who established apostolic authority for clergy, Saint Alexander who fabricated the notion of holy water, and Saint Pius I, who in 81 CE decreed that Easter should only be celebrated on a Sunday.

Out of myth and into history, following the lineage of Imperial Roman carnality, we find a long succession of Roman Catholic popes who were as bad if not worse than the emperors. It was as if nothing changed. Proving this point, let’s begin our comparison with the likes of Gregory I (590-604). He became infamous as the first pope to market fake memorabilia. He convinced a nobleman that the cross he sold him for an exorbitant amount contained the filings from the chains worn by Saint Peter, himself, and that it would free him forever from sins. After this successful venture, he made duping gullible Christians into a thriving business, selling all manner of phony relics. But with a limited supply of artisans to secretly create them, he postured a different scheme. He convinced land and slave owners that the end of the world would come in 600 CE and argued that “a man with possessions had as much hope of getting through the eye of a needle as getting through the gates of heaven.” This misappropriation of God’s message worked so well that he received so much land and so many slaves, the pope became the largest land and slave owner on earth. Lordy, lordy. As his final decree, the pope, who also opposed secular education, ordered the burning of the Julian library in Rome. At that time it contained 120,000 books. It’s easier to fool fools when the foolish remain ignorant. That was Paul’s motto, too.

Sergius III (904-911) was known to his fellow cardinals as “the slave of every vice.” He inherited the Seat of Saint Peter by murdering his predecessor. He fathered his first child with his teenage mistress, Marozia, a prostitute thirty years his junior. And in Catholic fashion, the Holy Father’s son grew up to become pope. But before Christ’s Vicar left the Vatican for his long dirt nap, he auctioned off every top clerical job to pay for his indulgent lifestyle. It was the beginning of another dark century for the Church.

During this time, Theodora, a courtesan of noble status, and her daughter, the aforementioned, Marozia, ruled the papacy. Vatican historian, Cardinal Caesar Baronius, called it the “Rule of the Whores” – affirming the Church’s place as the Whore of Babylon. It all began when Theodora seduced a young priest, and once he was under her control, used her charms to have him appointed Archbishop of Ravenna. Later, she got him elevated to pope, becoming John X (914-928). Her lover immediately took to arms, fighting against the Saracens. He was also known for indulging in nepotism, enriching his family through the Church’s coffers. With their newfound wealth, they hired Hungarian mercenaries to protect them, bringing a plague upon the nation. Having been empowered, enriched, and protected the old-fashioned way, through religion and politics, he spurned Theodora for a younger model, bedding the daughter of Hugh of Provence.

Jealous, Theodora “married” Guido, the Marquis of Tuscany. He and his charming bride carried out a *coup d’état* against the noble courtesan’s former lover, Pope John X. But adding injury to insult, Theodora was poisoned and died, leaving the pope to squabble with her daughter, Marozia. She turned the nobility of Rome against him, which wasn’t difficult because he had given the most profitable Church offices to his family, depriving the nobility of what they came to see as their private preserve. In their fight over power and money, the Roman nobility drove John and his brother Peter from Rome. Thereafter, the Pope increased the size of his mercenary forces and returned, only to see Marozia’s army enter the Lateran Palace and murder Peter before the pope’s eyes. John was taken prisoner, deposed, and smothered to death.

Sweet little Marozia and her faction of wealthy Romans capitalized upon the vacancy and appointed Leo VI pope in 928. Dissatisfied, the Whore replaced him a few months later with the short-lived Stephen VI, who died under questionable circumstances, giving way to Stephen VII. His predecessor’s untimely death, however, was evidently insufficient because he ordered the VI’s corpse exhumed. Demonstrating boorish behavior even for a Roman, he propped up the former pope’s dead body on a throne and tried the corpse for perjury, finding his supposedly infallible predecessor guilty of the crime. VII stripped VI of his papal vestments, and then cut off the fingers he had used for consecrations. He would bury the body a second time, only to dig it up and cast it into the Tiber River. The Devil must have loved this guy.

The whore’s daughter, following in her mother’s footsteps, finagled her son onto the throne. Known as John XI (931-935), he was “fathered” illegitimately by Pope Sergius III. While I understand that with all of the Roman names and Roman numerals that it gets confusing, John XI’s “Holy Father” is the fellow who murdered his way to the top of the religious realm and who used his bedroom connections to earn the title, “Slave to Every Vice.” While Catholic apologists managed to justify Sergius murdering two previous popes, in doing so, the religious manifestation of Imperial Rome inadvertently revealed that he wasn’t the only pope who was sexually involved with Theodora’s daughter, the seductress, Marozia – who was in all but title, pope for three decades. The “Holy Mother” was a whore, unscrupulous and ruthless. And yet at least four popes served at her appointment and pleasure. While scandalous, the Church accepts the five popes she and her mother installed as “legitimate successors of Saint Peter.”

This wasn’t the last pope to elicit Satan’s favor. Born as Octavianus from the same noble Italian family that had dominated the papal office, the sixteen-year-old, John XII (955-964) opened a brothel within the Vatican. He was accused at his trial of sleeping with both of his sisters and routinely raping nuns. But with incest and perversity failing to satisfy his libertine lust, he invented his own catalog of disgusting new sins. He is infamous for beginning his inglorious career by invoking the support of pagan gods and goddesses. As an alcoholic, he was intoxicated most of the time. An incompetent manager, he put his mistress, a prostitute named Marcia in charge of his whorehouse in the Lateran Palace. They drank so much during one or their orgies, they accidently set the palace ablaze.

A host of cardinals and bishops testified that “he had been paid for ordaining bishops, including a ten-year-old, that he was an adulterer, that he had sexual relations with the widow of Rainier, with Stephana, his father’s concubine, with the widow Anna, and with his own niece. They said that he turned the sacred palace into a whorehouse and then blinded his confessor, Benedict.” They accused him of murdering a cardinal after castrating him. He, they said, routinely toasted with the Devil, and invoked the support of Jupiter, Venus, and other Greek and Roman gods and goddesses.

It is said that he found recompense by battering in his skull with a hammer. The lowest of humanity, he was murdered at age 27 when the husband of one of the women he was raping burst into his bedroom and discovered him in the act. The intrigue and infighting around his papacy was reminiscent of how wannabe Roman Emperors jostled for position by pitting legions of Romans against one another. These were the worst of men.

Satan’s next little helper was a teenager when the College of Cardinals “elected” him. Theophylactus I of Tusculum was the son of Count Alberic III of Tusculum, and the nephew of popes Benedict VIII and John XIX. He was the last to reign from the powerful and corrupt Tusculani family. His was a twisted family tree. Theophylactus was the great-grandson of the Roman seductress, Marozia, who was the mistress of Pope Sergius II and others. Pope John IX was their illegitimate child.

Under the moniker, Benedict IX (1032-1044, April to May of 1045, and 1047-1048), this wayward child, who at the age of fourteen was hosting orgies and debauching young boys in the Lateran Palace, was elected pope. Since some within the religious community took exception to a sexual pervert becoming the Holy Father, and complained, in response to his critics, Benedict IX excommunicated the clerics who spoke out against the presence of orgies, bestiality (having sex with animals), and priestly pedophilia within the Church – establishing a standard that would be followed until the present day. He became the reincarnation of Nero and Caligula, with a dash of Tiberius.

He stepped down as Holy Father on two occasions, selling the papacy to the highest bidder. His violent and licentious conduct provoked Romans to insurrection, causing Benedict to flee Rome in 1044. Bishop John of Sabina briefly succeeded him as Sylvester III, but he was driven away by Benedict’s brothers. Whereupon, Benedict sold the papacy to his godfather, Giovanni Graziano, who earned the right to call himself, Pope Gregory VI by buying the Seat of Saint Peter and by granting his godson a lavish Church pension for all of the good work he had done abusing young boys, women, and animals.

The following year, however, Benedict disavowed the sale of the papacy to his godfather and, to make matters worse, Sylvester also returned to Rome and claimed that he was pope. The Council of Sutri was orchestrated in 1046 by King Henry III of Germany to resolve these “godly” issues. Therein, Sylvester was declared a false claimant and imprisoned. Benedict was deposed. Gregory was charged with simony (buying or selling a church office), rejected as a legitimate pope, and excommunicated. All three were replaced by a fourth aristocrat, Saxon bishop Suidger of Bamberg, a German, of course. It was a setup, as the nobleman accompanied the German king to the Council. Nonetheless, Suidger was consecrated Clement II on Christmas Day and crowned by Henry as Holy Roman Emperor. But that is not the end of the story.

The Roman Primates would become especially primal. Not beneath murdering his way to the top, Benedict had his supporters (whom there were many) within the Roman Church poison Pope Clement II as the highest-ranking Church official was returning from a meeting with the Holy Roman Emperor in Germany. With the rubble cleared out of his way, Benedict IX waltzed back into the Vatican and reclaimed his throne.

Displeased, the Holy Roman Emperor ordered Boniface of Tuscany to hire other malcontents to assassinate Benedict. But as the gang of attackers set upon him while he was celebrating Mass, Benedict slipped out of Rome for the final time. On this occasion, the Holy Roman Emperor dispatched an army to Rome to see to it that Benedict and his cronies were kept at bay, allowing him to fill the vacant seat with Bishop Poppo of Brixen, becoming Damasus II. Unfortunately for Henry III, Damasus II died of malaria twenty-four days later. All the while, Benedict was dispatched to a monastery where he conveniently repented and died of natural causes at age thirty-five.

Today Benedict IX is best known for running a brothel and toasting to Satan in the headquarters of the Roman Catholic Church. Saint Peter Damian, in comparing the Vatican to Gomorrah, would say of him, “he was a wretch who feasted on immorality, a demon from hell in the disguise of a priest.” In his book *Dialogues*, Pope Victor III wrote of Benedict IX: “His life as pope was so vile, so foul, so execrable, that I shudder to think of it.” When an organization infamous for crafting its own public image and whitewashing its own history, an institution responsible for the Crusades, Indulgences, witch hunts, the gruesome tortures of the Inquisition, and priestly pedophilia, states that one of its own “feasted on immorality,” it’s likely he deserved the criticism.

The *Catholic Encyclopedia* gives additional accounts of papal debasement during the post “Rule of the Whores” era: “The Popes ‘Benedict’ from the IV to the IX inclusive, belong to the darkest period of papal history…. Benedict VI (973) was thrown into prison by the anti-pope Boniface VII (d. 983). He was then strangled by his orders in 974. Benedict VII was a layman and became pope by force. He drove out Boniface VII. Pope Benedict IX had long caused scandal to the Church by his disorderly life. His immediate successor, Pope Gregory VI (1044-46), had persuaded Benedict IX to resign the Chair of Peter, and to do so bestowed valuable possessions on him.” (*Catholic Encyclopedia*, I, p 31)

The so-called, “Anti-Pope,” Boniface VII, was described by Pope Sylvester II, (999-1003) as “a horrible monster that in criminality surpassed all the rest of mankind” with the exception of the “scandal” of Pope Benedict IX. Born, Grottaferrata Teofilatto, in 1032 he won the murderous scramble for the wealth of the papacy. He immediately excommunicated leaders who were hostile to him and quickly established a reign of terror. He officially opened the doors of “the palace of the popes” to homosexuals and turned it into an organized and profitable male brothel. (*The Lives of the Popes in the Early Middle Ages*, Horace K. Mann, Kegan Paul, London, 1925).

Upon his death, undertakers refused to build him a coffin. He was surreptitiously buried in a cloth under the cover of darkness. Four succeeding popes then briefly held the papal position, and the following paragraph from the *Catholic Encyclopedia* is pregnant with evidence of the moral depravity of the entire priesthood:

“At the time of Leo IX’s election in 1049,” according to the testimony of St. Bruno, Bishop of Segni, “the whole Church was in wickedness, holiness had disappeared, justice had perished, and truth had been buried; Simon Magus was lording it over the Church, whose popes and bishops were given to luxury and fornication. The scientific and ascetic training of the popes left much to be desired, the moral standard of many being very low and the practice of celibacy not everywhere observed. Bishops obtained their offices in irregular ways, whose lives and conversations are strangely at variance with their calling, who go through their duties not for Christ but for motives of worldly gain. The members of the clergy were in many places regarded with scorn, and their avaricious ideas, luxury and immorality rapidly gained ground at the center of clerical life. When ecclesiastical authority grew weak at the fountain head, it necessarily decayed elsewhere. In proportion, as the papal authority lost the respect of many, resentment grew against both the Curia and the papacy.” (*Catholic Encyclopedia*, vi, pp. 793-4; xii, pp. 700-03)

Even the Catholic Church admits, “Pope Leo IX was an unscrupulous adventurer who spent his pontificate touring Europe with armed knights and left the world worse than he found it.” The Church said of him, “Leo coyly admitted that he defected from the faith...by actually offering sacrifices to false gods...although it is not known why he recanted his religion.” (*Catholic Encyclopedia*, Pecci ed., iii, p. 117).

The aforementioned, Saint Peter Damian, the fiercest censor of his age, unrolled a frightful picture of decay in clerical morality in the lurid pages of his *Book of Gomorrah*, a curious Christian record that remarkably survived centuries of Church cover-ups and book-burnings. He said: “A natural tendency to murder and brutalize appears with the popes. Nor do they have any inclination to conquer their abominable lust; many are seen to have employed into licentiousness for an occasion to the flesh, and hence, using this liberty of theirs, perpetrating every crime.”

After a lifetime of research into the lives of the popes, Lord Acton, an English historian and founder-editor of The Cambridge Modern History, summarized the militarist papal attitude when he observed: “The popes were not only murderers in the great style, but they also made murder a legal basis of the Christian Church and a condition of salvation.” (The Cambridge Modern History, vol. 1, pp. 673-77)

They had become the living embodiment of their false god: “‘And as for these enemies of mine who didn’t want me to be their king over them, bring them here and execute them right here in front of me.’ After Jesus has said this, he went on ahead, going up to Jerusalem.” (Luke 19:27-8) While there is no chance Yahowsha’ said any of this, it reads right out of the Roman Catholic playbook.

That was so repulsive, it would take the likes of Urban II (1088-1099) to follow in the line of wretched men. He was yet another charming fellow. He introduced sex taxes to fund the First Crusade. At the Council of Piacenza in 1095, he had some 4000 church officials and 30,000 lay-Catholics outlaw the marriage of priests – laying the foundation for the thousand years of unmitigated priestly pedophilia that would follow. At the time, and for the money, the Church sold the wives of every priest into slavery. Then seizing upon the opportunity, he introduced his infamous cullagium sex tax. It allowed a priest to keep a mistress as long as he rented her annually from the Church.

By launching the First Crusade to “liberate” Jerusalem from the Muslims, Urban II’s crusaders, who were all promised a direct ticket into heaven, killed more Christians and Jews than they did Muslims – their intended target. But no matter. The RCC was so pleased with the pope that snuffed out the lives of 56 million people, that in 1881 Urban II was canonized and is now Saint Urban. How’s that for demonic?

Pope Innocent IV (1243-1254) was anything but guiltless. He actually declared that the Roman Catholic Church had “sovereign dominion over the entire world,” and hence owned all of the wealth to be found or confiscated on earth. He also claimed the Church had “legal authority over all people.” While the Towrah isn’t Law, we cannot say as much for the religion that sought to “replace the Law with Grace.”

In actually it gets worse: Pope Innocent officially authorized the use of torture for eliciting confessions from those who sought to be free of his arrogant and dictatorial edicts, especially non-Catholic Christians. He is responsible for making the Inquisition a scene of abject horror. Those who survived his tortures were flagellated with whips designed to rip the skin off of the victim. “Relapsed heretics,” a.k.a., courageous critics of his sadistic ways, had their assets seized before they were burnt alive. Midwives were commonly roasted for his pleasure while their children were whipped as they watched their mothers burn.

After massacring the population of an entire Italian town, Boniface VIII (1294-1303) indulged in a *menage a trois* with a married woman and her daughter. Unsatisfied, he became a prolific pedophile, declaring that “having sex with young boys was no more a sin than rubbing one hand against the other.” The poet Dante “reserved a special place for him in the eighth circle of hell.”

In 1410, thirty-seven of his own clergy witnessed and condemned Pope John XXIII committing adultery, incest, sodomy, selling indulgences and privileges, theft, and murder. And if that didn’t keep the Holy Father sufficiently busy, he kept a harem of 200 mistresses in Boulogne, mostly nuns.

The papacy hit an especially sour note with Sixtus IV (1471-1484). He turned the Vatican into a palace of political graft and expensive whores. He had at best count, six illegitimate sons, one with his sister. He even collected a Church tax on prostitutes and charged priests for keeping mistresses, thereby increasing the prevalence of clerical homosexuality which was free from taxation.

Innocent VIII (1484-1492), as he chose to call himself, is known as the Holy Father of the Inquisition – the most overtly sadistic institution in religious history. This stalwart of Roman Catholic values acknowledged siring eight illegitimate sons between mistresses, concubines, and prostitutes. He was so twisted, on his death bed he insisted that a wet nurse supply him with mother’s milk right from her bosom. Lurking in the shadows and catacombs, we will never know the full scope of the pain this pope inflicted, especially on Jews.

His successor to the Seat of Saint Peter, was Rodrigo Borgia, who became the rotund Pope Alexander VI between 1492 and 1503. During the height of the Inquisition, he hypocritically presided over more orgies than masses. In 1501 he staged the “Joust of the Whores,” so that 50 dancers could strip off their clothes around his table. They were taunted with scraps of food tossed onto the floor such that the women were forced to grovel at their feet like swine. Pope Alexander offered prizes, including clothing and jewelry, to the man who fornicated with the most women. To his credit, he may have been the only pope to welcome Jews, and was likely himself, a Jew. On the other hand, he had four illegitimate children and is alleged to have slept with one of them.

Pope Julius II (1503-1513) was a warmongering and drunken degenerate, and father of five, all out of wedlock. He declared “Christians represent the unstable, unlettered, superstitious masses.” This Vicar of Christ advised his secretary “to take three mistresses at one time in memory of the Holy Trinity.” He was both the pope responsible for commissioning Michelangelo to paint the ceiling of the Sistine Chapel, and the first of many to become infected with syphilis. He, like so many after him, contracted the venereal disease by frolicking with Rome’s male prostitutes. On Good Friday in 1508, the progression became so obvious he could no longer offer his feet to be kissed by the faithful as they were covered in syphilitic sores.

It was the next to claim the “Seat of Saint Peter,” Pope Leo X (1513-1521), who spoke the most clearly about what the Roman Catholic Church had become. On 11 March 1513, Giovanni de’ Medici was elected pope and assumed the aforementioned title of the 10th Lion. At the time, he hadn’t even been ordained as a priest, a defect that was remedied four days later as the Vatican was celebrating the death of “Divine Julius Caesar.” Yes, indeed, Imperial Rome had become the Roman Catholic Church. And now they had their Caligula. Even the most Eusebius of Catholic apologists, those who attempted a defense of Julius II, abandoned Leo X to the wolves. Of him the *Catholic Encyclopedia* states: “He satisfied only those who looked upon the Papal Court as a center of amusement.”

This Lion of the Vatican began to “indulge in unnatural vice” to such a degree, the Church did its best to cover it up. But still, Guicciardini couldn’t help but note that the new pope was “exceedingly devoted to the flesh, especially those pleasures which cannot, with decency, be mentioned.” His biographer claimed the “he had penetrated the secrets of the night. He shared an improper love of some of his chamberlains, who were members of the noblest families of Italy.”

So now with the Church having been exposed for having sexually abused hundreds of thousands of young boys, modern Roman Catholics are trying to wipe away their long history of horrid behavior. They are now saying that Leo X “was a man who lived a moral life and was sincerely religious,” (The Oxford Dictionary of the Christian Church), adding that his “pious qualities were responsible for his unanimous election by the cardinals.” (*Zondervan Dictionary of the Christian Church*)

History, however, tells a different story: When Pope Julius II died, Giovanni de’ Medici (who would soon become Leo X) was so stricken with venereal disease, he was carried from Florence to Rome in a litter. Upon his arrival, an ulcer broke and the fluid which ran from it exuded such a stench that everyone in the enclave was poisoned by it. Thereafter, the cardinals consulted with physicians to better understand the matter. But they, being bribed earlier by Giovanni de’ Medici himself, said that the he would not live a month. That being the case, the syphilitic lord of Medici, then 38 years of age, was elected pope on false information. But to the surprise of the cardinals, he soon recovered his health, giving the church a reason to repent. (*Encyclopedia Britannica*, 3rd ed., vol. ix, p. 788)

His first declaration was: “God has given me the papacy, now let me enjoy it.” His second act was to more fully develop the sale of “indulgences” into Christianity so that he could fund yet another military strike: the 18th Crusade since 1096. He was known to sell dispensations to the rich, on the promise to keep them from burning, absolving them from crimes such as murder, polygamy, perjury, and witchcraft. (*Indulgences: Their Origin, Nature and Development*, Quaracchi, 1897).

The “Holy Father” was broke. In less than two years he had squandered the entire wealth of the Vatican. So for a sum of money, a pardon was conveyed, a release from the pains of purgatory. Forgiveness of sins was granted to any person who bestowed their wealth to the Church. The year after his election, he engaged in human trafficking, selling the archbishop of Mainz and two bishops to a rich, loose-living young noble, Albert of Brandenburg, for a huge sum. Then he permitted the perverted libertine to recover his investment by authorizing him to market his own version of indulgences, something which inflamed Martin Luther.

Some 500 years before the Vatican received its first banking license, Lord Bryce, British jurist and statesman, summarized the moral qualities of the priesthood that indulgences reflected. He called it “a blatant fraud against the naïve…a portentous falsehood and the most unimpeachable evidence of the true thoughts and beliefs of the priesthood which framed it.” (*The Holy Roman Empire*, Lord Bryce, 1864, ch. vi, p. 107; Latin text, extracts, p. 76).

To replenish the coffers and maintain his luxuriant lifestyle, Leo X expanded the sale of indulgences into the leading source of Church revenue and developed a large body of priests to collect the payments. In forming his plans, he was assisted by his relative Laurentius Pucci, whom he made Cardinal of Santi-quattro, and Johann Tetzel, a former military officer of the Teutonic Knights in Prussia. They appointed a series of retailers to keep pace with the disposal of goods given to pay for sins to be forgiven. He and his team would take their show on the road, traveling throughout Italy to entice more sales.

“The indulgence-seekers passed through the country in gay carriages escorted by thirty horsemen. The pontiff’s Bull of Grace was borne in front on a purple velvet cushion, or sometimes on a cloth of gold. The chief vendor of indulgences followed with his team, supporting a large red wooden cross; and the whole procession moved in this manner amidst singing and the smoke of incense.”

“The pope was the last speaker and cried out, ‘Bring money, bring money, bring money.’ He uttered this cry with such a dreadful bellowing that one might have thought that some wild bull was rushing among the people and goring them with his horns.” (Diderot’s Encyclopédie, 1759)

The Teutonic Knight, Tetzel, and the priests associated with him, routinely exaggerated the value of indulgences so as to lead people to believe that “as soon as they gave their money, they were certain of salvation and the deliverance of souls from purgatory.” (Diderot's Encyclopédie).

So resounding was the Protestant opposition to the sale of indulgences that Pope Leo X issued a bull called “Exsurge Domine,” whose purpose was to condemn Martin Luther for the audacity of claiming that “indulgences are frauds against the faithful and criminal offences against God.” (*Encyclopedia Britannica,* 3rd ed)

Forty-five years later, the eighteen-year-long Council of Trent pronounced an “anathema against those who either declare indulgences to be useless or deny that the Church has the power to grant them.” (*Catholic Encyclopedia*, vii, pp. 783-4). Hiding this blemish was the reason why Pope Clement XIII (1758-69) ordered all evidence of these indulgences destroyed. (*The Censoring of Diderot's 'Encyclopédie' and the Re-established Text*, D. H. Gordon and N. L. Torrey, Columbia University Press, New York, 1947)

To finance his lifestyle, Leo borrowed prodigious amounts of money from bankers at 40 per cent interest. The booming brothels simply did not bring in enough tax money, even though there were 6,800 registered prostitutes servicing a male citizenry of fifty thousand. His gifts to relatives, friends, artists, writers and musicians, his lavish maintenance of an unprecedented court, the demands of the new St. Peter’s, the expense of the Urbino war and payments to Tetzel for preparation for the next crusade were all leading him to bankruptcy. God’s work was evidently expensive.

He even indulged in nepotism, appointing his son to Cardinal when he was just fourteen. When the College of Cardinals who had elected him tried to kill him, he had the flesh of their servants ripped off with burning pincers to extract information.

Leo X’s religious army was defeated when the French King Francis I invaded Italy in 1515. The Vatican was forced to concede control over the French Church and lost a meaningful source of revenue. In Rome, however, the bankers despoiled themselves. The Bini firm had lent Leo X 200,000 ducats, the Gaddi 32,000, the Ricasoli 10,000. Cardinal Pucci lent him 150,000 ducats and Cardinal Salviati 80,000, all so that the cardinals would have first claim on anything they could salvage from the Vatican. (*Crises in the History of the Papacy*, op. cit., ch. vi)

Leo X died worse than bankrupt. As security for his loans, he pledged churches, monasteries, nunneries, the Villa Medici, the Vatican silverware, tapestries, manuscript collections, jewelry, even the infamous “Chair of Saint Peter” built by King Charles the Bald in 875 and displayed in the Vatican foyer until 1656 as a true relic upon which St. Peter once sat.

Desperate for money, Leo created 1,353 saleable offices, for which appointees paid a total of 889,000 ducats (US $9,524,800,000 in 2019 values). He nominated 60 additional chamberlains and 141 squires to the 2,000 persons who made up his ménage at the Vatican and received from them a total of 202,000 ducats – worth over $2 billion today. In July 1517, he named 31 new cardinals, chosen “not of such as had the most merit, but of those that offered the most money for the honor and power.” Cardinal Porizzetti, among Leo’s appointees on this occasion brought in another half a million ducats for the treasury – another $4.3 billion today.

Some cardinals received an income from the Church of 40,000 ducats a year (over $3.5 million in today’s dollars) and lived in stately palaces manned by as many as 300 servants and adorned with every art and luxury known to the time. Leo X was so extravagant, he spent 4,500,000 ducats during his pontificate and died owing 400,000 (countless billions of dollars) more. (A History of the Popes, op. cit., vol. 2).

A favorite satire regarding him at that time was called the “Gospel according to Marks and Silver: In those days, Pope Leo said to the clergy: ‘When Jesus the Son of Man shall come to the seat of our Majesty, say first of all, “Friend, wherefore art Thou come hither? And if He gives you naught in silver or gold, cast Him forth into outer darkness.”’” (*A History of the Popes*, Dr Joseph McCabe, ibid., vol. 2, chapter on “The Age of Power”)

It was Pope Leo X who made the most infamous and damaging statement about Christianity in the history of the Church. His declaration revealed the Vatican’s ultimate fraud and unashamedly exposed the infantile nature of the Christian religion. At a lavish Good Friday banquet in the Vatican in 1514, and in the company of seven intimates, Leo X made an amazing announcement that the Church has since tried to invalidate. Raising a chalice of wine into the air, Pope Leo toasted: “How well we know what a profitable superstition this fable of Christ has been for us and our predecessors.” (Annales Ecclesiastici, Caesar Baronius, Folio Antwerp, 1597, tome 14)

The pope’s pronouncement is recorded in the diaries and records of both Pietro Cardinal Bembo (*Letters and Comments on Pope Leo X*, 1842 reprint) and Paolo Cardinal Giovio (*De Vita Leonis Decimi*, op. cit.), two associates who were witnesses to it. It is even validated by none less than Cardinal Caesar Baronius who was Vatican librarian for seven years. He wrote a 12-volume history of the Church, known as *Annales Ecclesiastici*. He was the Church’s most acclaimed historian (Catholic Encyclopedia, New Edition, 1976, ii, p. 105) and his records provide vital inside information for anybody studying the rich depth of falsification in Christianity. Cardinal Baronius, who turned down two offers to become pope in 1605, added the following comments about Pope Leo’s declaration: “The Pontiff has been accused of atheism, for he denied God and called Christ, in front of cardinals Pietro Bembo, Jovius and Iacopo Sadoleto and other intimates, ‘a fable.’” (Annales Ecclesiastici, op. cit., tomes viii and xi)

In an early edition of the Catholic Encyclopedia (Pecci ed., iii, pp. 312-314, passim), the Church devoted two-and-a-half pages trying to nullify the most destructive statement ever made in the name of Christianity. They wrote that what the pope meant by “profitable” was “gainful,” and “fable” was intended to mean “tradition.” Hence, the revisionist history would claim, “How well Christians have gained from this wonderful tradition of Christ.” But that isn’t what “the Holy Father” and “Christ’s Vicar on Earth” said.

It is from Roman Catholicism’s own records that Pope Leo X’s statement became known to the world. In his diaries, Cardinal Bembo, the Pope’s secretary for seven years, added that Leo: “was known to disbelieve Christianity itself. He advanced contrary to the faith and that in condemning the Gospel, therefore he must be a heretic; he was guilty of sodomy with his chamberlains; was addicted to pleasure, luxury, idleness, ambition, unchastity and sensuality; and spent his whole days in the company of musicians and buffoons. His Infallibility's drunkenness was proverbial, he practiced incontinency as well as inebriation, and the effects of his crimes shattered the people's constitution.” (*Letters and Comments on Pope Leo X*, ibid.)

Thereafter, John Bale (1495-1563) seized upon Pope Leo’s confession and the subsequent Vatican admission that the pope had spoken the truth about the “fable of Christ” and “put forward this knowledge truly.” (Annales Ecclesiastici, ibid.) Bale was an Englishman who had earlier joined the Carmelites but abandoned the order after the Inquisition slaughtered his family. (*Of the Five Plagues of the Church* [originally titled *The Five Wounds of the Church*], Count Antonio Rosmini [Catholic priest and papal adviser], 1848, English trans. by Prof. David L. Wilhelm, Russell Square Publishing, London, 1889)

Seventy-nine years after the fact, the Vatican would issue the following statement about him: “As an ecclesiastic, his deficiency in professional knowledge, his utter indifference to the restraint of his character, the reputed laxity of his principles, his proneness to dissimulation, his deeply rooted voluptuousness and his fondness for the society of musicians, jesters and buffoons rendered him contemptible, or something worse. By a course of lavish expenditure in the indulgence of his own taste for luxury and magnificence, by the part which he took in the troublous politics of the day.... Leo completely drained the papal treasury.” (Annales Ecclesiastici, Caesar Baronius, Antwerp, 1592-97, folio iii)

They would go on to say: “Leo gathered about him a company of gross men: flatterers, purveyors of indecent jokes and stories, and writers of obscene comedies which were often performed in the Vatican with cardinals as actors. His chief friend was Cardinal Bimmiena, whose comedies were more obscene than any of ancient Athens or Rome and who was one of the most immoral men of his time.

Leo, who was morbidly fat, staged banquets which were as costly as they were vulgar. The coarsest jesters and loosest courtesans sat next to him and alongside the cardinals who played along. Since these things are not disputed, the Church does not deny the evidence of his vices. In public affairs he was the most notoriously dishonorable Vicar of Christ of the Renaissance period, but it is not possible here to tell the extraordinary story of his alliances, wars and cynical treacheries. His nepotism was as corrupt as that of any pope, and when some of the cardinals conspired to kill him he had the flesh of their servants ripped off to extract information.” (*Crises in the History of the Papacy*, op. cit., ch. v, “The Popes React with Massacre and Inquisition”)

Should apologists on behalf of the Whore of Babylon claim that we have plucked the likes of Paul, Constantine, Theodosius, Eusebius, Jerome, Chrysostom, Gregory I, Sergius III, Theodora, Marozia, John X and XII, Stephen VI and VII, Benedict IX, Boniface VII and VIII, Leo IX and X, Urban II, Innocent IV and VIII, Sixtus IV, Alexander VI, Julius II, out of an otherwise saintly crowd, let’s linger in hell a while longer.

Along came Paul IV (1555-1559). He earned his promotion as the former Grand Inquisitor and thus master torturer of the Inquisition. He took it to a whole new level, inventing some of the most heinous devices ever conceived by men – all in the name of Christian supremacy. He was so devoted to his sadistic and demonic craft that he gleefully reimbursed the inventors for the cruelest devices.

Paul IV was the first to order Jews to wear yellow hats at all times, reminiscent of the Nazi’s yellow stars. He forbade Jews from engaging in any form of commerce to ensure that they remained impoverished and in ghettos. Paul IV was so inhumane, the population of Rome was halved during his brief reign. Upon his death, the statues of this sadistic man that the Church had commissioned were torn down and dragged through the sewers. A yellow cap was placed upon them and then they were tossed into the Tiber. When his dungeons were opened, even cardinals were freed.

This is getting wearisome but let’s hold our noses through three more popes. Urban VIII (1623-1644) is infamous for persecuting his former friend, Galileo. Put before the Inquisition, the scientist was forced to kneel before the pope and swear with his hands on the Gospels, that his theory that the earth revolved around the sun was a lie and a “damnable heresy.” He was ordered to write: “having been admonished by this Holy Office entirely to abandon the false opinion that the Sun was the center of the universe and immovable, and that the Earth was not the center of the same and that it moved, I abjure with a sincere heart and unfeigned faith, I curse and detest the said errors and heresies, and generally all and every error and sect contrary to the Holy Catholic Church.” The Father of Lies had the Church of his dreams.

With deception and debauchery in every corner, Pius IX (1846-1878) did the unthinkable. He invented the “Doctrine of Papal Infallibility.” The Church born of lies would now claim: “Divine revelation is perfect and, therefore, it is not subject to continual and indefinite progress in order to correspond with the progress of human reason…. No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason… The Catholic religion shall be the only true religion…. The Catholic religion shall be held as the only religion of the state, to the exclusion of all other forms of worship…. The Roman Pontiff cannot and ought not to reconcile himself or agree with progress, liberalism, and modern civilization.” This same delusional narcissist was notoriously anti-Semitic. He forced all Roman Jews into ghettoes. He took their children away from them and forcibly baptized them, raising them in horrible conditions in Catholic orphanages. For his hatred of Jews and repudiation of freewill, Pope John Paul beatified Pius IX. So now we know what it means to be a good Catholic.

This leads us to Hitler’s Pope, Pius XII (1939-1958). His overt support for the rise of Adolf Hitler, the Nazi regime, and the Final Solution led to the deaths of 50 million people, 6 million of whom were Jews – one million of whom were children under the age of two. I wonder when he will become Saint Pius.

Tonight as I write these words, former Nuncio, Archbishop Carlo Maria Vigano, has made news accusing a number of prelates of dereliction of duty in dealing with the Church’s sex abuse scandal. He specifically accused the current pope, Francis, of having elevated Cardinal Theodore McCarrick, knowing that he had committed acts of pedophilia with young boys. To which Francis said during his morning homily at Mass in the chapel of the Santa Marta residence in the Vatican, “The Great Accuser, as he, himself, tells God in the first chapter of the Book of Job, roams around the earth looking for someone to accuse. In these times it seems that the Great Accuser has been unleashed and has it in for the bishops. It is true, we are all sinners,” he said, “but the Great Accuser seeks to unveil sins so that they may be seen to scandalize the people.”

To be a professing Roman Catholic, you must be out of your mind.



*Coming Home*

A Voice Calls Out

14

Properly Guided

*The One and Only Covenant…*

In his desire for supremacy, Paul, the architect of the Roman Catholic Church, sought to replace everything God holds dear with that which Yahowah opposes: Jews for Gentiles, Israel for Rome, a relationship for a religion, Hebrew for Greek, prophets for those who are presumptuous, His testimony for that of a man, His Covenant with a New Testament. To achieve this result, Paul had to downgrade Dowd and replace him with his “Jesus.”

And yet, Dowd, more than anyone, is the focus of Yahowah’s message. He is Yahowah’s Messiah and King, His Prophet and Shepherd, and, yes, the son of God. Yahowah includes Dowd’s name in more prophetic statements, over one-thousand one hundred of them, than anyone other than His own. Yahowsha’s name, by comparison, is never mentioned by Yahowah, and yet, “Jesus” appears nearly one thousand times in the Christian New Testament. He, not Dowd, is the subject of Paul’s letters.

Dowd was anointed Messiah three times, and constantly referred to as Yahowah’s Mashyach. Yahowsha’ was never called Messiah by Yahowah, and yet the derogatory title “Christ,” which means “to drug” in Greek, appears over 500 times in the Christian New Testament, with the most occurrences, sixty-five, in Romans. The absurd notion of being “in Christ” was written seventy-three times by Paul, who never once suggested that we should listen to or follow Dowd. Other than to reduce Dowd’s relevance to producing the seed (sperm) from which “Jesus” was somehow magically derived, the only actual reference to Dowd in all of Paul’s letters is found in Romans.

What’s most amazing about all of this, even stupefying, throughout his letters, with all of Paul’s butchered citations from the Towrah and Prophets, indeed from Dowd’s Psalms, Sha’uwl only provides a single solitary quote from his precious “Lord Jesus Christ,” and even then, he completely bungled Yahowsha’s commentary on Passover. And that is because the Father of Lies had no interest in what Yahowah or Yahowsha’ said or did, especially on Passover, only what he could usurp from them to offer a modicum of credibility to what he said and did. The “Lord Jesus Christ” was simply a foil used to create the false impression that the self-proclaimed apostle spoke for God.

Writing on behalf of the Romans who viciously attacked *Yahuwdah* / Judea, murdering and enslaving Jews by the hundreds of thousands in 70 and again in 133 CE, on behalf of these same Romans who would tear down Yahowah’s righteous House and use the proceeds to build their deplorable Colosseum, the Son of Evil got down to business. He had to disavow Yahowah’s Towrah and replace it with faith in himself.

Since Yahowah had clearly articulated within the opening book of the Towrah each of the five terms and conditions which must be accepted to participate in the Covenant, for Paul to prevail he would have to annul God’s instructions and replace them with his rationale. Therefore, what follows is Sha’uwl’s attempt to wipe away God’s plan and replace it with his own.

“What then shall we say that Abraham, our forefather according to the flesh, has found? (Romans 4:1) For if Abraham was justified out of works, he has something to boast about, but not toward God. (Romans 4:2) For what does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’ (Romans 4:3)

While I do not know who “we” may be, I do know that what he wrote is not what the Towrah says, thereby negating Paul’s opinion. His entire mantra is based upon a false premise: the failure of the flesh, which he equates to “works of the law,” is circumvented by “faith,” which is tantamount to “believing” him, albeit with all reason to the contrary.

There are no “works of the law” because Yahowah’s Towrah is a source of Teaching and Guidance. While we have to act upon it and engage to capitalize, that isn’t the kind of “work” that would lead to “boasting.”

The only “work” ‘Abram did while building his relationship with Yahowah was to invest the time and energy necessary to listen and learn. This leads to knowing and understanding, together facilitating the ability to trust and rely. Knowing always trumps believing, and understanding is always superior to faith. Those who know have no use for beliefs. Those who understand do not value faith. ‘Abram knew and understood Yahowah which is why he chose to trust and rely upon Him.

Paul’s “according to the flesh” line is Gnostic, and thus has no place in this discussion. As for what he found, the answer is obvious: Yahowah. Further, as part of the Covenant, he was perfected, not “justified.” His perfection was a result of having accepted the conditions of the Covenant, particularly the second, where we allow God to perfect us while attending the Miqra’ey of Matsah, which is when this occurs. Especially important, the work being done is by Yahowah, not ‘Abram, and God does not boast. Therefore, Paul was wrong on every account, including “what does the Scripture say?”

The statement Sha’uwl mangled actually reads:

**“And** (*wa*) **he trusted and relied upon** (*‘aman ba* – he verified and confirmed the trustworthy and dependable nature of, and that the truth had been firmly established and proven by) **Yahowah, and** (*wa*) **He determined it** (*chashab hy’* – He credited it, imputing, acknowledging, and considering it, taking it into account) **as** **him being correct** (*la huw’ tsadaqah* – to be him being right, and thus innocent, as being honest and in accord with the standard)**.”** (*Bare’syth* / In the Beginning / Genesis 15:6)

He was still ‘Abram, not ‘Abraham, at this point, and his name was not mentioned in the verse Paul cited. *‘Aman* epitomizes “that which is trustworthy and reliable, that which can be verified and confirmed,” and as such, it rises so far above the ignorance of “belief” that the two are the antithesis of one another. Affirming this, *chashab* is an “accounting term,” one that is only comfortable in the objective and exacting realm of debits and credits. *Chashab* is “to determine the merit of something based upon thoughtful evaluation and due process.” Similarly, *tsadaqah* speaks about “being right, being honest and having the correct answer.” These are all concepts which live in the black and white world of what is true and what is false, and not in the grey and fuzzy realms of faith.

In that Sha’uwl has rendered yet another false premise and has falsified his evidence, nothing he says from this point forward matters. He has lost his own debate with self-inflicted wounds.

Since we have come thus far, let’s toy with Paul a little longer. After establishing a Straw Man in 4:1-2, falsifying evidence in 4:3, his statement in 4:4 is a Red Herring. While his next statement is often true, it’s not valid in this context. For example, while I was credited for the work I had previously done as a businessman, I now work for free as a favor to others and have done so these past eighteen years by sharing these translations and associated insights. However, with the former scenario, while true of our workaday lives, this approach does not pertain to the Towrah or to the claim he is making. It is both distracting and misleading, and thus his argument fails because it’s yet another rational fallacy.

“Now to the one who works, his wage is not credited as a favor, but as what is due. (Romans 4:4) But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, (Romans 4:5) just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: (Romans 4:6) ‘Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. (Romans 4:7) Blessed is the man whose sin the Lord will not take into account.’” (Romans 4:8)

The point Paul is attempting to make in 4:5 is inaccurate. Yahowah “justly resolves the disputes” of those who “exercise good judgment” regarding His *mishpat*. He does not “justify the ungodly.” By definition, those who are “un-Godly” are unassociated with Yahowah and thus have no way to benefit from what He is offering. Therefore, the “ungodly” cannot be “justified,” further nullifying Paul’s argument.

“Faith” is discouraged because it isn’t based upon reality and cannot be verified, and thus is prone to deception. As such, faith, as a nebulous, unverifiable notion, cannot be “credited” toward anything. Trusting, which is based upon knowing and understanding, is acknowledged as correct. Since Paul spoke Hebrew and cited *Bare’syth* 15:6, he knew this as well, which means he was deliberately trying to deceive.

The *Mizmowr* / Psalm Sha’uwl has misappropriated is one of Dowd’s. The 32nd *Mizmowr* begins: **“A poem of contemplation from Dowd** (*la Dowd maskyl* – Dowd has given us something to think about)**.**

**Properly guided and happy** (*‘ashry* – greatly benefited; from *‘asher* – rightly led, thus aware of the correct steps which lead to the benefits of the relationship and the straight, restrictive, and narrow path to walk to get the greatest joy and encouragement out of life) **is the one whose open rebellion and broad-based trespass** (*pesha’* – the one whose collective revolt and popular defiance, whose discord and transgression of the agreed standard) **is lifted away and carried off** (*nasa’* – is removed and borne by another (qal passive participle – genuinely and singularly as a verbal adjective))**, whose offense for having missed the way** (*chata’ah* – whose tendency to go astray and incur guild; from *chata’* – to miss the way, to be wrong, to go down the incorrect path and become offensive, and to miss the mark, earning condemnation) **has been concealed, becoming unknowable** (*kasah* – is hidden, covered, and no longer seen)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 32:1)

**Rightly led and greatly benefited** (*‘ashry* – properly guided and happy; from *‘asher* – accurately guided, thus aware of the correct steps which lead to the benefits of the relationship and the straight, restrictive, and narrow path to walk to get the greatest joy and encouragement out of life) **is a man** (*‘adam* – individual) **whose distorted opinions, twisted notions, and wrongdoing** (*la huw’ ‘awon* – whose errant attitude and propensity to twist the truth,perversity and depravity, guilt associated with sin; from *‘awah* – to pervert by bending, twisting, and distorting)) **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) **does not actually consider against him** (*lo’ chashab* – does not consistently reckon, impute, or account (qal imperfect)) **and in whom there is no deceitful spirit proposing that which is untrue** (*wa ‘ayn ba ruwach huw’ ramyah* – and who is not negated by a spirit of apathy nor for naught in a spirit prone to believe deceptions while promoting that which misleads, whose spirit isn’t lazy and slack, unwilling to use their conscience to detect treacherous spirits)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 32:2)

*‘Ashry* can be shortchanged and rendered “blessed,” but doing so fails to convey the means by which the benefits are received. Once we recognize that *‘ashry* is from *‘asher*, we realize that Dowd’s statement is about being “rightly led and properly guided to the correct path to benefit from the relationship.” By leaving the essence of the word unaccounted for in his citation, Paul was able to fool those who were too lazy to ascertain that they were being misled.

*Pesha’* cannot be thought of as individual “lawlessness” because it refers to a broad-based rebellion against God, of man trespassing where he does not belong, which only takes place on this scale through the most popular religions – say Christianity. Paul wanted his audience to believe that Dowd was speaking of “lawlessness” in the sense of “towrahlessness.” But instead, it’s when our prior affiliations with religion are lifted away by following the correct path prescribed in the Towrah that we are elevated. It is, therefore, those who are Towrah observant rather than those who are without the Towrah who benefit. In this regard, Paul was dead wrong, again.

Speaking of wrong, *nasa’* means “to lift up and carry away,” not “have been forgiven.” Moreover, even the concept of “forgiven” is odd to the Hebrew ear where Yahowah speaks of “lifting away,” “reconciling,” “ransoming,” “delivering,” “liberating,” and “saving,” but only “forgiving” as an extrapolation from one of these other concepts.

“Sin” is a religious notion, left to such institutions to categorize and stigmatize, which is why it was deployed by Paul. However, since *chata’ah* is from *chata’*, we know that Dowd was speaking of “missing the way.” It is, therefore, being deployed in contrast to *‘ashry* | being led along the proper path. If Paul’s intent were correct instruction, he would have drawn his reader’s attention to the fact that all religions mislead and take the faithful away from God. Hebrew poetry is based upon these kinds of couplets, where the same idea is reinforced from two different perspectives using different words. Psalm 32:2 serves to enhance understanding in this fashion.

To appreciate the verb “*kasha* | concealed and unknowable” in this context requires a level of understanding well beyond the grasp of Paul’s audience. This is not like sweeping something under a rug or covering up evidence of a crime. It is addressing the purpose of the Set-Apart Spirit’s Garment of Light, whereby any darkness that once existed on the soul of the wearer is no longer visible, and thus is unknowable. The Covenant’s children are covered in light for this reason.

Both *pesha’* and *chata’ah* are singular in the text, as are the verbs *nasa’* and *kasah*, and thus the plural “deeds” and “sins” Paul used would be inaccurate. And that’s not a small issue, because it was Paul, who in his previous speech, said that all sins could be forgiven those who believe, but not so through the “Law.”

Rather than “blessed” for no reason, which would be asinine, those who “*‘ashry* – are rightly led become beneficiaries of being properly guided along the correct path to get the most out of the relationship and life, and are as a result, happy.”

To his credit, Paul rendered “the man” somewhat accurately. He would have been completely correct had the definite article preceded *‘adam* – something so common in association with “*ha* *‘adam* – the man,” he should have taken note of its unusual absence.

For those who are of the belief that it really doesn’t matter what the words mean, then any translation will do. But why would Yahowah have inspired Dowd to use “*chata’ah* – missing the way” and “*‘awah* – distorted opinions and twisted notions from an errant attitude which leads to believing lies” if He wanted the Messiah to write “sins” a second time as Sha’uwl has done? The answer is that He wouldn’t and didn’t. However, the Father of Lies didn’t care what God actually inspired because he was preoccupied with misleading his gullible audience.

Further, God has a name, and Dowd wrote it in the Mizmowr because knowing Yahowah’s name is essential if we want to benefit from what He is offering. Yahowah is our Father, not “the Lord” as Paul states.

As stated previously, *chashab* is an accounting term, and thus lives within the auspices of tangible debits and credits and not in the nebulous realm of beliefs. There is a right and wrong approach, one that is correct and many which are invalid, such that the quantifiable can be documented and recorded, written in mathematical terms and tabulated on a ledger. It’s wholly incongruous when applied to faith. A spreadsheet filled with question marks is useless.

Particularly telling for the demon-possessed Son of Evil, *Sha’uwl* | Paul conveniently omitted the conclusion of *Mizmowr* / Psalm 32:2 from his Roman’s 4 theory. It does not take a genius to realize why he did not want to bring anyone’s attention to the trouble associated with “*ruwach ramyah* – deceitful spirits proposing that which is untrue.”

Paul is looking as bad as ever. He began with a rational fallacy and false premise and has sought to buttress his argument for faith with a Straw Man followed by an inaccurate and inadequate citation from Dowd’s 32nd Mizmowr. When it comes to believing Paul or trusting God on this subject, only a fool would choose the former based on Romans 4.

Sha’uwl would continue in an exceedingly awkward manner, dividing the world into “the circumcision” and “the uncircumcision,” with the obvious inference that this was not only his issue with the Towrah, but also the primary differentiation between Jews and Gentiles. However, by labeling his audience of Greeks and Romans “the uncircumcision,” he was effectively cutting Christians off from God.

According to Yahowah, and His is the only position which matters in this regard, circumcision is an absolute and non-negotiable requirement for entrance into Heaven and for those who want to live forever as part of His Family. This can only be achieved by celebrating Passover while engaging in the Covenant. Since circumcision is an unequivocal condition for both, since both are needed to enter *Shamaym*, and since neither participation in *Pesach* nor participation in the *Beryth* is allowed without circumcision nor made possible by circumcision alone, Sha’uwl’s distinction isn’t just nonsensical, it overtly exposes his animosity for Yahowah and His instructions.

It is also confusing because there are vastly more circumcised Christians, Muslims, and Secular Humanists than there are circumcised Jews, religious or otherwise. Moreover, there isn’t a single individual from any of these religions in Heaven – just as there aren’t any uncircumcised men in Heaven.

While faith does not lead to salvation, the decision to be circumcised is not germane to the argument Paul has been making between “faith” and “works” – especially since the Towrah’s instructions are for parents to circumcise their sons on the eighth day. Jews may be advanced intellectually, but it is laughable to consider the baby’s participation in having been circumcised right after birth as having “worked” for their salvation such that it is “their due.” So he is introducing a second fallacy through this argument.

Finally, according to Yahowah, it matters not if one is a Greek or a Jew with regard to circumcision. It is an absolute requirement for Passover, the Covenant, and Heaven – the alternative to which is an eternity in *She’owl* | Hell or the extermination of one’s soul. It isn’t an issue of ethnicity and is thus spurious to his argument.

“Is this blessing then on the circumcision, or on the uncircumcision also? For we say, ‘Faith was credited to Abraham as righteousness.’” (Romans 4:9)

Yahowah never said “Faith was credited to Abraham as righteousness.” As demonstrated in the rebuttal to Romans 4:3, God actually stated: **“And** **he [‘Abram] trusted and relied upon** **Yahowah, so** **He counted it** **as** **him being correct.”** (*Bare’syth* / Genesis 15:6)

The operative verb was *‘aman*, which is the antithesis of faith. It is predicated upon “verifying and confirming the truth so that the conclusion is trustworthy and dependable.” Consistent with this approach, Yahowah determined that ‘Abram was “*tsadaqah* – correct.”

Having considered what Yahowah said to him and had shown him, ‘Abram made the right decision and chose to trust and rely upon the God he had come to know. There is no place for faith in this equation.

Having misquoted God yet again, and having promoted all manner of illogical arguments, Paul cannot be trusted regarding anything he has to say. And as he falls, so does the religion he inspired.

Speaking of anything he has to say, Paul actually condemned himself with a pronoun. In case you missed it, in Romans 4:3 he wrote: “For what does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’” (Romans 4:3) This next time, it’s: “For *we* say, ‘Faith was credited to Abraham as righteousness.’” (Romans 4:9) Either he is claiming to have coauthored the Towrah with Yahowah or to having been there and made this determination regarding ‘Abram. By using “we,” Sha’uwl is presenting himself as the one who thought and spoke for God, making decisions and pronouncements on His behalf two thousand years before he was born.

Since that is not true, Paul could well be confirming the presence of the “messenger of Satan” he spoke about in reference to the thorn in his side at the conclusion of his second cantankerous letter to the Corinthians. Misappropriating and misquoting the word of God is the hallmark of the Adversary. It is the way Satan misled Chawah in the Garden. It is also the Qur’an’s most common voice, with Muhammad including himself in Allah’s declarations by using “we” throughout his supposed revelations.

Paul’s subsequent argument purports to be one of sequence. It is analogous to someone passing the written test required to be a pilot by providing a sufficient number of correct answers before they were certified to actually fly an airplane. God said that ‘Abram had been right to trust Him, not that he was prepared to enter heaven. Therefore, while it’s true that Yahowah’s instruction on circumcision followed some of the other things He had said to ‘Abram up to this point, the requirement of circumcision is unequivocal – as is passing the written exam before solo flight or being certified as a pilot.

Here is Yahowah’s position on this matter…

**“Then God said to ‘Abraham, so as for you, you should continually examine and genuinely consider My Family-Oriented Covenant Relationship, and in addition, so should the offspring you conceive following you to approach throughout their generations no matter when or where they live.** (17:9)

**This specific, one and only, singular Covenant of Mine, which beneficially marks the way to the relationship, you should continuously observe, closely and literally examining, while carefully considering to be discerning and make the intelligent connections to understand Me such that you are perceptive and prudent regarding this association.**

**To form a thoughtful relationship and make a comprehensible connection between your offspring following you, you should circumcise, accordingly, your every male to help them remember their status.** (17:10)

**And you all should choose to make a declaration by cutting off and separating the foreskin, truthfully proclaiming and speaking about being circumcised, announcing the truth regarding the principle of circumcision as a sign, as a subtle way of communicating what it means to be set apart with regard to your foreskin’s association with the flesh.**

**Then this will exist as the sign to remember the Family-Oriented Covenant Relationship between Me, for the purpose of making a connection, and between you, promoting understanding.** (17:11)

**For a son of eight days, you should circumcise him, and with regard to your every male to remember to approach throughout your dwelling places and generations, for those naturally born in the home and also for those really wanting to be included and acquired through redemption, of every son of foreign lands who relationally are not from your seed.** (17:12)

**He should absolutely circumcise him, definitely cutting off the foreskin, thereby warding off a deadly and debilitating curse by way of this oath on behalf of the naturally born in your home and also those desiring to be included as well as those who are acquired with your money born out of a deep longing and love for adoption.**

**This shall be My Family-Oriented Covenant Relationship, in the flesh, and by way of declaring a response, serving as a means to approach toward an everlasting and eternal Family-Oriented Covenant Relationship.** (17:13)

**As a result, the uncircumcised, the stubborn, unresponsive, untrusting and unreliant, those who are unwilling to listen and be observant, the un-set-apart male who fails to remember to do this who relationally by association does not know the proper way or the benefits of the relationship and is not circumcised, thereby willing to change his direction and priorities and make this binding promise to ward off the curse with regard to the flesh, to be separated from those who preach and publish what mankind wants to hear in association with man’s propensity to be drawn together by crafty counsel, by cunning tendencies, and that which is conceived, set forth, ordained, and esteemed to appear comparable, that soul shall be cut off, excluded and banished, ceasing to exist from her / Her (addressing the *nepesh* which is now severed from the Ruwach Qodesh’s Covenant) family.**

**By way of association, they violated and broke by creating two separate variations, thereby dissociating themselves from My Family-Oriented Covenant Relationship.”** (*Bare’syth* / Genesis 17:14)

That was clear, unequivocal, nonnegotiable, and unavoidable. As a result, Paul’s proposition that faith prevails while the Towrah fails because Yahowah introduced circumcision as the fifth, and final condition of the Covenant, is yet another rational fallacy.

Drawing back on his original and irrational premise, bypassing his rational fallacies and errant citations, the Despised and Despicable One queries those ill-prepared to Question Him…

“How then was it credited? While he was circumcision, or uncircumcision? Not while circumcised, but while uncircumcised; (Romans 4:10) and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, (Romans 4:11) and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised. (Romans 4:12)

To believe Paul, ‘Abraham was salvageable before he followed Yahowah’s instructions on circumcision, but not after. Based upon what he has written, if you believe him, it would be wrong to do as ‘Abraham has done, which is to listen to God and then engage in His Covenant by doing as Yahowah has requested. According to Paul, only those whose faith includes rejecting God’s guidance can be saved. That’s a preposterous proposition.

Yahowah explained that ‘Abram was “considered” “right,” because ‘Abram chose to “trust and rely” upon Him. So why did Paul ask a question God has already answered? Once again, Sha’uwl’s affinity for Satan’s tactics in the Garden are condemning. Further, Yahowah was stating that ‘Abram was “correct” with regard to “trusting and relying” upon Him. On another day, God would convey His insistence on circumcision and affirm ‘Abraham’s decision in this regard.

God’s strategy of providing affirmations and corrections along the way is the best method of teaching and guiding. If Yah were to wait for days, weeks, or years before addressing our mistakes or reassuring us when we were correct, it would be nigh on impossible to stay on course and not get lost along the way. I use this same approach every day, affirming that which is correct while challenging mistakes.

Nonetheless, Sha’uwl had a different agenda. He wanted Greeks and Romans to lose sight of the way Yahowah had proposed. And by the time they figured out that they had been taken for a ride, if ever, and realized that Paul had misled them, they’d be too far off course to find the way back home.

We do not “receive the sign of circumcision,” we offer it as a sign that we understand and accept Yahowah’s conditions to participate in His Covenant Family and enter His Home. There is no “seal of the righteousness of the faith,” either. It is an entirely bogus concept – albeit, one with ties to Muhammad who claimed to have had the “seal of a prophet” visible on him.

It’s Paul, not God, who erroneously claims that ‘Abraham is the “Father of all who believe without being circumcised.” In reality, Yahowah is the Father of all who accept the instructive conditions of His Covenant – the last of which is to be circumcised. According to what we just heard God say, He has never and will not ever adopt a man or boy into His Family, allowing them to enter His Home, who is not circumcised.

In my attempt to be thorough, I would have critiqued Sha’uwl’s “and the father of circumcision to those who not only are of the circumcision,” if I had any idea of what he was trying to say. As for, “who also follow in the steps of the faith of our father Abraham which he had while uncircumcised,” it’s Yahowah who becomes our “Father,” not ‘Abraham. The steps ‘Abraham walked to engage in the Covenant relationship with Yahowah were prescribed and detailed by God in the opening book of His *Towrah* | Guidance. And that’s the biggest issue of all. Sha’uwl negated one and failed to mention the other four. Even if the Greeks and Romans listening to him were of a mind to “follow in the steps” of ‘Abraham, they wouldn’t know which direction to turn. And why would they go in the direction Yahowah outlined in His Towrah if, according to Paul, the Towrah cannot save and the fifth and final step along the way is counterproductive?

So as not to similarly err, the terms and conditions of the Covenant are as follows: 1) Walk away from the confusing babel of religion and government, from the intermixing of societal customs with the family of man. 2) Walk to Yahowah and allow Him to perfect you by 3) trusting and relying upon Him. 4) Choose to closely examine and carefully consider the conditions of this relationship agreement, 5) being sure to circumcise your sons such that they remember.

It’s hard to imagine, but those lines may have been tame compared to this beast…

For the promise to Abraham or to his seed that he would be heir of the world was not through Law, but through the righteousness of faith. (Romans 4:13) For if those who are of Law are heirs, faith is made void and the promise is nullified; (Romans 4:14) for the Law brings about wrath, but where there is no law, there also is no violation.” (Romans 4:15)

‘Abraham isn’t the “heir of the world.” It is Yahowah’s to give and He has given it to Dowd, His beloved son. That distinction is especially germane considering what Yahowah had to say in Mizmowr 89!

More than anything else, however, beyond the litany of rational fallacies and errant portrayals of Yahowah’s testimony, the ultimate flaw in the self-proclaimed apostle’s reasoning is that the misappropriated statements he is citing regarding ‘Abraham do not exist apart from the Towrah, which is what *Sha’uwl* | Paul is misrepresenting as “Law.” There is nothing whatsoever which can be known about ‘Abraham that “was not through Law.”

If the Towrah cannot be trusted, then ‘Abraham is unknowable and there is no merit in following anything it has to say about him or anyone else. If the Towrah can be trusted, then Paul is a liar because his every argument is contradictory to it. As such, there is no rational possibility that Paul is telling the truth. To believe him is to die apart from God. To act upon what he said and wrote is to endure She’owl with him.

It is that black and white, that clear cut, that irrational to be a Christian.

“Faith is made void” by knowing. The “promise is nullified” by not knowing. As such, it’s in our interest to know. And that is why the Towrah was written.

There is “wrath” in the Towrah because Yahowah is a loving father who cares enough about His children to admonish them when they act in a self-destructive manner and to condemn those who would abuse them. Without righteous indignation, indeed without hate, love is so shallow and aloof it becomes meaningless. We would do well to learn from God and know what we should love and what we should hate, and then express both appropriately. There are many things worthy of our love, including Yahowah, His Towrah, and His Covenant. There are far more deserving of our disdain, including Paul, Akiba, Hadrian, Muhammad, and Hitler, all religions and governments.

Sha’uwl realized that by targeting Greeks and Romans, he had a better chance of cajoling his audience into believing him. They would be universally ignorant of the Towrah and Prophets, making it relatively simple for him to retell it as he saw fit. As an example, Paul had to ignore these words which were spoken to Yitschaq, ‘Abraham’s son:

**“I will grow and thrive with your offspring in connection with the highest and most illuminated heaven. So I will give to your seed everything associated with the realm of God. Also, all people from every race and place on the earth will be blessed with favorable circumstances through your descendants. This is because, beneficially focused on the relationship, ‘Abraham listened to the sound of My voice and he continuously observed and closely examined My considerations, the terms and conditions which comprise the Covenant, My inscribed prescriptions for living which cut you into the relationship, and My Towrah** (*Towrah ‘any* – My teaching, guidance, direction, and instruction)**.”** (*Bare’syth* / Genesis 26:4-5)

And therein, Paul loses all credibility.

It is this simple: For Paul’s proposition to be true, God must be a liar. For Paul to be right about ‘Abraham, God must be wrong about him.

However, Sha’uwl’s moronic diatribe in Romans 4:13-15 is accurate in one way: “if those who are of the Law [Towrah] are heirs, faith is made void and the promise [Paul has made] is nullified.”

It is the religious who mislead the world by calling Yahowah’s *Towrah* | Teaching “the Law,” which is why the religious garner Yahowah’s wrath. Those who are Towrah observant love God, and He loves them in return.

Since God doesn’t have a Law, Paul’s concluding point is moot. But even if He proposed one, Paul’s position is stunningly stupid, “where there is no law, there also is no violation.” On one hand, it is like saying that if a speed limit were not posted at 25MPH in a School Zone, there would be no problem driving past children at 100MPH. And in this context, what would be the purpose of salvation, based upon faith or otherwise, if killing, lying, and stealing, kidnap, rape, and pedophilia weren’t a problem?

This only makes sense if the truth is derived by lying, if reason is the residue of rational fallacies, and if misquoting God leads to salvation…

“For this reason it is out of faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the seed, not only to that which is the Law, but also to that which is the faith of Abraham, who is the father of us all, (Romans 4:16) (as it is written, ‘A father of many nations have I made you’) in the presence of Him whom he believed, even God, who gives life to the dead and calls the things which do not exist as existing.” (Romans 4:17)

It’s a bad idea to be “in accordance with grace,” as the *Gratia*, upon which the term was based, are pagan goddesses. They are as useful as faith in Paul’s promises.

The only guarantee is that those who are *Towrah* | Guidance observant, who answer Yahowah’s *Miqra’ey* | Invitations, and who accept the conditions of the *Beryth* | Covenant are perfected, living forever as part of the Covenant Family, empowered and enriched by God. And those, like Paul, who strive to negate Yahowah’s Guidance in this regard, will be imprisoned forever in the place which bears Sha’uwl’s name: *She’owl*.

As stated a moment ago, the most obvious affirmation that *Sha’uwl* | Paul is as Yahowah has stated, the Father of Lies, isn’t his devotion to misrepresenting what God has revealed by removing every statement from its context and then errantly citing it. It is more fundamental than that. By consistently using his twisted renditions of Yahowah’s Towrah as credible proof that his arguments against the Towrah are valid, his audience must at the same time see both the Towrah and his denunciations of it as inspired by God. That is irrational. It is also impossible.

Yahowah carefully articulated one approach to heaven: through His *Towrah*, *Miqra’ey*, and *Beryth*. Paul has laid out another: through his “New Testament,” its “Gospel of Grace” and “Salvation through Faith” – which is by placing one’s faith in a demon-possessed imposter. They are not only entirely different concepts and go in opposite directions, Paul isn’t just claiming that the Towrah proves that his way saves everyone, he is saying that God’s path cannot save anyone.

For Paul to be right, God must be wrong. But if God is wrong, by claiming to speak for Him, Paul is wrong. If Yahowah cannot save, why would anyone believe that Paul can?

Christianity is actually based upon the absurd notion that the God who created the universe, conceived life, authored the Towrah, and proved His authenticity through prophecy, is dishonest, incompetent, and unreliable, an abject failure who had to use this deceitful and irrational man to come up with an entirely different plan, one that discredits Him and demeans His Towrah and Chosen People. Even in the realm of faith, this is unbelievable.

It’s so wearisome now, it’s easy to miss, but Sha’uwl took yet another Towrah citation out of context to buttress his argument in his previous statement. This time he pilfered part of *Bare’syth* / Genesis 17:5 when he wrote: “as it is written, ‘A father of many nations have I made you.’”

In context, Yahowah is speaking to ‘Abram about the *Beryth* | Covenant which *Sha’uwl* | Paul has not even mentioned. And as is the case throughout the Word of God, by being observant we learn that Sha’uwl was wrong because according to God the Towrah perfects the imperfect. We discover that the Covenant is the means to approach God and that He is offering us the opportunity to live with Him in His Home as a gift – and thus not as a result of works or what is due. We also learn that the Covenant is God’s Family. We avail ourselves of it through understanding, not faith. It is designed to increase every aspect of our nature to the greatest extent possible.

By closely examining and carefully considering Yahowah’s testimony, we find God trying to encourage us, lifting us up so that we get off of our knees. Especially revealing, this *Beryth* | Familial Relationship Agreement established between Yahowah and ‘Abram would “*hamown* – abundantly enrich and marvelously magnify”those who respond intelligently to it. Sadly, others would falsely claim an affinity with ‘Abraham, and they would father far more who are **“***hamown* – troublesome and uproarious, a great number of enraged and confused, especially wealthy and loud-mouthed” “*gowym* – populations of people and nations with shared ethnicity or geography.” In the former, God is addressing His Covenant Family and in the latter Christians and Muslims – the religions which falsely follow Paul’s lead and claim that they are Abrahamic.

Therefore, everything is the opposite of *Sha’uwl’s* | Paul’s claims. Rather than two Covenants, one for Jews and the other for Gentiles, one based upon the Towrah and the other on Faith, according to Yahowah there is only one *Beryth* | Covenant Family and Home and it is for every ethnicity forever. That is a lot to learn from the context the Son of Evil sought to avoid…

**“Choose of your own volition and of your own initiative to walk** (*halak –* decide to move independently, traveling through life apart from the interference or influence of others (hitpael imperative – an expression of freewill which is wholly unencumbered by outside influences)) **towards My presence** (*la paneh ‘any*) **and thereby** (*wa*) **as a result of this decision become genuinely** (*hayah –* be, coming to exist through this choice (qal imperative – genuinely by choice)) **perfect, entirely right, and totally fulfilled, lacking nothing throughout the whole of time** (*tamym –* completely innocent andeternally without defect)**,** (*Bare’syth* 17:1) **so that** (*wa*) **I can choose to actually and continually give** (*nathan* – I, of My own accord, can elect to genuinely and literally produce, always offering and bestowing (qal imperfect cohortative – a literal interpretation of a genuine relationship offer with ongoing and unfolding consequences throughout time at the discretion of the speaker who has made this choice under the auspices of freewill)) **My Family Covenant Relationship** (*beryth ‘any* – My Home and Household Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Us, My Marriage Vow; from *beyth* – family and home) **for the purpose of understanding by making connections between Me and you** (*bayn ‘any wa ‘atah wa byn ‘atah* – to provide insights which enable a connection to be made between Me and you so that you and I can be discerning based upon closely examining and carefully considering My teaching and instruction so that you use good judgment to respond properly throughout the long interval of time)**.**

**And then** (*wa*) **I will continually increase every aspect of your nature** (*rabah ‘eth ‘atah -* I will intensify your capabilities, enable you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging your ability to grow, to thrive, and to continue living, augmenting your value and importance)**to the greatest extent and highest degree possible** (*ba me’od me’od* – exceedingly and abundantly, mightily, empowering you for a prolonged time beyond the highest point on the scale)**.** (*Bare’syth* / In the Beginning / Genesis 17:2)

**But ‘Abram** (*wa ‘Abram*) **fell** (*naphal* – collapsed, lay down, failing as a result of being negligent) **on his face** (*‘al paneh huw’*)**, so** (*wa*) **God** (*‘elohym*) **spoke to influence him** (*dabar ‘eth huw’* – communicated to him, expressing Himself, He had words to share concerning this, putting him into action by changing his approach based upon what was said (piel stem and imperfect conjugation – the object, ‘Abram, receives the full benefit of these words and was put into a different position on an ongoing basis with unfolding consequences as a result of this communication)) **for the purpose of encouraging him, and said** (*la ‘amar* – approached by saying (qal infinitive – genuinely and intensively, literally emphasizing the action)**,** (17:3)

**‘Pay attention and look up at Me** (*‘any hineh* – stand up, look up, and reach up to Me, listen to Me and become observant because, behold, here I Am, calling your attention to the details in this narrative while emphasizing the idea that you should change your perspective and view regarding Me)**. My Covenant** (*beryth ‘any* – My Family and My Home, My Relationship Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding this Treaty Between Us, My Marriage Vow; from *beyth* – family and home) **is with you** (*‘eth ‘atah* – is through you and in association with you)**.**

**You shall be** (*wa hayah* – you will exist as (qal perfect – genuinely and relationally be for a finite period of time)**, accordingly** (*la* – moving toward and approaching)**,** **father** (*‘ab*) **of abundantly enriched and magnified but also troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, in addition to a great number of enraged and confused, turbulent and tumultuous, especially wealthy and loud-mouthed) **populations of peoples** (*gowym* – gentiles, nations with shared ethnicity or geography, non-Yisra’elites, pagans and heathens)**.** (*Bare’syth* / In the Beginning / Genesis 17:4)

**And** (*wa*) **with regard to** (*‘eth* – through or by means of, even antagonistically against) **your name** (*shem ‘atah*)**, ‘Abram** (*‘Abram* – from *‘ab* and *ruwm:* Father who Raises and Lifts Up, Father who Grows and Increases, Father who enhances someone’s capability and status, providing the added aptitude, competency, and proficiency to increase dimensionality and take it to a higher place)**, it will no longer be called out** (*lo’ qara’ owd* – will not be invited or summoned, designated or proclaimed, conscripted nor invoked as a witness in a New Testament or Qur’an as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future (nifal stem is the reflexive counterpart of the qal stem which establishes a genuine and literal relationship, whereby the subject both carries out and receives the action of the verb, sometimes passively, and the imperfect addresses something which is ongoing, often continual and habitual, with unfolding consequences throughout time))**,** **but instead** (*wa* – and)**,** **your name** (*shem ‘atah* – your reputation and renown) **shall come to exist as** (*hayah* – it shall be, existing as the means to define Yahowah’s name and reputation (qal – actually and literally in the relationship perfect – completely and totally during a finite period of time)) **‘Abraham** (*‘Abraham* – Merciful Father of the Enriched and Plentiful Father of the Confused; from *‘ab* – father and either *ruwm* – to lift up, *hamown* – to abundantly enrich some while creating a large population of confused and uproarious individuals, or *racham* – merciful and loving)**,** **for the reason and to show a contrast** (*ky* – because surely to designate an exception through causation and to imply an alternative) **as** **the father** (*‘ab* – progenitor; from *‘abah* – to be willing to accept, to desire and to be content with announcing and demonstrating a willingness to offer one’s consent to be received and accepted, longing for a harmonious relationship while providing permission to be received by the one offering it) **of abundantly enriched and magnified but also a multitude of troublesome, confused, and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and tumultuous, especially wealthy but corrupted and loud-mouthed and unrestrained) **ethnicities** (*gowym* – populations of people, nations with shared culture or geography, typically non-Yisra’elites whose religious and political customs are to be rejected) **I have caused to be appointed through you** (*nathan ‘ath* – I have allowed and produced, brought to bear and placed, given and permitted through you (qal perfect))**.”** (*Bare’syth* / In the Beginning / Genesis 17:5)

Yahowah was, therefore, not addressing the supposed benefits of faith nor was He denouncing the efficacy of His Towrah. The truth, therefore, invalidates Paul’s claims in Romans 4:16-17: “so that the promise will be guaranteed to all the seed, not only to that which is the Law, but also to that which is the faith of Abraham, who is the father of us all, (as it is written, ‘A father of many nations have I made you’).” The reason that it is unwise to remove a handful of words from the discussion of which they were part is clearly demonstrated through Paul’s misappropriation of this statement which actually contradicted his argument. It is his most repetitive mistake.

The concluding comment by the Son of Evil was so poorly written, it’s hard to know what the Plague of Death was attempting to say. Since Yahowah’s statement was communicated directly to ‘Abraham, he (‘Abraham) was obviously in His (God’s) presence, rendering the clause verbose. Further, “whom he believed, even God” is inferring that Paul’s god became a believer too, someone who has placed his faith in Paul’s contrarian notions. I suspect that it was time for the Pauline god to become a Christian too. Why not?

In our commitment to accuracy, it’s important to note that Yahowah does not “give life to the dead.” He created life and the means to extend it eternally. The dead cannot be saved.

The concluding phrase was rendered exactly as Paul wrote it, which is to say that the Word of God, according to Paul, is comprised of myths and fairytales. It appears Pope Leo X’s infamous quotation, “How well we know what a profitable superstition this fable of Christ has been for us and our predecessors,” wasn’t original.

Anyone who “calls the things which do not exist as existing” is lying by asserting as credible that which is demonstrably untrue. That’s a bold claim without basis in fact. And to the contrary, Yahowah called everything into existence which exists.

Before we press on, the Son of Evil’s position is untenable. One cannot rationally or credibly claim authority and inspiration from God while contradicting and denouncing God.

The Father of Lies would have Christians “believe” that Yahowah’s seven meetings with ‘Abraham had nothing to do with building a relationship which would confidently and reliably lead to the Covenant, but instead it was only about “hope” and thus “faith,” – notions which were never introduced nor appropriate. Nonetheless, for those who prefer that which is ignorant and irrational, here are the words of the man who fathered your religion…

“In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, ‘So shall your seed be.”’ (Romans 4:18)

Why is “hope against hope?” Is hope in conflict with hope? And why would “hope against hope” lead to “belief?” It is true, however, that hope in that which is false is contrary to all of the desired benefits of hope. So, hope is against hope when one’s hope is placed in Paul.

Having read the text as Yahowah conveyed it, we appreciate the fact that ‘Abram “trusted and relied upon” God and that in “recognition of this” Yahowah made a “binding promise” to ‘Abram. He would have no reason to “hope” since he knew.

The citation of “‘So shall your seed be,’” is once again taken out of context to infer something God did not say. There is no mention of “hope against hope” or of “believing” in Genesis 15:5, the passage the Son of Evil is misappropriating to explain the consequence of his seed.

During this meeting, God promised to protect and deliver ‘Abram from harm’s way in addition to promising to reward him by providing passage into His presence. But unfortunately, ‘Abram was insufficiently unaware at the time to have any appreciation of what he would be inheriting from Yah. As a result, ‘Abram tried to modify God’s plan, changing the nature of the Covenant from being that of a parent enriching the lives of children to one with financial implications. Even worse, ‘Abram’s servant was from Damascus (*Dameseq* – To Grow Dumb, silenced and destroyed, judged and weeping, cut off in the likeness of dung), the birthplace of Pauline Christianity. Further, and in a death knell to the hopes of Christians with their alternative approach to reality, to ‘Abram’s proposed revisions, Yahowah said, “No!”

‘Abram’s reasoning, even when flawed, reveals that faith wasn’t the answer. If it were simply a matter of believing, ‘Abram wouldn’t have questioned Yahowah nor proposed a more readily available solution. It’s a wonder Christian apologists fail to appreciate God’s own rebuttal to their wannabe apostle’s argument when it is staring them in the face. But such is the problem with faith.

For those who are actually interested in Yahowah’s testimony regarding His Covenant, God revealed precisely what He is offering, which is to transform us from naturally deteriorating and weak physical beings stuck in time, to light, instantly empowering and enriching us, profoundly enhancing our capabilities while making us perfect and immortal. This realization is so vital to our understanding, Yahowah encourages us to ponder the implications of being empowered in this manner. In this way the seeds would be sown such that the descendants of ‘Abram “might eternally exist in this manner and place.”

With this summation providing some perspective, here then is the conversation between Yahowah and ‘Abram…

**“On your behalf and for you to draw near,** **I am** **your defender, delivering you from harm. I am your exceedingly great** **and uplifting** **reward, providing payment for passage as a servant and shepherd, as a generous father and reliable doorkeeper, who is devoted to serving by providing recompense.** (*Bare’syth* 15:1)

**So ‘Abram** **responded** **by asking, ‘Yahowah, what are You actually giving to me that has any ongoing value and what are the implications? For I go about childless, without a son or a** **daughter,** **and the child who will inherit** **my home, he** **is ‘*Ely’ezar*** **| Helping god** **of *Dameseq* | Growing Dumb | Damascus.’** (*Bare’syth* 15:2)

**Then** ***‘Abram*** | **the Uplifting Father continued,** **‘Take note and consider the context. You have not given me seed or offspring. So** **look,** **this is the child of my household who must be my heir.’** (*Bare’syth* 15:3)

**Now pay attention** **because something important is being accentuated, the Word** **of** **Yahowah** **moved closer to him, approaching to say,** **‘This suggestion, this proposal and condition, is disrespectful and is rejected. He shall not be the recipient of your inheritance. On the contrary and as a condition,** **the** **means to reveal the way to walk along the path to the benefits of the relationship** **shall be brought forth from your inner being. He will be an inheritance for you.’** (*Bare’syth* 15:4)

**Then He took him, bringing him with Him as a companion to accompany Him outside to an expansive place in the universe which was an extension of the source.**

**And He provided answers, saying, ‘Please, I am asking and encouraging you with a sense of urgency to observe and choose to consider so as to understand, and then respond appropriately to the heavens and the spiritual realm, the universe and stars within it as well as the abode of God beyond, and accurately relate to this proof of the agreement associated with the light of the stars and heavenly powers, even what it would be like to exist as light, becoming an illustrious luminary with spiritual empowerment if you are able to actually comprehend, enduring forever by recognizing the meaning of this information which empowers you to prevail by quantifying these things.’**

**And then** **He made a promise by saying to him, ‘Your extended family based upon what you sow** **will genuinely and eternally exist in this manner and place.’”** (*Bare’syth* / In the Beginning / Genesis 15:5)

The man of a thousand words somehow managed to forego every meaningful instruction Yahowah provided and reduced God’s brilliant teaching with regard to the enlightenment and empowerment associated with His Covenant to: ‘So shall your seed be.’ Recognizing that the stakes are life and death, it’s criminal negligence.

I’m nobody special, just an ordinary fellow, but in the past fifteen minutes we have been together I’ve deduced and shared more pertinent information about Yahowah and His Covenant than everything Paul had to say over his lifetime. It ought not be that way. And yet because Paul’s diatribe has been incorporated into the “Bible,” billions are misled by him. It is little wonder Yahowah calls him the “Plague of Death” and “Father of Lies.”

Apart from the fact that Paul’s arguments are fallacious, and apart from the fact that he consistently misrepresents what God has revealed to us, he was a horrible writer. By way of example…

“Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; (Romans 4:19) yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, (Romans 4:20) and being fully assured that what God had promised, He was able also to perform. (Romans 4:21) Therefore it was also credited to him as righteousness. (Romans 4:22)

No! ‘Abram contemplated the nature of light and how it was related to his inheritance through the Covenant – not “his own body.” He wasn’t “as good as dead” but was just starting to live. He would go on to father two sons and raise one of them, and he is still living as part of Yah’s family.

As for “the deadness of Sarah’s womb,” while it’s wrong in that she gave birth to Yitschaq, there is more to the story. In his letter to the Galatians, Sha’uwl lied by stating that the Towrah’s Covenant “enslaved because it was with Hagar.” It was, in fact, this lie that caused me to turn on Paul and become his accuser. Little did I know at the time that I’d encounter a thousand more lies.

The Father of Lies was also wrong in claiming “he did not waver in unbelief but grew strong in faith.” While *Bare’syth* 15 presents the first time ‘Abram wavered, it wouldn’t be the last. He would ask Yahowah to accept Ishmael, too. It’s as if Paul didn’t bother to read the text he was misappropriating. It’s little wonder he flunked out of rabbinical school.

The line “giving glory to God” does not appear in any of Yahowah’s meetings with ‘Abraham, but it has become part of the Christian vernacular. When greeting Moseh, Yahowah said, “I am who I am,” telling us that we cannot add anything to Him or take anything away. Yahowah is glorious, but not because we humans glorify Him.

If ‘Abram “was fully assured that what God had promised,” was true, then there would have been no reason for “faith.” And while only Paul knows what “He was able also to perform,” means, because if his “performance” was “also credited to him as righteousness,” then Paul has just undermined his entire argument for faith instead of works. This is truly embarrassing.

The argument for faith *Sha’uwl* | Paul is proposing, based upon a Red Herring and Strawman, one predicated on fabricated evidence, and one where Paul assails his alleged source of credibility, is winding down to a pathetic whimper…

“Now not for his sake only was it written that it was credited to him, (Romans 4:23) but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, (Romans 4:24) He who was delivered over because of our transgressions, and was raised because of our justification.” (Romans 4:25)

Excuse me, but nothing Paul has claimed was “written” has been cited accurately. Whether it be accounting or computing: garbage in – garbage out. The truth is not found in the swamp of religious ideas.

It’s a shame Christians don’t question why, since Paul was in Yaruwshalaim when Yahowsha’ chose His Disciples, he wasn’t among them. It is a shame that Christians don’t care that he misquotes God and condemns the chosen Disciples and People. It’s a shame they don’t apply Yahowah’s test to determine he was a false prophet. It’s a shame that they are not bothered by the fact his arguments were irrational. It’s a shame that they value his rubbish above Dowd’s brilliance. It is a shame they believe that he is the lone authorized apostle of Yahowsha’ when he never quoted anything he said. It is a shame Christians don’t bother to consider the hundreds of condemnations of *Sha’uwl* | Paul throughout the prophets. But such is the consequence of faith.

While it’s good to expose all that was bad about the Despised and Despicable One, during our protracted review of the many reasons Dowd is Yahowah’s beloved son, His anointed Messiah, and the King of Kings, we ought not lose our appreciation for what Yahowah achieved through Yahowsha’. The Son of Man became the Passover Lamb, and in so doing, His body resolved the problem of our mortality.

However, the “justification” for doing so is not as Paul has claimed, but instead based entirely upon our acceptance of Yahowah’s Towrah promise to deliver His people from death as a result of it. We are relieved of our “transgressions” on *Matsah* | UnYeasted Bread, when our souls are unleavened. But this too requires that we act and answer Yahowah’s invitation to receive these benefits.

Dowd speaks vociferously and clearly about the things which matter most to us and to God while Paul speaks against him and them. They are Day and Night. Right and Wrong. Oil and Scum.

*Coming Home*

My God, My God, Why?

1

Yahowah’s Name

*It is Magnificent…*

The concluding chapters of the previous volume were among the most cathartic of our journey, exuberant with the good news about Dowd, the son of God and the Messiah, and tragic with the recognition that the Pauline and Catholic influences on the “New Testament” have rendered the result an unreliable and anti-Semitic fraud. Its contents take us away from God rather than to Him.

Fortunately, now eighteen years into our quest to know the truth, to discover who Yahowah is, what He is offering and asking in return, there is ample opportunity to learn from His *Towrah, Naby’, wa Mizmowr*. And so it shall continue to be our focus.

At this juncture there are scores of places I’d like to explore, but before we chart our course, let’s continue a while longer on the path we are currently navigating. It will assuredly lead us to the purpose of our quest: being right.

After the exhilarating rush of the 6th, 7th, and 89th Mizmowr, here is the 8th…

**“To** (*la* – on behalf of) **the Enduring Guide and Everlasting Director** (*natsach* – the continuously glorious and majestic leader and guide in every endeavor and task over an unlimited duration of time) **based upon** (*‘al*) **the *Githyth* |** **Winepress** (*ha gityth* – an idea or instrument associated with a winepress)**. This is a *Mizmowr* | Melody and Lyrics** (*mizmowr* – a song to be sung) **by *Dowd* | the Beloved** (*Dowd* – of the exceedingly passionate, boiling over in adoration and loved in return, the adored friend and admired associate)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8: Introduction and Dedication)

One of many reasons we know that the beloved son of God recognized that Yahowah’s Towrah was a Source of Teaching and Instruction, Guidance and Direction, is because he dedicated many of his *Mizmowr* | Songs to the Enduring Guide and Everlasting Director. While seldom acknowledged, *natsach* speaks of God, not man, as it addresses the One who is a “continuously glorious as a majestic leader, a guide for every endeavor over an unlimited duration of time.” There is only one such individual: Yahowah.

Dowd composed three *Mizmowr* which began by referencing the *gityth* | winepress in conjunction with *Sukah* | Camping Out with our Heavenly Father: 8, 81, and 84. I suspect the reasons were many, including the realization that Dowd was given the responsibility for cultivating Yahowah’s vineyard.

Other reasons may include the fact that, while good wine caresses the palate, for it to blossom, the vines from which it is harvested must be chosen based upon what they are capable of producing. They must be tended with care, their grapes must be pressed to be productive, and the resulting wine must be allowed to mature under the proper conditions. When wine is consumed responsibly, it is a wonderful accompaniment to an evening meal. At the same time, consumed irresponsibly, it is capable of incapacitating the judgment of the unrestrained.

Dowd’s name defines his place in Yahowah’s universe, in His Towrah and Covenant. It means “beloved,” and it describes one who “loves so passionately he is adored in return.” It is based upon a root which means “to boil.” And that’s interesting in itself. No matter how polluted, water is purified by boiling it. Steeped in these words, we are similarly cleansed. The hotter the water, the greater the energy. Enormous machines are powered by steam. This speaks of our transition from limited physical beings to vastly more energetic spiritual ones. Not only is water the source of life and its most essential ingredient, the steam produced when energy is added is reminiscent of the Set-Apart Spirit, of whom Dowd was filled.

Knowing where these Mizmowr lead, it’s also relevant to know that being *tsadaq* | right, something Dowd was recognized by God for being, is what leads to Yah’s love. In other words, Dowd was loved because Dowd was right. It is vital we remember this when we consider the conclusion of the 11th Psalm. It is profoundly important – central and foundational to our approach to God and His testimony.

The author of this Song is Yahowah’s “adored friend, close companion, and admired associate.” More than anyone, he recognized the importance of Yahowah’s name and continually sang its praises…

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, our *‘Edown* | our Upright and Strong Pillar** (*‘edown ‘anahnuw* – our Mighty and Upright One, our firm base and reliable pedestal in the center of our Tent of the Witness which sustains and enlarges us, making us secure)**, how** (*mah* – this interrogative pronoun encourages us to ponder and inquire about the implications behind the who, what, why, where, when, and how characteristics associated with the persona and designation of His) **awesomely magnificent** (*‘adyr* – powerful and majestic, superior and splendid, stately and sovereign, noble and beautiful, desirable and grand, suitable and recognizable, respectful and relational; from *‘adar* – glorious and honorable) **is Your name** (*shem ‘atah* – is Your proper designation, reputation, and renown) **in the entirety** (*ba kol*) **of the** **material realm** (*ha ‘erets* – of the earth and Land)**, which to show the way to the benefits of the relationship** (*‘asher* – to provide the correct means to walk to get the most out of life, and to lead to a place of great joy) **You have chosen to gloriously bestow** (*nathan howd ‘atah* – You have magnificently and magnanimously given as a manifestation of Your power, countenance, and authority, literally providing and placing Your splendor to satisfy my desire and Your will (qal imperative paragogic cohortative – an emphatic and genuine expression of first and second person volition)) **beyond** (*‘al* – beside and in proximity to, as an extension of and in relation to) **the spiritual realm** (*ha shamaym* – the universe and the heavens)**.** (*Mizmowr* / Lyrics to be Sung / Psalm 8:1)

The Creator of the universe, and our God, is offering us His name, not just so that we can come to know Him, but so that we can attach it to our own. It is as a bride does with her husband’s last name, revealing that they are now part of the same family. As a result, they will then share their surname with their children.

Unlike the rest of us, whose names were picked by our parents, Yahowah chose His name. It expresses characteristics He wants to share. We know this because He expressed it 7,000 times in His revelation to us. We would do well to respect His choice and appreciate the reasons behind it.

Based upon this declaration, the dumbest, indeed the most irrational and counterproductive thing any of us could do would be to disrespect Yahowah’s name by ignoring it, rejecting it, or replacing it with the titles “God, the Lord, HaShem, Adony, or Christ,” or the names “Jesus or Allah.” Those who would claim “God does not care what we call Him as long as we speak to Him” would be dead wrong. Moreover, every name attributed to God other than Yahowah would be equally wrong. In a medley of Psalms devoted to the choice between “*rasha’* – wrong” and “*tsadaq* – right,” this is the fulcrum upon which our fate pivots.

Calling Yahowah “Jesus Christ” as if He manifests Himself as a Gentile and a Greek not *Yahuwd* | Jew, as if He had a last name, as if His name wasn’t a combination of Yahowah and *yasha’* | to liberate and save, as if He was the Messiah, as if the fullness of God could be reduced to that of a mortal man, as if He was the founder of a new religion, is arguably the single most disrespectful, ungrateful, and irresponsible thing any of us could do.

We have covered this ground before and yet it bears repeating since the title appears frequently throughout Yahowah’s testimony. The Towrah defines *‘edown* as “the upright pillar of the tabernacle.” It is the “firm base, established foundation, strong column, and reliable pedestal placed in the center of the Tent of the Witness to sustain, secure, and enlarge” this special place for us to meet with God. It is only in defiance of these implications that the same four letters were vocalized as *‘adown* and then defined as “lord and master.”

When directed at Yahowah, it’s His Towrah’s definition which matters, not man’s extrapolations. Just because we’ve heard “Lord” used so many times that it rolls effortlessly off our tongues, and just because we are living in times where we are less familiar with the purpose and value of the central support pillar of a large tent enclosure, doesn’t give us a license to go down the easy road. “Upright Pillar” is unnatural to our ear only because of the religious influences defining the culture in which we have been indoctrinated.

Whether it is scribed *mah* or simply *ma*, this word is our cue to search for answers to the how, who, what, where, why, and when questions that should be pondered regarding whatever follows. In this case, Dowd is encouraging us to consider the “*‘adyr* – superior, suitable, and splendid, stately and sovereign, recognizable and relational nature” of Yahowah’s “awesomely magnificent” name.

There are few endeavors more rewarding. It is one of the ways we can express our regard and respect for Yah. Knowing His name is the first step in getting to know Him.

Let’s take this realization to its natural conclusion. Do not trust anything anyone has to say about God, who does not know and use His name. That includes the entirety of the Christian New Testament, all Christian doctrine, the words of the rabbis, including their Talmud, the Qur’an, or any bible translation that substitutes “the LORD” for Yahowah. Even in translation, but especially in interpretation, Yahowah needs to be known, understood, and respected for the result to be more *tsadaq* than *rasha’*.

In the pictographic alphabet of ancient Hebrew, God drew His name by showing His hand. He is reaching down and out to us as our Father to lift us up as His children. His hand is open, because He wants us to grasp hold. It is the way parents lift up their children, encourage them to walk, keep them from falling, letting them know that we love them and that they can rely upon us. God leads and guides us, even protects us with His hand as well.

In the original alphabet, the two letters which are repeated in His name, the Heys, were drawn to represent two individuals standing up, reaching up, and looking up to Yahowah. There are two because of ‘Adam and Chawah and ‘Abraham and Sarah, depicting Yah’s relationship with us in the Garden and in the Covenant.

The intervening letter depicts a tent peg, an essential part of an ancient home and tabernacle because with it, they are enlarged and secured. It is what Yah did for ‘Adam and Chawah and then for ‘Abraham and Sarah. And while there might be a tendency to think that the two Heys could depict the Liberator and Messiah, Moseh and Dowd, a concluding *ah* in a Hebrew word makes it feminine.

Do not allow the tendency to think of a tent peg as antiquated, as temporary, or as unsophisticated, to cloud your appreciation of why this letter was chosen. These things were by design. The earth, itself, is but a temporary home, a place for Yahowah to campout with His children. It is the perfect way to depict the experience encapsulated in Sukah, which means “to Camp Out.”

Moreover, with Yahowah, the fullness of time exists forever, with the past serving as a reflection of our future, with ‘Eden depicting Sukah. Even with the apparent unsophistication of a tent compared to a mighty cathedral, the comparison reveals Yahowah’s nature and preference. Moreover, a Wah conveys inclusion and addition, of bringing God and man together in an inclusive way, each adding to the other.

Affirming all of this, Yad means “hand” in Hebrew and depicts an individual’s influence and ability. Hey means to “pay attention, look up, and be observant.” And the Wah is the single most common word in the Hebrew text, serving as the conjunction: “and.” It joins ideas and individuals, adding to them.

Do not be misled by those who would have you believe that no one knows how to pronounce Yahowah’s name, or worse, that it shouldn’t be pronounced out of respect for it. The four letters – YHWH – are all vowels and are pronounced consistent with the verb which God told Moseh defines His name – *HaYaH* – in His *ToWRaH*. That is all we need to know to say: YaHoWaH!

With these realizations obvious and irrefutable, those who have misused religious authority to rob believers of these insights over the ages, disrespectfully removing Yahowah’s name from His testimony, appallingly replacing it with the Adversary’s depiction, “the Lord,” have so angered God that their crime, perhaps the most damaging ever committed, is unforgivable.

In order of relevance, it could be accurately stated that the focus of these eighteen books over the past eighteen years, and the thousands of audio programs produced to share and expose them, has been Yahowah’s name, His Towrah, and His Covenant. The initial seven volumes were named: “*Yada Yah – To Know Yahowah*.” Quite simply, our priorities are as they should be: Yahowah, Towrah, Beryth. Collectively, they are the essence of life, liberty, and pursuit of the joy experienced in ‘Eden. They are the means to enlightenment and enrichment, knowledge and understanding.

According to Dowd, Yahowah’s name is not only beautiful and desirable, it is a magnificent and magnanimous gift which Yahowah has chosen to bestow so that we might benefit from the path He has provided to get the most out of life. The majestic nature of the universe, from the spiritual to the material realms, is not only a manifestation of His power and glory, it is encapsulated in His name.

From the Messiah’s perspective, our highest calling and God’s will are both visible in Yahowah’s name. Based upon the inclusion of the cohortative and imperative moods within the phrase “*nathan howd ‘atah* – **You have chosen to gloriously bestow,”** expressing first and second person volition, recognize that Yahowah has chosen to offer this gift to us, hoping that we might choose to accept it. Suffice it to say, Dowd’s understanding and appreciation of Yahowah’s name is the antithesis of Jewish and Christian theologians, scholars, priests, and pastors. So, who do you think knew Yahowah better? Who is *tsadaq* and who are *rasha’*?

Even as infants in our Heavenly Father’s Family, we ought to know His name. It is the foundation upon which His Home and our lives were constructed.

**“Out of** (*min* – from) **mouths** (*peh* – oral expressions and verbal communications) **of children** (*‘owlel* – of little ones, from infancy to adolescence) **and** (*wa*) **infants** (*yowneq*) **You have laid a foundation** (*yasad* – You have established a base and offered the means to associate together, constituting a place with purpose, serving as an extension) **of power and strength which can withstand anything** (*‘oz* – providing the ability to accomplish whatever is desired and intended, including providing an impervious fortification, a completely safe place to live; from *‘azaz* – dependably strengthening and prevailing)**.”**

There is tremendous power and strength in Yahowah’s name. With it, we stand on a firm foundation and can withstand anything. Whereas the names “Jesus Christ” and “Allah” are worthless, even appalling.

When we embrace it, and accept all that Yahowah represents, there is no adversary who can harm us. We become Satan’s most effective foes. We are empowered to take on mankind’s most deceitful, deadly, and damning institutions. Yahowah has revealed as much…

**“This is in order** (*lama’an* – this was designed) **to put a stop to** (*la shabath* – to end the actions of, causing the reign to cease and the object to disappear by sending it to a different place, especially in concert with the promise of the seventh day and Shabat (hifil infinitive construct – subject asserts their influence unto the object, presented as a verbal, or actionable, noun)) **the adversary** (*‘oyeb* – the enemy in open and hostile opposition, the national or institutional foe demonstrating animosity and rancor) **and those who are trying to diminish You, those who bring trouble by being antagonistic toward You** (*tsarar ‘atah* – rivals for Your affection who are openly intimidating and antagonistic by covering over the truth to constrain and confine; from the verbal root *tsarar* – to wrap up, enclose, and cover, to bind and tie up, to oppress and distress, to confine and abuse (qal participle construct – serving as a verbal adjective incorporating a literal and genuine depiction which is possessive)) **as well as to hold the guilty accountable by punishing the perpetrator** (*wa naqam* – so as to seek justice, harming the harmful, avenging the crimes by redressing grievances, seeking retribution and payback for all of the maltreatment which has been perpetrated (hitpael participle – acting with respect to Himself and unassisted by anyone else, God is going to dramatically and vividly hold Satan and those associated with him accountable, appropriately punishing him and them for what they have done))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:2)

Yahowah wants us to follow His example and take a stand against those things which are most adversarial – especially religion, government, militarism, and conspiracy. They don’t just ruin lives, they damn them.

Whether it is the sun-, star-, or king-worshiping pagans of ancient civilizations, the advocates of the Godless existence of Socialist Secular Humanism, the replacement man-god of Christianity, the Catholic Church exercising undeserved authority, or rabbis substituting their Talmud for Yahowah’s Towrah, mankind has been trying to diminish the One True and Living God with all manner of imposters, extinguishing lives in the process. Fortunately, Yahowah is going to hold them accountable. Those who claimed to be God or to be authorized to represent Him will be judged and convicted by Him.

It will be entertaining to see popes, caesars, and pharaohs grovel. And yet, there will be great sadness knowing how many souls they poisoned and abused.

In many ways, Dowd’s proclamation in Mizmowr 8:1-2 serves as a prophetic affirmation of the promise Yahowah made as Moseh and the Children of Yisra’el sang the Song of the Sea at the conclusion of the Exodus.

**“Then, at this time and place, Moseh, the One who Draws Out, and the Children of Yisra’el, sang this song designed to teach, conveying the intent of Yahowah and how to draw near.**

**They expressed in words, ‘I will sing, lifting up my voice melodically while traveling on a journey of discovery to behold and to approach Yahowah because He should be appreciated for having stood up majestically to the war stallion and their riders, casting them into the sea.** (15:1)

**Yah** **is my source of strength, my means to empowerment, my fortification and protection, the One whom I can rely upon because He never changes, my source of boldness and courage,** **making me capable and the best I can be,** **empowering and enriching me.**

**He has become and always will be my means to approach, to be delivered and liberated, even saved. This is my God.**

**And so I will express words which are appropriate and laudable regarding Him and I will dwell in His beautiful home.**

**My fathers’ God will lift me up on high with Him and I will be raised by Him, increased, empowered and enriched by Him.** (15:2)

**Yahowah is a nurturing and confrontational individual, a fighter, and the living embodiment of the provision, an aggressively challenging being, a defensive and protective person, an engaging and salty example of masculinity, and the means to enable the feasts, becoming the manifestation of the provision. Yahowah** **is His name,** **His personal and proper designation.** (15:3)

**You are right, Yahowah,** **splendid and glorious, extremely impressive** **in authority and ability, in power and might, unchanging and dependable. You choose that which is right, You are right, and being on Your right side** **crushes and destroys** **the adversarial enemy.”** (*Shemowth* / Names / Exodus 15:6)

Even more explicit in this regard, *Dabarym* reads: **“It is for Me to retaliate and inflict retribution** (*la ‘any naqam* – concerning vengeance, the process of reprisal and payback, in addition to bringing punishment to avenge what has been done are Mine to approach and achieve) **as well as restitution and repayment** (*wa shalem* – requital and determining and prescribing the penalty) **for the time** (*la ‘eth* – in association with the period) **their stance caused such staggeringly unfavorable circumstances** (*mowth regel hem* – their steps thoroughly shook, troubled, toppled, and controlled)**.**

**For near** (*ky qarowb* – indeed approaching) **is the day** (*yowm*) **of their destruction** (*‘eyd hem* – of their siege and resulting calamity as a consequence for their violence to people and property when they will be raked together, branded, and bear the burden for what they have done)**.**

**Their fate is necessary** (*‘atyd hem* – their ill-fated destiny is ready and is based upon what is needed, that which has been prepared and determined for them)**,** **and it will come without hesitation** **upon them** (*wa chuwsh la hem* – quickly and rapidly, swooping down on them such that some will find enjoyment in their great dismay)**.”** (*Dabarym* / Words / Deuteronomy 32:35)

The more we’ve studied human history, the story of civilizations, and our horrid propensity to subjugate and torment our fellow man politically, religiously, militarily, and economically, we’ve discovered that there is a common denominator, a constant and repetitive pattern to institutionalized human influence: pervasive corruption and the universal abuse of power. The individual stories of those who have been deliberately misled, oppressed, and tormented are anguishing and exasperating.

If the perpetrators of this malevolent conspiracy between religious, political, military, and economic leaders, aren’t held accountable, then there is no justice. Their victims deserve to witness those they were powerless to stop, suffer for their hellacious crimes. And since the God who inspired these words is just, He will personally see to it that the guilty are punished.

The lack of forgiveness in this circumstance does not demonstrate that the Towrah’s God isn’t merciful, but instead reveals that by being intolerant of that which is harmful, He is demonstrating His capacity for compassion. Moreover, the all-loving, all-forgiving, god of the Christian New Testament is a myth, a capricious and duplicitous divinity crafted in the image of the men who conceived him. Rather than the Christian “Jesus” being the solution, he is a counterproductive fabrication.

Mankind’s heinous behavior isn’t just an artifact of ancient history, because it’s every bit as prevalent today, especially among the religious, overtly political, and conspiratorial. And to an increasing degree, the principal victims continue to be Jews. While anti-Semitism is a legacy of Imperial Rome, the Roman Catholic Church, and Islam, it has become rampant in Socialist Secular Humanism, in academia, throughout Protestant Christianity, and among nationalists.

The propensity to bash and blame Jews is growing at an unprecedented rate among the many who advance conspiracies. And in almost every case, these adversarial individuals and institutions falsely accuse Jews of what they, themselves, have done. They are all dishonest, ignorant, hypocrites. Fortunately, they are far too stupid to appreciate and accept the conditions of the Covenant and thus will be excluded from it.

It is, of course, good news that those who either relax, or worship their god on Sundays will be stopped on the *shabath* | Shabat. It is all part of the promise of the seventh day. I suspect that Yahowah will have one of His *mal’ak* | messengers lift up the two Tablets of Stone He engraved to validate His commitment to the Shabat during the waning days of the Time of Ya’aqob’s Troubles to reinforce this point.

But why do you suppose this news comes out of the mouths of babes? I think the answer lies in the protective nature of parental love. Our children deserve to know that we will defend them against anyone who attempts to harm them. And who better to do so for us than our Heavenly Father?

I’m a huge proponent of nonviolence, and always rely on words rather than weapons or fists, but I’d make a lone exception when it comes to curtailing the deliberate physical abuse of those I love. Since this is the most reasonable interpretation of this statement, and recognizing that the Children of Yisra’el are Yahowah’s family, those who have abused Jews over the millennia are in world of trouble.

Considering all of the aggravation men have caused in their quest to be as gods, and how few have sought to respect the only real One, it’s truly astounding that God endures the many for the sake of the few. And yet, for the likes of Dowd alone, Yahowah would have done it all, and He would do it again.

**“Truly, when** (*ky* – and by way of contrast as) **I look at** (*ra’ah* – I am shown, observe and examine, envisioning (qal imperfect)) **Your heavens, the universe and spiritual realm** (*shamaym ‘atah* – Your lofty abode and also the sky and stars, even the atmosphere above)**, the accomplishments** (*ma’aseh* – the products and extension of energy and effort; from *‘asah* – the acts and engagements, efforts and effects) **of Your fingers** (*‘etsba’* *‘atah* – of the digits of Your hand)**, the moon** (*yarach* – the means to distinguish months and establish a calendar) **and stars** (*wa* *kowkab* – the light of the stars)**, which to reveal the benefits of the relationship** (*‘asher* – to show the correct path to walk to get the most out of life, to encourage us, bless us, and to elevate us, such that we would be genuinely happy) **You have fashioned and formed** (*kuwn* – You have prepared and established (piel perfect – in a moment in time You caused this to occur))**,** (8:3) **what** (*mah* – who, why, and for what reason) **is mortal man** (*‘enowsh* – humankind, ordinary men and women, people who are all but incurable, ill, anxious, and despairing; indistinguishable in the text from *‘anuwsh* – incurable, beyond hope, despairing *‘anash* – frail, weak, and sickly, desperate, wicked, woeful, and incurable) **that by comparison** (*ky* – by contrast and to the contrary) **You are mindful of him** (*zakar huw’* – that You speak the truth publicly about him, remembering him)**,** **and the son of man** (*wa ben ‘adam* – the children of ‘Adam, the first man conceived in God’s image with a conscience) **that surely** (*ky* – that making an exception, truly) **You take stock of him and relate to him** (*paqad huw’* – You relay Your message and will to him and You write things down for him because You care about him)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:4)

Just yesterday, I was asked why the universe had to be so big for Yahowah to relate to us. This is the answer. It’s a matter of knowing our place, of relative position, power, and perspective. There are many more reasons, all of which are interesting, but this is as good as any. It does us well to consider why Yahowah created us and why He continues to relate to us when He is greater than we can imagine, and we are infinitesimally small by comparison.

There is another interesting reason, one that reveals our position within spacetime. Yahowah calculated the exact amount of energy required to create the stage for the kind of life we enjoy within the formula of relational time He desired.

From the perspective of the Creator at creation, the universe is six days old and about to enter its seventh. Time at the source of the Big Bang moves 1012 faster than it flows on earth, making the 14 billion years since the universe began, and 6 days, equivalent relative to the observer.

It is now fourteen years shy of six-thousand since ‘Adam and Chawah were expelled from the Garden of Eden, and so we are just fourteen years from our return. The universe is six dimensional, with Yahowah existing in the seventh. This includes the four we know as spacetime in addition to the unknown source of separation and attraction incorrectly labeled dark energy and dark matter.

Returning to the question posed by Dowd in Psalm 8:4, as a father I know the answer. And that is by design. Every parent should be able to recognize the obvious.

In that Dowd has made this personal, initially presenting Yahowah’s viewpoint from the perspective of children and now speaking of the son of a man, I’m going to personalize it further. One of the reasons I don’t attempt to “pray away” my struggles with family is that without them I’d have no basis upon which to appreciate Yah’s vantage point. So while my experience is limited to a single home and two sons, and I’m decidedly imperfect as a father, I enjoy a wonderful relationship with one son and have come to have none with the other.

It wasn’t always that way. My eldest and I were so close we would refer to one another as twins, just thirty years apart. And yet a year ago, after doing three things that are among the most altruistic and appropriate, especially compassionate and loving, I’ve accomplished, and entirely on behalf of my sons, my eldest attacked and shunned me, preventing me from continuing to see my granddaughter whom I dearly love, and grandson whom I was just beginning to know. I had intervened to protect him and his brother from the debilitating acquisitions and demands of their mother, enriching and empowering both by liberating the trust funds I had provided for them in a selfless and thoughtful parental manner. I asked for nothing in return, and yet, irrationally, I was banished from his life. There has been no opportunity to resolve the conflict that had severed the relationship and forestalled love. So it is through this anguishing and bewildering experience that I was given a glimpse into the perspective Yahowah’s beloved son is sharing.

What is it with us that we are so hard on ourselves and so difficult to reason with and please? Why do we reject God’s desire to enrich, empower, and liberate us?

Through life’s experiences, I have also come to appreciate Yahowah’s struggles with Yisra’el, whom He calls His bride. Just as Yahowah pronounced His divorce from Yisra’el through *Howsha’* | Hosea, I divorced my wife of 34 years because I could no longer endure her propensity to be dishonest, mean-spirited, and condescending – with her coming from a place where there was no correlation between what she believed and reality. I continued to withdraw over time until there was nothing left except lies, heartache, and frustration.

What’s interesting in this regard is the need for a renewed Covenant. Since according to the Towrah, a man cannot remarry a wife whom he has divorced, Yahowah must resolve the fracture between Yisra’el and Yahuwdah, and then transform the united result, betrothing Himself to His perfected bride through a Covenant which is slightly and yet magnificently different, not only in that its Towrah guidance will be written inside of His People, interwoven into the fabric of their lives, but also in that it will focus entirely on guidance without prohibitions. This is the message of *Yirma’yah* / Jeremiah 31.

In spite of the perceived difference in scale and ability, Yahowah actually created us as close to Himself as was prudent, such that we could relate to Him, and He to us, without being over- or underwhelmed. Endowed with these attributes, and with the benefits of the Covenant enriching and empowering us, Yahowah will enhance our status, bridging this gap through a straightforward transformation from matter to energy, and from three to seven dimensions. In this way we will quite literally become His sons and daughters.

**“Therefore** (*wa –* then so)**,** **You have made him somewhat lower, withholding something** (*chaser huw’* *ma’at* – caused him to be a little less empowered, lacking and thus needing something to sustain life, slightly diminished) **from God** (*min ‘elohym* – than the Almighty) **and yet** (*wa*) **You surrounded and enveloped him** (*‘atar* – You crowned and honored him, enriched and embellished him, providing for him the blessings, adornments, and symbols associated with status) **with honor and respect, with an abundance of riches, with a powerful presence and glorious reward** (*kabowd* – such that his personal significance was extraordinary and that he is enormously valued) **along with** (*wa* – in addition to) **the most appealing attributes, valuable qualities, and useful aptitudes** (*hadar* – being attractively adorned, revealing great partiality and favoritism)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:5)

Yahowah made us in His image, and thus very much like Himself, just with vastly less power and a finite lifespan, currently capable of operating in fewer dimensions – all for our own good. That said, the abilities we were given are more than sufficient for us to know our Maker and engage in a meaningful relationship with Him.

While we don’t act like it, we are the pinnacle of creation. And indeed, based upon the nature of His testimony, Yahowah has given us the capacity to think, to closely examine and carefully consider His words. It is apparent that Yahowah thinks more of us than we think of ourselves.

Beyond this, ponder the distinction, indeed, the honor, of being invited to be part of Yahowah’s family, to become the sons and daughters of God. Imagine the enrichment and empowerment, the enlightenment and freedom He envisions for us. The Covenant’s benefits provide an abundance of riches.

Truth be known, we were created as a living proverb. We can stand upright, freeing our hands to do as we choose. We have opposable thumbs to fashion and use tools, including the ability to turn the pages of His Towrah and hold writing instruments to expound upon what it means to us.

We are afforded ears to listen, eyes to see, mouths to speak, and brains to process it all. We are given a conscience to discern right from wrong and the freewill to respond accordingly. Vulnerable, we must use our intellect to survive. We choose our life partners, conceive and raise children in a familial setting, sheltering and protecting them, parenting them by teaching and guiding them, with mothers and fathers contributing in different ways such that everything about us serves as a word picture of the Covenant.

**“You have provided him with proverbs and allowed him to exercise his freewill** (*mashal huw’* – You have shared vivid and memorable messages with him, giving him the ability to be in charge, and to have wisdom and dominion) **within** (*ba*) **the accomplishments** (*ma’aseh* – the products and extension of energy, the works and overall effort; from *‘asah* – the acts and engagements, efforts and effects) **of Your hands** (*yad* *‘atah* – of Your power, ability, and influence)**.**

**You have placed** (*shyth* – for the time being, You have established and put, setting (qal perfect)) **everything** (*kol*) **under his feet** (*tachath regel huw’* – beneath his stance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:6)

For the past six-thousand years, mankind has ruled over the earth, reached for the stars, and stepped upon the moon. It has been our planet to impose our will as we have desired. While we have made a bloody mess of things, God has seldom intervened to restrain our ambitions.

During this time, and with regard to all of His gifts – life, a conscience, and freewill – the greatest gift has been His devotion to us, something He has expressed in His Towrah and through His Covenant. He has placed the means to become ever more like Him, right beneath our feet.

Of **“***mashal huw’* – **You have provided him with proverbs and allowed him to exercise his freewill,”** Dowd knows of what he speaks because he was both subject and beneficiary, inspiration and scribe. Years ago, as we began translating the 6th *Mashal* / Proverb for *Observation for Our Time*, it became readily obvious the theologians were wrong, and that Dowd was the author, not Solomon, of the Proverbs. They were all written about family, of our Heavenly Father’s and Spiritual Mother’s devotion to their beloved son, Dowd. They are open letters regarding the Covenant.

Spoken as a true shepherd…

**“Flocks of sheep** (*tsoneh* – small grazing mammals) **and** (*wa*) **thousands of domesticated cattle** (*‘eleph* – herds of large grass-eating mammals)**, all of them** (*kol hem*)**,** **and also the wild animals of the open environs** (*wa gam bahemah saday*)**,** (8:7) **the birds of the sky** (*tsipuwr ha shamaym* – winged creatures flying in the air) **and fish of the sea** (*wa dag ha yam* – aquatic creatures swimming in the water)**,** **extend along** (*‘abar* – pass by) **the way of the seas** (*‘orach yam*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:8)

This reflects our place among the living. We are all animals, sheep and cattle, birds and fish, and yes, we humans, too, are animated with mortal souls. Yet, God created the others for our benefit. The manner in which we treat them speaks volumes about us.

That does not mean that we should not be nourished by them, as that was clearly Yah’s intent. It simply means that we ought not kill for sport, rob animals of their habitat, nor allow any animal to suffer needlessly. And yet there is one animal, the lamb, which at the right time, for the right reason, when prepared and consumed the proper way, can nourish our bodies and save our souls.

Yahowah has honored us above the rest of His creation, conceiving life and giving us this marvelous blue planet, and for that we should be appreciative. At the very least, we ought not irritate and disrespect Him by attributing our place in the universe to gods men have crafted, to the likes of Jesus Christ, the Holy Ghost, HaShem, the Lord, Allah, Buddha, Vishnu, Brahma, Mother Earth, Mary, the Queen of Heaven, or Nature.

There is one God and He has one name.

**“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 *‘Edown* | our Upright and Strong Pillar** (*‘edown ‘anahnuw* – our Mighty and Upright One, the firm base and reliable pedestal in the center of our Tent of the Witness which sustains and enlarges it, making it secure)**, how** (*mah* – an interrogative pronoun which encourages us to ponder the implications behind the who, what, why, where, when, and how characteristics associated with the persona and designation of God and His people) **awesomely magnificent** (*‘adyr* – powerful and majestic, superior and splendid, stately and sovereign, noble and beautiful, desirable and grand, suitable and powerful, recognizable, respectful, even relational; from *‘adar* – glorious, and honorable) **is Your name** (*shem ‘atah* – is Your proper designation, reputation, and renown) **in the entirety** (*ba kol*) **of the** **material realm and Land** (*ha ‘erets* – of the earth)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:9)

This is not only the first step toward knowing who we are, what we are doing here, where we are going, and how we get there, it is the only responsible, rational, and respectful approach to God. If you do not know His name, you do not know Him. If you are using another name for your god, you are disrespecting and annoying the one true God.

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This is an auspicious beginning…

**“To** (*la* – on behalf of) **the Enduring Guide and Everlasting Director** (*ha natsach* – the continuously glorious and majestic leader in every endeavor over an unlimited duration of time) **about the death of the son** (*‘al muwth la ha ben* – over the child dying)**. A *Mizmowr* | Melody and Lyrics** (*mizmowr* – a song to be sung) **of *Dowd* | the Beloved** (*Dowd* – the exceedingly passionate, boiling over in love and thus loved in return, the lover and the beloved, the adored friend and admired associate)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9: Introduction and Dedication)

We have three ways of looking at “the death of the son.” First, while Dowd’s physical body is long gone, having passed away, it was never relevant. His soul endures. And in the end, Dowd will return to the physical realm, serving at Yah’s right hand during the millennial celebration of Sukah.

Then there is Yahowsha’s body, which was of paramount importance because it served as the Passover Lamb by dying. But His body is also long gone, having been incinerated on the eve of Pesach in accordance with the Towrah’s instructions. As for His soul, it was likely Yahowah’s that endured Matsah and then was reunited with the *Ruwach Qodesh* | Set-Apart Spirit on Bikuwrym. Had this soul been Yahowsha’s, then He would have been Yahowah’s Firstborn rather than Dowd.

Finally, there are the Children of Yisra’el – the sons of Ya’aqob and the heirs to the Covenant. For all manner of speaking, they have died by the millions for having rejected Yahowah.

The greatest heartache one can suffer in life is the loss of a child. Dowd lost three. His firstborn died on the eighth day. His second-born was killed by his third-born son to avenge the rape of his sister, Dowd’s eldest daughter. The third of Dowd’s sons was then killed for having led a *coup d’etat* against his father.

This would have destroyed a lesser man. However, Dowd endured, largely because it drew him closer to Yah, enabling God’s son to empathize with his Father.

**“I express my appreciation** (*yadah* – I know and therefore I am thankful (note: *yadah* is either an active female *yad* – hand or the feminine perspective and approach to *yada’* – knowing) (hifil imperfect jussive – Dowd is engaging Yah causing God to continually express His desire regarding *yadah*)) **to** **Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist) **with my whole heart and in my best judgment** (*ba kol leb ‘any* – with the totality of my intentions, motivations, and attitude and in the manner of totally rational thinking, wholly consistent with my inner nature, character, disposition, knowledge)**.**

**I want to recount** (*saphar* – I have chosen to quantify and record, to proclaim and inform, providing an accounting of (piel cohortative – the object is engaged by the subject’s will)) **all of** (*kol*) **Your wonderful and amazing revelations** (*pala’ ‘atah* – Your marvelous and astounding accomplishments, Your awe-inspiring and fulfilling deeds, Your extraordinary and distinguishing characteristics which surpass ordinary comprehension)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:1)

Once again, *Dowd* | David has affirmed the reason Yahowah referred to him as His beloved son, as His anointed Messiah, and as King. His thoughts and words were devoted to sharing what he had come to know about Yahowah. He was engaged in the most important and beneficial mission in the universe.

**“I will rejoice** (*samach* – I will of my own volition delight in and be elated by (qal imperfect cohortative – actually, continually, and by choice)) **and jubilantly express my admiration, celebrating** (*wa ‘alats* – and so I want to triumph, being victorious over all adversaries) **with You** (*ba ‘atah* – in You)**. I want to sing** (*zamar* – I have chosen to combine lyrics with melody to musically give voice) **to Your Godly name** (*shem ‘atah ‘elyown* – to Your highest and proper designation, revealing Your supremacy and status)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:2)

Most people, especially at the loss of a child, would either blame God and be embittered toward Him, or believe that for this to occur there must be no God. And yet Dowd searched for, found, and embraced the reason behind death and the solution for it.

I have come to see life in this way, Dowd’s way, which is one of the reasons I find his life and lyrics so illuminating and inspiring. With the proper attitude, with sound thinking, we can learn and grow from every experience, especially the difficult ones.

If the scholars are correct, having respect for Yahowah’s name precludes it from being spoken. And yet, how would that be possible since no one had greater respect for Yahowah than Dowd and he routinely sang it aloud? Why would he have written it into his lyrics if it would serve no purpose? Do you think Dowd would have told us that Yahowah’s name was too “sacred to pronounce” if that were actually the case? Given the choice between Dowd’s enthusiastic desire to convey Yahowah’s name and today’s theologian’s assessment that it either should not or cannot be pronounced, who do you think is *tsadaq* | right and who is *rasha’* | wrong?

Dowd’s enemies have long been comprised by the likes of those who are opposed to his love for Yahowah and His name. His foes would include those who are averse to what Yahowah has and will do through him, those who would transfer the roles, respect, and titles God afforded his beloved son and ascribe them to another. It would be like calling the founding CEO of a business a day worker.

**“With** (*ba* – in) **the turning away** (*shuwb* – the retreat) **of my enemies, those with personal animosity and rancor towards me** (*‘oyeb* ‘any – of those in hostile opposition to me)**, they will stumble back** (*‘achowr kashal* – they faltered and fell back, they were brought down and overthrown) **as they are expelled from** (*‘abad min* – while they are exterminated, ceasing to exist in) **Your presence** (*paneh ‘atah* – proximity of Your appearance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:3)

There is a day of reckoning, a time in which the dividing line between living in God’s presence and being eternally banished will be our love for Yahowah’s name and appreciation for His son. It is as it should be, as it was with Dowd. Yahowah introduced Himself to us in His Towrah and proved His existence through His prophets. He has provided all of the information we need to exercise good judgment to determine what is right and wrong about God. This process is interactive, with Yahowah revealing and us observing.

Yahowah designed us for this purpose…

**“For** (*ky*) **You have acted upon and engaged in** (*‘asah* – You have worked, laboring in and bringing about, doing what was needed to accomplish) **my decision making** (*mishphat ‘any* – me using good judgment and being discerning to correctly resolve my disputes, my ability to judge and be just, to govern and resolve controversies; a compound of *ma* – which encourages us to question the how, who, what, where, when, and why and *shaphat* – to decide, to judge, to resolve disputes, to exercise good judgement, to execute justice, and to govern) **and my ability to distinguish between right and wrong** (*wa dyn ‘any* – and my judgment, my arguments and debates, and my cause, when I should defend and plead a case and claim, or when to speak out against someone or something which is wrong in a condemning manner, my capacity to correctly judge, contend, and plead)**.**

**You establish and inhabit** (*yashab* – You sit and dwell around) **accordingly** (*la* – the approach to) **Your seat of honor** (*kise’* – Your place of authority)**,** **deciding correctly** (*shaphat tsedeq* – judging rightly, executing valid judgment, being just, appropriately and rationally vindicating and condemning, properly resolving disputes, doing what is logical and right, honest and fair)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:4)

The path to knowing Yahowah and understanding what He is offering, indeed, what He expects in return, is neither through obedience nor faith. Yahowah provided His *Towrah, Naby’, wa Mizmowr* so that we could be thoughtful and discerning in our response to Him. The process, however, to deliver the desired result, necessitates listening before speaking, observing before engaging.

The *Gowym* | Gentiles Yahowah consistently and continually rebukes and reprimands are the foreigners who now claim that God has chosen them and their Hellenized “Jesus Christ” over *Dowd* | David and his people, *Yisra’elites* | Israelites and *Yahuwdym* | Jews. The notion is ignorant and irrational, which is why it requires faith to believe. It is also hypocritical and irresponsible. Many, if not most, of these foreigners are ever ready to complain that illegal aliens, like Jews, are ruining their country and trying to take it from them – even though their forefathers stole it from the native peoples.

And yet as foreigners, these Gentiles want us to believe that they are the heirs to Yisra’el and to God’s promises. Further, they hate the very race that provided not only the Passover Lamb, but the entirety of Yahowah’s witness. If these preposterous notions were not interwoven to form a religion, no one would believe a word of it.

This is among the many reasons why Yahowah is forever associating Gowym with *rasha’* | being wrong. It is why God is disapproving and will censure Gentiles. It is why the foreign souls who have been misled and who are mistaken, will be exterminated, their names and reputations annihilated forevermore.

This is sobering. It is also absolute and irrefutable proof that the Christian New Testament’s insistence that the promises Yahowah made to Yisra’el have been given to the Gentile Church, indeed every aspect of Replacement Theology, has no basis in reality. The foundational claim of the Christian religion is torn asunder by what follows.

**“You will rebuke and reprimand** (*ga’ar* – You have expressed Your disapproval with conviction because it is time to insult and censure (qal perfect)) **the *Gowym* | Gentiles** (*gowym* – non-Israelites and non-*Yahuwdym* | Jews, the religious people and nations which are estranged and opposed to Yisra’el, the confluence of ethnicities)**.**

**You will destroy, annihilating and exterminating** (*‘abad* – You will wipe out the lost, the squandered lives of those without value, including those who have gone astray) **those who are misled and mistaken** (*rasha’* – those who corrupt after having been corrupted, those who are invalid and unethical and have done or spoken that which is inappropriate and should be condemned, and in a word, those who are wrong (piel perfect))**.**

**Their names** (*shem hem* – their designations and reputations)**,** **You will blot out** (*machah* – You will destroy, wipe out, and remove, annihilating (qal perfect)) **forevermore** (*la ‘owlam wa ‘od* – consistently and continually, for all time, serving as a witness in antiquity of eternity)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:5)

The two most invasive and pervasive expressions of the *gowym* are Christianity and Islam, collectively debilitating 60% of the world’s population. They are both anti-Semitic. They are both vehemently opposed to Yahowah’s name. Both prefer their uninspired messengers, Paul and Muhammad, over Dowd.

There are no Christians or Muslims in Heaven. This is not my opinion, but instead an irrefutable conclusion based upon Yahowah’s testimony. Affirming the validity of this assessment, God just said that after rebuking these misled and mistaken Gentiles, they would be wiped out, their souls exterminated, and their names and reputations blotted out for all eternity.

If we didn’t know better, this would be alarming news for those like myself who are not genetically linked to Ya’aqob. However, we now recognize that it’s the religions, politics, conspiracies, societal customs, and militaristic nature of the Gowym that Yahowah is rebuking and removing, not their ethnicity. We know this because it is those who are “*rasha’* – wrong” who will suffer this fate. Therefore, by becoming Towrah observant, by engaging in the Beryth, by attending the Miqra’ey, by learning from the Naby’, and by respecting Yahowah’s name, by being “*tsadaq* – right,” our place with Yisra’el, in the Covenant, and in Heaven is assured.

This known, it is in contrast to Yahowah’s consistent and universal reprimand against the practices of the Gowym, and His advice to avoid the ways of the Gentiles, that the prophecies regarding the *Choter* and *Nakry* are so exceptional. It suggests a number of things, each of which is enormously revealing. First, Yahuwdym remain in rebellion, stubbornly recalcitrant regarding Yahowah and His testimony. If this were not so, God would have chosen one of them to call His people home. Yet, as Yahowah has revealed through Yasha’yah, God looked and found no one.

Second, the realization that there was only one willing individual underscores just how unpopular the truth has been and remains. This is shocking to those of us who embrace it because the truth about God is so vastly superior to the lies Gentiles have promoted.

Third, it would take a Gentile to untangle the lies of *Gowym* – exposing the two most popular deceptions: Christianity and Islam. Jews are seldom, if ever, critical of either faith – even though both religions have sought to annihilate them. Until Yahuwdym understand why these *rasha’* institutions despise them, until they divest themselves of their influences and are freed from their debilitating anti-Semitism, Yahowah’s call for them to come home will fall on deaf ears.

And fourth, there has to be a consequence for those who were chosen by God to reveal Himself to the world for having chosen not only to ignore Him, but for also having played a leading role in establishing Christianity, Islam, and Socialist Secular Humanism – Yisra’el’s most prevalent threats. As a result, the brightest ethnic group on earth will be awakened to the realization that they have gone so far off track, they gave God no other option other than go it alone (which is against His nature and our purpose, even contrary to a loving family) or work with a Gowy to reconcile His relationship with Yisra’elites and Yahuwdym.

It is sad, but true. It is not surprising, however, especially considering the misguided arrogance of the rabbinical influence among Jews and within the insanity of Israeli politics. As Jews and Israel stand today, circa 2019, even God’s words are insufficient to awaken them or save them. However, this will change, especially as Jews are caught in a multidimensional vice, being defamed and abused by the far right and far left, by Christianity and by Islam – even by the politics and academia of Socialist Secular Humanism. Today Jews are as likely to be murdered by a neo-Nazi as they are to be slaughtered by a jihadist, or to be deprived of their rights and land by a socialist politician and scholar as they are by an unthinking nationalist conspirator. Soon there will be only one safe haven and Savior.

One last thought in this regard. While every verb was scribed in the perfect, meaning that the time when this reprimand and rebuke, this annihilation and extermination, even the erasing of all memory of such people and things, is limited in duration, the result is “*‘ad ‘owlam* – everlasting.” Yahowah isn’t going to harp on this forever, so those who wish to avoid the eternal consequence have a limited time to react before it is too late.

The days of the religious are numbered, at least here on earth…

**“Neither the open opposition nor the Adversary will continue** (*ha ‘oyeb taman* – the hostile foe along with the animosity and rancor he inspires, including that which is destructive and harmful, will be completely and universally stopped in space and time, totally finished, as they will cease to exist (qal perfect))**.**

**The** **preeminent** **authority figures** **will be** **incarcerated and controlled forever** (*charbah la natsach* – the powerful overlords and their superintendents will go to a hot, as if burning in the sun, dry and desolate place of decay and ruin, the distinguished chieftains who have excelled will endure eternity in a state of degeneration; from *natsach* – to excel and become preeminent and distinguished, to endure as an overlord, superintendent, director, or chief)**.**

**Additionally** (*wa*)**, You will uproot and destroy** (*nathash* – You will pull out of the ground, utterly forsaking (qal perfect – literally at a moment in time)) **their cities** (*‘iyr* – their habitations and population centers, their shrines and temple complexes, even the anger, anguish, and wrath of these asses) **such that the remembrance of them** (*zeker hem* – so that their mention, honor, celebration, or worship of their status and renown) **ceases to exist** (*‘abad* – perishes and is obliterated, vanishing)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:6)

For the earth to return to Eden, the authority figures who govern political, religious, and military institutions will have to go. They cannot coexist with God. Unfortunately for the billions they have poisoned, to protect the family, those they have plagued will be forsaken and will die – in their cities, towns, and shrines – ridding the living of all remembrance of the dead.

They have had a bad run, some six thousand years of mischief and mayhem. But it cannot and will not continue. The Adversary and his Apostles will soon be gone – most forever.

Just as Satan was allowed to corrupt Yahowah’s testimony in the closing days of the Garden, luring ‘Adam and Chawah away from God, he will be allowed to do the same in the waning days of the Millennial Shabat – and for the same reason. Those conceived during this time must be afforded what must appear to them to be a credible reason to ignore or reject God, as crazy as that might seem. Without it, there would be no freewill, negating the prime objective of creation.

But from that moment, upon the completion of the seventh and final millennia of man on earth, every religious and government leader, all those who aided and abetted them, every military officer, cleric, politician, and conspirator, will be eternally condemned and incarcerated. The preeminent will be reduced to the collective value of a modicum of decaying fluff.

We are just fourteen years from the beginning of forever – for the *rasha’* and *tsadaq*. The first order of business will be…

**“Then** (*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) **will establish the eternal dwelling place** (*yashab la ‘owlam* – He will live and remain, camping out and abiding throughout time, from antiquity to eternity (qal imperfect))**.**

**He has fashioned and formed** (*kuwn* – He has established and proven, standing firm and erected upright and secure) **His place of honor and seat of leadership** (*kise’ huw’* – His throne and authority) **for justice based upon the means to resolve disputes and to exercise good judgment** (*la ha mishpat* – for the discerning for the purpose of considering the who, what, where, why, when, and how of making sound decisions; a compound of *ma* – to question and ponder and *shaphat* – to decide, to judge, to vindicate or condemn, to distinguish between true and false, right and wrong)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:7)

Relatively soon, 1014 years from now to be exact, Yahowah is going to destroy this world, the entire universe, so that we may witness the creation of a bigger and better one. It will be our playground forevermore – interesting enough to eternally capture our imagination.

We have been afforded yet another affirmation that Yah’s seat of honor awaits those who exercise good judgment. God is really smart, and He doesn’t seem interested in wasting His time surrounded by a bunch of dummies.

While they will be forgotten, they will not be forgiven. The religious will be held accountable for robbing so many souls of the opportunity to live and others of a life worth living.

**“Then** (*wa*) **He, Himself, will execute justice** (*huw’ shaphat* – He will judge, deciding) **on this perverse and confused world** (*tebel* – the abominable and detestable people who live on the Earth along with their perversions and corruptions)**, doing so** **correctly and fairly** (*ba tsedeq* – rightly, in a straightforward and appropriate manner, adhering to what is required according to the standard, accurately and honestly)**, judging** (*dyn* – deciding based upon what is right and wrong, such that a reward or punishment may follow in accordance with the agreed set of principles (qal imperfect**)) the nations and people who are religious and political** (*la’om* - individuals from distinct national and religious interests and geographical locations, the populations of different countries and regions who congregate together under their leaders and who are governed by antiquated philosophies, many of which are evolved from Babylon) **in a straightforward and equitable manner in conformance with the established standard** (*meysharym* – justly in an upright and fair way; from *yashar* – the right way, in a straightforward manner, on the level, and upright)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:8)

Once we come to grips with the implications of freewill and with the realization that there are three potential outcomes for human souls, not just a reward in heaven or torment in hell, we realize that God can be just and fair. And as soon as we come to appreciate that we are returning to Eden, we understand why the religious and political must be expunged from the earth.

Ours is a perverse and confused world, one a perfect being would find unpleasant, indeed nauseating, so something must change to accommodate His arrival. And as a loving Father, God must protect His children.

**“Therefore** (*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) **exists as** (*hayah* – was, is, and will be) **a safe and secure place to dwell** (*misgab* – an inaccessible and impenetrable stronghold in which to live and as a fortress, a refuge in high places) **for those who have been harassed, afflicted, and oppressed** (*la ha dak* – for the abused, crushed, distressed, and subjugated)**, a safe and secure place of refuge** (*misgab* – an inaccessible and impenetrable stronghold in which to live serving as a fortress, a dwelling in a high and elevated place; from *sagab* – elevating, exalted, and inaccessibly high) **as troubling times approach** (*la ‘eth batsarah* – during periods of impoverishment and destitution)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:9)

While this is true, I don’t think it is universal. There is no indication that Yah will reach out and protect those who haven’t listened to His call to come home. Therefore, the most secure location as troubling times approach will be the place closest to God: Yisra’el and Yahuwdah.

He’s said it so many times and in so many ways, it’s incredulous that as few as one in a million take Him at His word. There are a billion souls who call God Shiva, a billion-five who call Him Allah, and two and a half billion who claim He is Jesus. Another fifteen million refer to Him as Hashem and ‘Adony. They would all be wrong.

Fictitious gods are highly unreliable. Only the real One can be trusted.

**“Then** (*wa*) **those who know** (*yada’* – those who are made aware of, recognize, and respect, becoming acquainted and familiar with after having been shown, and who acknowledge and understand (qal participle construct – a literal and actual, highly descriptive depiction in concert with what follows)) **Your name** (*shem ‘atah* – Your personal and proper designation and reputation**) will trust and rely upon You** (*batach ba ‘atah* – are confident and secure in trusting You (qal imperfect)) **because** (*ky* – for indeed, surely) **You have not and will not abandon or forsake** (*lo’ ‘azab* – You have not left, will not desert, nor will ever neglect**) those who seek You** (*darash ‘atah* – those who inquire about, diligently attempting to learn from, whom they resort to while searching to have a caring and nourishing relationship with You (qal participle construct))**, Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:10)

These benefits await those who are seeking Yahowah, and are not afforded to others, thus excluding Christians, Muslims, and Hindus. At the very least, those who seek to know the living and true God must do so by name. There is no merit to “knowing” Jesus, Allah, or the Lord. Moreover, in all of the universe, there is but one place to find Yahowah, to come to know Him, to appreciate what He is offering and to understand what He is requesting in return. The only question is one of desire: do you want what is best for you and your soul, for those you love, and are you willing to invest the time to learn the truth? Are you sufficiently rational to accept Yahowah’s offer once you are made aware of it?

There is something confirmed within this statement that condemns the basis of Christianity. God is on record saying that He will not abandon or forsake those who *yada’* Yahowah, and first and foremost among them are those called by His name – Yahuwdym.

Trying not to appear as blatantly anti-Semitic as they actually are, Muslims will say that they are opposed to the Zionists rather than Jews. If they only knew that Yahowah wrote the message found on Tsyown. More than this, it’s His actions in this place which make our immortality possible.

“**You should want to sing** (*zamar* – choose to combine lyrics with melody to musically give voice (piel imperative)) **to** (*la* – regarding approaching) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **who establishes a dwelling place** (*yashab* – who inhabits, abides, and remains) **on *Tsyown*** (*Tsyown* – the markers used to non-verbally communicate the direction to, identity of, and location of the ridgeline between Dowd’s home and Yahowah’s Home on Mount Mowryah, the Signs Posted Along the Way)**.**

**Report among the people** (*nagad ba* – conspicuously announce, providing evidence to inform, making known within the family) **what He has done and is doing** (*‘alylah huw’* – His actions, deeds, and endeavors)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:11)

This is the prime objective and it is central to our being – to our very existence. The desire to sing and share what we have come to know and love should flow out of us like a spring of living waters. It is why these words appear before your eyes.

However, no matter how majestic the name, how melodious the song, how marvelous the lyrics, how lovely the home, how magnanimous the deeds, or how compelling and beneficial the report, if you don’t acknowledge and accept the offer, it is all for naught – at least for the reticent soul.

If you are not already on the right side of these words, please don’t read another until you are.

If you are ready, then as we approach this next statement, be mindful of the fact that a God who would forgive and then forget about those who have horrifically abused His children, torturing and killing them, is neither just nor compassionate, neither fair nor loving. Since Yahowah is all of these things, He will do the right thing, which is to expose, judge, condemn, and punish those who have tormented His people, along with those who have encouraged them.

**“Indeed** (*ky* – for because) **He who accounts for** (*darash* – He who looks for, even requires) **blood** (*dam –* that which is essential to life) **is mindful of them** (*‘eth hem zakar* – remembers them)**.**

**He will not overlook or forget** (*lo’ shakah* – He will not ignore nor fail to respond to the significance) **the cry of distress and screams of pain** (*tsa’aqah* – the anguished wailing and outcry) **of the miserably afflicted** (*‘any* – of the subjugated and abused who are persecuted and harassed)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:12)

Should you have wondered if God has witnessed the agonizing pain inflicted by the Catholic inquisitor, the concentration camp guard, or the Islamic terrorist, now you know. And if you were concerned that their governments and religious institutions, by having justified it, allowed them to get away with murder, put your mind at ease.

While it is politically incorrect, it is absolutely true: to love we must know what and how to hate. One cannot be merciful without opposing that which is contrary to our Creator’s testimony and opposed to our best interests. To engage in this regard we must know right from wrong and appreciate the power of words, allowing Yahowah’s to work as they were intended. Once we have done as compassion requires, we ought to trust Yahowah to complete the job, doing as He has promised. There is life in His words.

Christians are wont to see their “Jesus” returning in flowing white robes with outstretched hands, welcoming the world to him. Muslims believe that Allah will engage at last and kill the infidels, beginning with the Jews and then Christians. Neither will occur, but as is the case with all religious deceptions, there is an element of truth running through both myths. God is returning, and He will welcome His Family with outstretched arms. However, to protect them and preclude the anti-Semites from continuing to harass His children, the *rasha’* will all have to go for good.

As much as any, I think that this is one of the reasons Yahowah valued His relationship with Dowd…

**“You have chosen to be merciful to me** (*chanan ‘any* – You want to be compassionate and generous towards me, You are inclined toward kindness and benevolence for me (qal imperative – it is Your will to be merciful toward me))**,** **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)**. You have seen** (*ra’ah* – You have chosen to observe and consider (qal imperative)) **my tremendous dedication to accomplishing the mission of being a witness and my frustration over the abuse I’ve endured as a result of responding by testifying** (*‘ony ‘any* – my willingness to invest the time and expend the energy to achieve the goal of providing testimony along with the trouble and abuse I’ve suffered because of my response and answers, my harassment and affliction I’ve endured because of my songs; from *‘anah* – to answer and respond, to be occupied and engaged, responsive and committed to being a witness, resulting in being afflicted and put down**) against those who dislike and shun me** (*min sane’ ‘any* – in opposition to those who detest and loathe me, who show malice towards me and view me as an adversary)**.”**

I wasn’t the first and won’t be the last to have been blindsided regarding the malicious shunning of Dowd, and yet it is hard to understand why our collective ignorance is so pervasive, especially considering how prevalent this message has been throughout the *Mizmowr* | Psalms. For this concern to be emphasized in this manner by Yahowah, it’s clearly something He wants us to know so that we can do whatever is required to counter its derogatory effects.

In this case, it is hard to imagine a more dire result. With Dowd no longer considered the Shepherd of God’s People, the beloved Son of God and the Messiah, the Chosen One and the King of Kings, the one who will return with Yah and who will always reign, the prophet and inspired lyricist, the living embodiment of the Covenant, *Sha’uwl* | Paul and his fellow Christians were able to project these attributes onto Dionysus, conjuring up the vastly more popular god now known as “Jesus Christ.”

The purpose of the Passover Lamb, the intent behind UnYeasted Bread, and the benefit of Firstborn Children was completely negated by the resulting “Last Supper,” “Good Friday,” and “Easter Sunday Resurrection.” A “New Testament” would replace the *Towrah, Naby’, wa Mizmowr* as a religion grew to replace the Covenant relationship Yahowah intended and desired – the one He so brilliantly revealed through His love for Dowd.

There actually is a resurrection in this story, just not bodily, and not of the sacrificial lamb. Yahowah will raise His beloved son to be at His side upon His return. Whom better to celebrate and serve with on this occasion?

Three thousand years ago, Dowd not only knew his future, he revealed it publicly within the most widely read text of all time.

**“He will lift me up** (*ruwm ‘any* – He will raise me triumphantly, He will cause me to rise up (participle poel piel – a verbal adjective whereby the object is influenced in this way by the subject)) **from the gates** (*min sha’ar* – through, away from, and out of the entrance or doorway to the enclosed area) **of the realm of death** (*maweth* – of the conclusion of mortal life, of the pervasive plague and pandemic disease, of the state and place of death)(9:13) **so that as a result** (*la ma’an* – for the express reason and for the explicit purpose that) **I will be able to recount and proclaim, providing a written record of** (*saphar* – I will choose to enumerate and describe in a written form so as to communicate (piel imperfect cohortative – I will of my own accord be empowered to inform on a continual basis)) **all of Your superlative accomplishments and adorable characteristics in a song of appreciation** (*kol tahilah ‘atah* – every one of Your praiseworthy actions and encounters and all that is associated with Your reputation and renown, doing so in a *mizmowr*) **within the gates** (*ba sha’ar* – the doorway to the assembly, the entrance into the courts) **of the daughter** (*bath* – the female offspring, but also the maternal garments) **of *Tsyown* | the Signs Posted Along the Way** (*Tsyown* – the markers used to communicate the direction to, identity of, and location of the ridgeline between Dowd’s home and Yahowah’s Home on Mount Mowryah)**.**

**I will rejoice in and celebrate** (*gyl* – I will express my positive and joyful attitude in song (qal imperfect cohortative)) **Your liberation, deliverance, and salvation** (*yashuw’ah ‘any* – Your provision for my welfare, You rescuing me and setting me free, Your help and aid)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:14)

Even upon Yah’s return, Dowd will be focused on the business at hand. He will be there to proclaim the Word of God. His lyrics and life will continue to serve as a living testament to all Yahowah intends for His Children. Wonderfully imperfect from the beginning, Dowd’s example exists as proof that there was never a reason for a “New Covenant,” for a “Church,” for the “Gospel of Grace,” or “Salvation through Faith.” God’s plan and God’s man reveal the one true, reliable path to mercy, to redemption and vindication, to eternal life. It has not changed. It cannot be improved. It is God’s way and thus not ours to alter. It is also ludicrous to dismiss it.

Since this will all transpire within the gates of Tsyown, there is no merit in the Vatican, nor antagonism toward Zionists. God’s blessings were not transferred to Christians or Americans. They are as they have always been.

Paul claimed that the Towrah could not save, and that if a person violated one provision, they were guilty of having failed all of them. And yet Dowd, a man of many flaws is most assuredly saved. If you are rational, for this reason alone you will reject Paul and embrace Yahowah.

While Dowd has been delivered from death and freed from guilt, the same is not so with the religious. This being the case, it’s impossible to justify the absurd notion that the benefits promised to Yisra’el were somehow transferred to a Gentile Church.

**“The Gentiles** (*gowym* – the people with different ethnicities with religious and political affiliations based upon pagan practices, non-Yisra’elites with an aversion to Hebrew who congregate together and act like animals) **will sink down** (*taba’* – will be fastened and settled) **into the pit of destruction** (*ba shachath* – the grave of obliteration and annihilation and the dungeon of decay) **which they have fashioned** (*‘asah* – which they have acted and engaged on behalf of, worked for, dealt with, and now have brought upon themselves)**, into the trap** (*ba resheth* – within the judgment and network of men wherein leaders catch other men; from *yarash* – to seize, to control, to take possession of, to impoverish, and to destroy, causing to be dispossessed and disinherited, from a primitive root meaning to occupy someone else’s territory by driving them out, robbing them of what is rightfully theirs) **which** (*zuw* – such that) **they have** **concealed** (*tamuwn* – they have hidden, keeping secret, covering over that which they have discarded)**.**

**Their feet and their every step** (*regel hem* – their stance) **are** **captured in it** (*lakad* – are caught in their trap, forcefully grasped hold of, and seized, ensnared and governed, immovable)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:15)

This is a blanket statement, which means that most Gentiles will descend into the pit of destruction, their souls either incarcerated or annihilated. As such, the three leading Gentile belief systems, Christianity, Islam, and Socialist Secular Humanism, are nothing more than enticing traps for billions of souls. Supporting them, tolerating them, makes one an accomplice to murder if the advocacy is premeditated.

According to God, the most popular traps for human souls are man’s doing, something that the leaders of these popular religious and political institutions have crafted to seize control of the masses, dispossessing and impoverishing them. Yahowah is also revealing that the heads of these institutions have kept their intentions secret, and as such, they are not only deliberately deceiving those who believe them, they realize that if the truth were known, they would have no followers. And this makes the leadership of the most popular Gentile institutions the most loathsome and despicable people on earth – something we have long acknowledged.

Yahowah is not only the antithesis of the gods men have fabricated, He can be known – no faith required…

**“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 known** (*yada’* – is recognized and understood, is perceived and acknowledged, even instructs and is experienced) **by His means to exercise good judgment and resolve disputes** (*mishpat* – by His judgment, His decisions, and His commitment to justice, His desire to be fair and do what is proper and fitting; from *ma* – to ponder the implications of and *shaphat* – to decide, to judge, to discern right from wrong) **which He acts upon and engages in** (*‘asah* – which He has prepared, produced, brought about, attended to, and performed)**.**

**Those guilty of being wrong** (*rasha’* – those who are misled and who mislead, the mistaken who are religious, the evil and fraudulent who are hostile to God, the unGodly and invalid, the wicked and contemned for lack of ethics, those guilty of malfeasance who are deceitful, the confused and confusing) **are ensnared** (*naqash* – are struck, stricken down, and entrapped) **in the deeds** (*po’al* – by the wages of the work, by the things done) **of their own hands** (*kaph hem* – under their influence)**.**

**Meditate and reflect on this** (*higayown selah* – pause and consider the implications)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:16)

Since God can be known, there is no reason for faith. Since the means to knowing Him is by exercising good judgment, believing would be counterproductive. Therefore, what is the purpose of Christianity?

Beyond all of this, Yahowah is stating that He is best known by the way He has chosen to resolve the kind of disputes which separate men and women from Him – which is through His *Miqra’ey* | Invitations to be Called Out and Meet. Further, He is revealing that He planned and then personally acted upon these appointed days. Therefore, our quest to more fully understand and then capitalize upon His involvement in the seven Miqra’ey has been validated. It is by seeing what God has done for us that we find ourselves in a relationship with Him.

Men, on the other hand, are trapped by their own devices. Religions are a snare designed to control the unwary, causing those caught within them to be deprived of the life and liberty Yahowah intended. Claiming to have been appointed to serve God, religious institutions deprive their converts and believers of what Yah is actually offering.

Religion is man’s doing, while the Covenant relationship is entirely God’s. No one was more devoted to his deadly religion and opposed to Yah’s intended relationship than *Sha’uwl* | Paul. Dowd was *tsadaq*. Sha’uwl was *rasha’*.

**“****Those guilty of religious malfeasance** (*rasha’* – those who are invalid, fraudulent and unethical, leading others astray, those who are misled and mistaken,those who are deceitful and wrong, those who are corrupted and corrupting, those who are evil, hostile to God, and unGodly, the wicked and contemned for lack of ethics, those culpable of crimes against the masses and who, by being opposed to what is right, have done or spoken that which is inappropriate and confusing and should be condemned) **shall turn to** (*shuwb* – shall be turned away because of) **Sha’uwl** (*Sha’uwl* / *She’owl* – Saul | Paul, Question Him, and/or *She’owl* | ‘Hell’ which is the Place of Separation and Questioning) **along with every** (*kol*) **Gentile nation and institution** (*gowy* – country and individual alien to Yisra’el, heathens of different societal customs whose religious or political affiliations are based upon pagan practices, non-Yisra’elites with an aversion to Hebrew who congregate together and act like animals)**.**

**They** **will sink down** (*taba’* – will be fastened and settled) **along with all** (*kol* – including every one of) **the Gentile** **nations and institutions** (*gowym* – the non-Yisra’elites, the individuals and countries of different societal customs with religious or political affiliations opposed to God’s people) **who disrespect** (*shakach* – who disregard and are not aware nor mindful of, who have forgotten and are oblivious to) **God** (*‘elohym* – the Almighty)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:17)

The subject is defined by *rasha’*, a word which describes the prevalence of a “widespread criminal enterprise engaged in religious malfeasance.” God uses *rasha’* to describe those who are “wrong, both inappropriate and revolting, evil and wicked, both corrupt and corrupting.” The *rasha’* “are misled and mislead in return.” They are “invalid, fraudulent and unethical, leading others astray knowingly.” The *rasha’* are “deceitful, corrupted, and corrupting, hostile to God and unGodly.” It depicts those who “lack ethics and are culpable of crimes against the masses and who, by being opposed to what is right have done or spoken that which is inappropriate and confusing and should be condemned.”

*Rasha’* has a face: Sha’uwl, and an audience: Gentiles, and a cause: disrespecting God, and a consequence: being dismantled. This derogatory term is being attributed to non-Yisra’el Christian nations and institutions. They are “errant and malicious” with regard to God and His people, and also “contemptible in their disrespect” of *Yahowah*, *Yisra’el* and *Yahuwdym*, the *Towrah* and *Beryth*, the *Mashyach* and *ben*. Their premeditated promotion of this fraud has God condemning them.

Yahowah’s disdain for the Gentile Christian nations and institutions swayed by *Sha’uwl’s* | Paul’s toxic diatribes and poisonous scribbles, as well as the non-Yisra’elite individuals who are *rasha’* | wrong, is not only the driving force behind this *Mizmowr* | Psalm, but the next two as well. Consider this a prophetic warning against Replacement Theology and Christianity, especially the religious and political manifestation of Babylon: Roman Catholicism and the United States.

The operative verb in this statement is *shuwb*. It means “to turn,” and thus describes “having one’s course changed, either altered or swayed by compulsion or choice.” In this case it is by Sha’uwl.

We know that this is a consequence of Sha’uwl, not She’owl, for many reasons. We have not been given the location of *She’owl*, so no one can actually turn to it. *She’owl* is an inanimate object, and thus incapable of encouraging anyone to move in its direction – even if it were known. “Hell” has no influence in our world and thus cannot be *rasha’*, having neither a message nor an agenda.

Therefore, these unGodly Gentile nations and institutions are being prophetically shown turning to *Sha’uwl* | Paul, and thus to Christianity – the Jewish people’s and God’s most deceitful and destructive, deadly and damning, debilitating and demeaning, foe. The most popular religion on earth has become public enemy number one. It is the most troubling irony in human history.

It is by renaming Yahowsha’ “Jesus Christ,” by promoting a “New Testament” as if it were inspired “Scripture,” by conceiving Christianity to replace the Covenant, and then by robbing Dowd and Yahuwdym, as well as Yisra’elites, of all of God’s promises, transferring them to a Gentile Church, that Yahowah’s place in our lives, in the Towrah, Miqra’ey, and Beryth was lost. The faithful became oblivious to God, and worse, hostile to Him and His people.

This is a dire warning for Gentiles, their nations and institutions. Regardless of whether you render Sha’uwl as the person Yahowah called the Plague of Death and Father of Lies, or She’owl as a place of eternal separation from God, Gentiles are headed in a deadly direction. Their rendezvous with God will be an unpleasant one.

Whether it’s Paul’s New Testament, Akiba’s Talmud, Muhammad’s Quran, or liberal man’s Socialist Secular Humanist agenda, the result has been that three-quarters of the world’s population has become oblivious as to Yahowah’s name, nature, testimony, and plan. By having been allowed to exercise our freewill, we have made a mess of things.

For those who endured the excoriating analysis of the “Gospel of Matthew” and of the Romans and Catholics who conceived it, there is a hidden treasure in Dowd’s next line…

**“This is because** (*ky* – indeed and by contrast) **the plight of those willing to receive deliverance who have been abused by the oppressive** (*‘ebyown* – those who seek liberation from troubling circumstances, those who are demeaned as a lower class of people, those who have been impoverished and made to live in substandard conditions while still yearning for better from God and who are open and willing to accept what God is offering; from *‘abah* – to be willing, to accept, to desire and to consent) **shall not always be forgotten** (*lo’ netsach* *shakach* – the enduring lives and legacy, the confirmed and everlasting truth, shall not be overlooked or disregarded)**.**

**For this expectation** (*tiqowah* – this positive outcome, this connection and longing) **on behalf** **of those who are afflicted** (*‘any* – of those who are abused and impoverished, and treated as if they were inferior) **shall not be forestalled** (*‘abad* – will not be foregone, given up, lost, nor delayed) **forever** (*‘ad* – affirming the witness for an unlimited duration of time on behalf of the everlasting testimony)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:18)

The *Ebyown* were the first to recognize and follow Yahowsha’. As we have learned, they were overtly opposed to *Sha’uwl* | Paul. And because they were Towrah-observant, they were systematically demeaned and abused by the early Christian Church. They adopted the name *‘Ebyown* based upon the Hebrew account of the “Sermon on the Mount” where it was said that they would inherit the earth. Its use in this context – describing those who survive oppressive Christian subjugation during the last days – gives additional credibility to the likelihood that Yahowsha’s instructions on this occasion were correctly recorded in *According to Hebrew*. It also means that Yahowsha’ cited Dowd yet again.

Yahowah has not forgotten His People – these Jews that the religious, political, militaristic, and conspiratorial have repressed throughout the ages. Reminding *Yahuwdym* that He still cares about them, and is committed to liberating them from the ongoing abuse men have heaped upon them, is the reason behind this prophecy.

Without exception, we can confidently expect everything Yahowah has promised to be fulfilled. This remains especially true for Yisra’elites because they have been the recipients of most of Yah’s promises. But please note the caveat. This positive outcome is directed toward “*‘ebyown* – who seek liberation from troubling circumstances, who while demeaned as a lower class of people still yearn for better from God and who are open and willing to accept what He is offering.” This is one of many places where the actionable root speaks as loudly as the noun derived from it. *‘Ebyown* is from “*‘abah* – to earnestly desire acceptance.” God’s offer is open to everyone, but only those who accept will benefit.

If you are like me, a *Gowy* | Gentile, then to be with Yah, you and I need to be an exception to their *rasha’* ways. What follows is yet another blanket condemnation of the nations, religious institutions, and political parties who are opposed to Yisra’el. Dowd wants and expects better.

**“Take a stand** (*quwm* – arise and stand up to them, come onto the scene and provided validation and proof)**,** **Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist)**. Do not allow mortal man** (*‘al ‘enowsh* – and let nothing of mankind) **to prevail** (*‘azaz* – to become emboldened and established)**. The Gentile institutions and nations** (*gowym* – the non-Yisra’elites, the individuals and countries of different societal customs and ethnicities with religious or political affiliations) **must** **be judged** (*shaphat* – be tried based upon determining what is right and wrong, be decided upon and discriminated against, then be condemned and punished as deserved) **upon** (*‘al* – before or during) **Your appearance** (*panym ‘atah* – Your presence)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:19)

The way of the Gentiles and the ways of man, the way of governments and religions, are indelibly intertwined. And none of it is good.

When it is within our power, and to the degree we are capable, we should strive to follow Yahowah’s example. We are witnessing God taking a stand against the ways of man. Using His words, and our understanding of them, we can do the same.

Yahowah isn’t coming back to redeem mankind, but instead to thwart human schemes. He isn’t trying to save everyone, but instead will be judging them.

Further, this statement pits the family of man against Dowd, His people, Yahuwdym, and against the family of God. This is profoundly important.

This statement also provides a refutation of the counterproductive notion found in today’s Christian New Testament: “Judge not lest you be judged.” Since God is taking a stand against the schemes of mortal men, since He is judging the Gentiles, we would be right to do the same. It is only by exercising good judgment and by being discerning that we can make valid decisions regarding our responses to God. Ultimately, we have been given freewill so that we can choose between the ways of the Gentiles and the way of the Towrah, between the schemes of mortal men or the eternal God.

That said, being judged by Yahowah is not good. Since the Covenant’s children are passed over for judgment as a result of Pesach and Matsah, those standing trial before Yah will either be annihilated or eternally incarcerated. And the occasion of judgment isn’t good news either, because by the time Yahowah returns it will be too late to forego the ways of man.

Within these words we have been offered yet another affirmation that the promises God made to Yisra’el were not given to the Gentile Church. Simply consider the timing and consider the audience.

God is precluding mortal man from prevailing, ant that is lethal to the world’s most popular religion because the Christian god was a mortal man, one susceptible to death. So may I ask, how many times does God have to delegitimize Christianity before the faithful relinquish their lies?

Gentiles estranged from Yahowah and opposed to Yisra’el will not endure God’s return. Whether they be counted among Christians, Muslims, Socialist Secular Humanists (as agnostics and atheists), or conspirators, even caste-imposing Hindus, they will be seen as an impediment to peace upon His return for His people. As part of Gowym nations and institutions, they remain estranged. As mere mortals, they will not survive.

The Messiah is clearly not amused by their religion or politics, their militaristic and conspiratorial ways. He would ask of Yah…

**“Constitute and impose upon them** (*shyth* – appoint for them, put, place, and set upon them) **a sense of dread and fear, the disconcerting realization** (*mowra’* – a sense of respect born out of trepidation and dismay)**,** **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)**, that the Gentiles** (*gowym* – that the non-Yisra’elites, the individuals and countries of different societal customs and ethnicities with religious or political affiliations) **realize** (*yada’* – come to know and recognize) **they are mortal** (*hem ‘enowsh* – that they are just men)**.**

**Pause now and reflect on this** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:20)

In a way, Christians have been right all along. God is coming for their Church – albeit to destroy it.

The mortal are destined to die. There are only two ways to get out of this life alive, one good, and the other bad. Those whose souls are not extinguished will either spend eternity in Shamaym with Dowd or in She’owl with Sha’uwl. They are either *tsadaq* | right or *rasha’* | wrong.

Prior to composing these translations, I was unaware that the initial *Mizmowr* | Psalms were all written prophetically of the Last Days, a time of conflict between Yahuwdym and Gowym, between Yahowah and mortal man. I did not know that they were composed to refute Sha’uwl, Replacement Theology, and Christianity, as well as the Gentile nations and institutions they influenced. I was unaware that they would provide a referendum between relationship and religion. And yet, that is where we find ourselves.



*Coming Home*

My God, My God, Why?

2

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 Yah 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. Yisra’el came to accept 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.

The answer to the second question is equally straightforward. 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) **do You stand away, distant and separated** (*‘amad ba rachowq* – do you delay and remain, continuing to present Yourself so far away and remote for such a long interval of time)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, concealing Yourself** (*‘alam* *‘atah* – with You remaining unseen and disregarded) **in times** (*ba ‘eth* – during periods) **of trouble** (*tsarah* – of vexing distress when being confined to less space by adversarial rivals, and of anguishing tribulation)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:1)

While God only intervenes in human affairs when required to honor His promises, or support His Covenant’s children when we are about His business, there is an additional reason that Yahowah remained unseen, even during the Holocaust: neither the victims nor perpetrators knew Him. While He was overtly opposed to the political, religious, military, and conspiratorial influences, institutions, and individuals prevalent at this time, there wasn’t a single victim who could relate to Him, who was part of the Covenant, who even knew His name, much less who was Towrah observant. God has at times introduced Himself to strangers, but unless they respond appropriately, He does not save them.

Beyond the answers to the rhetorical questions, the underlying issue being raised has long been germane to my most probing enquiry: why did God make His message so challenging to understand? The level of difficulty, of course, is subjective. Yahowah’s message has become obvious to us after years of observation and thus cannot be all that difficult to figure out.

And yet 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 accept 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. And considering the sorry state of religious “translations,” we have to be willing to either learn Hebrew or embrace the tools which facilitate our understanding of God’s chosen and special language. I have been at this for eighteen years and we are still learning. And it is for the purpose of aiding others in their search that I wrote *An Introduction to God*.

I’ll readily acknowledge that coming to know Yahowah has to be challenging to make eternity enjoyable and rewarding for everyone. And yet, there are times that I wish He had made it a little easier. That is up to a point, because 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 heaven with their apathy and unfounded opinions thereafter. As such, the Towrah is both the way and the filter, the path and the door – one which can swing open or closed. Those who come to God through His words will have been vetted along the way. Through our due diligence, we can find God.

The phrase “*mah ‘amad ba rachowq* – why do You stand away, separated, continuing to present Yourself so distant and remote for such a long interval of time” provides an interesting insight into the period in question. Apart from serving as the *Pesach ‘Ayl* in year 4000 Yah, it would be three-thousand years from the date Dowd wrote this Song to the time his message was fully 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, which were dedicated to displaying the torture devices deployed by the Roman Catholic Church. 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.

My opinions don’t matter, but nonetheless 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. For the penalty to fit the crime, the guilty must suffer in excess of the innocent they abused.

Also, while the perpetrator is singular throughout this condemnation, as he was in the preceding Mizmowr, and thus still *Sha’uwl* | Paul, the preeminent author of the Christian New Testament was nothing without the Church that promoted and sanctified him. And that is why “the one” metastasizes into “them” as his cause becomes its consequence.

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

**“****The dishonest one who was wrong regarding the proper standard** (*rasha’* – the one who is the opposite of right, who is opposed to the Towrah and who speaks contrary to it, who is vexing, unethical, and evil, hostile to God, and unGodly, the one contemned for his massive crimes, the one guilty of religious malfeasance who was invalid, fraudulent and unethical, leading many astray, who was deceitful and corrupting)**, who arrogantly** (*ga’owah* – the self-proclaimed and prideful individual who rises up presumptuously, claiming status which is undeserved while acting as if magnificent and magnanimous) **inflames burning animosity** (*dalaq* – hotly and impulsively pursues, harasses and even promotes persecution) **toward those who are pursued, persecuted, and impoverished, who are abused, robbed of their lives, status, and possessions** (*‘any* – the mistreated and disenfranchised, those considered debased and of little value who are systematically repressed and afflicted)**, let him be seized and forced to endure** (*taphas* – let him be caught for having perpetrated these malicious schemes and then arrested and manipulated within, grasped hold of and controlled such that he is compelled to suffer, having been caught in the act (nifal imperfect – appropriately the subject who carried out the tortures shall be forced to endure them without end)) **within the evil devices** (*ba mazimah* – within the wicked inventions and implements of their discretion which were part of the heinous plans) **that they have imagined and conceived** (*zuw chashab* – which they have invented and judged appropriate, even devised and esteemed)**.”** (*Mizmowr* / Lyrics to be Sung / 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 others. God will not forgive them – nor should He.

Should they be 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 people 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 and Yahuwdah, bringing us the Mizmowr and Mashal. The former was called the greatest of the prophets while the latter 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 and Protective Shepherd. His name means “Beloved.” He wrote exclusively of Yahowah and on behalf of Yahuwdah and Yisra’el.

On the other hand, you have Sha’uwl, 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 Yahowsha’ had said, 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, the Son of Evil, and the Despicable and Despised One. Filling out this opposing hand you have Luke, Paul’s coworker, who wrote as a devotee of Sha’uwl, “Mark” and “Matthew,” neither of whom were Disciples or eyewitnesses, and *Yahowchanan* | John, who, if his testimony hadn’t been so deliberately corrupted by Greek translators and scribes, would have been of some value.

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 Huxley over Moseh, Shamuw’el, Dowd, Yasha’yah, and Yirma’yah. There is no excuse, because we were warned…

**“Indeed** (*ky*)**,** **the dishonest and 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 dishonestregarding the proper standard, who is the opposite of right, who is opposed to the Towrah and who speaks contrary to it, who is vexing and unethical, especially unGodly, the one contemned for crimes against society, who is corrupt and corrupting, errant and invalid, fraudulent and unethical, leading many astray) **improperly slanders and insanely** **boasts** (*halal* – shows a lack of respect, mocks and ridicules, such that this self-proclaimed and self-glorifying psychopath acts like madmen and puts on a furious and thoughtless show praising and arrogantly lauding himself) **because of** (*‘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, personality and character)**.**

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

Honestly, this is hard to read, painful to think that one of those Yahowah created, a life He conceived, one of His chosen to whom He had offered every blessing, would turn on Him in this way, partnering with Satan to deliberately discredit Him and oppose His people in the most hideous way. It is the single greatest betrayal ever perpetrated by the created against the Creator. Perhaps as many as ten-billion souls were lost in his words.

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 was written of Paul, but there are aspects of it that also apply to Akiba and Muhammad. They were wrong and knew it, making them frauds. All three fathered religions. Each was insanely arrogant and improperly slandered Yahowah. All three did so to satiate personal desires – none of which were moral. 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…

**“****Accordingly** (*ka –* consistently)**,** **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, dishonestregarding the proper standard, opposite of what is right, and opposed to the Towrah and who speaks contrary to it, who is vexing and unethical) **exalts in the arrogance** (*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)**.”**

Resentment lies at the heart of what motivated Paul, Akiba, and Muhammad. Foolishly, indeed, arrogantly, they decided to make God pay for their perceived slights. Paul was a failed rabbi. Muhammad was a failed caravanner. 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. For a modern exemplar consider Adolf Hitler. His resentment grew out of blaming others for his failure to gain admittance to art school, out of his failure to achieve the fame he sought as a courier in World War I, out of 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 he. One man’s festering resentments led to the loss of fifty-million lives. And yet Hitler was a piker compared to Paul.

**“He** **will never** (*bal* – he is unable and cannot, he accomplishes nothing and thus fails to) **seek after or enquire about Him** (*darash* – turn to Him nor 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 be Sung / Psalm 10:4)

So much for the accommodating notion that when it comes to the likes of Paul, Akiba, and Muhammad, since some of what they had to say appears beneficial, we can take the good with the bad. Sorry, but right and wrong don’t work that way. The commingling of popular religious sentiments with personal agendas does not lead to God.

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, 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 are 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 the additions were far more prevalent, while the spin far more disorienting, this is the strategy Paul, Akiba, and Muhammad deployed to make their mumblings appear Divine.

Since their lies were plentiful and obvious, those who knew them 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.

Once they headed down their road to oblivion with Satan as their guide, there was no turning back, no hope of salvation. The lemmings who would follow them would dive 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 own 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 a single scandalous soul. 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 he is also the most adroit fit.

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.

Our diagnostics of Sha’uwl’s speech and writings in the previous chapters ought to have been sufficient to identify this culprit. But if not, 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** (*chuwl* – is perverted and brings forth misery and suffering, torture and torment, anguish and fear, even for the faithful)**.”**

Paul was 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 charlatan, 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 were like the man who had wooed them by telling them what they wanted to hear.

**“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 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)**.**

**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 confined) **he becomes a loud-mouthed blow hard** (*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 be Sung / Psalm 10:5)

In all of Sha’uwl’s mind-numbing rhetoric, verbose elaborations, grandiose claims, and pervasive contradictions, it was 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. Fact is, just as there was never any distinction between Muhammad and Allah, Paul and his Christ were one and the same. In the end, he was nothing more than a loud-mouthed blow hard, bellowing on behalf of the Adversary.

When we read Dowd’s Psalms and then Sha’uwl’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 proven fallacies, the lies they have come to believe were 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 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, nor falter** (*bal mowt* – nothing will cause me to slip, to be dislodged nor overthrown, and I will never be cast down nor decay) **throughout the** **generations, times, and places** (*la dowr wa dowr*) **such that** (*‘asher*) **I am never in** **the wrong** **nor considered the** **adversary** (*lo ba ra’* – I’m not distressed about being errant)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:6)

When considering Yisra’el’s most formidable foes, Paul and Muhammad, while the former’s reasoning was fallacious, the latter’s cognitive capability 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’uwl 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, only that 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.

Yahowah, through Dowd, has said and done more than enough for even the most pea-brained human to ascertain the ugly truth about *Sha’uwl* | 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 be Sung / Psalm 10:7)

This is Dowd’s appraisal of Sha’uwl – 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. 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 and kingdom, or who has done so in the manner herein described.

Or I can save you the trouble. Either read *Questioning Paul* or do what I have done, systematically contrast Yahowah’s testimony with Paul’s to demonstrate that Sha’uwl’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.

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 has done so for a longer period of time, than all of the other scallywags combined. Further, unlike Muhammad or Akiba, Paul did it all with words – with a deliberately duplicitous tongue.

Should you have wondered if Sha’uwl knew he was lying, or if he was simply misled, that question has been answered. Paul purposely and knowingly led billions of souls away from God. The most compassionate among us despise him as a result.

Sha’uwl, like the one who possessed him, was crafty. Once his letters were accepted as “Scripture,” Paul was positioned to set his ambush right out in the open, placing his trap 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** (*ba ha misthar* – in the same location for a substantial length of time, yet not commonly acknowledged nor held accountable for his leading role) **as he forestalls 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)**.**

**Yet 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 *chalal* – 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 be Sung / 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 effect the desired perspective of being perceived as superior to Yahowah, is to be worshiped by men as if he were God. The Adversary would do so, as the Lord using the religions which evolved from the confusing, commingling 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 effect this result in the world’s most popular religion, Satan had one of his most debilitating demons possess Sha’uwl, a savage, immoral, and covetous man, on the road to Damascus. In control of the Romanized incarnation of the failed 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.

Deceived, Christians claim that they are following “Jesus,” but it is obviously Paul’s words which have led them to this place: to the religious, political, or geographic incarnation of Babylon. While Sha’uwl will forever be the central figure in Christianity, by cleverly disguising his role behind the man-god he 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.

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 either lying in wait or on the 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 nor 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 be Sung / Psalm 10:9)

No people have been as deprived of rights and resources as Jews, and no one has done more to put them in harm’s way than Sha’uwl. This Benjamite wolf would be their most vicious predator.

According to Sha’uwl, prior to flunking out of rabbinical school and life, 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 be Sung / 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, they 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.

I realize that this is more easily said than done. God clearly does not want us to cower nor 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, or Nazi 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 nor 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 nor remembered, having concealed Himself and vanished, He cannot be found, He is obsolete and thus no longer matters nor exists (qal perfect – literally at this time))**.**

**His presence** (*paneh huw’* – His appearance and face, His identity and the very perception of Him) **will not be observed nor 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) **permanently and** **forevermore** (*la netsach* – for the rest of time)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:11)

According to this adversarial individual, God has not only become unknowable, He will never be seen again. As such, Pauline Christianity positioned the Dionysian “Jesus” as part of its Babylonian Trinity. Replacement Theology not only transferred Yahowah’s promises on behalf of Yisra’el to the Gentile Church, it not only 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 refute, this is an extraordinarily bold position to take in opposition to the living God. And yet it is the sole reason for the Christian New Testament, for the Talmud, and the Qur’an. If this were not the case, come up with another explanation as to why God would want or need someone to pursue a different means to salvation – one that contradicts and demeans His own.

Dowd knew that Sha’uwl was wrong and wanted God to rise up against him. The Messiah, Dowd, saw Yah as He really is: intolerant and uncompromising of those who would deceive Gentiles such that they would abuse His Children.

**“Please, choose to take a stand** (*quwm* – it is my desire that You elect 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 both pleasing and respectful))**, 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)**. Lift up Your hand** (*nasa’ yad ‘atah* – raise 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)**.**

**Please do not overlook nor forget** (*‘al shakah* – of Your own freewill, 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 be Sung / Psalm 10:12)

As king and shepherd, God’s beloved son recognized that for justice to prevail, 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 so apparently 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 Nazis, the Politically Correct, or the Conspirators for the grave 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 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 dishonestregarding the proper standard, who is the opposite of right, who is opposed to the Towrah and who speaks contrary to it, who is vexing and unethical, especially unGodly, the one contemned 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 nor account for this** (*lo’ darash* – You will not question me nor hold me accountable)**.’”** (*Mizmowr* / Lyrics to be Sung / 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 a fraud, 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 has terrorized his people one thousand years before it was conceived.

I have surmised that this is the reason for the conflict between Sha’uwl and Dowd circa 1050 BCE. Dowd’s bout with the demon-possessed and Towrah-adverse Sha’uwl, 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’uwl 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’uwl is the principal author of the world’s most popular religion and Satan is worshiped as its god.

It hasn’t gone unnoticed…

**“However** (*ky* – by contrast)**, You do see** (*ra’ah ‘atah* – You are shown, perceive, notice, observe, and consider) **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, You will take** (*la nathan* – so that You may place) **into Your hands** (*ba yad ‘atah* – bestow within Your control and influence) **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 be Sung / 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, the military and economic influences which have polluted it must be eliminated, starting with their means to influence other men. Just as there are three beneficial *Zarowa’*, Moseh, Dowd, and Yahowsha’, there are plenty of bad sheep and misguided shepherds.

**“You will crush** (*shabar* – You will shatter and destroy, smashing and crippling) **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, dishonestregarding 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)**, 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 dishonestdegradation 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 be Sung / Psalm 10:15)

God is going to cripple those who have led their flock away from Him, whether they be comprised of 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 Testament, a beneficial covenant and one which is decidedly counterproductive, both true and false prophets, good shepherds and bad ones, and sheep who follow Moseh and learn from Dowd, as well as those who have wandered away. In this context, then, *zarowa’* speaks of the guidance and protection, the influence and capability, of the world’s shepherds. Their sheep will be shattered.

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 codefendants 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 *shalowm* – reconciliation) **reigns by guiding** (*melek* – as king is 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** (*min ‘erets huw’* – out of His country, region, place, and material realm)**.”** (*Mizmowr* / Lyrics to be Sung / 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 fit.

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 Politically Correct Socialists or other liberal protestors, and no Conspirators or other anti-Semites. The only question remaining for these corrupting influences is whether after being expelled will they also be exterminated – as if 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, to be grafted into the Tree of Lives. The less *gowy* that stains 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 but 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.

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 and unpretentious** (*‘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 be Sung / 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** (*‘enosh* – 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 be Sung / 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’uwl* | Paul and ridding the world of his caustic influence. It is as if Dowd is announcing the target of and the reasons behind 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 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 good and evil.

In the process, the first ten Psalms have systematically dismantled Christian theology and eschatology, destroying the credibility of Paul’s rancid letters along with most everything that has been falsely attributed to the Christian god, “Jesus Christ.” Each of the first ten Mizmowr strive 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.

In the words of these *Mizmowr* | Psalms, we do not find the Christian Church receiving the promises Yahowah offered to Yisra’el. We do not find Gentiles celebrating the return of their god. Instead, the faithful are being exterminated by Yahowah’s actual Messiah for the security of God’s people.

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

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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 leader** (*ha natsach* – the eminent and enduring director who continuously guides) **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 *shalowm* – 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 be Sung / 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. 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. Whatever merit there had been in what was written about him was spun in their centrifuge of Replacement Theology. They took the unrecognizable result and applied it to themselves, their church, and their incarnation of Dionysus.

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 contemned 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 be Sung / Psalm 11:2)

This is prophetic, 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. It started early, with Paul taking aim at Yahowsha’s Disciples and then with his devotees railing against the *‘Ebownym* | Ebonites. Jews would be hunted and slaughtered, demonized and abused, by Rome and its legacy thereafter.

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 be Sung / 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.

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 save. Yahowah’s Covenant was replaced with a new and different one, a covenant detached from the Towrah and Yisra’el. Its conditions and benefits would be forgotten and annulled – each superimposed 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, valiant fighter, poetic prophet, and eternal King, even Zarowa’, would be mischaracterized in order to make “Jesus” appear credible. Even then, after butchering His name, Christians would deprive Yahowsha’ 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 a 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 Raheb, who is an administrator and theologian, 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 or 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 as He has warned. 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 regarding His *hayah* – existence and our *shalowm* – reconciliation) **is in His Set-Apart temple** (*ba hykal qodesh huw’* – is positioned within His separated and uncommon sanctuary, His royal 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** (*kice’* huw’ – His throne, place of authority and status) **is in the heavens** (*ba ha shamaym* – placed within the spiritual realms)**.**

**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 be Sung / 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 to the likes of Yasha’yah, Yirma’yah, Zakaryah, Howsha’, and Malaky, but has been silent ever since. He fulfilled 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. He likely 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 none – not one over the course of a score of centuries.

Now that we have reached the point of 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, dishonestregarding 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 be Sung / Psalm 11:5)

Volume 1 of *Observations* commenced with, “Hate is a virtue.” It was not my opinion. It was not my idea. It 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. One of the reasons that humankind has been so mistreated, so abused, so prone to deceit and violence for the past five-thousand years is because far too few people have had the courage or compassion to oppose the religious, political, militaristic, cultural, and conspiratorial influences which have been so universally corrupting and corrosive. Until and unless far more of us learn and accept what and how to hate, the religious and political, the militaristic and conspiratorial forces that have stained every human civilization with blood 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, who as a result are willing to expose and condemn Islam, the religion responsible for 95% of those atrocities. There isn’t one in a million who knows, 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 state 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, the 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.

I appreciate Yahowah for so clearly stating what we have come to appreciate. I only wish we had read this statement sooner and responded more resolutely.

Before we move on, I want to reinforce two things which are essential to Yahowah in this regard. God said that He hates the soul of the individual who disseminates lies on behalf of a 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. They will continue to be corrosive as long as their proponents 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 are misled and 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 be Sung / 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’*: misled 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, the 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** (*paneh huw’* – His appearance and presence)**.”** (*Mizmowr* / Lyrics to be Sung / 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 (perhaps even earn His appreciation based upon how closely our lives model the Beloved’s campaign against *rasha’*). 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 eighteen years and eighteen 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 into 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.

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*Coming Home*

My God, My God, Why?

3

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 lead 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 be Sung / Psalm 12 Dedication)

This is the second of three occasions where *shamynyth* | eighth appears in the text in reference to the instrumentation for a song. Closely related to *shamyny* | eighth, if taken out of context 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 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) **wants to** **liberate those who choose to be saved** (*yasha’* – has chosen to deliver and to rescue those who decide that they want Him to remove them from danger, freeing them, protecting them from harm, providing deliverance and salvation (hifil imperative paragogic he, cohortative – the subject, Yah, wants to enable the object, the liberated, to participate in their salvation by choice, with those who decide to be rescued by Him becoming ever more like God in the process, written as an emphatic expression of volition in first and second person, thus conveying that this is Dowd’s desire and Yah’s will))**.”**

It’s just two words long, and yet it defines God’s and our purpose, His offer and our opportunity.

This is a celebration of freewill, 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).

This is a commemoration of cause and effect. Scribed in the hifil stem, Yahowah is facilitating those who choose to be liberated by Him such that they participate in their own deliverance and salvation. Dowd is thereby affirming that our decision to accept and act upon the five instructional conditions of Covenant participation, not only liberate us from the edicts and institutions of man, they enable Yahowah to save us.

This is a treatise on “*yasha’* – liberation and salvation.” They not only go hand in hand, one 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.

Attributed directly and exclusively to Yahowah, Dowd is crediting God, and Him alone, with the capacity to “*yasha’* – deliver us out of harm’s way and save us, freeing us from a plethora of negative influences.” This means that Yahowah is our Savior, which is why His set-apart, enormously diminished, physical manifestation as the Passover Lamb was called Yahowsha’ – a compound of Yahowah and *yasha’*.

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.” It takes the opposite approach, guiding us to freedom. It also means that the Father of Lies, the Son of Evil, and the Plague of Death, *Sha’uwl* | Paul was “*rasha’* – wrong” when he said that the “Torah cannot save.”

Just two words, and yet for those who recognize that Yahowah inspired *Dowd* | David to write these *Mizmowr* | Psalms, they explain what Yahowah is offering, they lay out the path to a relationship with Him, 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 liberating and beneficial as those words were, 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 paying attention.

**“Unfortunately however, and by contrast** (*ky* – truthfully and because)**,** **the Godly and steadfastly dedicated** (*chasyd* – those who are devoted and loyal; from *chacad* – to appreciate what it means to be merciful and good) **no longer exist and fail to perform** (*gamar* – are gone, no longer engaged nor 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 be Sung / Psalm 12:1)

All of the prophets who revealed Yahowah’s inspiration came after Dowd with the exception of Moseh and the king’s contemporary, Shamuw’el. The last to convey Yahowah’s prophetic message, *‘Ezra’* | Ezra, *Nechemyah* | Nehemiah, *Chagay* | Haggai, *Zakaryah* | Zechariah, and *Malaky* | Malachi, did so between 500 and 450 BCE – or around five centuries after the Messiah’s initial reign. That was 2500 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.

**“Man** (*‘ysh* – an individual or person (common singular absolute)) **speaks** (*dabar* – communicates verbally and in writing, uttering words (piel imperfect – the object suffers the effect of his statements throughout time)) **futile and worthless lies** (*shawa’* – deceives, 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 loud-mouthed 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)**.**

**They continuously speak** (*dabar* – they routinely communicate verbally and in writing, constantly uttering words (piel imperfect – 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 apportions and plunders, dividing and separating in a deceitful manner; from *chalaq* – to divide and plunder) **with emotional appeals and individual reasoning** (*leb wa leb* – with a duplicitous heart and ulterior motives, conveying his inner nature, inclinations, and ambitions)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:2)

There is an affirmation of something we have long recognized. 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 Christians purport to praise God during their worship services, they are discrediting and demeaning Him – all while demonstrating that they do not know Him.

We have also said, and clearly with Yahowah’s support, that 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) **conveying a many great speeches** (*dabar gadowl* – uttering seemingly important words and revered statements)**,** (12:3) **who to show their way** (*‘asher*) **state** (*‘amar* – say, declaring and promising)**,**

**‘Through our verbal declarations** (*la lashown ‘anahnuw* – 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 ‘anahnuw ‘eth ‘anahnuw* – 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 ‘anahnuw* – with regard to us, concerning us, or over us)**?’”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:4)

Those willing to listen to what Yahowah has to say to us, process it thoughtfully and respond rationally, 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, explaining on whose behalf it was bestowed, 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** (*‘any* – the harassed, abused, and impoverished who are denied their status and rights, the unpretentious and straightforward lacking hubris who are afflicted) **who are violently plundered of their possessions and forced into annihilation** (*shod* – who are subjugated to devastating destruction and ruin and horrifying havoc and injustice)**, 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** (*‘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)**.**

**He will place** (*shyth* – He will set and establish, moving to constitute and appoint) **in a safe locale, delivering and liberating, even saving** (*ba yasha’* – away from clear and present danger, so as to provide salvation) **those who testify as a witness for Him** (*puwach la huw’* – the one who speaks exuberantly and passionately, pouring out words which clearly demonstrate his desire for Him, showing a willingness to expose and malign false witnesses and perjurers on His behalf)**.”** (*Mizmowr* / Lyrics to be Sung / 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* | Ebonites. They, being Towrah-observant recognized Yahowsha’ as the Passover Lamb while rejecting Paul as a false prophet. That was all it took for Pauline Christians, both Romans and Greeks, to discredit, slander, and then exterminate them.

The ‘Ebyown sought the deliverance Yahowah intends to provide. They clearly understood that liberation precedes salvation and that freedom is not only the basis of freewill, it is a byproduct of the Towrah and its Miqra’ey.

Our willingness to “testify as a witness on behalf” of Yahowah isn’t a requirement for salvation, but instead serves to demonstrate that our relationship with Him is genuine. Just as He has freely offered His guidance to us, we naturally want to share what we have learned.

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) **for those who are correct** (*la tsadaq* – on behalf of those who are right and thus vindicated, upright and acquitted (from 11QPs, not in MT) **are promises which provide guidance** (*‘imrah* – are communicated vows, certain to be honored, comprised of directions which can be relied upon)**.**

**They are pure and consistent, flawless and perfect** (*tahowr* – they are without impurity and devoid of foreign ingredients, commingling, or intermixing and thus cleansing and purifying)**, similar to** (*ka* – like and analogous with, metaphorically speaking) **refined** (*tsarap –* true and tested, examined and flawless, smelted) **silver** (*keseph* – elements of enormous value reflecting a strong desire, yearning, and longing) **in the active crucible** (*‘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* – for the land and of the Earth)**, purified** (*zaqaq* – refined and skimmed and strained of impurities) **sevenfold** (*shib’athaym* – seven times on seven occasions in seven ways)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:6)

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, especially then, they were delivered from harm after walking away from the oppressive human influences experienced in Egypt. 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: Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, Kippurym, and Sukah. Through them, we become flawless and perfect, in addition to becoming enormously valuable to God.

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** (*‘atah*) **will watch over them** (*shamar hem* – will always focus on them, closely examining and carefully considering them (qal imperfect))**, protecting and preserving us** (*natsar ‘anahnuw* – sparing us by removing us from harm’s way, causing the branch to bloom and flourish) **from this generation** (*min ha dowr zuw* – from this place and time and away from this group or people in this period) **and forevermore** (*la ‘owlam* – throughout eternity)**.”** (*Mizmowr* / Lyrics to be Sung / 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 inferring, why tie the promise to “*ha dowr zuw* – this specific generation?” As such, I think that this is prophetic of Yah’s return, and speaks of those living in that 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, thoseguilty 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 be Sung / Psalm 12:8)

The hardest part of coming to know Yahowah, of coming to understand His testimony, is filtering out all of the worthless ideas that have corrupted our judgment.

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

**“To the enduring Leader** (*la ha natsach* – to approach and on behalf of the everlasting and majestic Director who endeavors to lead 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 be Sung / Psalm 13 Dedication)

As we approach these questions, we can envision Dowd representing Yisra’el and Yahuwdah. And if 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’uwl, or between the Messiah and the author of the Christian New Testament.

Based upon the statements which follow the questions, as presented in the conclusion of 13:2, the latter interpretation becomes the 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 ‘an* – 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))**?**

**Everlasting Leader** (*natsach* – majestic and enduring Guide, preeminent and distinguished Leader, and perpetual Overseer)**,** **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** (*paneh ‘atah* – 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 be Sung / 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 sixteen 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. In *Yasha’yah* | Isaiah 9:6 we realized that, “*gibowr* – the mightiest of men, the valiant and brave warrior who would prove his valor by effectively defending his people while being a champion for a worthy and virtuous cause,” spoke of Dowd, not Yahowsha’. This same prediction and term led Jews to long ago realize that Yahowsha’ 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 and Yahowsha’ after him – a thousand prophecies, with some of the most riveting found in *Mizmowr* | Psalm 89. Dowd’s position with Yah is so obvious, and so important, so undeniable, it’s astounding that billions upon billions have bought into the Christian deception, whereby most everything God had to say about Dowd was taken from him and given to “Jesus,” all to make the Christian savior appear Godly.

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, rather than Yahowsha’, the Passover Lamb. Six prophets spoke specifically of it in addition to Dowd: Shamuw’el, Howsha’, Yasha’yah, Yirma’yah, Ezeky’el, 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 Christians 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, a sufficient number of Yisra’elites and Yahuwdym, that they will listen to what Yahowah inspired Dowd, and the other six prophets, to write, and 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 deception known as Replacement Theology. Without it, there is no Christianity. With it, the preponderance of people remain lost in the exchange.

The question Dowd asked in this Mizmowr will be answered over the next fourteen years, albeit in steps, with the book *Coming Home in Our Time* 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 upon them. But what we do not know is how they will be distributed, how many will find them, or how they will respond.

Dowd’s advice and counsel has been available for three thousand years. For nearly that long, so has that of the six 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.

**“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** (*yagown* – the grief, anguish, and sorrow of being thrust aside; from *gagah* – grieving and sorrow caused by having been rejected and removed, and thus discarded and disregarded**) 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 be Sung / Psalm 13:2)

Dowd, as a prophet, was transported into the future, where he witnessed the effect Paul’s epistles would have on the people he loved. He, therefore, came to realize that the deadliest plot in human history would be based on discrediting him – just as Christians sought to demean the entire race that God had chosen to convey His message to His creation. It would be Satan’s greatest achievement and humanity’s most egregious loss.

**“I want You to consider this** (*nabath* – regarding this, think about it and provide an impassioned response which conveys Your will (hifil imperative paragogic cohortative))**, answering me** (*‘anah ‘any* – responding to me, declaring the information necessary such that it can be sung 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 be Sung / 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 upon 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 not only what Yahowah promised them, but also their right to live. It has led to Satan, under the guise of the Lord Jesus Christ, being worshiped as if he were God. It has silenced the voice of Yahowah’s prophets and nullified the benefits of His Towrah.

**“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 be Sung / Psalm 13:4)

As I read these words, I am embarrassed and disappointed, but mostly sad for Yah. God made His arguments in favor of His *ben* | son and *mashyach* | messiah, His *ra’ah* | shepherd and *melek* | king, and thus His will and His way abundantly clear, providing thousands of prophetic affirmations of what He intended. And yet until quite recently, I, like so many others, wrongly attributed His promises to Yahowsha’.

Worse, I failed to appreciate how far Yahowah had gone to reveal the destructive and deadly consequences of transferring beneficiaries from Yahuwdym to Gowym, from the Covenant to the Church, from Dowd and the Towrah to Paul and the Christian New Testament. And it is in this context, acknowledging the enduring conflict, that Yahowah’s endorsement of His son, while censuring His adversary, plays out in these words.

Dowd’s adversaries are Christians, the only people who systematically sought to remove him from his exalted and rightful position alongside Yahowah, doing so by transferring his acclaim to their “Jesus” 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. It has caused Jews to be denigrated and distrusted, despised such that conspiracies would arise blaming them for the failures of their oppressors. They would be enslaved, segregated, subjugated, and impoverished by more people, longer, 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.

Psalm 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 be Sung / Psalm 13:5)

Dowd’s approach was based upon closely examining the evidence Yahowah had provided in His Towrah and then carefully considering the implications of His teaching and guidance. The process is straightforward: observation leads to knowing, knowing leads to understanding, and understanding leads to trusting Yahowah to provide the freedom, deliverance, and salvation He has promised.

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 be Sung / 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.

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Let’s take a moment and consider what the six prophets, in addition to Dowd, the seventh, had to say about the Mashyach’s and Melek’s Second Coming. As we know, it is a distinguished list including: Shamuw’el, Howsha’, Yasha’yah, Yirma’yah, Yachezq’el, and Zakaryah. Each acknowledges the conflict between religion and the relationship Yahowah envisions, of the consequence of placing one’s faith in mankind’s lies rather than the benefits of relying upon Yahowah, such that the conflict between Dowd and Sha’uwl is resolved in favor of the Covenant over Christianity. And as we know, the prophet, *Chabaquwq* | Embrace This | Habakkuk, provides the most detailed and comprehensive condemnation of Sha’uwl as the Plague of Death. The fact that Paul incessantly quotes from Habakkuk, when Chabaquwq’s prophecies were written to condemn him, 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 never figure it out.

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, returning to their 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’* | acknowledgement which leads to *da’at* | a rational response draws our attention to the profound implications and relevant inclinations 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 know that this star is 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 Socialist Secularism and Pauline Christianity, 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* – focusing on what follows)**, behold** (*hineh* – pay attention, especially to the details)**, I am going** (*halak* – I am walking to, traveling and proceeding) **to approach my people** (*la ‘am ‘any* – to draw close to my family)**.**

**Choose to come** (*halak* – of your own freewill, and as a reflection of my choice, walk, taking a journey (qal imperative paragogic he, cohortative – a literal and emphatic expression of second- and first-person volition)) **and I will provide counsel to you** (*ya’ats ‘atah* – I will offer you advice regarding the plan which has been determined) **to show the way to the benefits of the relationship regarding what** (*‘asher* – to lead to the correct path to walk by what) **this people** (*ha ‘am ha zeh* – the family) **will engage in and act upon** (*‘asah* – will do and work toward) **regarding** (*la* – to and to approach) **your family** (*ha ‘am* – your people) **in the last days** (*ba ‘acharyth ha* *yowmym* – during the end of this period in time)**.”** (*Bamidbar* / By Pondering the Word / Numbers 24:14)

**“The prophetic declaration** (*na’um* – the authorized and original revelation of an inspired prophet with the authority to foretell the future) **of one who listens to** (*shama’* – of he who hears (qal participle)) **the enduring promises, future proclamations, and inspired words** (*‘emer* – the sayings and speech, the oaths and vows, the revelations regarding the branch; from *‘amar* – to say and declare, to answer and promise and *‘imrah* – to provide instructions and teaching along with the promises and declarations which are consistently fulfilled) **of God** (*‘el* – the Almighty One, the Shepherd for the Sheep) **and** (*wa*) **who knows and makes known** (*yada’* – who discovers and is aware of, who by being acquainted with recognizes, acknowledges, respects, and reveals, who by being observant, perceptive, and considerate, realizes and confesses (qal participle – a word which has the characteristics of a verb and adjective and should be considered as genuine and literal)) **information leading to understanding** (*da’at* – knowledge which when properly considered leads to a rational and appropriate response to the relationship, the ability to be discerning and discriminating, with an enhanced aptitude for thinking and exercising good judgment) **regarding the Most High** (*‘elyown* – regarding the Uppermost so as to rise; from *‘alah* – to ascend)**,** **who prophetically beholds** (*chazah* – who sees the visions, continually receiving information directly from God by making the choice to be observant (qal imperfect)) **the revelation** (*mach’azah* – the rational communication which can be envisioned and seen by providing a window for the light to pass through and be observed) **of *Shaday* | the One who is Essential and Sufficient** (*Shaday* – the Almighty; a compound of *sha* – the one who and *day* – is needed and is adequate, is required and capable, is necessary and enough, and thus is the One who is satisfactory and reliable (perhaps also related to *shadad* – the power to devastate and destroy a rotten and spoiled land and illegitimate wife))**.**

**While descending from an elevated position** (*naphal* – while being diminished and falling, given an allotment)**, it was revealed to his eyes** (*wa ‘ayn galah* – such that it was uncovered and exposed in his sight, made known so that it could be perceived)**.** (24:16)

**I see him in the future emphatically expressing his will with ongoing implications throughout time** (*ra’ah huw’* – he is actually being shown to me, continually visible in the vision and passionately desirous of being properly perceived in what he has chosen to reveal – qal imperfect energic nun jussive – used to express actual and emphatic future activity which continually unfolds over time, and should be interpreted literally as an expression of third-person volition)**,** **but not now at this time** (*wa lo’ ‘atah* – however not concurrently, neither simultaneously nor straight away)**.**

**My perceptions of his journey being observed and regarded**  (*shuwr huw’ ­*– I can see that he will be cared for, beheld rendering his services to those in need, and yet I see his travels surprising those who don’t expect him, traveling such that he comes into view ready to attack because he’s not widely understood (qal imperfect energic nun)) **does not occur anytime soon** (*wa lo’ qarowb* – is not imminent nor quickly approaching, this intimate association and endearing relationship is not in close proximity)**.**

**A star and luminary** (*kowkab* – a brilliant celestial body of enormous heavenly power) **shall shoot out of and come forth to show the way from** (*darak min* – shall walk out of, setting forth to guide, lead, and provide direction along the path from within, as part of, and on account of) **Ya’aqob** (*Ya’aqob* – father of the twelve tribes, renamed Yisra’el, and thus a synonym for those chosen by God for the Covenant, one who supplants his heels, the account of, consequence, compensation, and resulting reward of the one whose steps are marked, unwavering, and clearly seen)**.**

**And** (*wa*) **the Scepter comprised of a Shepherd’s Staff** (*shebet* – the symbol of leadership, the right to rule, the implement used to guide and protect the flock, and the branch representing the tribe comprised of the most closely related family members) **shall rise up and be established** (*quwm* – shall arise and take a stand, upright and honored, fulfilling the promises and accomplishing the goal, showing the vows to be ratified, confirmed, and validated (qal perfect)) **out of Yisra’el** (*min Yisra’el* – from among and on behalf of those who engage and endure with God)**.**

**Then** (*wa*) **he shall strike** (*machats* – he will pierce, impacting, smiting and shattering (qal perfect)) **the convergence and glorification** (*pe’ah* – the intersection of the boasts and accoutrements of, along with the borders and frontier, the boundaries and extremities of the regions, even the forehead and ornamentation) **of** ***Mow’ab*, the Politically Correct, Multicultural Socialist Secularists and Pauline Christians** (*Mow’ab* – Who is Your Father; from *ma* – to question the who, what, and why of *‘ab* – the father, the unthinking and warlike religious and political culture indoctrinated in the irrational and immoral cesspool of Sodom, having squandered the benefits of the Hebrew writings because they were twisted and intermixed with pagan lore to take them to the place where the Towrah’s voice died)**, while** (*wa*) **breaking** (*quwr* – cooling down and then destroying, quelling the heated temperament while quenching the crowns and pushing down the heads) **all the descendants** (*kol ben* – of every son and totality of the offspring) **of Seth, the Boisterously Rebellious and Defiant** (*Sheth* – Tumultuous and Ruinous, Especially Noisy, Seth, Adam’s third son, used as a caricature of people who are loud and boisterous and yet of no effect, symbolic of the essential elements of man’s nature, defining him, buttocks; from *sha’ah* – wasteful and lifeless, desolate and ruined, spinning around and left wandering)**.** (24:17)

**It shall come to pass** (*wa hayah* – it will occur) **that** **‘Edowm** (*‘Edowm* – the descendants of ‘Esaow, the man God hates who became symbolic of the bloody influence of Imperial and Catholic Rome, and thus Europe) **shall be defeated and conquered** (*yareshah* – shall be deposed of its land and possessions, even of an inheritance, and controlled by another as captives)**, and also** (*wa*) ***Se’iyr* |** **the Goat-Demon and Idol** (*Se’iyr* – the Satyr, a Satanic metaphor)**,** **in opposition to him** (*‘oyeb huw’* – those with enmity and rancor toward him, who are hostile and adverse to him) **shall be** (*hayah* – will be) **incarcerated as a captive** (*yareshah* – defeated and conquered, shall be deposed from the land and of possessions, of an inheritance and controlled)**.**

**And then** (*wa*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **will engage and act** (*‘asah* – will perform, conducting itself) **vigorously and powerfully** (*chayl* – capably and nobly, productively and in a worthy manner revealing the strength of their character)**.”** (*Bamidbar* / By Pondering the Word / Numbers 24:16-18)

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

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*Coming Home*

My God, My God, Why?

4

Sha’uwl v. Dowd

*The Unconsidered Prophecy…*

Moving five centuries forward in time we are greeted by Shamuw’el, the last of the *Shaphat* | Judges. He was a contemporary of Dowd who served as prophet and narrator for this luminous life.

As we peruse his words, we find something remarkably telling about King *Sha’uwl* | Saul, especially considering his infamous namesake *Sha’uwl* | Paul. The wannabe-king was condemned for having rejected Yahowah’s instructions, with God choosing Dowd to replace him. In spite of how popular they have become among Gentile Christians, the testimony of the wannabe-apostle Sha’uwl shall soon be replaced by Dowd’s Songs.

Three thousand years ago, the Children of Yisra’el were afforded freewill and they chose poorly, electing Sha’uwl to rule over them in the manner of the Gentiles rather than being led by Yahowah. However, God also has freewill. As a loving Father He determined that once the experiment with human governance failed, incapacitated as it would be as a result of foolish decisions and errant thinking, succumbing to an ignominious death, He would provide a viable alternative. It is the same choice we are afforded today. God 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 foolish man by the same name.

**“Then** (*wa*) **Shamuw’el** (*Shamuw’el* – Listen to Him) **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)**,** **failed to observe** (*lo’ shamar* – not closely examined nor 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 *shalowm* – reconciliation)**, your God** (*‘elohym ‘atah*)**,** **regarding the correct path to the association of 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)**.**

**Indeed, as a result** (*ky* – surely)**, if so then now** (*‘atah* – simultaneously in addition, as a result it is logical that by this time)**,** **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) **would have developed and established** (*kuwn* – would have affirmed and sustained, authenticated as valid and legitimate, even authorized and appointed (hifil perfect)**, accordingly** (*‘eth* – therefore)**, your reign** (*mamlakah ‘atah* – your monarchy and government, your position as head of state and resulting influence and power) **concerning** (*‘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)

**However** (*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 nor endure, will not be exalted nor honored (qal imperfect))**.**

**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 diligently searched for and responsibly sought** (*baqash* – has intensely looked for, procuring information regarding and inquiring about (piel perfect)) **to approach Him** (*la huw’* – for Him, to draw near to Him, and concerning Him) **an individual** (*‘ysh* – a person) **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* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has** **instructed him** (*tsawah huw’* – has provided guidance and direction to him, appointing and ordaining him) **as** (*la* – to approach and draw near with regard to being) **the correct and conspicuous leader who will expound upon the truth** (*nagyd* – the worthy and proper overseer who will make known and proclaim the message, the true head of state, prince and official who will declare, announce, and publish that which is right, the sovereign ruler and valuable asset; from *nagad* – to be conspicuous and to make known, to announce, report, and declare, expounding upon and acknowledging the message in a straightforward manner in plain sight and in your presence) **among** (*‘al* – over and above, before and in proximity to the Most High and) **his** **people** (*‘am huw’* – his family, kin, followers, and nation)**.**

**Indeed, this is because** (*ky* – this is a result of) **you have not observed, neither closely examined nor carefully considered** (*lo’ shamar* – you are not aware of and do not focus upon, you have not diligently analyzed nor properly researched, having failed to contemplate) **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* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **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 Sha’uwl, through government and religion, and it leads to death. Yahowah’s path is through Dowd, and it leads to God by way of the truth. And the reason for choosing Dowd is now clear: Yahowah diligently searched for and responsibly 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, leading them and protecting them in the manner of the Gowym. The result was proving 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 (hitpael participle – independently express sadness)) **about** (*‘el* – regarding and on behalf of) **Sha’uwl** (*Sha’uwl* – Question Him, the people’s choice of king who was prophetic of the wannabe apostle by the same name)**, because** (wa – since) **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* – from) **king** (*melek* – as the ruler or authority, the head of state and political leader who reigns) **over** (*‘al* – before) **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* – for the reason that) **I have seen** (*ra’ah* – I have been shown and have observed, and I will reveal (qal perfect)) **a king** (*melek* – a sovereign ruler, leader, and advisor to be considered**) 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 Christianity, we are saddened, 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’uwl* | 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 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* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **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 with your hand (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* – 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 16:2)

This would be a joyous moment for Yah, one our Heavenly Father wanted to celebrate in His usual manner, with a feast. And should you be wondering why a calf was chosen rather than a lamb, I suspect it was twofold. Dowd was a shepherd and he cared for his sheep. He was not a lamb. That designation would belong to Yahowsha’.

**“‘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) **to approach Me** (*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)

When we listen to Yah, we know how to act, what to engage in, and why we should 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, doing as He has requested. Perhaps that is why Shamuw’el’s name means “Listen to Him.”

**“Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet) **engaged and did** (*‘asah* – acted, doing)**, therefore** (*‘eth*)**, what** (*‘asher* – what leads to the correct path according to what) **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** (*dabar* – spoke to him about, expressing in words)**.**

**He came to** (*wa bow’* – he arrived at) **Beyth Lechem** (*Beyth Lechem* – House and Home of Bread, 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 old men) **of the town** (*ha ‘iyr* – 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 reconcile the relationship, and/or 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 struggle, where the community would have to battle to survive and fight for its very existence. This reality deepens the connection with Dowd as he, more than anyone, would have to fight 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 and the favorable restoration of the relationship.”

Third, based upon this statement and one which will soon follow, the prophecy Christians celebrate, believing it predicts that “Jesus” would come from Bethlehem to be their king, speaks of Dowd, the man who would actually be king over Yisra’el. It was always an awkward fit when applied to “Jesus” because he was never the leader of his people and only Yahuwdah existed during his time, negating key aspects of the prophecy. Further, to the degree Yahowsha’ served as more than the Passover Lamb, he would have been *Matsah*, not *Lechem*. Dowd, however, purchased the threshing floor which became the foundation of the Temple, and like the finely ground kernels of grain which are used to bake bread, his words continue to nourish his people.

So as not to lose our place in the natural flow of this discussion, we’ll turn to the *Mykayah* | Micah 5 prediction regarding Bethlehem at the 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 everything but the Pesach Lamb.

Let’s continue to assess the anointing of Dowd by the last of the Judges, Shamuw’el. His answer 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 also made the connection between the need to be set apart from the common things of man if we want to be reconciled with God. And lastly, the *Shaphat* | Decisionmaker 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, the first time through I missed the reason that Yahowah instructed Shamuw’el to speak of invitations and reconciliation, and of a sacrificial offering in association with the search for Dowd, especially 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 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 ourselves. 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 done, just willing to go where His words lead. And in this case, they lead past the first seven sons to the eighth – representing 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* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **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)**.’** (16:6)

**However** (*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) **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 nor have regard for** (*‘al nabat* – do not visually interpret, pay attention to, nor 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* – 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) **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 He is making. 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 was 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 him** (*lo’ bachar* – has not selected him and he is not the one desired or preferred)**.’** (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)**.’** (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 nor 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 upon their strength, particularly their military prowess and authoritarian tendencies. Yahowah, in contrast, chose a shepherd who could think. If man is to be governed by a man rather than be guided directly by God, we are best served being led by a considerate individual who knows how to care for sheep.

Also interesting, the last of Yshay’s sons would become Yahowah’s *Bikowr* | 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 *‘Esaow* | Esau, the firstborn whom Yah hated. Our status and standing with God is therefore based upon character, not chronology.

Shamuw’el, by contrast, was the only child of Hannah. His birth required Divine intervention, making his story different than the others. 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, in due course we will ponder its implications. But for now, suffice it to say, 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))**.** **Decide of your own freewill 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)

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. There has been no one else in all of human history where this all coalesced on any other individual, not even with Moseh or Yahowsha’.

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. When we do, our attention shifts to Dowd, with his life and lyrics serving to shepherd us to God.

We are told that Yahowsha’, as the Passover Lamb, wasn’t particularly attractive, such that there was nothing in His physical appearance that would draw us to Him or make Him look desirable. And yet with the actual *Mashyach* | Messiah, *Dowd’s* | David’s appearance 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?

In this light, why do Christians bow down before tragic effigies of their brutalized and dead god on a stick when standing up and looking upon Dowd would be so much more beneficial? Why do you suppose that Yahowah chose to be consistent, such that this man and his lyrics were equally attractive?

And then from man’s perspective, why is the most prominent depiction of “David,” that of Michelangelo in Florence, out of proportion, nude, and uncircumcised – all in conflict with God’s depiction and 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, yet 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 mistaken, as out of proportion as are the religious interpretations of “Jesus Christ.” Unless and 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.

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 Yahowsha’ is never associated with *qeren* and Dowd now has been, this seems to suggest that Dowd plays an important role in facilitating our participation in the Covenant.

And yet, even if we were to discount this association, 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 water, 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 *shalowm* – 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 16:12)

With this affirmation from Yahowah, it is game over for the “Christian Jesus Christ.” *Dowd* | David is Yahowah’s Spirit-filled lyricist and Messiah.

*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 “the power to succeed, providing 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.

**“Now** (*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’uwl* | 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) **because of** (*min ‘eth* – as a result 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)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:13)

We’d have to be blind to miss the connection. Both Sha’uwls were demon-possessed. They were both tormented by the 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 curtail his enormous ego.” And interesting enough, with both malignancies, the best way to silence their demons is to sing Dowd’s songs.

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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 – taken from him and given to the Christian Jesus. There are 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) **band together** (*gadad* – gather here as a substantial group of individuals who are cut into the relationship)**, oh daughters and settlements** (*bath* – either women who are related or environs, could also represent the *Beryth* as the feminine manifestation of the Spirit’s Family) **of those willing to fight to stop the advancement of others** (*gaduwd* – of those prepared for battle who are arranged in troops and divisions serving as a wall to deter entry)**.**

**We will be besieged** (*matsowr sym ‘al ‘anahnuw* – we will be confined as a siege is set in place against us)**.** **With a rod and weapons of war, people associated by race, culture, or geography** (*shebet* – nations and large subdivisions of people, in concert with their leaders) **will smite** (*nakah* – will strike, seeking to afflict, maim, destroy, and kill by wounding) **the Decisionmaker and Judge** (*‘eth shaphat* – the one who exercises good judgment, correctly deciding right from wrong through observing the Towrah) **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)

**And you** (*wa ‘atah*)**,** ***Beyth Lechem*** **| Bethlehem** (*Beyth Lechem* – House and Home of Bread, 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))**, *‘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 Yahowsha’ was the eldest among his brothers. Therefore, while both men were born in Bethlehem, only one came forth from there, only one of the two was the youngest sibling, 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 which has been misattributed to “Jesus.”

*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 around 1025 BCE to be considered “long ago,” as it would have been fifteen to twenty generations. In fact, considering Yisra’el’s birth under Dowd and its impending demise in 722 BCE at the hands of the Assyrians, it was the entire lifetime of the nation. Additionally, since the Towrah speaks prophetically about Dowd, and since Yahowah knew what He was going to say and do regarding His relationship with him, prophetically speaking, this occurred over billions of years.

On the other hand, Yahowsha’, as the diminished physical manifestation of Yahowah, could not have existed prior to his arrival 700 years after the prophet wrote these words. Therefore, he would have been from seven centuries into the future rather than any time in the past. Moreover, as we shall soon see, the offspring conceived during the commencement of this prophecy is feminine, not masculine.

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 throughout the rest of the book, this negation is worth noting.

Returning to Mykayah’s prophetic presentation, this next statement speaks of Yisra’el beginning to bud and grow again after a long intermission, of God’s family returning as the Covenant is reaffirmed, all during a painful and traumatic time.

**“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 genuine 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 there were 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 the arrival and return of Dowd.

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.

This is addressing the Second 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** (*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, and as we will soon discover, he was 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 and life provide the means to reconciliation. The only time Yisra’el will experience more favorable circumstances than when Dowd led God’s people in year 3000 Yah (circa 968 BCE), will occur when he returns in year 6000 Yah (2033 CE).

**“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 ‘anahnuw*)**, 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 ‘anahnuw* – our defensive positions and high ground)**, then** (*wa*) **we will rise up and take a stand** (*quwm* – we will take a stand, establishing ourselves) **over and** **against him** (*‘al huw’* – upon and above him) **with** **seven shepherds** (*sheba’ ra’ahym*) **and** **eight leaders** (*shamonah nacyky* – rulers exercising authority) **of men** (*‘adam*)**.”** (*Mykayah* / Who Is Like Yah / Micah 5:5)

We have yet another prophecy pertaining to Dowd which was misappropriated and wrongly attributed to “Jesus” such that the Shepherd was ignored and the Passover Lamb became God Almighty. 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 and are accounted for, pressing their case against those who would destroy them.

In this light, I had initially thought that the seven shepherds and eight leaders of men were affiliated with the Assyrian, rendering *‘al huw’* as “over and against his” shepherds and leaders. But had that been the case, *huw’* would have modified *sheba’ ra’ahym* and *shamonah nacyky* instead of *‘al*.

Nonetheless, if you think I’m wrong, you may want to pick your preferred eight groupings from among the largest militaries on Earth: the United States of America ($716 billion), the People’s Republic of China ($244 billion), Saudi Arabia ($70 billion), the Russian Federation ($44 billion), India ($55 billion), Germany ($49 billion), the United Kingdom ($48 billion), Japan ($47 billion), France $41 billion), South Korea ($38 billion), Italy ($29 billion), Brazil ($29 billion), Australia ($26 billion), Canada ($21 billion), Spain ($12 billion), Poland ($9 billion), Turkey ($9 billion), Pakistan ($7 billion), Indonesia ($7 billion), Iran ($6 billion), Egypt ($5 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 to their neighbors.

While I strongly suspect that the seven shepherds will be appointed by Dowd on behalf of Yisra’el, should they 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%).

In themore likely event that the seven shepherds and eight leaders of men are of Dowd’s choosing, seven may have been used to reinforce the importance of that number in recognizing what is going to occur, when, and why because Yah’s plans are all based upon 6 + 1 = 7. Likewise, eight may be addressing the eternal nature of this promise and of Dowd’s influence as part of it.

However, should the number be literally influenced and yet still symbolic, on a six plus one basis, the seven shepherds could represent: ‘Abraham, Yitschaq, Ya’aqob, Moseh, ‘Aharown, and Yowseph, with Dowd as the seventh. In addition to Dowd, now serving to represent eternity as the eighth individual, we might include *Noach* | Noah and *Yowb* | Job, *Yahowsha’ ben Nuwn* | Joshua and *Shamuw’el* | Listen to Him, in the list of leaders along with *Shalomoh* | Solomon, *‘Elyah* | Elijah, and *Chiziqyah* | Hezekiah.

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 that it is Dowd, not “Jesus,” who will be returning with Yahowah. And together, they will be restoring Yisra’el, not Christians or their Church.

efei

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 demarked 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, say to My associate, Dowd, this is what Yahowah of the spiritual implements conveys, ‘I took you from the sheepfolds, from chasing after lambs, to be the leader over My People, over Yisra’el.** (7:8)

**And I have been with you wherever you traveled. I have cut off all of your enemies, removing them from your sight, and I have made your name great, comparable to the names of the greatest on Earth.** (7:9**)**

**Furthermore, I will appoint a place for My People, Yisra’el. And I will plant them there such that they may dwell in this place of their own and never have to move again. Neither shall the Son of Evil afflict them anymore as will have been the case.** (7:10)

**And since the time that I instructed the Judges in conjunction with My People, Yisra’el, I have created for you a respite from all of your adversaries.**

**Additionally, Yahowah boldly and publicly announced to you that He will act, engaging with you to create a family and home.** (7:11)

**So when your days are fulfilled, and you lie around with your fathers, I will establish your seed after you from that which shall come forth from your very core.**

**I will erect his kingdom (speaking of Dowd).** (7:12) **He shall reestablish a home for My name, and I will set up the place of honor of his kingdom forever.** (7:13) **I will be his Father and he shall by My son.**

**Then when that which is perverted and twisted is associated with him, I will correctly reciprocate on his behalf with the scepter and rod of mortal men, and with the infliction of the children of ‘Adam.** (7:14)

**But My love and mercy shall not ever depart from him as I took it from Sha’uwl, whom I cast away before your very presence.** (7:15)

**Moreover, your house, family, and kingdom will remain eternally trustworthy and true, forever right in your presence. Your throne and place of honor shall be established forevermore.”’** (7:16)

**Consistent with all of these words and with everything within this revelation, Nathan correctly conveyed them to Dowd.** (7:17)

**Then King Dowd** (*wa Dowd ha melek* – ­so then the Beloved, the leader and advisor) **came** (*bow’* – arrived and entered) **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 *shalowm* – reconciliation as *‘elowah* – our God)**.**

**He said** (*wa ‘amar* – so then he asked)**, ‘Who am I** (*my ‘any* – 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 with me all this while and brought me here, to this place, now and forever** (*ky bow’ ‘any ‘ad halom*)**?** (7:18)

**And yet this was a small thing** (*wa qaton ‘owd zo’th*) **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 *shalowm* – 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*)**.** (7:19)

**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)**.** (7:20)

**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 of it, to actually know and understand it, and then to reveal it** (*la yada’*)**.** (7:21)

**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 ‘anahnuw*)**.** (7:22)

**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)**?** (7:23)

**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 biological family, having related ethnicity** (*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)**.** (7:24)

**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)**.** (7:25)

**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 rear and raise as part of 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*)**.** (7:26)

**That is because You** (*ky ‘atah*)**, Yahowah** (*Yahowah* – HiGod’s personal name pronounced using His *towrah* – instruction regarding His *hayah* – existence and our *shalowm* – reconciliation as *‘elowah* – our God)**, of the heavenly messengers** (*tsaba’* – of the spiritual implements)**, the God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with the Almighty)**, have revealed this revelation, making it known** (*galah* – 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, household, and family** (*beyth banah la ‘atah* – I will establish and reestablish for your family name and lineage by constructing you a house to raise and protect your family)**.’**

**Therefore** (*‘al ken* – this being reliable, consistent, and true)**, the one who works with You** (*‘ebed ‘atah ‘eth*) **has discovered 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 and experiencing) **the judgment, character, and conviction** (*leb huw’ –* the desire, thought, and inclination) **to make this appeal for intervention to You after considered contemplation** (*palal ‘el ‘atah ‘eth ha tapilah ha zo’th* – asking for this as an arbitrator and intercessor to God, petitioning after thinking it through rationally)**,** (7:27) **‘So then based upon all that has occurred** (*wa ‘atah*)**, Yahowah** (*Yahowah* – the proper name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – 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 good and beneficial things** (*‘eth ha towbah* – these generous and pleasing, valuable and enjoyable ideas) **to the one working and serving with You** (*‘el ‘ebed ‘atah*)**.’** (7:28)

**As a result, now** (*wa ‘atah*) **it is Your desire, confidently and boldly, with determination** (*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 *shalowm* – 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*) **shall be adored and blessed** (*barak* – lifted up and adored) **forevermore** (la ‘owlam – throughout eternity)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:29)

The promise to Dowd, and through him to Yisra’el, is unequivocal, non-transferable, non-negotiable, and eternal. It is Yahowah’s decision, and His Word is always reliable. And since this declaration is trustworthy and dependable, there is but one way to endure in Yahowah’s company – and that is to follow Dowd and his people to this place.

There should be no doubt: Yahowah is going to honor the promises He has made to Dowd, Yisra’el, and Yahuwdah. Therefore, there is no possibility whatsoever that His commitment to them has changed such that He has taken these away and given them to a gentile church.

Yesterday afternoon, my favorite Yahuwdy, a woman appropriately named Leah, after the mother of Yahuwdah, and I were discussing our research into the inception and evolution of her people referring to Yahowah as “*HaShem* – the Name.” (Yes, I am truly blessed to have someone in my life who shares my passion for Yahowah, His Towrah and People.)

In the midst of what was a lively exchange, I stunned Leah by saying that her facts and mine were correct, but not either of our conclusions. After considering everything she had written moments earlier, I told her that I was wrong, and that while enormously controversial, my assessment was now that the removal of Yahowah’s name among Yahuwdym was not as much their doing as it was God’s.

That said, Yahowah did not have to interfere with His people’s freewill for the complete disregard for His name to occur because it was in the interests of the religious to craft their god in their image. As He revealed in Yasha’yah, Yahowah withheld the provision for life, deafening and blinding His people after they turned away from Him and to fictitious gods. So He saw to it that they forgot His name.

The reason is this simple: the only thing Yahowah hates more than the negation of His name is its misuse. Had Paul, Akiba, and Muhammad integrated Yahowah’s name into their religious schemes, they would have sullied it by associating it with their lies. Yahowah would have been perceived as the god of religion as opposed to the God who despises all religions.

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 towards 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, not 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 ‘anahnuw*)**.”** (*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, that we have come to recognize and report through these many years of translating and contemplating God’s testimony, it is 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 are 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, nor 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 provides 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 while we “*shama’* – listen” to what He has to say as well as why 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 Masada. And he is surely in She’owl. 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 *chayl* 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 “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 *chayl* 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 marvelous but insufficient. 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 (pulal 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 religious Jews, but few are family. Of the seven billion people who have been born into our world, most are indecisive 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 enquire 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 adverse. 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)

It seems to reason: 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 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** (*‘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** (*matsuwq* – 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)

It is dust to dust for most, but not all are comprised of it. Pesach has provided a way to a better place. Then when we cross over the threshold of Matsah we are perfected, 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, however, 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** (*chasuwth 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 nor by claiming authority** (*lo’ ba koach* – not by might, status, resources, wealth, nor 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 realms** (*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 resoundly dismissed. Those who have claimed to have been authorized by God and to have served Him will be cast down for having irritated and insulted the Almighty.

Foremost among those judged and convicted will be those who expected a ringside seat for the Second Coming of Jesus. Instead they will witness Yahowah honoring all of the promises He made to His beloved son and Messiah – the very things they misappropriated to direct attention away from the one God chose to lead us, so that they could usurp his authority.

At long last, serving the victims of Replacement Theology…

**“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 became the first female prophet.

efei

*Coming Home*

My God, My God, Why?

5

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, 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*) **Chiziqyah** (*Chiziqyah* – 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 and carefully considering 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 1400 BCE and the other 700 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’uwl* | Paul. 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, were universally true throughout time. And yet for context and credibility, every word was grounded in the place, people, and period it was revealed. With very few exceptions, this was in Yisra’el among Yahuwdym during the thousand years between Moseh in 1450 BCE and Malaky in 450 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 the one ethnicity that the religions which claim their words to be the basis of their faith, have come to despise. And yet, if it were not for Yisra’el and Yahuwdah, most everything that is known about God would have been unknown to the Gentiles. Yahuwdym were not only the recipients of God’s lone witness, Jews have been the most meticulously reliable scribes in human history, thereby preserving what their forefathers heard for our benefit. Further, if it were 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)**.”**

It is such a simple declaration, comprised of two names, Yahowah and Howsha’, two words, *tachilah* and *dabar*, and a single preposition, *ba*, to say: **“Right from the start, Yahowah spoke, communicating with Howsha’.”** I want to know, to understand, to capitalize upon, and then share every morsel which follows. How about you?

**“And** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the vowels YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – 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 a wife** (*la ‘atah ‘ishah* – approaching and drawing near unto yourself a woman and female spouse) **of prostitution who is a whore** (*zanuwnym* – of harlotry and idolatry who religiously barters the appearance of love for money as an adulteress) **and give birth to children** (*wa yeled* – beget the offspring) **of whoredom and religious idolatry** (*zanuwnym* – of harlotry and prostitution as a pagan barter of sensual gratification for profit with an unfaithful adulteress)**.**

**For indeed** (*ky*)**, this Land** (*ha ‘erets* – this region and place in the material realm) **is filled with unreliable and unfaithful prostitutes** (*zanah zanah* – is comprised of the worst kinds of whores committing despicable and loathsome acts, who accept bribes for favors and have become unreliable and unlikable) **operating behind the back of and thereafter moving away from** (*min* – at this time and for a long period thereafter becoming indifferent to)**,** **Yahowah** (*Yahowah*)**.’”** (*Howsha’* / He Liberates and Saves / Hosea 1:2)

This is an extraordinary request, one unmatched in the annals of Divine revelation. God asked His prophet to walk in His shoes 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 and abhorrent 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 choses 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 3rd volume of *Yada Yah*, 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:

**“﻿And now at this time** (*wa ‘atah* – simultaneously in this narration, so then in sequence it is rational that) **will I reveal and expose** (*galah* – I will consistently make known, uncovering (piel imperfect – the subject causes the object to engage over time showing)) **her foolishness﻿ and shamelessness** (*nabluwth hy’* – her defiance based upon not even having the capacity for understanding, her outrageous stupidity, her ignorant and irrational responses, her disgraceful immorality and senselessness, the folly of her deadly nature; from *nabal* – to be foolish, senseless, and stupid) **with regard to** (*la* – concerning) **the perceptions and presence of** (*‘ayn* – the eyes and sight along with the outward appearance of) **her lovers** (*‘ahab hy’* - those with whom she has formed a relationship and is seen as desirable)**.”**

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.

**“And mankind** (*wa ‘iysh* – an individual) **shall not spare nor save her** (*lo’ nasal hy’* – will not deliver nor rescue her, snatching her) **out of My hand** (*min yad ‘any* – from My control and influence or even as My possession)**.”** (2:10)

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 of those wanting to be saved, a willingness to distance themselves from that which Yahowah views as inappropriate before He acts to quell their ongoing influence.

**﻿“I shall cause a cessation of all of** (*wa shabat kol –* during the Shabat I will stop it all, putting an end to every one of) **her inappropriate attitudes toward the celebrations of** (*masows hy’* – her gaiety, merriment, and joy expressed during wasteful and rotten) **her feasts** (*chag hy’ –* her religious festivals and her holidays)**, which comprise her calendar and basis for renewal** (*chodesh hy’ –* her monthly designations and her lunar timekeeping; from *chadash* – to renew and to make anew (perhaps symbolic of her hand in creating Christianity’s New Covenant and Islam’s devotion to the Crescent Moon))**, in addition to** (*wa*) **her seventh day** (*shabat hy’* – her Shabat, her time of rest and reflection) **and all her appointed assemblies** (*wa kol mowed hy’ –* every one of her seasonal designations and meeting times)**.”**﻿ (*Howsha’* / He Liberates and Saves / Hosea 2:10-11)﻿

This is an overt denunciation of the holidays, religious rites, and holy days of the religions aided and abetted by Jews, including everything from Christmas and Easter to Rosh Hashanah to Hanukkah, including Ramadan in addition to designating Fridays and Sundays holy. None of it is acceptable to God, nor could it be based upon everything He has said and done to establish the calendar, feasts, meetings, and pattern of time He has designated to restore our souls. If other approaches were acceptable, then there would have been no reason to say otherwise, nor 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 corruptions 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 to 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)**,** **when to reveal her way** (*‘asher*) **she burned offerings to them** (*qatar la hem* – she offered aromatic incense and fragrant smoke) **as well as when** (*wa*) **she adorned herself as an attribution of status while going on the prowl** **in a beguiling way** (*‘adah hy’* – she wandered about in a social-religious community in search of prey, concealing her actual intentions by glorifying her witness and decorating her surroundings) **with her circular accoutrements** (*nezem* *hy’* – with her rings and halos symbolic of the sun and moon) **and sickening jeweled ornamentations** (*wa chelyah hy’* – her sorrowful, weakening, and wounding jewels adorning her; from *chalah* – to disease and sicken, thereby weakening)**, and she went out after** (*wa halak ‘achar* – walked with, followed, and joined the position and direction of) **those she desired** (*‘ahab hy’* – those with whom she formed a relationship by appearing desirable and preferable)**.**

**Then** (*wa*)**, as a result** (‘eth – therefore) **she ignored and forgot about Me, receding away from Me** (*‘any* *shakach* – she overlooked and was no longer mindful of Me, ceasing to remember Me, and thus unable to properly respond to Me as she retreated from Me)**,’ prophetically declares** (na’um – announces in advance of it occurring) **Yahowah** (*Yahowah* – the most accurate transliteration of God’s name using the vowels *yhwh*)**.”** (*Howsha’* / He Liberates and 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 beautiful and grand 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 Dowd to today.

This ought not 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.

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 as a result** (*la ken* – accordingly in return)**, behold** (*hineh* – look up and pay attention because this is important)**, I will leave the way wide open for her to be deceitful, thereby enticing the gullible** (*‘any patah hy’ –* I will provide ample room for her to be alluring and seductive, giving her the space to speak glibly and simplistically while she openly persuades the simpleminded and naive) **while I allow her to walk** (*wa halak* – while I see to it that she journeys for a time and conducts her life (hifil perfect)) **into the place where the word is pondered and questioned** (*ha midabar* – the lifeless and desolate place until the who, what, why, when, and how of these statements are contemplated; from *ma* – to question and *dabar* – the word)**, and then** (*wa*) **I will** **speak, communicating** (*dabar –* I willuse words to convey) **to and relying** **upon her best judgment** (*‘al leb hy’* – to her ability to exercise good judgment and be discerning and responsible with regard to her attitude and inclinations)**.’”** (*Howsha’* / He Liberates and Saves / Hosea 2:14)

The wide-open way is religion commingled with politics, militarism, and conspiracy. It is universally deceitful, destructive, deadly, and damning. And yet, it is easily refuted and disproved, thereby only fooling the foolish. 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, 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.

I am embarrassed to admit that it took far too long for me to recognize that *midabar* was a compound of “*my* – to ponder and question” and “*dabar* – the word.” It is, therefore, a double edge 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…

**“‘And** (*wa –* so then) **I will provide and give to her** (*nathan la hy’* – offering and bestowing for her to approach) **her vineyard and her garden** (*kerem hy’* – her own cultivated vineyards and gardens where vines grow and fruit is harvested) **for the name** **was** **there at that place and time** (*min sham / shem –* because and as a result of the renown and reputation of the proper designation)**.’”**

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 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…

**“‘Therefore** (*wa ‘eth*)**, the valley of *‘Akowr* | Trouble** (*‘emeq ‘Akowr* – the naturally disturbing depression) **will be a beneficial doorway which can be confidently anticipated** (*la petach* *tiqwah* – an expected portal which can be looked forward to with confidence)**.”**

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’ 2:5, 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. Here now is that reason:

**“She shall answer and respond to the proper name** (*wa ‘anah sham / shem* – she will reply as a result of the renown and reputation at that time and place, responding to the questions by making an informative declaration there, singing while embroiled in the thought process) **as in the days of her youth** (*ka yowm na’uwrym hy’* – similar to her childhood during her early life)**, and as in the day** (*wa ka yowm*) **when she ascended out of** (*‘alah hy’ min* – she was lifted from, rising away from) **the realm of the Crucibles of Egypt** (*‘erets Mitsraym* – the place of religious, governmental, militaristic, and economic oppression)**.’﻿”** (*Howsha’* / He Liberates and Saves / Hosea 2:15)

If we were to synthesize and summarize 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 a 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, 3500 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 we 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.

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 worshiping Him as God. 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 buddy, as a particularly helpful guide and insightful teacher, the closer and better our relationship will be with Him.

As we have learned by studying about Yahowah’s devotion to His son, Dowd, God has no interest in His creation building houses, 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 blind and fearsome faiths.

A day is coming when individuals comprising Yisra’el and Yahuwdah will finally see and accept Yahowah correctly, as Dowd related to Him. And not-so-coincidently, 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 of 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 saved.

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, and 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 “*‘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 name** (*shem hem –* by their designation or reputation) **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 their child. We know this because He shaped the meaning of *suwr* with the hifil stem and perfect conjugation.

If you were of the opinion that Yahowah does not care what you or anyone else calls Him, you would be wrong. If you were of the opinion that God is the Lord, you would be 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 Kippurym* | Day of Reconciliations in Year 6000 Yah, our Heavenly Father tells those who have just broken 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, there are never two and it only changes once. And even then, 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 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 war-free.

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 marry you to Me** (*wa ‘aras ‘atah la ‘any* – I will make a betrothal pledge requesting that you and I are engaged (piel perfect)) **in righteousness** (*ba tsedeq* – being correct, upright, and honest, deciding to do what is right)**, while exercising good judgment to justly resolve disputes** (*wa ba mishpat –* consistent with the codicils of the relationship while being discriminating and discerning) **in unfailing kindness and steadfast love** (*ba chesed* – with enduring affection on behalf of a caring relationship)**, and also with mercy and compassion** (*wa ba rachamym* – with favoritism, adoration and empathy)**.”** (*Howsha’* / He Liberates and Saves / Hosea 2:19)﻿

These are some of the traits we have come to cherish in Yah. He is proposing marriage, with bonds which will endure forever. He is committed to doing what is right, always correct and honest. His pledge is to resolve our disputes in a manner which is consistent with the codicils of the Covenant, ready, willing, and able to vindicate us. His kindness is unfailing, and His love is enduring, especially for Yisra’el.

Yah favors His family. He adores Yahuwdah’s proclivities. He shows empathy for whatever challenges they may endure. This is how Yahowah wants to relate to us should we be open and receptive to Him. And why wouldn’t we be?

Over these many years we have become so comfortable seeing Yahowah as our Father, particularly from the perspective of the *Beryth* | Covenant, that as a result, becoming betrothed may seem a bit unexpected. However, while the picture is perfect, this marriage is symbolic, albeit rich in its implications. And here, in the context of asking Howsha’ to marry Gomer, a religious prostitute, the story is about a marriage whose vows Yisra’el broke, serving as a metaphor for breaking the terms and conditions of the Covenant. Therefore, Yahowah wrote them a letter of divorce, which serves as the basis of this book. And yet that would not be the end of the story because, 2700 years after the divorce, the bride, Yisra’el, would leave her worthless lovers and return to Yahowah. Marital bliss will be restored with a heartfelt and genuine exchange of vows.

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.

Pause now and consider this, particularly if you are a Yahuwd, because Yahowah has just offered to marry you. Please don’t reject Him as have ten thousand generations of your people before you. This was written in the piel perfect, not once, but all three times, telling us that Yahowah is providing everything you will need to join Him in this marriage, but also that this is a once in a lifetime offer that will not be extended.

I understand that this is a seismic shift in Jewish thought, that this idea of being on equal footing with Yah 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 which will endure forever.

In the context of the *Beryth* | Covenant, Yahowah has extended His offer of marriage, and He is about to repeat it. Answer Him.

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 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.

When we think about it, every benefit of the Miqra’ey and Beryth is designed to make us more like God so that we can relate to Him as equals. He wants us to be immortal, perfect, family, enriched, empowered, and enlightened because He is those things.

**“﻿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 to express our wedding vows (piel perfect – Yah’s bride is given the capacity to be betrothed to God at this moment in time)) **reliably and in truth** (*ba ‘emuwnah* – honestly, steadfastly and dependably, in a way that is supportive, confirming, upholding and nourishing, within the trustworthy testimony and restoring witness)**.**

**And you shall know** (*wa yada’ ‘eth* – you will become aware, recognize, and acknowledge, and you will understand as the result of the information that has been provided, becoming familiar with) **Yahowah** (*Yahowah*)**.”﻿** (*Howsha’* / He Liberates and Saves / Hosea 2:20)﻿

Yes, God just said, “*Yada’ Yahowah*,” which has served as the name of the series of books which initially grew out of translating Howsha’ more than eighteen years ago. That may be an affirmation of their purpose.

To know Yahowah is to love Him. And it is the truth which makes this possible. It is why we translate and contemplate the words of our God.

It’s hard to imagine how clerics and scholars, pastors and priests, could be so cold and heartless, so callous regarding the nature and purpose of Yahowah. How is it that they present a God consumed by love as hateful and mean-spirited – as unwilling and unable to save? Why is it that they posture a “new covenant” to replace the one they claim is both merciless and expired? Why is it that they claim that God’s name is not and cannot be known? Why do they lie about Yahowah and His everlasting, loving and merciful, righteous and just, always dependable Family?

There is an aspect of this marriage which 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 wedding celebration, set to occur less than 13 years from this writing in 2020, 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 using words (qal imperfect – genuinely and forever))**,’ prophetically declares** (*na’um*) **Yahowah** (*Yahowah*)**. I will reply** (*‘anah* – I will provide answers 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 realms) **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** (*ha ‘erets* – the earth and material realm generally and Yisra’el specifically)**.** (2:21)

**Then the Land** (*wa ha ‘erets* – the earth and material realm generally and Yisra’el specifically) **will respond to** (*‘anah ‘eth* – will provide a declaration, thinking and concerned about, even singing regarding (qal imperfect – genuinely and continuously, actually with ongoing implications testifying regarding)) **that which is associated with the grain** (*‘eth ha dagan* – the harvested barley, symbolic of saved souls)**, in conjunction with the new wine** (*‘eth ha thyrowsh* – accompanied by wine as it is just beginning its transformation from grape juice)**, and in combination with the olive oil** (*wa ‘eth ha ytshar* – associated with freshly produced oil from olives)**.**

**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 for going on nineteen 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.”

This is so utterly profound and breathtakingly brilliant my fingers cannot keep pace as my mind races with the implications. So let’s see if we can *selah* | pause and reflect sufficiently to consider the connections and consequence.

Up to this point in time, when Yahowah is offering His hand in marriage, five of His seven *Miqra’ey* | Invitations to be Called Out and Meet will have been fulfilled and the five benefits of the *Beryth* | Covenant will have been achieved. *Pesach* | Passover (as the Doorway to Eternal Life), *Matsah* | UnYeasted Bread (serving as the Means to Perfection), *Bikuwrym* | Firstborn Children (where we were Adopted into Yah’s Family), and *Shabuw’ah* | the Promise of Seven (at which time the Covenant’s Children were Empowered and Enriched), will have been enabled by these four Invitations in Year 4000 Yah (33 CE) providing all five Covenant benefits. Then more recently, *Taruw’ah* | Trumpets, where Yah’s Family is withdrawn prior to the worst of Ya’aqob’s Troubles (likely between the Fall of 2026 to 2029) will have been fulfilled.

With Yahowah having honored His promises and having provided the benefits of the Covenant for those who have responded to Him, and having now fulfilled His vow to rescue His Family on *Taruw’ah*, the sixth of seven *Miqra’ey* | Invitations to be Called Out, symbolic of His return on *Yowm Kippurym* | the Day of Reconciliations, is approaching quickly. Therefore, these five repetitions of *‘anah* | reply are spoken at this time, after the fifth and before the sixth Miqra’ey – after Yah has withdrawn His Children so that they do not have to endure the worst of Ya’aqob’s Troubles in the last days, but before His return. At this moment, surviving Yahuwdym who missed Taruw’ah are being encouraged not to make the same mistake regarding the approach of Kippurym.

Further, it is the upcoming Invitation to Meet – *Yowm Kippurym* | the Day of Reconciliations – where Jewish rabbis have corrupted the meaning of *‘anah* expressly to keep *Yahuwdym* | Jews from responding to Yahowah by insisting 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 worked our way through Yahowah’s *Towrah* | Instructions and Guidance on His *Miqra’ey* | Invitations to be Called Out and Meet beginning some fifteen years ago, one of the first things we learned was that *‘anah* was not only used five times in Yahowah’s presentation of His Miqra’ey, in every case God was asking His People to *‘anah* | respond to His Invitations, *‘anah* | answering Him by *‘anah* | verbally expressing their intent. In particular, we discovered that the Jewish religious interpretation of *Kippurym* | Reconciliations as a day to deny oneself as opposed to answering Yahowah’s Invitation to Reconcile the Relationship, was among the most errant and damaging deceptions ever perpetrated on God’s People.

Yahowah’s relationship with His Family hinges upon their interpretation and response to *‘anah*.

The reason that Yahowah is offering His hand in marriage at this time, after the fulfillment of the fifth Miqra’ey and before the sixth, is because upon His return on Yowm Kippurym with Dowd, it will be too late to *‘anah* | respond. This is why His marriage proposal was presented all three times in the perfect conjugation – suggesting that His offer was finite in time and would not last forever.

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 epochs 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 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 His fulfillment of the first four Miqra’ey: Pesach, Matsah, Bikuwrym, and Shabuw’ah. The final Yowbel celebration in Year 6000 Yah is nearing its fulfillment in 2033 with Yahowah’s return with Dowd on Kippurym, 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 second coming of His beloved son, Mashyach, and Melek through 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 sacrifice on Pesach and Matsah, making us immortal and perfect. It is the Spirit’s *‘anah* | response 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 on *Shabuw’ah* | the Seven Times Seven Promise upon with Yahowah’s plan of salvation unfolds. It is also our *‘anah* | response to *‘anah* | provide answers to all who will listen on *Taruw’ah* | Trumpets, where we become Yahowah’s troubadours, which was conceived to do as we are currently doing.

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 that 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 plant her** (*zara’ hy’* – I will sow her seeds, spreading them out such that they take root, grow, and produce her offspring) **for Myself and to approach Me** (*la ‘any –* for the purpose of drawing near) **in the Land** (*ba ha ‘erets* – within the earth and material realm generally and Yisra’el specifically)**.**

**And I will have compassion, love, and mercy** (*wa racham* – I will express tender affection and loving kindness in a devoted relationship) **for** (*‘eth*) **‘No Mercy** (*Lo’ Ruchamah* – without a relationship devoted to loving kindness or tender affection; from *lo’* serving as a negation and *racham* – love and mercy)**’.**

**And I will say to them who were** (*wa ‘amar la –* I will express in words at that time to and on behalf of (qal perfect)) **‘Not-My-People** (*Lo’ ‘Amy* – Not My Family)**’, ‘You are My family** (*‘atah ‘am* – you are My people)**’.**

**Then he shall say** (*wa ‘huw’ ‘amar –* he will proclaim)**, ‘My God** (*‘elohym ‘any*)**.’”** (*Howsha’* / He Liberates and Saves / 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 and thereby dismisses the foundation of Pauline Christianity.

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 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 *shalowm* – 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 desires and is intimate with** (*‘ahab* – who loves and is affectionate with) **the thinking and reasoning of corrupt and undesirable countrymen** (*rea’* – evil and improper, immoral and useless, troublesome and grievous neighbors living in close proximity as friends, associates, or companions) **and who is adulterous** (*wa na’aph* – and who is a religious prostitute and whore practicing idolatry) **even as** (*ka* – when by contrast) **Yahowah** (*Yahowah* – God’s one and only name) **loves** (*‘ahabah ‘eth* – reveals His strong affection and enduring devotion for a family-oriented relationship with) **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)**,** **though they turn to** (*wa hem panah* – they paid attention to the presence, concerning themselves with) **other and different** (*‘acher* – another and additional) **gods** (*‘elohym*) **and who show their affection for** (*wa ‘ahab* – who love and desire) **raisin cakes** **comprised of grapes** (*‘ashyshah ‘enab* – that which bears fruit based upon an underpinning where people are pressed down into the flames associated with Ishtar, the Assyrian goddess of fertility, and Astarte, the Mother of God and Queen of Heaven, and thus Mary and Easter in Roman Catholicism)**.”** (*Howsha’* / He Liberates and Saves / Hosea 3:1)

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 ten thousand, and as many as fifteen thousand, generations would choose to disregard His offer. Hundreds of millions of Jews have opted to whore themselves out in the adoration of false gods, the promotion of fraudulent religions, or 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.

In spite of how they have treated Him, Yahowah continues to love the Children of Yisra’el. He isn’t willing to overlook the fact that they have chosen to be burned by false gods when they could have been blessed by Him, but He is willing to restore His relationship with them. This will occur as promised over the next thirteen years.

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 three provocative ways to interpret what follows. They include the notions 1) 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 worshiping 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 Kippurym and five days between Kippurym 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, five percent of Yisra’el and ten 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. It could well be all of these things and more.

**“So I prepared a barter and feast, tying this all together** (*karah* – binding this together in concert with a feast to acquire as part of a plan hewn in stone) **with** **her for Me** (*hy’ la ‘any*) **with** (*ba*) **fifteen** (*chamesh ‘aser* – five and ten, the number of confusion and the source of tithes) **silver coins** (*keseph* – silver money as in shekels or yearnings and longings; from *kasaph* – to yearn and long for, desiring) **and** (*wa*) **a large dry measure of a homer and a half of barley** (*chomer sa’orah lethek sa’orah* – a substantive amount and half that amount of grain)**.”** (*Howsha’* / He Liberates and Saves / Hosea 3:2)

If you see these metaphors differently, shoot me a line and we’ll ponder the possibilities together. But no matter how they are interpreted, Yahowah has a feast and a plan to resolve whatever ails us – one He has etched in stone.

I suppose that a span of twenty-seven centuries constitutes a long time to live with most everyone estranged from God. Knowing Him, I wouldn’t want to endure twenty-seven minutes.

**“And I said to her** (*wa ‘amar ‘el hy’* – I actually informed her about the ongoing consequences by saying (qal imperfect))**, ‘For a very long time** (*yowm rabym* – for a great many days) **you will continue to live** (*yashab* – you will establish yourself, stay with, and dwell among, even settle down with and marry yourself to (qal imperfect)) **without approaching Me** (*la ‘any lo’* – unconcerned about Me and without regard for Me)**.**

**You will be loathed as greedy, and seen as an unfaithful prostitute** (*zanah* – you will be disliked and despised for being solicitous and unreliable, and for eliciting favors for bribes to the degree you are considered a wanton whore)**,** **as well as** (*wa*) **being** **perceived as having chosen to be** (*hayah* – electing to exist (qal imperfect jussive)) **with and for man** (*la ‘ysh* – concerned with the approach of another individual)**.** **So then I also** (*wa gam ‘any* – so surely then I) **will be towards you** (*‘el ‘atah*)**.’”** (*Howsha’* / He Liberates and Saves / Hosea 3:2)

I wish it hadn’t been so, but sadly Jews have brought much of their shame upon themselves. Had they not collectively rejected Yahowah in the pursuit of false gods and fraudulent religions, 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.

Today, only around twenty percent of Jews are religious, with most seeking instead to identify themselves with the traditions, history, and customs of their people. Moreover, Jews have played a leading role in conceiving Socialist Secular Humanism, the religion of man, which now has turned on them in academia, liberal politics, and the media worldwide.

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** (*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 live** (*yashab* – will dwell and remain (qal imperfect)) **for a very long time** (*yowm rabym* – a great many days) **without** (*‘ayn*) **a king, even an authorized leader or advisor** (*melek* – a sovereign ruler or counselor)**,** **without** (*wa ‘ayn*) **a prince, 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 a sacrificial offering** (*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** (*wa ‘ayn ‘ephowd* – the white cape worn by Lowy ministers to aid their service and a vestment to adorn a priest)**, or someone to heal them from their idols 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 continue to exist 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 such leadership and benefits for millennia, takes us to the place we have been headed all of this time – to the Second 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)

Fact: Yahuwdym would suffer and be adrift for a very long time without one of their own to lead them or protect them, to stand up for them or offer to save them, to serve them or heal them.

Fact: Yisra’elites have and will continue to return. They will be restored, and they will remain.

Fact: At long last, Yahuwdym will genuinely, diligently, and responsibly seek to be with Yahowah, their God.

Fact: Simultaneously, Yisra’elites will seek to be with Dowd, their king, recognizing that he is their rightful leader and counselor.

Fact: Yahuwdym will finally live up to their name and will come to revere and respect Yahowah.

Fact: Yisra’elites will come see Yahowah as He actually is – good-natured, generous, joyful, and pleasing.

Fact: This will all coalesce during the last days, likely within a generation of Yahowah’s return with Dowd on Yowm Kippurym in 6000 Yah (October 2, 2033 at sunset).

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. And while the ultimate sacrifice was made by Yahowah via Yahowsha’ and the Set-Apart Spirit in 33 CE, fulfilling Passover, Unleavened Bread, FirstFruits, and Shabuw’ah, even with Dowd serving as an eyewitness, most Yisra’elites have rejected Yahowah’s commitment to save them.

Fulfilling the second to last of these dire predictions, for all practical purposes there are no more Lowy, commonly known as Levites. Rabbis, in direct opposition to Yahowah’s Towrah, annulled their authority and replaced them. And since only Lowy are authorized by Yahowah to serve as priests, Yisra’el has been without ministers and the white linen coat they wore when ministering on behalf of the people during the *Miqra’ey* – Invitations to Meet with God.

In this regard it is interesting to note that the *‘ephowd* | outer garment worn by the priests was corrupted according to what we read in *Palylym* / Judges 8:27 when “all Yisra’el played the harlot” with *Ba’al* symbolized by “crescent moon ornaments.”

While we have found Yahowah’s declaration announcing the return of Dowd during the last days, one of the most poignant portions of Howsha’ follows, and we’d be cheating ourselves of its wisdom if we didn’t pursue it.

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, nor 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 nor devotion** (*wa ‘ayn chesed* – there is no one favoring the relationship or steadfast)**, and** (*wa*) **there is no knowledge, discernment, nor understanding** (*‘ayn da’ath* – no aptitude for learning, nor concern, nor 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 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.

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** (*wa kachash* – 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 Romans. 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 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 was 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 thousands 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 realms** (*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, 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 troops marched through enroute 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, no one, 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)

From Yahowah’s perspective, the ignorant, susceptible as they are to religious devotion and worship, are insulting and contentious. Unwilling to listen to what He has to say, they pray incessantly as if the God they neither knew nor respected was their personal genie – one making endless wishes come true.

Sometime around 500 BCE, Yahowah spoke through the last of His prophets. His voice is now only heard through what He had previously revealed. While the darkness would be pervasive, the light would be more than sufficient for the observant. And yet since most were not, they would falter and fall.

**“You will falter and stumble** (*kashal* – you will stagger and be overthrown, lose control and fall, unable to avoid a highly undesirable state) **this day** (*ha yowm* – this time) **and also** (*gam* – in addition to) **the prophet** (*naby’*) **with you by night** (*‘im ‘atah laylah* – accordingly in the darkness)**. So then** (*wa*) **I will cease acting like your mother and I will stop talking to you** (*damah ‘em ‘atah* – I will refrain from all activity resembling your caregiver, become silent, and no longer be considered as your provider, as if I no longer existed or cared for you)**.”** (*Howsha’* / He Liberates and Saves / Hosea 4:5)

*Damah* is an intriguing term. It can convey a “likeness and comparison” or denote the “cessation of an activity.” It can be translated as “silenced” or “destroyed,” as “stopped” or just temporarily “inactive.” And yet when the object of the verb is “your mother,” and the speaker is God, the options are constrained to those which are reasonable and consistent.

In this case, Yahowah’s Set-Apart Spirit, representing the Maternal manifestation of God, would cease to be active in the lives of Her people. They would no longer receive Her protection or counsel. Her voice would be silenced.

*Damah* appears again in Yahowah’s response, but this time it is directed toward His wayward children. We can still use all of the previously elaborated connotations as long as we are cognizant of the new context.

This becomes especially important because, 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* – My family, nation, and kin, the people who are most closely related to and associated with Me) **have destroyed this comparison, and without thinking or consideration they will be wiped out and will perish** (*damah* – are silenced and destroyed, many cut off and ceasing to exist as they no longer engage, their likeness and resemblance muted) **for lack of knowledge and understanding** (*min baly ha da’at* – for being without discernment and because of negating evidence and reason, belying information leading to comprehension, ceasing to care or be concerned about the relationship; from *yada’* – to know and acknowledge, to recognize and be acquainted with, to perceive what is revealed, to learn through instruction and experience)**.**

**Indeed because** (*ky* – surely, emphasizing this point by revealing cause and effect) **you have avoided all association with evidence and reason leading to understanding** (*‘atah ha da’at ma’as* – you have rejected being rational, loathed the relationship, and despised acknowledging that which is correct, spurning factual information leading to comprehension) **I will reject you, and avoid having you** (*wa ma’as ‘atah* – I will limit the association, avoiding you, preventing you) **serve as a priest for Me** (*min kahan la ‘any* – acting as an advisor on My behalf or serving Me during the feasts).

**And since you have consistently ignored and forgotten** (*wa shakach* – you have lost sight of the significance of, overlooking and failing to respond appropriately to (qal imperfect)) **the Towrah Teaching and Guidance** (*Towrah* – Instruction and Direction) **of your God** (*‘elohym ‘atah*)**, I will ignore** (*shakach* – I will not respond to, overlooking and forgetting about) **your children also** (*ben ‘atah gam ‘any* – your offspring accordingly)**.”** (*Howsha’* / He Liberates and Saves / Hosea 4:6)

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 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 point an accusing finger at Yah for failing 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 Qur’an in Islam, with the Talmud in Judaism, and with Political Correctness in Socialist Secular Humanism. 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.

efei

*Coming Home*

My God, My God, Why?

6

Does Anyone Understand?

*Consider the Evidence…*

One of our 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 be Sung / 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 be Sung / 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 scientific and academic communities, and the lone voice broadcast throughout the media.

As is the case with religions, there is sufficient truth woven into man’s myths to make their claims appear sufficiently credible, they have come to corrupt several generations to a devastating extent. And while they consider themselves rational and enlightened, even progressive and compassionate, what they have done to mislead billions is repulsive. 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 misappropriated what He had done to write 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 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 present 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 be Sung / Psalm 14:2)

Amplification is always our ally as we seek the truth, but that is especially true here. We would frustrate 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 accurate and amplified instruction.” Such an individual “could be guided into developing the capacity for diligent and prudent discernment” if he could be found and engaged. The intent was 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 God’s direction, with Yah enabling him in the process.” If he existed, “he would be willing to pay especially close attention to what was 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 had 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 him such that they would engage together 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 had been tasked with passing on what Yahowah had 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 Yah wanted to make public for the first time.

The person Yahowah was seeking would instead 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, by genuinely seeking to learn by striving to diligently discover and comprehensively account for, then responsibly present after serious contemplation all of the ramifications regarding developing a dynamic relationship” with the Almighty. There would be “insights not previously known,” but the means to them would be through closely examining and carefully considering what was already available.

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, long ago 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. And yet, even today during this time of the great awakening, this occasion of restoration and return, there are still far 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 be Sung / 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 capable or willing to *sakal* and *darash* His *dabar*. Can you even imagine how frustrating this would have been for Yah, considering what He was offering?

Religion and politics, conspiracies and cultural influences, are the only human institutions capable of confusing and corrupting almost everyone, while at the same time preventing access to the truth about God for those willing to go where His words would otherwise lead them. Recognizing this, we come to appreciate why Yahowah warns us against these things.

Based upon Yahowah’s assessment, and thus from God’s perspective, Satan achieved his ambition. The creation had universally squandered God’s intent, because everyone was contaminated.

We have long known, because God has told us, that 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 Malaky.

With Yahowah seeking to find someone He could use who was willing to closely examine and carefully consider the revelations that He had conveyed through those prophets, who would devote the time needed to know and understand and then share His testimony, conveying the insights that His people had missed, there was none – not one. It has been nearly 2,500 years since the last of the prophets, representing over ten-thousand generations of Yahuwdym who had gone in a completely different direction, removing themselves from consideration.

It is as obvious as anything we have thus far concluded: to the degree that we are serving in the role the Chosen People relinquished, our participation is by default, not by merit. And it is only because Yahowah was left with no other choice than to reach out to His People through a Gowy.

Thankfully, Yahowah eventually found someone through whom He thought He could work among the billions who weren’t interested in knowing the God of the Towrah. Sadly, he wasn’t up to the challenge. There would be a steep learning curve, because Yah’s search led Him to someone a lot less qualified and articulate than Moseh and considerably less intelligent and insightful than Dowd. Had it not been for God’s patience, His willingness to work through a flawed individual, and His keen ability to teach using evidence and reason, coupled with this man’s willingness to devote the time, his desire to be reliant, and commitment to go where God’s words would lead, even if they took him to a place no one had been in thousands of years, the witness Yah sought for His people would have failed.

The obstacles were enormous. There was almost as much to unlearn as there would be to discover. As such, they would begin their collaboration as far from Yahowah’s Word as is possible, with Islam, before systematically renouncing Christianity and Judaism – and then: politics, patriotism, militarism, and conspiracy. Whether it is with our approach to the Covenant or 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 His perspective that we are capable of understanding and explaining His words.

Thanks to Dowd, we now know the attributes God wanted to exploit. We know that we don’t have to be perfect to get the job done. And we realize the enormity of the mission that can be accomplished by a single individual through whom Yahowah is able to work. We have discovered that there is power in His words, more than enough to accomplish their intent.

All the while, Christians, Muslims, Hindus, Secular Humanists, Communists, Socialists, and Atheists, even Orthodox Jews, remain unaware of the God who created them. And yet for them, there is no excuse. The most frequently published and widely distributed texts of all time 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 be Sung / Psalm 14:4)

God has named the responsible party. 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.

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, their 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 dowr* – 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 be Sung / 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’uwl* | 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. And yet at the same time, they realized that Gentiles wouldn’t recognize their duplicity nor care – but that Jews would. Therefore, for the Church to prevail, Yisra’el’s standing with God and the testimony of Yahuwdym regarding Him, would have to be muted and besmirched. Like a crook on trial for a crime he committed, the Church intimidated and killed the witnesses. The same is true with Muhammad and the creation of the Qur’an 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 eventually found someone He could use. His people are coming home. And as a result, those who have perpetrated the greatest crime in human history are about to meet their doom at the hands of the God they have long opposed.

Speaking to Christians and those responsible for misleading them, Yahowah declares…

**“You have frustrated** (*bowsh* – you have created despair, having worked against and humiliated) **the ambitions and advice** (*‘etsah* – the goals, plans, and consultations) **of the oppressed and persecuted** (*‘any* – of 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) **will become their savior by rescuing them** (*machseh* – their protector, the one who saves and delivers them out of harm’s way)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 14:6)

No ethnicity has been oppressed longer nor persecuted to a greater extent than Jews. And no institution has done more to abuse and annihilate God’s People than the Roman Catholic Church – religious Babylon. So rather than saving the Church as these perpetrators have been led to believe, Yahowah will intervene on behalf of Yisra’el. God is thereby announcing an Occasion of Restoration and Return.

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 Christians. They have consistently replaced his name with that of “Jesus Christ,” and have, as a result, left billions 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 Supplants 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 be Sung / Psalm 14:7)

Yahowah’s return and Yisra’el’s restoration were foretold by the son who knew the Father best and by the king who brought the divided nation together. All anyone has to do to capitalize is to read what Dowd posted along the way. The path to our liberation and salvation runs along Tsyown, beginning with Pesach and concluding with Sukah.



There is one God, one Towrah, one Covenant, and one Yisra’el. And yet, they have not sought to exclude guests 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 *shalowm* – 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 be Sung / 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 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 be Sung / Psalm 15:2)

While *tamym* can be rendered “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. *Beyet*) Act upon and engage in that which is right. *Dalet*) Communicate the Word truthfully and do so continually and honestly. And *Heh*) 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 can handle. 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 be Sung / 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 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 be Sung / 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: *Wah*) Value the importance of respecting Yahowah.

Therefore, we should be:

**“…one whose money** (*keseph 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 nor have their resolve shaken** (*lo’ muwt* – will not be sufficiently shaken to stop staggering, and thus will never be dislodged nor removed from them (nifal imperfect))**, even throughout the duration of time** (*la ‘owlam* – forevermore)**.”** (*Mizmowr* / Lyrics to be Sung / 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 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.

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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)**.**

**Watch closely over me and be concerned about me** (*shamar ‘any* – keep a caring focus upon, tend to, and be observant regarding me)**, 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 be Sung / 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, 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 be Sung / Psalm 16:2)

Together they were poetic, writing prose that was both satisfying and beneficial. By 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 be Sung / 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.

**“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 nor 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 be Sung / Psalm 16:4)

There is a religion which has become numerous and influential and whose 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 name does or says. He will not partake in their Eucharist nor 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.

However, because the Roman Catholic Church deliberately and dishonestly, and in a degrading and debilitating manner, attempted to steal what Yahowah had given to him and to his people, all to shore up their complete lack of credibility, 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, no institution in human history would mislead as many souls. And they would do so through Replacement Theology: stealing for themselves God’s promises to His beloved son and Messiah.

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* – allotment is my choice, my parcel of ground and my portion of what is offered) **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 be Sung / 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 Yahowsha’ 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 be Sung / Psalm 16:6)

This was true not only for Dowd, Yah’s beloved son, but for all of us who follow his lead. The universe we are given to explore is not only ninety-three billion light-years across, it exists in two additional dimensions beyond those we can presently perceive – and Heaven is yet another dimension beyond that. 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 be Sung / 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.

Everything God has said and done coalesces such that we are in the right place when we do as 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, nor fall, nor will I lose control, be random in my approach, nor 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 be Sung / 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, 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 nor fail.

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 lived it. In the nearly nineteen years I’ve openly exposed and condemned Islam, Christianity, Judaism, Socialist Secular Humanism, Multiculturalism, Political Correctness, Patriotism, Militarism, and Conspiracy, while unequivocally advocating Yahowah’s testimony, I have never been random in my approach, encountered an unresolvable circumstance, fallen into an unfavorable situation, been dislodged from the truth, 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)**.”**

Please get Dowd right and not me wrong. 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 to 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 you and me to acknowledge that we have experienced the same result because that is the intent. We should all be singing along.

Returning his attention to the most adversarial influence on both Jews and Gentiles, Dowd levels a broadside against the Gnostic nature of Pauline Christianity. The argument that *Sha’uwl* | 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 physical body and my proclamation regarding my flesh** (*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 be Sung / Psalm 16:9)

Should Dowd be correct regarding the flesh, and he was clearly inspired by God, then Paul was not only wrong, he was obviously not inspired by God. 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 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, nor desert, never releasing (qal imperfect)) **my soul** (*nepesh ‘any* – my consciousness, my inner person, character, and personality) **with regard** **to Sha’uwl** (*la She’owl* / *la Sha’uwl* – by approaching She’owl or on behalf of the goals of Sha’uwl)**, never allowing** (*lo’ nathan* – never offering nor giving, not permitting nor 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 be Sung / Psalm 16:10)

What’s particularly illuminating about this statement is that Sha’uwl (mis)quoted it as Divinely inspired, thereby acknowledging that it was true. And yet by misappropriating it and apportioning it to ‘Jesus,’ Paul undeniably proved that he should not be trusted when 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’uwl and She’owl are synonymous for a reason. One leads to the other.

The greatest contrast in the debate between relationship and religion, between right and wrong, is between Dowd and Sha’uwl, between the Towrah and New Testament, between the Covenant and Christianity.

God is on Dowd’s side, which is why Sha’uwl misquoted this statement and twisted it to claim otherwise. But forewarned is forearmed. We know that Yahowah will not allow the continuance of Sha’uwl’s dishonest exploitation, his willful disregard of the truth, or his degradation of His people and promises.

Sha’uwl’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 be Sung / 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.

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*Coming Home*

My God, My God, Why?

7

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, there is every reason to suspect that Dowd spoke to 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,” one we’d be wise to consider. He addressed Yahowah by the name God asked us to use, now, then, 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.

And third, 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 have been disrespectful and misleading to disregard the way these volitional moods shape this instructive dialogue.

**“A thoughtful request** (*taphilah* – an oral petition for intervention after considerable meditation) **of 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 listen (qal imperative cohortative))**,** **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** (*tsedeq* – correct, accurate and honest, just and fair, and in accord with the standard)**.**

**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 and acknowledge as true, and then reply appropriately to what we have heard from one another, being alert, observant, and attentive, ready for action (qal imperative cohortative)) **my audible expression in this joyful song** (*rinah ‘any* – my uplifting lyrics and pleasing melody with a message and a request conveyed in the words, in which I provide a legitimate reason for being happy)**.**

**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, which makes me want to respond in a considerate and rational manner (hifil imperative cohortative)) **in my** **thoughtful petition** (*taphilah ‘any* – my oral request for intervention after considerable contemplation)**.”** (*Mizmowr* / Lyrics to be Sung / 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. What’s more, we will get what we request because it is what Yah wants to give.

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** (*mishpat ‘any* – the plan to thoughtfully decide what is appropriate and right regarding me; 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 be Sung / 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, through it all, Yahowah continued to refine him, perfecting him. And while that makes Dowd the exemplar 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 be Sung / 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 by attending Passover.

Likewise, our declarations can be similarly free of imperfections when we accurately convey what he wrote for our benefit, especially after sufficient deliberation. Further, it’s what we say that matters most, not what we do. Dowd’s 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 they 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 be Sung / 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 for 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 to 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 the conduct) **have not wavered nor have they been random** (*bal mowt* – have not slipped, staggered, nor been shaken, nor have they led to an unfavorable circumstance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:5)

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 by 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 reading and reciting Yahowah’s Word, thereby engaging in a conversation with his Father.

**“I 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 (qal perfect))**, and so 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))**.”**

It’s subtle, but telling, that Dowd’s *qara’* was limited by the perfect while Yahowah’s *‘anah* was unbridled in the imperfect, revealing that, while Dowd called out to Yah on occasion, and even read to Him from time to time, God’s answers were never-ending. This may be why Dowd’s invitations and Yahowah’s replies were connected with *ky*, which was included to reveal 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 that there was a desire for them to relate to one another 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 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 be inviting 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.

**“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))**.** **You want to listen to** (*shama’* – it is Your will and desire to hear (qal imperative)) **what I have to say 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 be Sung / Psalm 17:6)

Even here 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 was saying and doing would be pleasing to his Father, even though Dowd was clearly aware that his *‘imrah* (from *‘amar*) were but a reflection of Yahowah’s *dabar*. To put this into perspective, consider a parent’s reaction to a child’s first words.

Yahowah’s approach is exceedingly uncommon, completely different than the plans laid out on behalf of any of the gods conceived by men. In fact, the most formidable obstacle in the way of those who would readily respond to Yahowah’s approach to life, if they were aware of it, 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 apart from man’s rubble.

**“Savior and Deliverer** (*mowshya’* – Rescuer and Liberator – a compound of *ma* – to ponder and *yasha’* – liberation and salvation) **of those who trust and rely on this provision** (*chasah* – for those seeking a trusted place of shelter and safety) **by being right** (*ba yamyn ‘atah* – with a righteous orientation on Your right side and with Your right hand; from *yaman* – having chosen to be right)**,** **You have decided to be unrivaled and beyond compare** (*palah* – it’s Your will to be incomparable and uncommon, uniquely distinguished and completely different, altogether superior and set apart (hifil imperative – engaging us such that we become more like You is by design, revealing what You want)) **in Your steadfast devotion and enduring love** (*chesed ‘atah* – Your unfailing kindness, affection, and favoritism, Your desire to provide beneficial treatment)**, such that it has no association with** (*min* – is separated and distinct from) **the establishment** (*quwm* – the powerful who stand up in opposition, rising to positions of authority and influence, seeking to be honored, respected, and exalted)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:7)

This is the first time we have seen *quwm* used in a derogatory sense. It is usually spoken of those who stand up for what is right and are established with Yah as a result. But here it is addressing those who rise up to positions of power, who take an opposing stand and become the establishment – and thus religious and political authorities.

When we become 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.

**“Closely examine and carefully consider me, focusing on me** (*shamar ‘any* – observe me, watching over me (qal imperative)) **consistent with the nature of an owl’s eye** (*ka ‘iyshown bath ‘ayn* – akin to the pupil, center, and focus of a female owl’s vision)**, choosing to protect me** (*sathar ‘any* – concealing me from harm’s way (hifil imperfect)) **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* / Lyrics to be Sung / Psalm 17:8)

When Yahowsha’ told His Disciples during the Olivet Discourse that He wanted to protect Yaruwshalaim under His wings, He was quoting Dowd. It is, after all, a beautiful picture.

But this is not. Christians, at Paul’s urging, have been relentless in their unethical pursuit to rob Dowd of his Father’s promises so that they could claim them for themselves and for the god they fabricated. Therefore, Dowd is requesting Yah’s protection…

**“…from** (*min*) **the presence** (*paneh* – the appearance) **of the unethical and wrong religiously** (*rasha’* – of the corrupting and 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 towards me** (*‘oyeb* – displaying acrimony and antagonism to me, rivals adversarial to what I represent and in opposition to what is mine) **seek to sever my soul from its source** (*ba naqaph nepesh ‘al ‘any* – want to cut me off from where my consciousness belongs, such that what I represent is stricken away and decays, becoming less than I actually am, degrading and destroying what I am intended to be such that the cycle of my life is concluded)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:9)

As we have been made aware, according to *Sha’uwl* | Paul, the *Mashyach* | Messiah, Dowd, is rotting in his grave. He was cited saying 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 Christians of the connection between God and His son – and thus of the Covenant.

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 be Sung / Psalm 17:10)

Indeed, Christians speak illustriously of themselves, claiming they are God’s chosen and the beneficiaries of His promises. They claim they are going to heaven, while all others are hell-bent. Billowing out unending plumes of smoke, the arrogant presume that they are saved. They even believe their dying god is returning for them.

Their plight is the worst of all worlds. Their ears and eyes are shut, and 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 it is the volume rather than the merit of the words which matter.

The slanderous slights and vicious strikes Christians have directed at God’s People as a result of their anti-Semitic New Testament have been so extensive, so widespread, and they have been perpetrated for so many centuries, I don’t know how to properly convey the magnitude of the problem.

If I were to write another twenty books on the direct connection between this appalling abuse 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’uwl* | Paul, is called the Plague of Death.

There has been 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 those Sha’uwl would corrupt long before any of the aforementioned were 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 us** (*‘ashur ‘anahnuw’* – they pursue us as if stalking their prey)**. They have surrounded us and turned against us** (*sabab ‘any* – they are circling all around us, turning on us from every direction)**.**

**They have set their eyes upon us, imposing themselves while making demands as they look on** (*‘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 us)**,** **conspiring 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 be Sung / Psalm 17:11)

Christians are guilty of having done this for as long as they have existed. Some, however, have been 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, it would never have reached the scale the mountains of human ash now reveal. IBM’s punch card system for compiling and reporting census data made the systematic collection of Jews feasible.

Tens-of-millions of IBM punch cards and thousands of their tabulating machines, all backed up, serviced, and supported by the 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 disposition. It is why they were all tattooed with numbers. 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*)

As we approach Dowd’s next statement, especially recognizing that Sha’uwl 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 Jews 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 “rapture” in Latin. This is similar to Yahowsha’ referring to Paul as a wolf in sheep’s clothing – prompting us to consider what these ideas represent.

**“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, 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) **and 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 be Sung / 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, appeasing the Christian conspirators, will serve to exacerbate the problem.

The extent of the suffering initiated by Paul and perpetrated in the name of Christianity, individually and collectively, has been 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 appearance** (*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 them** (*chereb ‘atah* – by Your propensity to cut down and do away with using Your desolating implement and sword)**.”** (*Mizmowr* / Lyrics to be Sung / 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 has seen 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 *shalowm* – 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 be Sung / 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 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** **with tremendous power and awesome ability** **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 be Sung / 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 Yah’s presence, gazing into the very face of our Creator.

This is yet another reference to Dowd’s reawakening, to the Second Coming of the Messiah and return of the Son of God. On this day, Dowd will be reenergized and empowered to be sure, but more telling still, he will be as will we: 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.

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In concert with the Second Coming of *Dowd* | David, let’s continue our prophetic review with a tour through the *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 will cause the wasteful destruction, expulsion, and annihilation) **and** (*wa*) **who** **scatter** (*puwts* – who attack, leading to the dispersing of) **the sheep** (*‘eth tso’n* – the flock) **of My pasture** (*mari’yth* *‘any* – My pastureland and grazing place)**,’ 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 Secular Humanists as well. A decided majority of each are vocal in their proliferation of outright lies – especially when directed at Israel, Jews, and Zionists. They 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 discernable. The most closely related word to the prefix to “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 “*yarah* – 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) **concerning** **those shepherds and pastors** (*‘al* *ha ra’ah* – the ministers over the flock) **who supervise, lead, and feed** (*ha ra’ah* – who seek to guide and control, shepherding and tending to) **My people** (*‘eth ‘am ‘any* – My family)**,** **‘You have dispersed and scattered** (*puwts* – you are responsible for the Diaspora, having spread abroad and separated) **My flock** (*‘eth tso’n ‘any* – My sheep) **and you have drawn them away, causing them to be hunted down and exiled** (*wa nadach hem* – you have driven them away, banishing them and causing them to be outcasts, enticing and seducing them, while luring them away such that they are controlled and thrust aside (hifil imperfect))**.**

**You have not properly accounted for or attended to them** (*wa lo’ paqad ‘eth hem* – you have failed to take stock of them, neither attending to nor valuing them appropriately, failing to deal correctly with them or account for them)**. So behold, henceforth** (*hineh* – so pay attention, now) **I will reckon with you** (*‘any paqad ‘al ‘atah* – I will take stock, accounting for what you have appointed and brought upon yourselves) **on account of your errant and improper** (*‘eth roa’* – because of your regretful, disappointing, and harmful, immoral, irrational, and willfully wrong) **endeavors** (*ma‘alal* – practices and actions)**,’ prophetically reveals** (*na’um* – declares and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s name pronounced using His *towrah* – instruction on His *hayah* – existence)**.”** (*Yirma’yah* / Respect Yah / Jeremiah 23:2)

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 a 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…

**“And I will gather** (*wa ‘any qabats* – I will collect, assemble, and obtain (piel imperfect – those who remain will be enabled by Yah with ongoing implications)) **the remnant** (*‘eth sha’ych* – the remainder) **of My flock** (*tso’n ‘any* – of My sheep) **out of** (*min* – away from) **all** (*kol* – each and every one) **of the regions** (*‘erets* – realms and places, lands and countries) **where** (*‘asher* – where for the benefit of the relationship) **I have expelled them** (*nadach ‘eth hem* – I have banished them, exiling and scattering them (hifil perfect – indicating that they participated in the consequence at that moment in time)) **by name and reputation** (*sham / shem* – there by renown)**.**

**In association with My return, I will bring them back** (*wa shuwb ‘eth hem* – when they change their direction, turning around in their approach, I’ll restore them (hifil perfect – denoting a limited one-time participatory event)) **to their pasture** (*‘al naweh henah* – to their homeland and abode, their habitation and fold, their beautiful dwelling place where they will abide)**.**

**Then** (*wa*) **they will be productive** (*parah* – they will be fruitful, producing offspring, experiencing an abundant life (qal perfect – literally at this time)) **and thrive** (*wa rabah* – becoming numerous and great, multiplied and increasing in every way (qal perfect))**.”** (*Yirma’yah* / Yah Teaches and Guides / 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, there are 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.

That isn’t to say that Yahowah is returning for a Gentile Church, or for Muslims, but instead for His People once they walk away from the influence of these religions. 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 which matter rather than wasting our time lounging around and eating bonbons. 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.

**“And I will raise up shepherds for them** (*wa quwm ‘al ra’ah ‘al hem* – I will fulfill My promise to establish upright leaders) **who will guide, nourish, and protect them** (*wa ra’ah hem* **–** caring for them while providing for their needs, enabling them to flourish without concern (qal perfect))**.** **They will never be frightened or intimidated again** (*wa lo’ yare’ ‘owd* – they will not live in fear nor ever be awed or terrorized again (qal imperfect))**, nor shall they be discouraged or confused** (*wa lo’ chathath* – nor will they be terrorized or dismayed, scattered or fail, nor be broken apart and divided (nifal imperfect)).

**They will not be improperly accounted for or unattended** (*wa lo’ paqad* – there will be no failure to take stock of them, nor improperly value them, no failure to deal correctly with them)**, prophetically declares** (*na’um* – reveals and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s proper designation 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 23:4)

In having chosen Dowd to lead His people, Yahowah revealed His preference for shepherds. The best of these campout with their flock. They live with them, walk with them, and care for them, guiding, nourishing, and protecting their sheep.

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 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 the *Pesach ‘Ayl* was the future King of Israel and the Messiah, 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 near 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* | David 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, raise up, and establish** (*quwm* – I will fulfill My promise to raise and confirm, to set up and exalt, honoring (hifil perfect)) **Dowd** (*la Dowd* – the approach of the Beloved, on behalf of David) **as the rightful Branch** (*tsemach* *tsadyq* – the correct means to live and grow, the valid means to grow upright and become vindicated)**.**

**So then** (*wa*) **think about and consider his reign as king** (*malak melek* – carefully ponder the implications that he will be coronated to lead and provide advice as a counselor)**, because he will have a tremendous capacity for teaching and will provide understanding and insights** (*wa sakal* – he will be prudent and discerning, having the capacity to comprehend, succeeding through his intellect and ability to reason, as well as demonstrating his acumen as an instructor (hifil perfect))**.**

**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* – within the material realm)**.”** (*Yirma’yah* / Respect Yah / Jeremiah 23:5)

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 yet there is more. According to God, His son, *Dowd* | David, is also going to serve as judge and jury, especially as it pertains to the *Mishpat* – the 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, he 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 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.” The willful ignorance or cognitive dissonance on the part of the faithful to perpetuate this Christian myth is unfathomable.

**“In his days** (*ba yowmym 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 ‘anahnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:6)

When this is considered within the context of what follows in *Yirma’yah* / Jeremiah 31, we find many remarkable truths affirmed before our very eyes. Yahowah is returning to restore His Covenant relationship with Yahuwdah and Yisra’el, liberating and saving His Family, and not doing so for a Gentile Church or Christians. We become right with Yahowah when we are grafted into the Rightful Branch, which is *Dowd* | David, not *Yahowsha’* | ‘Jesus.’ There is only one *Beryth* | Covenant, and it is being reaffirmed, thereby debunking the myth of a “New Covenant.” Likewise, the basis of its restoration is the Towrah, which precludes the possibility of a “New Testament.” It means that *Sha’uwl’s* | Paul’s arguments are felonious, invalidating the basis of the Christian religion.

The combined texts addressing the same event also demonstrate that Judaism is equally 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, and Shabuw’ah, and now to Taruw’ah, Kippurym, and 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 literally, when His intent was for them to symbolically appreciate their resulting benefits, especially now that the next exodus is upon them.

In this regard, a Covenant member provided the following insight. *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.

**“As a consequence** (*la ken* – therefore as a result)**, behold** (*hineh* – pay attention)**, a time is coming** (*yowmym bow’* – days are approaching)**, prophetically declares** (*na’um* – reveals and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *‘elowah* – God)**, when they shall no longer say** (*wa lo’ ‘amar ‘owd* – beyond this point will not declare)**,**

**‘Yahowah lives** (*Yahowah chay* – Yahowah is absolutely alive favorably blessing and nourishing the living)**,** **who, to lead us along the correct path** (*‘asher* – who to reveal the way to the benefits of the relationship)**, lifted the family of** (*‘alah ‘eth ‘am* – taking the people of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **out of the realm** (*min ‘erets* – away from the land) **of the Crucibles of Domination in Egypt** (*Mitsraym* – the subjugation associated with religious coercion and political tyranny, military oppression and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations)**,’** (23:7) **and will convey instead** (*ky ‘im* – because they’d rather associate Him with)**,**

**‘Yahowah restores lives** (*Yahowah chay* – Yahowah is absolutely alive favorably blessing and nourishing the living)**,** **who, for the benefit of the relationship** (*‘asher* – who to reveal the path to get the most out of life by leading us along the correct path)**, will lead and subsequently return** (*wa bow’* – arrived, coming back to show the way to get the most out of life) **thereby withdrawing** (*‘alah* – by lifting up and carrying away) **the offspring of** (*zera’* – the seed and descendants as well as what was sown by) **the Family of Yisra’el** (*Beyth Yisra’el* – the House of those who Engage and Endure with God) **out of** (*min* – from) **the north** (*tsaphown* – the places located north of Yisra’el) **and away from** (*wa min* – out of) **all of the countries** (*kol ha ‘erets* – each of the places and regions) **where** (*‘asher* – where for the benefit of the relationship) **He had expelled them** (*nadach ‘eth hem* – He had banished them, exiling and scattering them (hifil perfect – indicating that they participated in the consequence at that moment in time)) **by name and reputation** (*sham* – there)**.’**

**Then** (*wa*) **they shall live and remain** (*yashab* – they will settle down and dwell, abiding) **on** (*‘al* – upon) **their soil** (*‘adamah hem* – their ground)**.”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 23:8)

Yahowah lives. He is 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, for Dowd and Yahowah, and for those who have embraced their Covenant.

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*Coming Home*

My God, My God, Why?

8

I Will Return

*To Restore My People…*

Since God thought it was worth revealing, it is worth repeating. Repetition is how we learn and retain information. And when it comes to Yahowah’s testimony, there is no one spoken of as repetitively as Dowd. What *Dowd* | David had to say about his relationship with God, and what was disclosed about him through prophets like Yirma’yah, Yasha’yah, and Zakaryah is, therefore, essential, or Yahowah wouldn’t have made this 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 Yirmayahuw, commonly known as Jeremiah.

**“The Word** (*ha dabar* – the message which was communicated)**,** **which, to reveal the way to enjoy the benefits of the relationship** (*‘asher* – that, to lead to the path to walk to get the most out of life)**, came to exist** (*hayah* – that was, is, and has been) **with** (*‘el* – from God to) **Yirmayahuw** (*Yirmayahuw* – Yahowah Raises and Lifts Up, Yahowah Teaches and Guides, or Respect and Revere Yah, commonly transliterated Jeremiah) **based upon an association with** (*min ‘eth*) **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)**, to announce** (*la ‘amar* – to say)(*Yirma’yah* / Respect Yah / Jeremiah 30:1) **that this is wha**t (*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)**, the God of Yisra’el** (*‘elohym Yisra’el* – the Almighty of those who engage and endure with God)**, proclaims** (*‘amar* – conveys)**, so as to declare** (*‘amar* – to announce)**,**

**‘Of your own volition write** (*kathab la ‘atah* – choose to literally inscribe, writing down using this alphabet (qal imperative)) **all of these words** (*‘eth kol ha dabarym* – every one of the statements and the entire message) **which lead to the proper path to get the most out of life, that** (*‘asher* – which reveal the benefits and joy associated with the relationship, that) **I have and will be speaking to you** (*dabar ‘el ‘atah* – I have communicated and will convey to you)**, doing so** **in a written document** (*‘el sepher* – in an inscribed letter upon a recorded scroll such that there is a written record)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 30:2)

*Dabar* was scribed three times, as was *‘amar*, and Yahowah’s name was written twice, so that we would know that this is the Word of God because these words were spoken by Yahowah. *‘Asher* was included two times so that we would realize that these statements were communicated through Yirmayahuw expressly because God wanted to reveal the correct path to walk to receive the benefits of the relationship. Further, the relationship Yah is developing is with Yisra’el, something we’d be wise to accept if we want to be part of it. *Hayah* was used because it serves as the foundation of Yahowah’s name and denotes His existence.

The prophet’s name, as we have already discussed, conveys the realization that Yahowah’s teaching guides those who come to respect Him to the point that Yahowah is able to lift them up and raise them as a Father would His children.

With the inclusion of the volitional mood, we discover that Yirmayahuw was doing what he chose to do. He was serving as a willing coworker and associate rather than as a thoughtless implement or obedient servant. This same choice is afforded to all of us as well.

Equally revealing, by including *kathab* and *sepher* there is no denying that Yahowah wanted an immediate, written memorialization of His spoken words. This was the only way to maintain the integrity of the message and to share His testimony openly and accurately. By doing so, something exceptional was achieved because those of us who are willing to listen in, and then write these same words down, become a party to the conversation. We are placed in the same position as was the prophet. By immediately transcribing the spoken words of Yahowah into the written Word of God everyone is provided identical and unencumbered access to the truth.

Yahowah made this possible so that we could 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 it is perhaps still worth mentioning: we’d be wise to capitalize upon what God has done for us.

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 to us through 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 nor 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, because He used the one name, Yahowah, the nimrods abhor, and because the message the village idiots convey routinely contradicts, rather than affirms, the proven words of God.

Yahowah’s message endures the test of time. And this time, His words pertain to our time.

**“Indeed** (*ky* – this is reliable and important)**, behold** (*hineh* – pay attention)**, 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** (*Yisra’el* – Individuals who Engage and Endure with God) **and** (*wa* – in addition to and along with) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, even Relate to Yahowah)**,** **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 them and restore them) **to** (*‘el*) **the Land** (*‘erets* – the place and territory) **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)

Yah 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, have taken 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 would be on behalf of a ‘Church’ and for the benefit of ‘Christians,’ or that He was coming back as ‘Jesus Christ,’ He would have said so.

If God intended to transfer the promises He had made to Dowd, Yisra’el, and Yahuwdah to ‘Jesus,’ ‘Christians,’ and their ‘Church,’ He would not have said that a day was coming when He would return to restore the property and possessions that had been taken from Yisra’elites and Yahuwdym by Gentiles, who routinely imprisoned them. For an informed and rational person, this is a fatal blow to the mythology of Replacement Theology, and thus to the basis of Christianity.

It is also lethal to Judaism, a religion which claims that their nameless god is incorporeal, and thus incapable of entering our world. Further, these words reunite Yahowah directly with His People, returning what was taken from them by the likes of rabbis acting like gowym.

Since *‘asher* continues to play such an important role in this prophecy, when it next appears it will be even more fully amplified for our edification. It is, after all, the word which brought us to these words nearly nineteen years 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 which are correct and yet restrictive which give meaning to life and provide encouragement and joy to those who are 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)**.** (30:4)

**This is wha**t (*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)**,**

**‘We have heard** (*shama’* – we have been able to hear and have listened to) **the sound** (*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)**.** **There appear to be no prospects of reconciliation or peace** (*wa ‘ayn shalowm* – nothing favorable or beneficial, no contentment nor satisfaction, no friends nor sense of wellbeing or tranquility)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 30:5)

This prophecy continually reiterates that Yahowah is speaking to and about Yisra’el and Yahuwdah. As such, God has not given up on them so that He can enrich others at their expense. Yahowah promised to provide to Yisra’el and Yahuwdah what was stolen by the very Gentiles who are now terrorizing His people.

Addressing them, Yahowah is clearly cognizant that rabbis have managed to convolute the purpose of His Miqra’ey, especially *Yowm Kippurym* | the Day of Reconciliations, such that there is no longer a means to reconciliation in the Land.

As we consider what follows, a word of caution. This was directed at Yisra’elites and Yahuwdym who are going about their lives as people 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 which 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 these are not ordinary events being foretold. We are entering the Occasion of Restoration and Return and are approaching the Time of Ya’aqob’s Troubles.

If you are a Yahuwdym or Yisra’elite, wake up and smell the stench of religiously and politically inspired terrorism before you fall victim. Recognize that you are the target. Resolve your conflicts with Yahowah now, because tomorrow may be too late.

Also, there are a number of Covenant members who have either just given birth or are currently contemplating having children. They are not among the individuals whose faces Yah sees as nauseating. Their children will accompany them into the Covenant, as our Heavenly Father could not do otherwise.

Addressing the remnant of God’s people…

**“Please** (*na’* – it is My desire that you) **ask** (*sha’al* – inquire so as to learn) **and perceive** (*wa ra’ah* – and see (qal imperative)) **if** (*‘im* – whether) **a knowledgeable man who remembers this** (*zakar* – these truths are properly proclaimed and correctly recalled and not forgotten) **should have a child** (*yalad* – should have a baby by impregnating a woman and becoming a father)**.**

**Why then** (*maduwa’* – what is the reason and on what account) **do I see** (*ra’ah* – do I observe) **every virile male** (*kol geber* – all fully functioning and stronger than average young men, especially those considered warriors or who are proud of themselves, and even aggressive females who act masculine) **with his hands on his genitals** (*yad huw’ ‘al chalatsym* – hand on his loins)**,** **and accordingly, so many women in labor** (*ka ha yalad* – and likewise women giving birth)**,** **while every one of their faces** (*wa kol paneh*) **has turned** (*haphak* – looking overwhelmed and transformed in a disturbing way, appearing distressed) **pale and nauseating** (*la yeraqown* – a deathly pallor as if covered in fungus in a basal response to fear)**?”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 30:6)

It is an interesting question and telling observation. Why is the 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** (*gadowl* – 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 from all others because there has been nothing remotely like this)**.**

**It is the Time of Ya’aqob’s Troubles** (*wa ‘eth tsarah huw’ la Ya’aqob* – it is the period of Yisra’el’s anguish and distress, of Jacob’s adversity 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)**.”** (*Yirma’yah* / Respect Yah / Jeremiah 30:7)

Unlike man’s fairytales which typically begin well and end poorly, with Yah it will be the other way around. The most horrific days humankind has ever endured are fast approaching, with the full effect of man’s rage unleashed within ten years. Life beginning in 2029 will be unsustainable and unbearable. And yet this story has a happy ending. Out of the Time of Ya’aqob’s Troubles, Yahowah will liberate and save Yisra’el and Yahuwdym.

**“And it shall happen in that day** (*wa hayah ba ha yowm ha huw’* – it will come to pass during that time)**,** **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 crush and destroy such that it no longer exists) **his yoke** (*‘ol huw’* – his means of control and manipulation) **from upon your neck** (*min ‘al tsaw’r ‘atah*) **and I will pull off** (*wa nataq* – I will tear away) **your bonds and shackles** (*mowserah ‘atah* – your chains and fetters, that which binds and tethers you)**.**

**Those who are illegitimate and unauthorized** (*zar* – those falsely claiming authority who are foreigners from a distant place advocating that which is improper) **will no longer make him work for them** (*wa lo’ ‘abad ba huw’ ‘owd* – will never again enslave him, forcing him to either worship their way or be reduced to servitude, with him serving them)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 30:8)

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, especially the Germans. It is what is envisioned by the Conspirators. But these shackles will be removed and broken. Yahuwdym 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 shall work with** (*‘abad ‘eth* – they will serve with, laboring alongside) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence on our *shalowm* – reconciliation as *‘elowah* – God)**, 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 leader and advisor)**,** **whom, to reveal the way to the benefits of the relationship** (*‘asher* – who to provide directions for life for the blessed, fortunate, and happy to live, showing the steps to walk which are correct and yet restrictive, which give meaning to life and provide encouragement and joy to those who are properly guided)**,** **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)**.”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 30:9)

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.

While the entire concept of bodily resurrection is counterproductive, and while it did not occur with the Passover Lamb, that is not to say that the souls of those who have died will not be raised. Such is the case with *Dowd* | David. He is the closest thing we find in the Word of God to an individual being resurrected – albeit completely bereft of his deteriorating body.

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 supplants 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 or 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 rescue and liberate you, providing you with protection and salvation) **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 supplants himself, serving as a synonym for Yisra’el) **will change and return** (*shuwb* – will turn around and come back, recovered and restored)**,** **and be at peace and put at ease** (*wa shaqat wa sha’an* – find himself in a satisfying situation and favorable circumstance)**,** **with no one troubling him** (*wa ‘ayn charad* – without a concern)**.”** (*Yirma’yah* / Respect Yah / Jeremiah 30:10)

In context, being at peace with our minds at rest, does not infer inactivity. There is great value in work. We will continue to be productive throughout time.

Also relevant, Yahowah has now reiterated three times that He, Himself, will liberate and save Yisra’el and Yahuwdah. This further affirms the meaning behind the name *Yahowsha’* | Yahowah Saves. It is God’s role as our Father.

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)**.”**

Just as our love is neither real nor relevant when we do not 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 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, nor Islam. Those who mistakenly believed that God was with them and that they were destined to be with Him, will find tomorrow’s news unfamiliar and unpleasant.

Such will not be the case with the Chosen People, Yisra’elites and Yahuwdym…

**“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 nor leave you destitute** (*lo’ naqah ‘atah* – I will see to it that you are never again forced to live elsewhere nor lack for anything you may need (piel imperfect energic 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)

To be set apart is to be the exception to that which is common. Yisra’el is God’s exception, a people set apart for His benefit and theirs.

Having decided to act upon the means He has offered to reconcile our relationship, for the first time in ages, Yah will be able to pronounce His Children “innocent, fully pardoned, and forgiven.”

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There are two additional relevant references to this occasion of restoration and return in Yirma’yah. The next is 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 reaffirmed; 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 is being restored with the people for whom it was made. We have moved forward four-thousand years – eighty Yowbel – and we have returned to where it all began. There is no accommodation here for Replacement Theology, for Gentiles replacing Yahuwdah or a Church being substituted for Yisra’el. God says what He means, and He means what He says. This is an intellectual kill shot for Christianity.

The adjective *chadash* 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 “Qur’an,” but instead the “reaffirmation and restoration” of the one and only, unique and exclusive, “*Beryth* – Covenant.”

The situation that we are approaching, now that we are just thirteen years away from the Covenant’s reaffirmation, will be unlike anything humankind has experienced. The Occasion of Restoration and Return will soon be over. The last decision will have been made and the Family is complete. This celebration is in Heaven among spiritual beings – the souls who have accepted the instructive conditions of the Covenant and who have reaped the benefits of attending the Miqra’ey. Having become Towrah observant, they became right with Yah.

This is, however, a very different situation than what occurred some three-thousand years ago on the way out of Egypt. Those events set these events into motion. There was an urgency on that day to make this day possible.

**“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 which are correct and yet restrictive which give meaning to life and provide encouragement and joy to those who are 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 overpowering them 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)**.”**

We’ve translated this statement previously, but until now I hadn’t fully appreciated the implications of *chazaq*, especially as it relates to the contrast between these two 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 had only just then been introduced to Pesach and Matsah and were unaware of anything beyond. To get their attention and bring them home Yahowah had to overpower the situation and intervene with overwhelming conviction. Without having done so, He would not have been able to achieve what He knew was needed to honor the promises He had made to ‘Abraham, Yitschaq, and Ya’aqob regarding this very same Covenant.

By contrast, on this day, Yahowah’s children are here because they know Him, and because they are all Towrah observant. 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 have walked away from 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, which is why it is called a “relationship agreement.” God has consistently honored His commitments, and will continue to do so, which is the reason He is restoring His relationship with His People. However, with mankind, that has not been the case. It’s been a rocky road after Ya’aqob. And now in the wake of Rabbinical Judaism, four of the five conditions of the Covenant are routinely nullified and revoked. Christians are 0 for 5. And Muslims don’t even know there is one.

The problems have been and continue to be ignorance and avoidance of the Towrah. Without it, there is no access to the Covenant. With it, Jews are in breach.

This statement, however, does not apply to anyone other than Yisra’el and Yahuwdah, because they alone “*parar* – broke” the *Beryth*. Christians have never been 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* – at a much later period and in a different time, 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 isn’t 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 *matsah* compared to what follows. Up to this point, Yahowah’s Towrah has been available to us but not integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it. And even for those of us who have devoted our lives to understanding it and sharing it, we are barely scratching 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 on us. This is our time to choose, when 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 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 early 2020, as has been the case for nearly 20 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 has been and continues to be a labor of love, and the most rewarding and enjoyable opportunity of our lives. We have done 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 has returned to the fold, and once Yahowah has written a copy of His *towrah* inside of us, integrating His teaching into our lives, everyone will know what we have come to realize – and more, far more than we could possibly understand at this moment.

For us, it will be a time of celebration, not only because Yahowah will have honored 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 have been 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 time long 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)

For many of the fortunate souls experiencing this marvelous moment in time, they will be spiritual infants, having just recently responded to Yahowah’s call to return and be restored, having arrived 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 the lower case if such a concept existed in Hebrew. This is because the existing Towrah, as 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 that they should Yada’ Yah, there will no longer be any reason to explain the conditions of the Covenant to those who are already experiencing the joy of participating in it. As spiritual beings and in heaven, we no longer need to know how to get here, but instead how to act now that we are here. We will want 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.”

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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.

It is as it should be, since 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 elongating 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 of these 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 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 has to say. 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,” has gained understanding and has been validated as having been 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 and the 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 ‘anahnuw* – 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, a result which applies to the entirety of God’s Covenant Family.

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, nor 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 the best. And since Dowd was not the best-behaved individual who ever lived, we’d do well to consider Yahowah’s criterion when it comes to His preferences.

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 he claimed that the Torah could not save and when he opined that anyone who violated a single edict was guilty of breaking them all. Clearly, Dowd was *Towrah* observant, engaged in the *Miqra’ey*, participated in 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 to Dowd were not given to another, because they are being fulfilled on this day. It is *Dowd* | David, not ‘Jesus Christ,’ who is being proclaimed eternal, and who will return to sit on the throne beside 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 reason is that they are not part of Yahowah’s plan and are not included among His people. It wasn’t long ago that we 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 restrictions or requirements. After their “vote,” the *Lowy* | ‘Levitical’ priesthood was discredited and their connection to the Towrah was severed such that rabbis could exalt themselves at the people’s expense. It is one of many aspects of rabbinic Judaism (which is the only surviving strain of the religion) which makes a mockery of Jewish claims to be “Torah observant.”

As we have noted to the detriment of Christians, and this time to discredit religious Jews, Yahowah means what He says. Just as the *towrah* is being eternally integrated into the lives of those who will live forever as part of the Covenant family, just as Dowd will always lead Yah’s sheep, the Lowy will continually do as Yahowah 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 nor 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 has always been to prepare the Children of the Covenant to enter their Heavenly Father’s presence. The Lowy were prescribed the 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 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 that results from it, 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 upon what we have 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 what Yah is 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 have conjured up all manner of absurd ploys to charge exorbitant fees for services they have 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 are not offering anything to God and are instead being 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=mc2. 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) **Yirmayahuw** (*Yirmayahuw* – 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 was designed 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’uwl’s* | Paul’s irrational diatribe, they “nullified” the Covenant of this day by “creating a second” when there should have remained one. In so doing, they “disassociated” themselves, Dowd, and Yisra’el from Yahowah’s one and only Covenant, “frustrating its intent.”

In this case, *parar* was conveyed using the hifil stem. This means that those who would be nullifying Yahowah’s Covenant by separating it into two parts would be influencing what God had offered at that time in such a way that by frustrating the intent of the original Covenant, those advocating a new covenant would suffer the effect of the verb, which is to be “thwarted and foiled.” And in the imperfect conjugation, there would be ongoing implications of having been negated.

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 “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 mention of a covenant with the day or one with the night to which this could be referring, 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 be reestablishing 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 criterion (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’uwl* | 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 extent of the hofal, it would be unwise for us to gloss over it. The hofal is the passive counterpart to the hifil stem, which is particularly important here because the last time *parar* was stated, it was shaded by the hifil – something we discussed moments ago. With that stem, the subject of the verb causes the object to participate in the action of the verb as an under- or secondary-subject. Or in that 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.

That’s not good. But now in the hofal, it means that if Yahowah was compelled by Christians to nullify His Covenant, and if He had been forced to create a second one, the unintended consequence would be to frustrate His purpose.

Furthermore, when we consider Yahowah’s reasoning in what follows, we should keep in mind that the ploy Christians have used to garner credibility for a religion based upon nullifying everything Yahowah actually said and promised, was to claim that what He offered Dowd, Yisra’el, and Yahuwdah, applied to them.

**“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 appropriateness of limiting Yahowsha’s role to that of the Passover Lamb. As the *Pesach ‘Ayl*, *Yahowsha’* | ‘Jesus’ no longer exists to fulfill the role of “Son of God.” 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.

If Yahowah’s promises are true, these religions are false. Likewise, they remain false if God’s promises are unreliable and unfulfilled. There is no rational way for either to be reliable or true.

While neither perspective prevails for Christianity nor Judaism, 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.

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*Coming Home*

My God, My God, Why?

9

Conflict

*The Christian Influence…*

Considering the propensity of people to present their religion as the means to protect the faithful from Satan’s influence, one would have thought 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 ben Shachar*) or his proper title (*ha Satan*). He is far more frequently presented as *ha Ba’al* | the Lord of religion.

With all the evidence showing Yahowah’s overwhelming predilection to work through men rather than alone, we should have sought to find this conflict being waged through individuals, with Yahowah’s Spirit enabling His chosen representative and Satan’s spirit possessing the other. 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’uwl 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’uwl was chosen by the people as a repudiation of Yahowah. He, and the wannabe apostle by that same name (*Sha’uwl* | ‘Paul’), were both, and by their own admission, 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’uwl 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’uwl 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 wannabe king and apostle were both Benjamites, and thus, based upon Yahowah’s 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 and everlasting guide) **with regard to the servant** (*la ‘ebed* – pertaining to the coworker) **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’uwl** (*Sha’uwl* – 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’uwl, describes the king who led Yisra’el away from Yahowah and His Towrah. By demonstrating their preference for a government and military leader in the model of the Gentile nations, the people had chosen to reject Yahowah’s influence in their lives. By having voted to control their own destiny, placing their trust in the whims of a man who was demon-possessed while relying upon their capabilities, they walked away from the Towrah’s Guidance. Had Yahowah not rescued them with Dowd, they would have been obliterated.

Prophetically, Sha’uwl 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 ensure that the voice of God’s people would be discredited and silenced, so that precious few Gentiles would come to know the God of the Towrah.

Almost everything Yahowah and His son had to say about the wannabe King Sha’uwl applies to the wannabe Apostle Sha’uwl. 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.

We do not actually know how long King Sha’uwl was an annoyance in Yisra’el, or for how many years he sought to harm Dowd, whom he had initially favored, because the only reference is found in *Shamuw’el* / 1 Samuel 13:1, which says that the duration of his reign was an improbable “two years.” 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 this we can say, Dowd’s interaction with Sha’uwl, and Yahowah’s assessment of him, are overstated based solely on the king’s insignificant influence on God’s people. Therefore, it can be readily deduced that there is a reason 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 in its depiction of an individual even more people would believe should be followed as if he were an apostle.

Additionally, we know that Dowd worked with Yahowah, because God has once again repeated this essential distinction for our benefit. We know that Dowd was chosen by Yahowah, that Yahowah’s Spirit inspired him, that Yahowah anointed him, that he was the Messiah, 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, His Zarowa’ and Melek, the man with whom He will 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.

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 beasts in opposition to Dowd while it was the “*yad* – hand” of Sha’uwl from which Dowd was being delivered. 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 Hebrew word for love is *‘ahab*, not *racham*, which strongly suggests that we ought to consider the implications which expand its connotations. By using *racham*, especially in the qal imperfect, Dowd was declaring that in addition to “always loving” Yah, he “genuinely cherished his relationship” with God. Moreover, he became “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. But in light of what religious men have said about Yahowah, it’s hard not to feel sorry for Him.

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 position** (*sela’ ‘any –* is my rock­)**.**

**He is the One who keeps me grounded and steadfast** (*wa matsuwdah ‘any* – my stronghold, my fortress and defense)**,** **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, being 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))**.”**

Dowd’s status with Yah 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. When we realize that we are who we are because He has made us this way, we can celebrate the manner in which we have been enriched, enlightened, and empowered without a hint of hubris. To ignore these marvelous benefits, and to say nothing about them, would deprive Yah of the satisfaction of knowing that we appreciate what He has done for us while depriving others of a reason to seek the same.

Further, it is by contemplating the nature of light that we come to understand the benefits yet to come. 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.

Somewhere along the way, every Covenant member has done what Dowd was doing. We choose of our own accord to respond to Yahowah’s Invitations to meet with us and welcome us into His home. Knowing that He has invited us into His Home and to be part of His Family, Dowd responded, as should we.

**“I 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 *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – 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 another three-thousand years to realize: first and foremost, Yahowah is our liberator, assuring our freedom from human institutions – especially religious oppression. Those who believe that they will be saved as a result of being religious are unaware that God is only interested in saving souls *from* their religion.

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, was 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, obligate, oblige, and of course, religion.

And might I add the obvious: to liberate is to unbind. And therefore, to *yasha’* is to free from religion.

After the first such institution was invented more than six-thousand years ago, religions, through their oaths of allegiance, have bound the many to the few. The worst of this horrid lot became Christianity, the deadly plague which confused and confounded billions of Gentiles, many of whom were led to believe that God was willing to renege on His promises for their benefit.

**“I am being entangled in the swirling** (*‘aphaph* – for the moment, I am surrounded, ensnarled and engulfed in the ever moving (qal perfect)) **binding (and thus religious) cords and company** (*chebel* – the binding implements and boisterous religious processions of the institutions requiring a binding oath and pledge of allegiance, the broken and offensive tentacles and ruinous riggings and noose, even the fibrous threads) **of the deadly** **plague** (*maweth* – associated with the decay of the physical body and the pandemic disease affecting the population) **and** (*wa*) **the torrents** (*nachal* – the floodwaters seeking to usurp an inheritance) **of those who are unGodly and rebellious as a result of being confused and confounded** (*balya’al* – of those who have become worthless because of their failure to conform to the proper standard, who lack understanding and are abhorred and detested, ignorant and useless as a result of commingling and mixing together; from *baly* – to be negated and without and *ya’al* – benefit**) who have sought to torment me** (*ba’ath ‘any* – are inundating me, seeking to overwhelm and overtake me)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:4)

So 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* – the binding implements and boisterous religious processions of the 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 and change me** (*sabab ‘any* – 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 what I would do while seeking to forestall it (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. It cannot change the living. Further, King Sha’uwl was never able to control or change Dowd’s relationship with Yahowah – nor convince anyone that he had done so.

Therefore, this Sha’uwl 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’uwl was spreading” 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’uwl was immobilized and blinded by Satan, he was summoned by that name. His ambitions led him to go from personally murdering a handful of Towrah-observant Yahuwdym to creating a new religion which would turn the world against Jews, universally discrediting them and nearly wiping them out. It wasn’t until having been exposed and condemned as anti-Torah by Yahowsha’s Disciples in Yaruwshalaim, and then rebuked and discredited again by Yahowsha’ on Cyprus, that Sha’uwl changed his identity, becoming the anti-Semitic Greco-Roman, the gentile world would honor as Paulos.

If you recall: in his own words, the transformation from the Hebrew Sha’uwl to the Roman Paulos occurred upon “encountering a certain magician, a Jewish false prophet whose name was Bar-Jesus (*bar Iesous* – son of Yahowsha’ [the Aramaic *bar* means child of, and the Hebrew name transliterated by the Greek *Iesous* is Yahowsha’]).” (Acts 13:6)

We know that he didn’t say that this man’s name was ‘Jesus’ because that name wouldn’t exist for another sixteen centuries. However, since ‘Jesus’ has been systematically deployed by Christians to replace Yahowsha’, should Sha’uwl have told the truth, we can no longer say that ‘Paul’ never met with ‘Jesus.’

As we now know, 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 *Yahowsha’* | Yahowah Saves as Sha’uwl falsely claims, *Elymas* conveys “My God Despises and Rejects this Loathsome Individual.” It should have been Sha’uwl’s epitaph. Yahowsha’s “God rejected” Sha’uwl.

Using a deceiver’s favorite ploy, Sha’uwl mitigated future criticism and confused his audience by projecting his faults on Yahowsha’, 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)

*Yahowsha’* | ‘Jesus’ was truthful, and it was Sha’uwl, now Paul, who was the son of the Devil. We know this because, having read the Prophets, we are aware that Yahowah unambiguously identified Sha’uwl as the Son of Evil and the Father of Lies. And yet by recasting Yahowsha’ as the Devil while discrediting His testimony and nullifying His actions, Yahowsha’ would no longer represent Yahowah Saving us. Over the course of a few words, Satan’s Apostle upended reality such that this Roman communicating in Greek was representing God and telling the truth, while Yahowsha’ was not, and that neither Hebrew 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’uwl* | Paul is doing as Dowd had just predicted – which is to make 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 I shared previously, with Sha’uwl and Christians, it is a case of deceptively devious individuals deceiving the faithful on behalf of their duplicitous prophet to keep their disingenuous faith from being dismissed as dishonest, deadly, and damning.

With his transition away from *Sha’uwl* | Question Him to the Roman Paul, the principal author of the Christian New Testament was telling the observant that he did not take kindly to Jews questioning his nonsense, neither the Jewish Disciples in Jerusalem nor this Jew in Cyprus. He had come to despise those who held him accountable, who exposed the fact that he was a false prophet. And since Yahuwdym comprised the totality of those who knew the Towrah and Prophets sufficiently to confront his errant rhetoric, Sha’uwl started denigrating the credibility of those commissioned with speaking for Yahowah.

In his transition to Paulos, Paul 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, did not choose it for what it means, but instead for 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 Yahowsha’.

By using *tsar*, this time of Dowd being besieged and diminished may coincide with the Time of Ya’aqob’s Troubles when Yisra’el is similarly confined and narrowed.

**“In having been bound up and confined, with my scope distressfully narrowed** (*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 adversarial 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) **reached His presence** (*la paneh huw’ bow’* – approached and entered His appearance) **within His ears** (*ba ‘ozen huw’*)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:6)

Once again, Dowd was never confined or bound by King Sha’uwl. Further, Dowd never asked Yahowah to relieve him of the King. So this is describing a future event, one which will coincide with the Time of Ya’aqob’s Troubles. It is a time when Yah will once again call upon His son to shepherd His people through these dire straits.

I’m looking forward to seeing Yahowah’s “radiant residence in the sky.” And I’m pleased to know that Yahowah listens to those who are about His business.

As I was translating this next statement, Israel’s leading periodical, *HAARETZ*, published an article revealing that the Land was “Hundreds of Years Overdue for a Massive Earthquake.” The journalist included a validation of the earthquake 2,760 years ago during the reign of Uzziah and 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) **suffers earthquakes** (*ga’ash* – moves back and forth, quaking in a wave or rolling motion, reeling such that those on it totter) **and trembles violently** (*wa ra’ash* – swaying to and fro)**, and the geological mechanism** (*wa mowsad* – the fundamental basis building and extending the construction) **of the mountains** (*har* – of uplifted and elevated terrain and prominent hills, ridges, and ranges) **shakes 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 angry** (*charah la huw’* – He is enraged and aroused, His temper burning with furious indignation, He has approached the point He is becoming incensed and displeased, even 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 so that they all 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 serious of these lie 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, marking Yahowah’s disgust with what was happening in Yisra’el in the Yowbel year 5000 Yah.

While the preceding and following contains symbolic language, let’s not miss the point: Yahowah is not only indignant, He is very concerned about the welfare of His people. By unleashing a series of earthquakes, He can accomplish several things simultaneously. The religious and political edifices men have constructed, against His will, will crumble.

The Islamic jihadists, modern crusaders, and socialist armies, brought into Israel to subdue God’s People, will be toppled. The Dead Sea, with the benefit of a southern escape route for its waters, could 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 was written to commemorate Yahowah’s response to the irritating behavior of King Sha’uwl, rather than the religious fallout from the self-proclaimed apostle Sha’uwl, please note that this next statement, and the one before and after it, depicts events which did not occur three thousand years ago, but will be experienced thirteen years hence.

Yes, King Sha’uwl was a poor choice, one which was 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)

Indeed, Yahowah is hot, burning with righteous indignation, but His response is not causing the expansion of the universe. 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 have not yet availed themselves of His light. The world of men has finally devolved to the place that there is no longer any hope of salvation.

**“He expanded the heavens** (*wa natah shamaym* – He stretched out, extending and spreading the universe, bending spacetime) **and He descended** (*wa yarad* – He came down, diminishing Himself) **with deep gloom and misery** (*‘araphel* – with a dark thick cloud which blocks all light, creating a hopeless situation for those engulfed within it) **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 without the Light. Return to Yah now, before trying to endure among Gentiles becomes hopeless, with a dark cloud, one even more miserable than that of the Holocaust, enveloping the world.

As I read this, my initial reaction was and remains that there are two reasons for the darkness below Yahowah’s feet. First, these people are without light and will continue to endure without it in the black hole of She’owl. And second, Yah doesn’t need or want to see the resulting sense of hopelessness which will engulf the world. Said another way, God knows and enjoys the company of His children without being burdened by the aggravation billions of religious, political, patriotic, and conspiratorial morons would otherwise provide.

At this juncture, I’d like to interrupt our prophetic tour with this announcement: even though Hebrew verbs are liberated in time, because these translations are being presented in English where that is not the case with verbs, we have to choose a tense, 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 has observed from beginning to end, after its conclusion, 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, backwards or forward, and jump up and down in three dimensions. A prophet enabled by Yahowah can witness the future and can convey what he has observed long before it transpires. He isn’t, therefore, predicting the future, but is instead reporting it.

If we, then, want to see this as Dowd experienced it, we must write it as if it has already occurred, because that is the perspective of a prophet. This is Dowd’s testimony regarding what he was shown after he had witnessed it transpire.

Also relevant, having just reread the entirety of Dowd’s ordeal with King Sha’uwl 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’uwl was demon-possessed that he sought to pursue Dowd, and that’s important because Dowd had given Sha’uwl 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, wanted Dowd silenced.

King Sha’uwl never came close to killing Dowd. The two occasions he and Dowd were together in the same place, Dowd had the upper hand and could have killed Sha’uwl had that been his desire. But Dowd spared the life of King Sha’uwl because the king was not his adversary – and he repeatedly told him so. Further, those most closely associated with King Sha’uwl, including his senior advisors and son, not only refused to see Dowd as a foe, they praised him. Therefore, the events being depicted in this prophecy transpire in the future, not in the past. And this time, the self-proclaimed and demon-possessed apostle Sha’uwl 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 experienced unfettered movement** (*wa rakab* – He had freedom of flight, having grasped hold of and mounted, driving as if He were riding, traveling) **upon a winged being** (*‘al karuwb* – 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 by flying)**.**

**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)

Unless Yahowah is returning in substantially diminished form, I don’t suspect that He needs to hitch a ride on a *karuwb* | winged spiritual being. However, the ‘Charabym’ are rife with symbolism, because they not only flank His throne but also His Ark. 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 Ark of the Covenant is relevant because this will become prominent upon Yah’s return for His Covenant Family. 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. The closest analog for him to draw upon were the wings of *Karuwbym* he had seen 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 imposed** (*shyth* – He turned direction and placed) **darkness to obscure** (*chosek* – a void of light to conceal) **all sides of** (*sabyb* – to surround) **His place of refuge and protection** (*sether huw’* – His protective enclosure)**. His *Sukah* | Sheltered Dwelling Place** (*Sukah huw’* – His Tent to Campout) **was concealed** (*cheshak* – was hidden and obscured) **with visibly suspended and massive amounts of water** (*maym ‘ab shachaq*)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:11)

Upon Yahowah’s return, there will be sheep and goats, friend and foe. God’s family will be protected while those in pursuit of them are destroyed. Therefore, the place of refuge and protection is not only concealed from these adversarial forces, access to Sukah is also being denied to them. The religious and political are being restrained from harming Yah’s People and entering God’s Home.

As an interesting aside, religious Jews may have actually come up with a self-fulfilling prophecy regarding Sukah. At the insistence of rabbis, ever since the time of Herod, and doubling down after the Diaspora they caused in 133 CE as a result of 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 returned from the captivity made a Sukah, and they dwelt in these tents. For since the days of Yahowsha’, the son of Nuwn, unto that day, the Children of Yisra’el had not done so. And there was great happiness.** (8:17) **Also, day by day, from the first day unto the last day, he [Ezra’] read from the Scroll of the Towrah of God. And they observed the Feast seven days. And on the eighth day, there was a Mow’ed, according unto the instruction.”** (*Nachemyah* / Yahowah Comforts / Nehemiah 8:18)

Having worn themselves religious by abusing their souls on Yowm Kippur, religious Jews have lost the desire to read the Towrah and campout 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 upwards 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 extraordinary:

**“They read** (*wa qara’* – they recited, reading 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 information, making it intelligible and clear through exacting translations and revealing explanations** (*parash* – to precisely inform, to show the declarations as distinct and distinguished, unlike anything else, and to explain it to enable effective decisions)**,** **and they provided** (*wa sym* – they set before them and caused, bringing about) **insights by prudently interpreting the text, intelligently explaining the principles, involved** (*sekel* – knowledge by amplifying and elucidating the meaning) **so that they would understand, making the connections to comprehend the teaching** (*wa byn* – such that they could apprehend 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 being supportive of what we are doing, this one certainly seems to apply. It is the motive behind the translations, interpretations, and commentary. It is also the source of our understanding and insights.

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 are cosmic rays. We are protected from them on earth by its magnetic field and the copious amounts of water in the atmosphere. Astronauts are not similarly immune, which is why scientists have decided that the safest space capsule is one surrounded by water. Just as is the case here with 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 who have returned to God and who have been 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* / Lyrics to a Song / Psalm 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) **spoke resoundingly** (*ra’am* – thundered and roared) **in the Heavens** (*ba shamaym* – within the spiritual realms)**,** **and as the Almighty** (*wa ‘elyown* – as the Most High; from *‘alah* – the one who raises and lifts up) **offered His voice** (*nathan qowl huw’* – gave by bestowing the sound of His audible speech)**,** **there were** **colorful hailstones** (*barad* – dappled water crystals in speckled colors) **and flashes of fire** (*wa gachal ‘esh –* flaming streaks of light)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:13)

**“Then He dispatched** (*wa shalach huw’* – He sent out) **and broadly dispensed** (*wa puwts hem* – scattered 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 washed away after they are incinerated – with the Word of God being manifest 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 Campout 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 we 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 specked colors,” it was a bit disconcerting to see *hamam* used to describe the effects of the conflagration because it hints of “confusion.” I understand that the targets of these bolts of light will be confounded, having had their belief they were serving God shattered by God annihilating them. And yet I would have preferred to have had Yah explain why He is condemning them, rather than see them remain confused. However, to be fair, I haven’t had to endure their ilk having savagely attacked my family for the past three-thousand years.

Most of the time, everything fits just as we’d expect. Such is the case with these rivers becoming visible and the foundations of the world being exposed at this moment in time.

**“Then** (*wa*) **mighty rivers** (*‘apyq* – the valleys, ravines, and channels) **of water** (*maym*) **were seen** (*ra’ah* – became visible and were 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) **were revealed and exposed** (*galah* – were 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 to reveal 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 offensive belligerents to dust and bone. Then the upwelling of massive amounts of water will wash it all away.

If I had been patient, I would have found that Yahowah is indeed going to expose and condemn the genocidal anti-Semites who were seeking 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 words haven’t mattered to them in the past, even when they disproved their beliefs, they will not have any effect on them this day either. 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 came to the conclusion that by giving ‘Adam a *neshamah*, God was not only making this man in His image, but was giving him a “conscience,” the “ability to exercise good judgement,” and thus the “capacity to think rationally.” The *neshamah* was a tool, 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 could use to find our way from mortality to immortality, from decaying matter to spirit, and from the world men were corrupting 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 as we have would have been impossible. Our *neshamah* is not only that part of our nature which makes us like God, it is 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 – chronicling a future event in which he would play a commanding role at Yahowah’s behest.

**“He reached out** (*shalach* – He dispatched, stretching Himself out and sending away) **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)**, drawing me out** (*mashah ‘any* – safely extracting me by pulling me out (the basis of Moseh – to draw out)) **of the abundance of waters** (*min maym rab* – of a great proliferation of water)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:16)

**“He snatched me away and saved me, delivering me** (*natsal ‘any* – He saved 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) **from my most influential adversary** (*min ‘oyeb ‘any ‘az* – away from the one who opposes me the most intensely, the individual with the greatest animosity, enmity, hostility, and rancor towards 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)**.**

**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 using Dowd to protect His flock and defend them from those who would prey upon them, as He did three-thousand years ago. Only this time, the number has increased considerably as has the power of their weapons. Therefore, Yah is both empowering Dowd and protecting him, dispatching him and saving him.

For those who may still be stuck in the past, as the demon-possessed King Sha’uwl sought to kill Dowd, there was never a situation in which Yahowah’s son was overwhelmed or overpowered by hostile troops or their weapons. Moreover, the attitude toward Dowd of those closest to King Sha’uwl was the antithesis of what’s being portrayed here, in that, rather than shunning him, they wanted to engage with him. He was a hero in their eyes. Therefore, this is a prophetic narrative, describing Yahowah’s return for His people and the Second Coming of Dowd.

On this day, conditions are 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 are among the most obstinate and self-willed people on the planet.

**“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 national distress** (*‘eyd ‘any* – my calamitous burden regarding the disastrous misfortune and oppression 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 life** (*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)

At first glance, it would appear that Dowd was personally confronted with his own imminent destruction on this day. But that is only true when we see Dowd as the embodiment of His people, Yisra’el. It is the nation of Yisra’el that would be destroyed at this time if Yahowah had not previously promised to intervene and support their right to exist.

The reason that we know this to be true is by considering *‘eyd*’s usage in *Dabarym* | Deuteronomy 32:35 and *Yachezq’el* | Ezekiel 35:5. On both occasions it is Yisra’el’s demise which is imminent.

Speaking of coming to the aid of His people on this day, a time when Yisra’el is defenseless, so that He can oppose those who have come to harm them, Yahowah said: **“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)

And then we read, also speaking of these same foes: **“On account of the fact that you have shown a perpetual hostility and hatred and desire to stifle and vanquish the Children of Yisra’el by wielding weapons in the time of their misfortune** (*‘eyd*)**, at that time, such political perversity and religious corruption will end.”** (*Yachezq’el* / God Strengthens / Ezekiel 35:5)

It should be obvious to anyone familiar with Sha’uwl’s jealousy, and resulting animosity toward Dowd, especially as that story is regaled in *Shamuw’el* | 1 Samuel chapters 18 through 31, that the scale of what is happening here is infinitely beyond that episode. The historical account was clearly used to paint this prophetic portrait. The names wouldn’t change nor would the location, only the time and the extent of the belligerents.

**“And** (*wa* – then) **He brought me out** (*yatsa’ ‘any* – He came out with me) **to** (*la* – approaching and concerning) **this vast expanse** (*ha merchab* – the freedom of an infinite space and limitless realm)**,** **withdrawing me** (*chalats ‘any* – taking me away to a better place, delivering me from that danger while empowering me)**, because indeed** (*ky* – this is reliable and worth emphasizing)**,** **He really likes me** (*chaphets ba ‘any* – He wants to be associated with me, He is pleased with our association, and He is fond of His relationship with me, as He is a willing participant in our mutual desire to hang out together)**.”** (*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.

**“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) **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 me being 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 has brought me back and restored me** (*shuwb la ‘any* – He has facilitated my return and restoration, taking me to this place where I currently reside)**.”** (*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* is used to describe the Occasion of Restoration and Return, it is used here to reveal Dowd’s involvement in it. He is being restored to life and power in association with Yisra’el’s return.

It is for this reason that Dowd’s name is mentioned more than any other, save Yahowah, Himself. Do as Dowd has done, follow the Messiah’s example, 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 have 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 nor invalidated) **by my God** (*‘elohym ‘any*)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:21)

That is to say that Dowd was a prophet. With his words he was held to the highest possible standard: absolute perfection. Everything he wrote was accurate.

This is in part because he was inspired, but it is also because he capitalized upon Yahowah’s means to facilitate good judgment and to perfect him. He did his part, and studied Yahowah’s testimony such that his assessments were consistently in accord with God.

The same is true for us. 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 and read what He has provided. It is also the only way to be right.

Dowd has 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) **were before me** (*la neged ‘any* – were directly in front of me, open and available to me)**.**

**His inscribed prescriptions** (*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 me or reject, 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, He can perfect us. It is in this way that an imperfect Dowd was perfected.

**“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** (*shamar* – by closely examining and carefully considering, and by remaining focused (hitpael imperfect – by consistently using my ability to be perceptive, and doing so completely on my own initiative, without any outside influence or assistance)) **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)

When it comes to God, everything begins by being observant. Once we know what God is offering and understand what He is expecting from us in return, we are properly positioned to capitalize.

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 *shalowm* – reconciliation) **has brought me back, restoring me** (*shuwb 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 neged ‘ayn huw’* – in His view before His approach)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:24)

This is why Dowd is returning. It is why Yahowah is restoring him to his former duties and glory. It is why we are reading what he wrote.

Yahowah is always fair. 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 and make blameless** (*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 ours, 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 choose to be separated** (*barar* – with those whose motives are pure, who after examination remove and cleanse themselves, who are bright, tested, and proven)**,** **You show that You are cleansing and purifying** (*barar* – You have chosen the separated and after examination and testing, 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 are hostile** (*pathal* – You create strife by being shrewd and can be tortuous)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:26)

With God, we have to be separated to be connected. It is better to be sharp, indeed bright, than dull. He is brilliant and isn’t looking to surround Himself with dimwits. And as for those who distort and pervert His witness, as we have seen *Sha’uwl* | Paul do with reckless abandon, we know that Yah is far shrewder, and will soon turn his 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 tortuous if it is warranted. After all, how does one deal with Paul and Muhammad, Tamerlane or Hitler?

The key to understanding this next stanza is developing an appreciation for one of Yah’s favorite words: *‘anah* – to answer and respond.

**“For** (*ky*) **You** (*‘atah*) **deliver and save** (*yasha’* – rescue and free, liberating) **a responsive and unpretentious family and a straightforward people who answer the testimony** (*‘am ‘any* – 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 by being a witness without being arrogant; 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, especially if 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 status with 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, You demean and belittle, taking them from their high position to a much lower one, abasing them)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:27)

The doorway to heaven is opened when we respond to Yahowah’s testimony. God has extended the Invitations and is looking for us to reply. The path to becoming part of our Heavenly Father’s Family is straightforward, and it is predicated upon the answers He has provided throughout His witness.

In this regard, God’s way and man’s are the opposite. 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 responding to them, we know Yah’s reply and don’t even need to ask.

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 is forever. 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 *shalowm* – 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.

In the 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, para-military, 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 Super Hero.

And while he was three-dimensional once upon a time, rather than just two in the comics and films, and real as opposed to simply colors on a page, the Dowd of the Second 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.

**“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 are refining** (*tsaraph* – remove impurities when examined and 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, His instructions and promises, which matter most of all. They convey everything we need to receive everything God has to offer.

**“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 ‘anahnuw*)**,** (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 has provided and given such that** (*wa nathan* – He has appointed and allowed, bestowing that) **my way** (*derek ‘any* – my journey through life, my path and route to the destination, and my conduct) **is right** (*tamym* – is correct, without defect or fault, making me innocent and perfect)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:32)

Since Dowd’s way is certifiably right, it behooves us to acknowledge that his approach to God was cerebral. He observed the Word of God and grew close to Him as a result.

That said, the man was a poet and lyricist, so we must make an accommodation for his exuberant prose…

**“He made my feet comparable to** (*shawah regel ‘any ka* – He crafted my stride similar and suitable to) **the deer** (*ha ‘ayalah* – a doe, a deer, a female deer)**,** **and He presented me standing** (*wa ‘amad ‘any* – causing me to stand, strong, secure, and sustained) **on the heights** (*‘al bamah* – upon the high and elevated places)**.** (18:33) **He trains** (*lamad* – teaches and instructs) **my hands** (*yad ‘any*) **for the approach of the war** (*la ha milchamah* – the upcoming battle, the conflict which is close at hand)**.**

**With me as the Zarowa’** (*zarowa’ ‘any* – with myself being the protective shepherd, the leading ram among the sheep, the empowered arm, and the one who sows the seeds producing these results)**, I can bend** (*nachath* – I can go down and impress upon) **a bow of bronze** (*qesheth nachuwshah*)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:34)

If God had done this for us, if we had witnessed ourselves taking on the world in the ultimate battleground of ideas, we’d likely be a little full of ourselves, too. Especially if…

**“You have given to me** (*wa nathan la ‘any* – offered and bestowed upon me, allowing me to have and possess (qal imperfect))**,** **having handed over and presented the protective shield** (*magen huw’* – giving the present of an ornamental and 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)**.**

**And Your right hand** (*wa yamyn ‘atah*) **restored me, then sustained and upheld me** (*sa’ad ‘any* – renewed me, supported and strengthened me)**. And Your** **unpretentious nature** (*wa ‘anawah ‘atah* –Your humble attitude and humility, Your complete lack of arrogance and genuine and straightforward sincerity; from *‘anah* – Your sincere answers, generous reply, and humble response) **has allowed me to thrive and be great** (*rabah ‘any* – Your nature is such that You want me to thrive and succeed, increased in every way such that one is multiplied, becoming many (hifil imperfect jussive))**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:35)

And that is what I wanted to read. Dowd was great because that is what Yahowah wanted. It is what any loving father would desire for his son. Yahowah’s joy is in seeing His children succeed, in having them recognized for their accomplishments and appreciated for what they have done. It is why Yah remains so embittered by Christianity, as the religion was predicated on transferring everything Dowd was promised and achieved to an errantly named religious caricature predicated upon Dionysus.

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. So it is exceptional to see His son present Him as “*‘anawah* – humble and unpretentious, straightforward and genuine.” It is one of many reasons everything we read resonates – our 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 father – that is, if ours were like Yah.

Again, like a Father with a son…

**“You have widely broadened** (*rachab* – You have enlarged, increasing the spatial dimensions, creating tremendous opportunity) **my stride beneath me** (*ts’ad ‘any tachath ‘any* – my steps and walk under me) **and my ankles have never lost their flexibility nor wavered** (*wa lo’ ma’ad qarsol ‘any* – but my feet have never come up lame nor slipped)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:36)

It is the steadying hand of Yah that has made this possible.

**“I pursued** (*radaph* – I chased after, striving against, hounding and driving back, sometimes putting to flight and dogging) **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*) **overtook them** (*nasag hem* – caught them)**. And** (*wa*) **I did not turn away** (*lo’ shuwb* – I did not turn around nor return) **until they were either all gone or wiped out** (*‘ad kalah hem* – until they were finished, they had grown weary and were worn out, they were eliminated or destroyed)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:37)

Remember, this is addressing Dowd’s role in the final battle – the one whose purpose is to prepare the world such that Yahowah’s Family can return to ‘Eden. The militant and patriotic, the conspiratorial and religious, must be removed for there to be peace on earth.

**“I pierced them** (*machats hem* – I struck them, shattering them) **such that they were not able to rise up** (*wa lo’ yokol quwm* – so that they would be incapable of taking a stand, nor dare incite hostilities)**.**

**They fell** (*naphal* – they dropped) **under** (*tachath* – beneath) **my feet** (*regel ‘any*)**.** (18:38)

**And this is because** (*ky*) **You have** **prepared and equipped me** (*‘azar ‘any* – You have strengthened and girded me, You have encompassed and adorned me, and You trained and outfitted 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)**.**

**Those who rise up against me** (*quwm ‘any* – those who are established, exalted, and honored as my adversaries) **will kneel down, prostrate, subdued and miserable** (*kara’* – will bow down in submission, slumped over and vulnerable, ready to die) **beneath me** (*tachath ‘any* – under and below me in the natural succession of events)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:39)

There will never again be a political or religious uprising against God or Yisra’el. Dowd was equipped by Yah with the ability to silence the thundering voices of those who have long sought to harm his people.

Every Covenant member, from the greatest to the least, from Dowd to me, has a role to play in this conflict. Dowd’s is to rid the world of those who are in opposition to Yahowah and Yisra’el, who reject the Towrah and its Covenant. Mine 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. It is the fate of those who have risen to power by denigrating God’s beloved son.

Who among us realized that Dowd’s enemies would turn out to be Christians or that they would become adversarial by believing Sha’uwl – something which would not occur until three thousand years after Dowd wrote these words? When we began, I could not have imagined that the King would be tasked with silencing the people most vociferous in their insistence that they are on God’s side. And yet, that is where these words have taken us…

**“You have given** (*nathan* – You have brought and offered possession of) **my enemies to me** (*wa ‘oyeb ‘any la ‘any* – those in hostile opposition to me, those with animosity and rancor toward me)**.**

**I silence** (*tsamath* – I stop and discourage) **my** **adversaries** (*sane’ ‘any* – my abhorred and loathsome foes who strive against me) **by breaking their necks** (*‘oreph* – severing the spinal column to incapacitate them)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:40)

Those who have been duped by Paul to “pray without ceasing,” who join “prayer groups” and become “prayer warriors,” praying at every possible occasion, should have come to realize it long ago: God never once answered their prayers.

**“They desperately cry out for help** (*shawa’* – they plead for relief, desperate for aid, imploring) **but there is none** (*wa ‘ayn*) **to free or save them** (*mowshya’* – to liberate or deliver them, to help or preserve them, to keep them safe or take vengeance; from *mow* – to question *yasha’* – freedom and salvation)**.**

**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will not respond or answer them** (*wa lo’ ‘anah hem* – will not reply to them)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:41)

It is appropriate and fair. They didn’t care to listen to Him, so why should He listen to them? They denigrated 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.

Dowd is simply putting them out of their misery…

**“And so** (*wa*) **I pulverized them, grinding them** (*shachaq hem* – I crushed 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) **their fantasies are delusional and worthless** (*ryq hem* – they are nothing but mercenaries supporting the puff dreams, idle words, and vain, empty plans of scoundrels being poured out of an empty container)**.”** (*Mizmowr* / Lyrics to a Song / Psalm 18:42)

Describing those who became anti-Semites at the insistence of the ultimate scoundrel, those Sha’uwlites now called “Christians,” or as I like to call them, “Twistians,” they are “*ryq* – worthless as a result of their delusional fantasies.” Having succumbed to the “puffery and vanity” of Paul, they are an impediment to progress, muck and mire to be scraped off of the streets and tossed away.

It is a direct consequence of discounting and denigrating Yahowah and Yahowsha’, the Messiah and son of God, the Towrah and its Covenant, Yisra’el and Yahuwdym. The fantasies of faith are public enemy number one.

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*Coming Home*

My God, My God, Why?

10

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* is exceptional in every way.

It is time to return to the Psalm we first reviewed more than a decade ago—as it was the very first passage 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 its 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)**: a** **Song** (*mizmowr* – these lyrics and 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, of** (*saphar* – recount and relate, number and reckon, record and proclaim, providing a census to convey) **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’* – to evaluate and ponder His work, actions, influence, achievements, power, and creation; a compound of *ma* – to question and *‘asah* – to engage and act with *yad*  – hand, power, strength and control)**.”** (*Mizmowr* / Song / Psalm 19:1)

Dowd told us that we can use the stars themselves to compute creation’s timeline. And, indeed, we have, coming to the conclusion that the universe was created, with time beginning fourteen billion years ago when quarks were confined as energy cooled and coalesced into matter for the first time. We know that it is enormous, nearly 100,000,000,000 lightyears across. The five percent we understand is four-dimensional, expanding as spacetime. And while the remaining ninety-five percent, represented by “dark energy” and “dark matter,” remains unknown to us, these could represent the fifth and sixth dimensions. With the Creator operating from the seventh dimension, He could speak everything we experience into existence and author the life within it without diminishing Himself.

In the big picture, there is a subtlety here that I missed until moments ago. *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 Universe is Flat*, Lauren Biron, and *Unexpected Connections*, Marcius Yoo, Engineering & Science)

Mind you, 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 required but six days.

The apparent 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 here and then is evident in the CMB, or cosmic microwave background radiation, still evident all these many years after the big bang. It reveals that time was stretched to 1012 power, making six days and fourteen billion years equivalent.

**“Day unto day** (*yowm la yowm*) **pours out** (*naba’* – gushes forth, spewing out) **a proliferation of** **answers** (*‘omer* – words of intent, promises and proclamations and 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* / Song / Psalm 19:2)

This is so beautifully written; nothing is lost even when it is translated into English. The very existence of the universe, its enormous scale, the prevalence of life and its complexity, as well as how perfectly and uniquely tuned our planet is to support it, all serve as vivid declarations from our Creator. When thoughtfully observed, in addition to proving His existence, they lead to appreciating what He enjoys and to understanding what He is trying to achieve.

No accounting of our existence would be complete without a complement of instructions, as enlightening insights are woven into most everything He has to say.

**“Nothing exists without** (*‘ayn* – there is no existence, 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** (*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) **listened to or heard** (*shama’* – received, perceived, or processed)**.”** (*Mizmowr* / Song / Psalm 19:3)

Ignorance and inspiration are related in a surprising way. If we knew everything, there would be no new insights and no discoveries. 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 there was something here; the Something that I simply missed all of these years. It should have been obvious, and would have been, if I had looked 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’* followed by *‘al* which describes the potential for negation. They are deployed countless times throughout the Word of God. A distant third to these syntactical functions, and used only 47 times, is the noun, *‘ayn* – which we’ve already translated twice in Dowd’s soliloquy, having done a yeoman’s job of identifying why God’s son chose *‘ayn* over *lo’* in this context.

*Baly*, however, appears less than a third that often, just 14 times among thousands of pages of text. As an adjective, it describes something which is being negated because it is 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: “having become old and outdated, it is now considered arcane, worn out, and used up, and thus no longer relevant, having diminished in value over time.” That is precisely the argument *Sha’uwl* | Paul, in his “New Testament,” wields against what Yahowah inspired in an “Old Testament.” Knowing this, and disagreeing with his assessment, *Dowd* | David is now saying that this supposition is 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 outdated, billions of souls have ceased to exist. It is a simple request – listen to the Word.

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, these very words we are currently considering, there would be no hope of spiritual life beyond our physical demise.

Just as Yahowah has suggested, without language, we are rendered senseless, as it is the source of enlightenment and of causality. We think with words and act upon them. Words are the source of life and the means to relationships. Yahowah is, therefore, saying that if we fail to regard His message, if we diminish the importance of His Word, we will cease to exist, returning to the dust from which we came.

For there to be a family, there would need to be a home.

Returning to the 19th Mizmowr, there are three ways to interpret what follows. Yah’s Towrah Instructions represent the universal standard as they undergird 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 Yahowah’s power.

**“This standard of measure** (*qaw hem -*  this ability to assess the underlying rules and overall size 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* / Song / Psalm 19:4)

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. As a result, it has been misquoted, twisted, and misapplied more than any message ever written.

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* / Song / Psalm 19:4)

Yah isn’t pitching a tent for our nearest star, but is instead saying that His words will live in a brilliant home, shining brightly on behalf of clarity. And in particular, as we contemplate the source of these words in conjunction with the approach of the sun, by turning our attention back to the conclusion of the 89th Mizmowr, we realize that the author of this Song will be as brilliant as the sun before God. This makes *shemesh* a metaphor for Yahowah’s most brilliant orator. Yah is honoring His promise to build a home for Yisra’el’s returning messiah and king.

I have to admit that I had once seen Yahowsha’ in these words. It was back during the time I viewed the Passover Lamb as the *Ma’aseyah* | Work of Yah, which, while not inaccurate, was misleading, because we now know that Dowd is the *Mashyach* | Messiah, and *Yahowsha’* | Yahowah Saves | ‘Jesus’ is not. Having gone where Yahowah’s words have led, it is evident that this Song is autobiographical.

Yahowsha’ was never married, but Dowd was a bridegroom seven times. 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 am about to do the same and know the feeling.

Dowd is also the paradigm for *gibowr*: an empowered military leader with the strength to prevail, the 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 and courageous, awe-inspiring and victorious.

**“…similar to** (*ka* – like, as, or comparable to) **a bridegroom** (*chathan –* and son-in-law, the 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 –* comparable to) **the power and strength of a virtuous and victorious fighter** (*gibowr* – the character of a leader with the strength to prevail, the nature of a mighty warrior, valiant soldier, and honorable hero defending his people, a manly man with prominence in the community he influences, who is audacious and courageous, awe-inspiring and victorious) **who swiftly and intensely pursues** (*la ruwts* – who drives off pursuers, aggressively chasing them away while summarily following) **the Way** (*‘orach* – the road to life, the route to travel, the path to explore, the example of conduct, and the course to journey in the right company)**.”** (*Mizmowr* / Song / Psalm 19:5)

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” being the sum of all things: Lord, God, Messiah, King, Son, and Savior. Turns out, He was none of those things but simply, perfectly, importantly, singularly, and beneficially, the *Pesach ‘Ayl*.

The only things I got right a decade or so ago were to acknowledge that His name was Yahowsha’, not Jesus, credibly explaining that this meant that Yahowah was the One saving us. Recognizing that the title *Mashyach* | Messiah was never applied to Yahowsha’, I searched for a depiction that did apply, using “*Ma’aseyah* – the Work of Yah” to explain His purpose.

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 Warrior, 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 at the confluence of dimensions 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 circuit of events, bringing all things back to where they began, cycle forward; from *naqaph* – continue to occur) **until their fulfilment** **at the end** (*wa ‘al qatsah hem –* are distant in lesser dimensions)**.**

**And then nothing** (*wa ‘ayn*) **will be hidden** (*sathar* – is concealed) **from** (*min*) **his warmth and light** (*chamah huw’* – his sunlight; from *cham* - warmth)**.”** (*Mizmowr* / Song / Psalm 19:6)

This review of the 19th Psalm brings us to one of Dowd’s most important statements regarding Yahowah’s Towrah. It unequivocally establishes the prophet’s perceptions of Yahowah’s Guidance and unquestionably reveals that the son of God and Messiah was resolutely Towrah observant. Therefore, it puts *Dowd* | the Beloved and *Sha’uwl* | Question Him in irresolvable conflict. And that’s a deadly combination for the religious.

**“Yahowah’s** (*Yahowah’s* – 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 11QPs]) **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 their life and character, personality, proclivities and aptitude, a person’s perspective, the ability to observe and respond)**.**

**Yahowah’s** (*Yahowah’s* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **testimony** (*‘eduwth* – eternal witness; from *‘ed* – everlasting verbal and written memorialization of the perpetual agreement, including evidence and proof; from *‘ed* and *‘edah* – an eternal witness to an enduring and restoring agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence, and in a common cause 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** (*hakam* – 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 for those with the capacity to change; from *pathah* – open and receptive and *pethach* – unfolding events leading to opening and entering the doorway)**.”** (*Mizmowr* / Song / Psalm 19:7)

Yahowah’s Towrah is God’s means to “*shuwb* – restoration and return.” It is correct and complete. Nothing is more important if you want your soul to transcend your 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 Qur’an, 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 now disavow God’s testimony.

In this passage, *shuwb*, translated “returning and restoring,” was scribed in the hifil stem. This means 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 so that we can return to God. And in the construct form, these benefits are a result of the Torah and are eternally bound to our *nepesh*.

*‘Eduwth* is such a simple concept, it is easy to miss its profound implications. These words comprise Yahowah’s “testimony as an eyewitness to the events being depicted and as the inspiration behind the ideas being conveyed.” God “witnessed” all of this, from creation to covenant, from beginning to end. As an *‘Eduwth*, He “has 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, it is verifiable,” which is to say, “easily confirmed.” His testimony is “enduring and dependable.”

Also noteworthy, *‘aman* was written in the niphal participle absolute. This means that “trust and reliance” are actionable and that they are linked to Yah’s witness. In fact, it is His testimony which 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 “*hakam* – 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 done by restricting access to information, offering inaccurate information, or providing so much of it that society is lost in a sea of data. It can also be accomplished by incapacitating a person’s ability to think for themselves, and thus to exercise good judgment. Such is the role of Political Correctness and its debilitating consequence.

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 a consensus on his selection of *pethy* (simple for the openminded) before we are prepared to concur.

In this regard, we can surmise that it was easy for Dowd, since he not only knew Yahowah personally, but was also intellectually brilliant. And yet, since his was a blanket statement, it has to apply to the majority who seek to comprehend.

If I were to consider myself and those who have journeyed along this path through the Word of God along with me, I’d agree with Dowd’s assessment. There isn’t a Hebrew or ‘Old Testament’ scholar among us. And yet we were able to understand. It was not easy in the sense of it being handed to us, because we had to invest the time and work for it, but there were no insurmountable objects in our way.

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 dashing across the keyboard. At other times it is a challenge that must be overcome with 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 is readily forthcoming. I’m never at a loss for what to share. The only limitation is my attention span coupled with my overwhelming desire to find out what God says next.

These things known and understood, there is something I’ve not shared with you before, largely because I didn’t want to distract anyone from this profound truth. 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.

Discovered in February 1956 in Cave 11 at Qumran, as a roll of five sheets of leather stitched together, it was first unrolled in November 1961, unfurling to 4.25 meters (14 feet). It has been determined that 11QPs was copied at an auspicious time, between 30 and 50 CE – immediately after Yahowsha’s fulfillment of the Towrah and immediately before Sha’uwl’s attempt to annul what He had done. Edited versions were published a decade later, between 1965 and 1967, by James Sanders. The *Great Psalm Scroll* wasn’t presented in its entirety until it was posted online in the Leon Levy Dead Sea Scrolls Digital Library in 2012.

There are three potential explanations for the difference between the oldest extant copy of the Mizmowr circa 40 CE and what is now found in the Masoretic, 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 *twrh*, 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 Yahowah will be writing inside of His Covenant Children concurrent with His return for Yisra’el and Yahuwdah on Yowm Kippurym, 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 delicious, 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, Islam, and Mormonism. Most everything the self-proclaimed apostle Paul, rabbi Akiba, prophet Muhammad, and translator Joseph Smith, wrote was exposed and contradicted by the testimony of the very God all four 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.) this light, please consider: , want or desireppropriate.fter that. This is fun, after all.ship and the pr, God proves that He

Regarding the existence of another *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. And these differences are not conflicting, but instead augmenting.

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 nor phases of the moon. So we will need a different means to tell time with regard to the celebration of the Miqra’ey. Moreover, while it would be silly for God to tell us how to reduce our dimensionality in this life, without doing so in the next, we’d be incapable of enjoying the Feasts.

There is a statement found in the Towrah which clearly states that there is one, and only one, Towrah. Therefore, before we press on past the possibility of a second *towrowt*, let’s see if it forecloses this 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 and in 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 feminine spiritual manifestation** (*‘ishah nichowach ryach* – the pleasing maternal aspect 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 dowr ‘atah*)**. As it is with you, so shall the foreigner** (*ka ‘atah ka ha ger*) **exist** (*hayah*) **before** (*paneh*) **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 marvel and rejoice at this, and so many other statements that reveal Yahowah’s fair, consistent, and merciful nature. Everything He said was easy to understand and made sense – at least until the likes of Akiba and Paul came along, claiming otherwise.

While this is exceedingly important, affirming that Yahowah’s Towrah applies equally and similarly to all ethnicities, the *‘echad towrah* pertains to this particular topic. It does not preclude augmenting His guidance when necessary. It simply says that His instructions will be the same for everyone. And even from the perspective provided in Mizmowr 19:7, Yahowah’s Towrah is correct and complete with regard to returning and restoring souls. It does not claim that these souls won’t learn more later.

Fortunately, God has more to say about His Towrah…

**“Yahowah’s** (*Yahowah’s* – 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, attended to, and cared about, this oversight enables the individual and their circumstances to undergo considerable change; from *paqad* – oversight and caring guidance which we should pay especially close attention to and carefully examine so that we respond appropriately and benefit as intended) **are on the level and correct** (*yashar* – are straightforward (and thus neither crooked or circuitous), upright (and thus do not include bowing down), and agreeable (and thus neither unsuitable or discordant, neither incongruous nor harsh), they are approved, esteemed, right, proper, honest, fair, likable, and pleasing)**,** **resulting in joyful disposition and elated attitude** (*leb samach* – facilitating an attitude of elation, causing the heart to be delighted, as a result of thoughtfully evaluating the directions while happily incorporating them into one’s life (piel construct – the quest to know and understand is satisfied by Yah’s oversight when a connection is made between His guidance and our decisions))**.**

**Yahowah’s** (*Yahowah’s* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract) **create heirs who are brilliant and enlightened** (*bar* – providing light for His offspring which leads to understanding, creating supernatural children who are radiant, fostering favoritism among those choosing to participate in a special relationship as sons and daughters, conceiving descendants who are bright and pure, akin to cleansed and purified grain, paving the way to an inheritance, to enlightenment, and to comprehension)**,** **illuminating the proper perspective** (*‘owr ‘ayn* – shining a light for the eyes to see, enabling insightful observation and understanding, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light (hifil construct – the conditions of the relationship cause the observant individual to become light and to be bound to the source of the light))**.”** (*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, to be upright, to be approved, and to be pleasing.”

For as long as I have been doing this, I have been rendering *mitswah* either “terms and conditions 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. I am unaware of any other word where the primary definition is so consistently ignored. My reasons for doing so are many, and you deserve to know them because the context is often life or death.

First, *mitswah* is a compound word, one comprised 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. If we were to rely exclusively on the lexicons, our understanding would be limited to knowing that could mean: “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,” primarily, or “appoint and assign a role or function,” secondarily. To this, other Hebrew / English dictionaries indicated that *tsawah* can be rendered: “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* – 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” regarding the “arranged and constituted guidance” as “instructive terms of the relationship.” While that appears justifiable, even appropriate, the question remains as to whether or not I have been correct in my assessment that “commanding and ordering” were religiously and politically inspired, and thus are 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.

*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 upon getting Yahowah’s instructive conditions regarding the relationship agreement right, let’s examine these one at a time.

First, it does not seem plausible considering the setting and the nature of their relationship, that Yahowah would have been issuing 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 second up close and personal relationship 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) If Yahowah had been interested in acquiring a cargo ship apart from the Covenant, He would have built it Himself.

Validating and reinforcing 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)

If it were not for the fact that there is one additional reference I’d like to share, I would rest my case. However, since Dowd wrote this Mizmowr, it would be fair to say that his characterization of *tsawah* should be more definitive, surpassing the opinions of scholars comprising lexicons three-thousand years thereafter.

The first time Dowd was asked to consider the implication of *tsawah*, was right after he was anointed Mashyach on Yahowah’s instructions and when Yahowah’s Spirit came upon the Messiah to empower and enable him. These are among the words a 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 nor 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 exposure to *tsawah*, the actionable aspect of *mitswah*, precludes “command, order, or commandment,” I think we are on solid ground eliminating these incompatible notions from our translations.

Continuing through the text, we next come upon *bar*, which was translated, “create heirs who are brilliant and enlightened.” Itis a particularly revealing term with three related connotations. It speaks of a perfected son, of His pure radiant light, and of how His enlightenment leads to understanding. These are all Dowdian concepts.

*Bar* is also the path to purification leading to an inheritance and thus is invocative of *Matsah* and *Bikuwrym*. It is first used in the 2nd Mizmowr, where speaking of our Heavenly Father’s and Spiritual Mother’s beloved son, *Dowd* | David, we read:

**“With reverence, respect, even admiration,** **work alongside Yahowah and rejoice** **with great excitement.** (2:11) **Reach out as a sign of affection, and be seen together, such that you radiate your adoration for the relationship as the son** (*bar* – providing light for His offspring which leads to understanding, creating 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)**, eliminating any apprehension that he (Dowd) might become indignant and you perish, squandering your opportunity by wandering away. For indeed, his righteous indignation can be kindled over comparatively little. Joyful and blessed in the relationship, walk along the straightforward and correct path which gives meaning to life, providing the proper place for everyone to stand who put their trust in him, finding the safe place he provides.”** (*Mizmowr* 2:12)

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 has been 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 have been associated with our restoration and renewal, with wisdom and understanding, and now with the brilliant son and the light he provides.

It speaks of God’s purpose, which is to form a relationship with us, and of His promise, which is to make it possible and enduring, both of which require Him to make us acceptable. In this way, this is a summation of the Torah.

Yahowah deserves our respect. 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) **is cleansing and restoring** (*tahowr* – is perfecting and renewing, enabling the individual 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’s* – 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 harmony and 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 is presented therein. The Towrah gives life meaning.

Then emphasizing the importance of properly valuing the role Yah’s “*mishpat* – means used to achieve justice and resolve disputes” which play in “*tahowr* *‘amad* – restoring and sustaining” us, and of “*tsadaq* – vindicating” us, God says something we should all celebrate…

Slightly less amplified, and without the Hebrew transliterations, here again is what I consider to be among the most important statements ever written regarding Yahowah’s Towrah Guidance and Instruction…

**“Yahowah’s** **Towrah, His** **Source of His Teaching, Instruction, Direction and Guidance,** **is complete, correct, and perfect, eternally without defect or error, lacking nothing, true and unobjectionable, in absolute accord with reality, returning, restoring, and transforming the soul.**

**Yahowah’s** **restoring** **testimony and enduring witness is trustworthy and reliable, instructive, verifiable, and dependable, readily affirmed and easily accepted, making learning which results in understanding,** **easy for those who are receptive.** (19:7)

**Yahowah’s** **principles, His directions and guidance, should be considered and acted upon because they are right, straightforward and honest, facilitating an upbeat attitude and a joyous disposition as one thoughtfully incorporates them into their life.**

**Yahowah’s** **instructions regarding the conditions of His relationship agreement** **create heirs who are brilliant and enlightened, providing light for His offspring which leads to understanding, thereby** **illuminating the proper perspective.** (19:8)

**A reverence, respect, and profound appreciation for** **Yahowah is cleansing and renewing, enabling the individual to present himself for purification so that he can be pronounced perfect, causing him to remain and endure, standing upright and present** **forever.**

**Yahowah’s means to exercise good judgment and to justly resolve disputes are continually trustworthy and reliable. They are wholly** **right** **and completely** **vindicating.”** (*Mizmowr* / Melodious Lyrics / Psalm 19:7-9)

When it comes to knowing God and being saved by Him, everything that matters is revealed in the Towrah. As such, God did not authorize and will not accept a “New Testament” or “Qur’an” to undo what He has done. And yet these religious texts and others exist to enrich the perpetrators, the covetous mongrels who did not listen to God.

It might be helpful if someone wrote the following passage on a slip of paper and inserted it into the offering plate of their local church instead of money, as the pastor or priest flattered his enriching patrons.

**“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 exercising good judgment” as His decisions are presented in His Towrah, Dowd writes:

**“Moreover** (*gam* – also in addition) **Your coworker** (*‘ebed ‘atah* – he who serves with you) **is educated and enlightened by them** (*zahar ba hem* – he shines brilliantly because of them and is taught by them, thereby helping him achieve a higher status and earn respect, even coming to know the consequences of future events)**.**

**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’d say so. Eternal life. Being perfected by God. Adoption into His Family. Being enriched, empowered, and enlightened sounds good too.

This is what Dowd got out of observing the *Towrah* | Instructions of Yahowah. If it was this beneficial for the Son of God and the Messiah, it’s suitable for us as well.

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 apprehend** (*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)

I recently watched a documentary on time as the fourth dimension. It put me in my place. We simply cannot comprehend anything beyond three dimensions. A physical being cannot enter the fourth dimension, and even if we could, we don’t have the mental prowess to navigate in it nor 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 have lobbied on behalf of an incremental *towrah* is that there is an unimaginable amount of instruction and mental processing capability needed to exist in the 4th, 5th, 6th, and 7th dimensions, vastly more than we currently need or could possibly comprehend. We will need to be empowered and enlightened to function in what awaits our perusal.

Therefore, I appreciate Dowd’s humility. We ought to 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 offence)**.”** (*Mizmowr* / Song / Psalm 19:13)

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 Covenant 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 towards Yahowah or His testimony.

It is a long list, but not difficult. It isn’t burdensome to abstain from any of these objectionable behaviors.

And should there only 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, as they 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 *shalowm* – 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)

It was one of the many things Dowd asked of Yah that was spoken for our benefit. This is not only what Yahowah desires, and therefore wants to achieve, it is the natural extension of being Towrah observant.

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*Coming Home*

My God, My God, Why?

11

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. Looking back on it now with the perspective we have 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 a fully amplified presentation of Yasha’yah 8 in Volume 4 of *Observations* (Chapters 1 & 2), 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 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).** (8:1)

**I would like to call on witnesses to testify for Me because we can help one another by issuing a warning, by presenting evidence regarding what happened in the past to reveal what will occur in the future, by using witnesses who are trustworthy and verifiable, confidently serving like ‘Uwryah (Yah is Light), the one who prevailed by teaching, and Zakaryah (Remember Yah), the son of Yaberekyahuw (Yah Blesses).’** (8:2)

**I approached the prophetess and she conceived, giving birth to a son. Then Yahowah said to me, ‘Call his name “*Mahar Shalal Chuwsh Baz* (thoughtless plunder by militants enjoying their disturbing behavior),”** (8:3) **because before** **the boy** **calls out, “My father” or** **“My mother,”** **the wealth** **of *Dameseq* | Damascus,** **along with** **the plunder of *Shimrown* | Samaria** **will be carried away** **in the presence** **of the king** **of Assyria.’** (8:4)

**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 the waters of *Shiloach* | Shiloh (the one who is sent), which cascade gently with comforting words, progressing patiently. Because instead, they are enamored with *Retsyn* | the Self-Willed and Pleasure-Seeking,** **as well as *ben* *Ramalyahuw* | the son Exalted Above Yah.** (8:6)

**Therefore,** **pay attention.** **Yahowah,** **who is** **God** **Almighty, is withdrawing. Simultaneously, He will rise up** **against them with the waters of the sea. As a flood of tears, a multitude of corrosive individuals associated with *‘Ashuwr*, the** **Assyrian ruler, will revel in his power.**

**This tide will rise over all of the low-lying areas and ravines while traveling beyond every division.** (8:7) **And** **it will sweep in and alter** **Yahuwdah,** **exerting the considerable force of a flood** **while extending up to** **and reaching** **its neck in adversarial fashion, stretching out** **its wings to fill** **the breadth of your land of *‘Imanuw’el* | God Is with Us.’** (8:8)

**People, if you choose to associate yourselves with misleading shepherds, forming an alliance with disingenuous pastors, befriending harmful and destructive leaders, you will have chosen your fate, which is to be similarly confused and discouraged.**

**If you choose to listen and respond, even consider being obedient to a distant land, arming yourself while preparing for your defense, choosing to gird yourself for war, equipping your military even in self-protection, you will have chosen to be by yourself, having selected your own destiny which is to be abolished or cast down.** (8:9)

**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.’** (8:10)

**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,** (8:11)

**‘I do not want you to continually speak of conspiracies, making a habit of claiming something is a conspiracy, 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 covert plan 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.** (8:12)

**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 as inspiring. And** **it is** **Him** **you should** **be concerned about.** (8:13) **Then He will be** **as a sanctuary in a set-apart place.**

**But** **He will be** **as a** **stone for** **smiting,** **and** **as a rock** **for stumbling,** **for both** **houses** **of Yisra’el, as a trap** **and** **as a snare** **for the inhabitants** **of** **Yaruwshalaim.** (8:14) **And then** **many shall stagger upon them** **and fall. They will be captured and controlled by others.** (8:15)

**Choose to wrap up and restrict, binding up so as to impede access to the written testimony of the correct and corroborating witness. Secure access to the Towrah, limiting to those I teach and I 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.’** (8:16)

**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. Therefore, I will confidently await an outcome which is beneficial, anticipating a future ingathering in association with Him.** (8:17)

**Pay attention to me and to the children whom Yahowah has placed before me. We serve as signs to illustrate the 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.** (8:18)

**And when they say to you, ‘You should consult with and expect answers from the mediums,’ considering those who claim to communicate with ghosts and familiar spirits, these spiritualists who mediate and mutter their imaginative opinions, don’t do it. Instead, people, consult with God through the living rather than the dead.** (8:19)

**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 will be seen as black, devoid of enlightenment, because with them, there will be no hope for tomorrow.**

**Their faith in what they desire will be negated and 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.** (8:20)

**They will pass through it (the darkness of tomorrow in association with the Adversary) 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 malnourished 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.** (8:21)

**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 then banished as outcasts.”** (*Yasha’yah* / Liberation and Salvation are from Yahowah / Isaiah 8:1-22)

This horrible fate has befallen Yahuwdym because of the near universal failure among Jews to observe Yahowah’s Towrah, preferring instead to submit to rabbinical arguments and interpretations. It has been three-thousand years since the Children of Israel spoke in a manner consistent with Yahowah’s Teaching and Guidance. As a result, the Chosen People have suffered a power outage, demonstrating a lemming-like propensity to walk away from the Light, such that Yisra’el has long been shrouded in darkness.

This obscuring gloom would remain for millennia, mostly due to the collective and personal stubbornness of Jews. Their dysfunctional attitude and sense of superiority has made the 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, the world would mock them, slandering and insulting their reputation as the Chosen People.

All the while, their homeland, *Yisra’el* | Israel, would remain a source of adversarial antagonism, shrouded in the darkness of oppressive religious regimes. Over one-hundred generations of Israelites would live as outcasts, exiled from their Land and estranged from their God – all too often bearing the brunt of hideous conspiracies.

For those predisposed to assume that anything this critical of Jews must be anti-Semitic, bite your tongue because I’m reiterating what Yahowah had to say about “Jews” living today. Surely, you do not think God is “anti-Semitic – against His Name – and yours (Yahowah and Yahuwdah).” Do you think that Yahowah would have bothered revealing this, or that I would devote my life to sharing it with you, if we thought that you were undeserving? In actuality, we are doing our utmost to shake the religion out of you so that you might come to embrace the relationship. I can assure you, we value you far more than the rabbis who have made merchandise of you as if you were theirs to influence, fleece, and control.

My genes say that I’m a *gowy* | gentile, while my heart, mind, and soul know that I am *Yahuwd* | Beloved by Yah because I *Yisra’el* | Engage and Endure with God. While I could not change my ethnicity, I could and did change my attitude toward God. Having left religion, I came home to the Covenant, and it is from Yah’s Home that I am inviting you to come home.

Speaking of reestablishing a relationship, please note that in Yasha’yah 8:21, “the king who has long sought to lead and advise” you, the king Yisra’elites have “shown a propensity to diminish in importance,”is singular and speaks of Dowd, God’s son, the Messiah, and your Shepherd. 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 Jews. This happens to be the very reason the upcoming prophecy was mistranslated and misappropriated, claiming for the Christian Jesus what Yahowah had conveyed about *Dowd* | David. 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 the page past the artificial 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.

And yet in the midst of this darkness, surrounded by adversarial influences, a day is 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, nor inability to flee from the darkness** (*lo’ muw’aph la hy’* – there has been no reason for doom and gloom, despair or dejection because there has been 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 have endured 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 Zabuwluwn** (*‘erets Zabuwluwn* – 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 *Galyl* | 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)

From the time Yahowah receded from the Northern Kingdom, leaving Yisra’el susceptible to attack, beginning with the Assyrian conquests through the Roman assaults, including the abuses Yahuwdym suffered under the Roman Church, by Muslims and the Third Reich, even today under Socialist Secular Humanists, there has been a way out. The means to flee the darkness has always been through 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 have sought the wrong kind of relief. Upon careful consideration, there has never been any rational reason for God to intervene to protect or heal anyone here on earth. And while that is counter to every religious notion, it is as it should be. There would be no reason for God to intervene on behalf of those who do not know Him and who haven’t listened to Him. Doing so would undermine everything He has said and done for us.

On the other hand, it would actually be mean for God to intervene, unnecessarily delaying the approach of those who have become part of His Family. Every aspect of our tomorrow will be better than today. Further, the way we rise above the challenges that would destroy those outside of the Covenant, should serve as affirmation that we are uniquely equipped to deal with life. As such, there is no reason for Yah to intervene.

Further, we would be wise to acknowledge that Yah has already provided 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 not to intervene in our current reality to protect and heal His children, or anyone for that matter, is depicted in Mizmowr 91. Those He has chosen for a mission are sufficiently defended to get the job done. And even then, such individuals are typically subjected to more headaches and heartaches than others. We are better prepared to achieve the desired result by learning from and overcoming such obstacles. 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 it wouldn’t have been easy because there was no one from either tribe through whom Yahowah could communicate His message of liberation.

While God is knowable without a personal introduction, such connections seldom occur because societal interference and institutional obstacles are practically insurmountable. 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, Zebuwluwn was listed along with Manasseh 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. They had devalued his people.

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 Gentile nations accountable for what they have done to badger and burden His people. The day which Christians have longed 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, which would put it on the Sea’s western shore. Zebulun was its southern neighbor.

Naphtali was the first tribe to rally in support of King Sha’uwl which remains a blight against them. Perhaps as a result, they were persecuted by Ben-Hadad, the king of Aram-Damascus in the 9th century BCE, and desolated. In the 8th century, Naphtali and Zebulun were the first to feel the sting of the Assyrian conquest and suffer deportation as slaves. Further, it was Edowm that was on the other side of the Jordan, east of the River and Sea. They represent Imperial and Catholic Rome, which is likely a harbinger of things to come, especially since it was Dowd, alone, who was capable of defending God’s people from them. He will do so again upon his return.

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. And that is what 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 in 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. 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 2500 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 a message for the *Galyl* | Convoluted *Gowym* | Gentiles about 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 [*Yahowsha’* | ‘Jesus’] 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 *Galyl* 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, ridiculous. There is no credible evidence to suggest that a single *gowy*, much less many, saw or recognized Yahowsha’ as light – nullifying the prophecy should it have been about Him or them. The only one who referred to Him as light was Yahowchanan, a Jew. There is no testimony from a Gentile eyewitness who claimed that Yahowsha’s presence and words enlightened him, much less Dowd’s or Yahowah’s. Further, the inhabitants of Galilee at the time were overwhelmingly Jewish and both Naphtali and Zebulun were Yisra’elites, not Gentiles. Not to mention, there was no reference to the dawn.

Back to reality, there are a couple of possibilities regarding this audience, both of which seem viable. Yasha’yah, writing around 700 BCE, may have been addressing Yisra’elites (“*‘am* – the people and family” of God) residing in the confusing darkness of an imploding Yisra’el after Dowd, and thus between 968 and the time of this writing. This would include those living under the shadow of death of the Assyrians in the time prior to the prophet. If so, they were still able to read Dowd’s Mizmowr, and therefore had access to the light and to the knowledge he had shared, even as Yah receded from them.

Yasha’yah could also have been speaking to Yisra’elites living in the last days, during the Time of Ya’aqob’s Troubles. Those who will have rekindled their relationship with Yah as a result of Dowd’s brilliant oratory will see his light when he returns. And they, too, will have lived through the shadow of death. Although in their case, Yah is approaching them rather than retreating. The comparison would then be between those who turned a blind eye to the light in the prior time and those who will embrace him in the last days. The former became slaves and were slaughtered, and the latter will be liberated and continue living.

This known, there isn’t any justification for a middle ground, for concluding that Yahowsha’s audience, which is exclusively Yisra’elites and Yahuwdym, was comprised of those who lived between 30 and 33 CE. That period is neither a prior time nor an end time, and those are the only possibilities according to the text. Further, both verbs were scribed in the perfect, such that the light was only seen for a finite period of time. It was the wrong conjugation to present the everlasting light of God, even in the diminished form of a man.

Furthering this point: just as the timing is all wrong for the Christian misappropriation of this prophecy, the “*gadowl* – astonishingly important, capable, empowered, and older” light is Dowd, not Yahowsha’. Dowd’s enlightenment and ability to enlighten was “astonishing” in comparison to Yahowsha’, whose sacrifice was what made Him “important.” Dowd was “empowered” and Yahowsha’ was diminished. And Dowd is the older of the two chronologically by one thousand years.

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. It is Dowd who Yahowah says will be as brilliant as the sun in His presence.

Dowd is the 7-billion-kilowatt homing beacon Yahowah empowered to guide His family home. Unfortunately, the religious have disconnected the source of his light while obscuring and inverting his lens. It would take a village idiot to plug it back in, flip the switch back on, clear away the muck on the optics, and return it to its original orientation.

There are two ways to translate “*rabah ha gowy*” in this next statement. The first favors a singular empowered *gowy* | gentile who plays a role in the enlightenment of God’s people. The second has Dowd referring to Yahowah’s family as a great “*gowy* | nation,” which may be improbable on this occasion because while it was true that Dowd unified Yisra’el, the nation established by Ya’aqob was already in tatters at the time of this writing and would remain so until Dowd’s return – when he will save his people from the brink of extinction at the hands of Gowym. Considering Dowd’s incontrovertible declaration in the 118th Mizmowr that he will be ridding the world of Gentiles upon his return, it would be incredulous for Yah to refer to His *‘am* | family as a *gowy* | gentile nation at this time.

With this in mind, it appears that Yahowah is addressing the role a *gowy* will play in drawing His people back to the light by amplifying His word, not only because it is the most literal rendering of the phrase *rabah ha gowy*, but also because it speaks volumes about the *gowy*’s inadequacy, Yahowah’s unpretentious nature, and Yisra’el’s failure to engage.

**“You have raised up and enabled the gentile** (*rabah ha gowy* – You have increased the capability of this *gowy* through magnification and amplification, 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 totally responsible for enabling this lone gowy, empowering him such that he begins to reflect Yah’s nature and intent through amplification 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))**.”**

Yahowah is restrained and remarkably reserved. To hear Him, you have to pay attention and listen carefully. There has been only one occasion where He broadcast His message to His people in His own voice – and they cowered and turned away, which was the opposite of what He intended. God promised never to do it again. From that lone exception on Mount Choreb through 500 BCE with Malaky, Yahowah communicated with His people through *naby’* | prophets who were exclusively Yisra’elites and Yahuwdym like Moseh, Dowd, and Yasha’yah.

But then a problem arose: His people stopped listening to Him. God’s voice was drowned out by those of men. Over the course of the past 2500 years Yahowah searched the world to find one person among His chosen who would respond, but there was nothing but a deafening silence. Not a single Yisra’elite was interested in shunning religion to pursue a relationship with God.

This was as deplorable as it was unacceptable because Yahowah had made a promise to ‘Abraham, one He intended to keep. This left God with no other choice than to garner His people’s attention by equipping a lowly gowy. He would have to prop him up and empower him, equipping him to do what Yahuwdym should have done instinctively. It would be like using the village idiot to inspire Einstein.

And yet in this way, doing so would be in Yah’s wheelhouse. On a similar occasion, and as a prelude to an earlier exodus, He confronted the most egotistical nation on earth to retrieve His people using a stuttering and broken-down old shepherd. God would find the least qualified option to awaken the most qualified people. His approach would boldly proclaim for all who would listen, everything we need to know about God’s disposition and interests – as well as His preference.

Yahowah has no interest in coming across as fearsome or imposing. It is not in His nature to boast. He would simply use a dented and ill-fitting tool to clear away the generations of misconceptions that had concealed the brilliant light of His beloved son, Dowd. While the gowy would be incidental, the mission would be essential.

The result would be joyous because Yah’s people were coming home…

**“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)

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 Invitations to engage in the Familial Relationship. It cannot be for Christians because they disdain the Miqra’ey, having replaced them with holidays they were more accustomed to celebrating, followed by promoting a New Covenant which reflected their preferences.

Speaking of Christians, of those who have been hoodwinked into believing as I once did, that this prophecy was about them and their ‘Jesus,’ consider the fact that Yahowsha’ did not remove a yoke from Gentiles. Moreover, the Christian Jesus would be misconstrued to advocate the imposition of burdensome oppression upon his own people. While there is an unsubstantiated myth that Christians were briefly oppressed during Domitian and then exonerated under Constantine, if it were true then ‘Jesus’ would have been the reason they were oppressed and not their means to liberation. Therefore, this is neither about “Christians” nor “Christ.” And since Dowd will be ridding the world of them, the faithful will have nothing to celebrate.

Reading with a 21st century perspective, I’m not particularly fond of the notion of a “*shalal* – spoil.” However, the allotment is intriguing because by this time a world spoiled by religion, politics, and war will have been wrenched away from the Gowym, while their institutions, militaries, and governments are deprived of what they had sought to take from God’s people. In this case, it is justified and fair.

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 or family being liberated, freed of financial, religious, and political burdens. With that in mind, the last singular masculine references were to *ha* *gowy* | the Gentile and *‘am* | family.

**“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 his burdensome labor** (*sobel huw’* – of his demanding pressures and his hardships, his economic burdens) **and** (*wa*) **that which is associated with** (*‘eth*) **the staff of religious influence** (*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 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)

If this is addressing the *gowy* | gentile rather than the *‘am* | Family, while not in his league, this foreigner may have been solicited based upon the same criteria Yahowah used 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 is readily discernable to those who have rejected such deceptions.

While this may seem odd to us, the reason Yahowah prefers this approach is because while He enjoys teaching us everything we need to know about His Towrah, His Miqra’ey and His Beryth, He’d prefer not to talk about religion and politics – especially if it can be avoided. Such notions are counterproductive and annoying.

The things of God are fun, enriching and uplifting, enlightening and empowering. But there is nothing pleasant about man’s most pervasive deceptions. Religion is nasty business – something God clearly wants to avoid. Therefore, out of the hundreds of millions of souls occupying the planet at the time, God chose the one who was already equipped to explain 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 may have perceived that this unqualified Gentile was in a similar situation. That would also explain why we find God working to diminish his economic burdens as well as rein in the religious and political influences on him. To be of any value to Yah, God would need to have his undivided attention because there would be a lot to learn and share.

Fortunately, the information Yahowah wanted him to convey was already available and waiting for him to take it seriously. With the distractions out of the way, all he would have to do is invest the time. That said, the story he would be reporting would not be about himself, nor even about gentiles, but instead about Yahowah’s relationship with the most interesting man in the world: *Dowd* | David.

*Shakem* is from the verbal root, *shakam*, and 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 which 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* which so endeared Yahowah to him. Even if we are among the few who make this connection, the one in a million who revel in it, I suspect our Father is not only pleased we noticed, but thrilled we have called this to His Family’s attention.

Therefore, it’s possible that *shakem* appeared here in connection with this gentile because he would be the first in 3000 years to render and attribute this prophecy accurately. And that’s no small thing because the direction we take with regard to this declaration will lead us to either the Covenant or to Christianity.

Our 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 search the Christian New Testament to read about the Lord? Are we to learn from Dowd’s counsel and see his words as enlightening, or should we study Greek and consider the words ascribed to ‘Jesus’? Should we follow the Shepherd home or the Lamb to the slaughter? 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 Yahowsha’ who is not? Or 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, ‘David’ or ‘Jesus’? Which individual, properly presented and accurately translated, 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 religion and the truth, our perceptions of Dowd serve as the fulcrum upon which everything pivots. Central to that debate is whether this prophecy pertains to the Son of God or to the Son of Man, to the Mashyach, Melek, wa Ra’ah or to the Pesach ‘Ayl.

Considering the consequence of getting this right, and cognizant that the fate of Yisra’el hinges on Yahowah’s guidance, could this phraseology about this *gowy* have been placed in the preamble to Yahowah’s single most misunderstood and misappropriated prophecy to help answer these questions? Dealing with His words as Yah intended provides the means to unravel the misguided mythos of replacement theology – the most debilitating and duplicitous influence on humankind. It was by accurately translating this prophecy that we were ultimately able to unravel the lie which lurks in the heart of the Christian religion.

The central challenge associated with translating Yasha’yah 9:4, and thereafter, is grammatical. 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, political, and military institutions work in concert with one another and are wielded by those attempting to extend their reach and influence.

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*, as long as *gowy* is translated “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-identifying. And yet, if perchance this applies to those of us who have recently become part of the Covenant, and possibly to the influence of *Prophet of Doom*, *Yada Yah*, *An Introduction to God*, *Written in Stone, Questioning Paul*, *Observations*, and *Coming Home*, or to the plethora of radio programs we have done, then the only people being served are God’s children.

Should it pertain to us, all it means is that Yahowah found an underutilized and aging, flawed and misshaped 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 two-thousand years, words and insights which had eluded man’s grasp would be acknowledged. In the process, Yahowah would become known to more Yahuwdym prior to His return than would have otherwise occurred. So in some small way, these very declarations may help fulfill an aspect of Yah’s promise to ‘Abraham.

The realization none of this would require another prophet or additional revelation is especially relevant because it means that the truth has always been available to God’s people – even if it went unnoticed. It means that this gowy isn’t a prophet, but instead nothing but a devoted translator with an inquisitive mind.

As a result, God can honestly say that the means to know Him and engage in a relationship with Him has been there all the time – just waiting for His people to take Him seriously. And if not now, then Yahuwdym are running out of tomorrows. His return, on *Yowm Kippurym* / the Day of Reconciliations, is just thirteen years away.

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 what if there weren’t any such instruments available, at least ones who were willing to disassociate from all forms of human authority, who were willing to be used in opposition to religion, politics, patriotism, and the military? After all, most routinely go along just to get along. And in Yisra’el, everyone either has a religious exemption, disqualifying them, or they serve in the IDF (Israel Defense Forces)– which tends to cause them to rely on the military rather than God.

Perhaps a *gowy* was used simply because no one else was willing. And if not this flawed and feeble implement, then what other *gowy* is engaged 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 them?

If there is another, I’m thrilled for Yah and Yahuwdym. And should it be me, 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.

The one reason that God may have actually preferred working with a *gowy* is that it would serve as a not-too-subtle reminder of the fact that Yahuwdym are to blame for their estrangement. It could have been different, 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 we are translating were unearthed in Yisra’el.

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 have 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 it was with that which 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)

Since the misappropriated portion of the prophecy we are striving to understand follows this statement, it’s telling that Christians universally ignore it – and likely for no other reason than it doesn’t fit their guy. And while ignorance may be the path to faith, it does not lead to Yah.

Of the twenty-three times *dyn* appears in the Hebrew text, five 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 *mydyn* somewhat equivalent. Therefore, it is fair to say that *Midyn* | Midian serves as a referendum on our ability to think.

What we see here is that Yahowah’s light is going to incinerate every soldier in every army the world over upon His return. Be forewarned: Do not enlist, participate in, equip, nor support any military force because it will put you in opposition to Yah.

God does not support troops. He does not take sides in human conflicts. He is not patriotic or pro-military. Quite the opposite, He is going to obliterate everyone in uniform and everything used to conduct war. In a nation like America, where any reluctance to support the armed forces and salute the flag is considered an egregious offence against the country, Yahowah’s overt hostility towards the things which are held dear will come as quite a shock.

As we ponder the timing associated with the prophecy which follows, none of this happens prior to Yahowsha’s arrival circa 2 BCE. It still has not occurred. Yahowah has not yet incinerated armies. And so while the next line of this prophecy speaks of a child being born and a son given, we are compelled by what has just been said to realize that some portion of *Yasha’yah* / Isaiah 9:6-7 must apply to the prophet’s past and our future.

As for the land of *Midyn*, it is first mentioned in *Shemowth* / Names 2:15. Moseh fled to this place after walking away from the political, religious, and military establishments of *Mitsraym* / Egypt. As such, it is symbolic of disassociating ourselves from these same national institutions today.

But since where we are going is as important as what we are leaving, appreciate the fact that Mount *Choreb* / Horeb is in *Midyn*. It, therefore, is the place the Towrah was revealed and 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 even 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 sought to honor His Covenant promises, He found Moseh in *Midyn* / Midian. As we know, he was an odd choice from a worldly perspective. He had left Egypt in scandal and haste, fleeing the political establishment in shame after having failed to successfully challenge their social and economic order. He was a broken-down eighty-year-old man with a speech impediment, out tending sheep in a God-forsaken corner of the Arabian Desert. And yet, Almighty God would use this lone, extraordinarily flawed man to convey His name and word to the world, and save the Children of Yisra’el, over a million of them, from religious and political bondage.

Today, the need isn’t nearly as dire although time is growing short. 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.

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, if God fulfilled a vastly more difficult job 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?

**“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 came to Choreb, the mountain of God.** (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 behold, the sharp crag was ablaze and burning, and yet the peak was not consumed.** (3:2)

**Moseh said, ‘I really want 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.** (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.’** (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,** **special and uncommon,** **ground.’** (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.’**

**But Moseh concealed his presence because he was too awestruck to look at God.** (3:6)

**Yahowah said, ‘I have seen the affliction and harassment of My people who are in the Crucible of Oppression in Egypt, and I have heard their distressing cry as a result of those who are exploiting and oppressing them. Indeed, I am aware of their suffering.** (3:7)

**So I have descended, coming down from a much higher place, diminishing an aspect of Myself** **to deliver them from the influence of the Crucibles of Anguish and Oppression in Egypt, and to lift them up out of that country to a good, pleasing, and beneficial, spacious realm, to a land flowing with milk and honey, to the place of the Kana’any….** (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 Egyptians are imprisoning them.** (3:9)

**Therefore, 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* / Names / Exodus 3:10)

Every word of this speaks to us because it is especially relevant today. It’s so consistent with Yahowah’s nature and approach and yet so contrary to what men would do. God didn’t deploy an army, didn’t dispatch a navy, didn’t send in His vast array of spiritual envoys, didn’t deploy diplomats to negotiate a treaty, didn’t flash a mountain of gold before those He knew coveted it, and didn’t engage an imposing, articulate, charismatic, influential, or prestigious individual, but instead solicited the help of an aging, broken-down retiree with a rap sheet and scandalous reputation to liberate His children from religious and governmental influences in the most powerful nation on earth.

In light of this, why would we expect God to change tactics at this late date? Why solicit the assistance of more than one man? Why choose someone with impressive credentials? Why not ask the same sort of guy, in a similar situation, to engage with Him to save His children, even if it is now from themselves and from the world at large?

Most any old tool would do, as long as it wasn’t too impressive or shiny. Once Yahowah straightens it out a bit, knocks off some of the debris, repairs a few of the dents, and wrestles it free of the influence of others, liberating it from working elsewhere, anyone who was willing could have been put to use in a productive way.

I realize that we turned to this section of *Shemowth* / Names because we were searching to understand the *Midyn* | Midian reference in Yasha’yah 9:5. Little did we expect that it would shed some interesting light on why a lone gowy may have been empowered to serve God’s 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 Mitsraym?’** (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* / Names / Exodus 3:12)

God did not list a reason for having chosen Moseh – leaving that for us to figure out. The only proof that He had chosen him would be the revelation of the Word of God. This is analogous to how Yahowah is using us today, including our lack of qualifications and His reasons for engaging in this way. In the end, only two things matter: God’s relationship with us and us working with Him to share His Word.

Yahowah obviously wanted to work with someone who knew the Egyptians, and who understood and was opposed to their politics, religion, military, and economic system. Having experienced these things from the inside, and having left them because he disliked them, made Moseh effective while sparing God the ordeal of having to explain why He was so opposed to these human contrivances. And I suspect that it humored the Almighty to communicate His name and word through an individual with questionable diction.

Having left my work, religion, patriotism, and politics, I can picture myself in Moseh’s shadow. Without God having to tell me, 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 which were 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 and Kirk, and so many others.

**“Then Moseh** (*Moseh* – 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?’** (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.”’** (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, times, 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, and then after translating what God conveyed through His prophets, sharing what we have learned verbally and in writing.

Yahowah’s conversation with Moseh occurred, and this mission was fulfilled, over three-thousand four-hundred years ago. It will be fulfilled again thirteen years from now.

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 second would reveal what would be impossible with God.

**“For then Yahowah spoke to Moseh, saying, ‘Take an adversarial position and quarantine, confining the *Midianites* | the Contentious** **and disable them,** (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 25:17-18)

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 and Muslims 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.

As I have admitted countless times before, I am not infallible, and my insights and inspiration come from the same text I am sharing with you. That notwithstanding, if I am right about what follows, this is among the most important revelations in the past three-thousand years.

Based upon what Yasha’yah is about to reveal, there is someone who is more important to our wellbeing, and to our approach to God, than Moseh or Yahowsha’. The most sublime advice comes from Yahowah’s beloved son, His Messiah and King, the Prophet who would shepherd and defend God’s people, a Yahuwd who 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 Yahowsha’, errantly called “Jesus Christ” by Christians, but instead descriptive of Dowd, more commonly known as “King David.” Based upon what is said about him, the implications could not be greater. Rather than following “Jesus,” the world ought to have been listening to Dowd.

Rather than predict the “birth of God,” rather than justify Christmas, rather than describe “Jesus,” rather than validate the Christian religion, Isaiah 9:6-7 obliterates everything Christians have been beguiled into believing.

Quite honestly, we have known this for some time. Frankly, it’s obvious. We can learn far more from Dowd than Yahowsha’. 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. And yet with Yahowsha’, we have almost nothing in Hebrew, the only language He ever spoke. And what little we have is hearsay, passed along long after it was spoken, coming to us by way of translations so carelessly comprised and conveyed, very little is credible. This was not by accident.

Apart from this considerably more complete, correct, and consistent presentation of *Yasha’yah* / Isaiah 9:6-7, there are a thousand reasons to reject Christianity and its New Testament. And apart from what you are going to read in a moment, there are a thousand reasons to listen to what Dowd had to say about Yahowah, His Towrah and Covenant.

This prophecy should be seen as affirming what we should already know: Dowd was the most brilliant, articulate, and insightful man who ever lived. As the Son of God, the Messiah, and King, he will be returning with Yahowah to Shepherd his flock throughout space and time.

Simply stated: *Yasha’yah* / Isaiah 9:6-7 pertains to Dowd and not Yahowsha’, as so many have been led to believe. And yet these men’s lives are intertwined in many ways. Without what one wrote, what the other did is negated.

That is not to diminish what Yahowsha’ has done for us as the Passover Lamb, but only to broaden mankind’s perspective beyond its fixation on one’s death rather than the other’s life. There are some prophecies devoted to Yahowsha’, and deservedly so, even though He is never named. Many of them were written by Dowd. And so while there are aspects of *Yasha’yah* / Isaiah 9:6-7 which could pertain to either man, taken as a whole, the only rational conclusion is that it was written to draw our attention to Yahowah’s most beloved son, the King of Yisra’el, Dowd.

This prophecy is also about fundamentally changing the world’s perceptions of “Jesus Christ,” such that Yahowsha’ is no longer viewed as the Son of God, as the Messiah, as a king, or as our Savior. God was not born, He did not die, and there will be no Christian Second Coming.

Yahowsha’ was the one thing Christians ignore: the Pesach ‘Ayl, thereby opening the doorway to life. My hope is that Yahuwdym come to recognize him as such.

Before we rejoin the prophecy, there are some things we ought to understand. First, *Yasha’yah* / Isaiah 9:6 and 9:7 telescope time in traditional Hebrew fashion, presenting what has happened and what will occur. Its depictions play out over a period of three-thousand years.

Second, this prophecy pertains to a single, named, individual – and it isn’t who the world has been led to believe.

Third, 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. The message and messenger are consistent throughout.

Fourth, we must realize that past, present, and future tenses do not exist in Hebrew. But since there are no “timeless” verbs in English, a translator must choose the tense which most accurately reflects the timeframe being discussed. In this regard, pay especially close attention to the perfect conjugation, because it speaks of things which are completed during a period of time. It is the opposite of the imperfect, where the action is open-ended and continuous.

Fifth, adjectives follow nouns just as adverbs come after the action they are depicting in Hebrew. 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 English. Specifically 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” and said that he was “an eternal witness providing enduring testimony for the Father” rather than “Everlasting Father.”

Sixth, *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.

And seventh, there is no lower and uppercase lettering in Hebrew, and thus no way to distinguish a proper name or title from any other word or descriptive phrase by capitalization. Therefore, when we capitalize names and titles in English, or just the first word of a new sentence, this differentiation does not exist in Hebrew.

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 and surely, emphasizing this statement while revealing an important contrast)**,** **a child** (*yeled* – a boy, an ordinary son, the male offspring of his 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 – the object of the verb’s action, being born, benefits from the birth which occurred during a moment in time))**,** **before us** (*la ‘anahnuw* – to, for, and among us, on our behalf, and concerning our approach)**, a son** (*ben* – an ordinary 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 – the subject receives and conveys the benefits of the gift)) **concerning us** (*la ‘anahnuw* – for, to, and before us and on our behalf, regarding our approach)**.**

**And** (*wa*) **the opportunity to learn what can be known about how to engage and endure** **in addition to** **the government** (*mishrah* – 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 based upon the eagerness in which he pursued his calling early in his life)**.**

**And** (*wa*) **his reputation and renown** (*shem huw’* – his personal and proper designation and name) **has been read and recited as** (*qara’* – was for a time invited and summoned as, was called out and welcomed as, was met with and proclaimed as, or will in a moment in time be known and reckoned as, even read aloud and announced as (qal perfect – literally and for a designated period of time [perfect in 1QIsa and imperfect in the MT]))**:**

**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 considered and reasonable) **who is astoundingly brilliant and amazingly insightful** (*pele’* – who is marvelous, wonderful, and distinguished, surpassing all others, set apart and separating, powerful and fantastic, and who is not only prophetic, but consistently fulfilled, judgmental, and redemptive)**,**

**a valiant and heroic individual with a prominent military and political standing in the community** (*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 enduring testimony** (*‘ed* – an observant and ancient individual providing everlasting evidence, sharing proof which is restoring, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the** **Father** (*‘ab* – of dad, for papa, 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 [the definite article is from 1QIsa and is not in the MT]) **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)**,** (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 disciple (a student eager to learn) 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 (serving as the basis of Yisra’el))**.**

**And** (*wa –* then adding these things together, collectively) **as a result of this approach** (*la* – 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 from all pestilence and from the plague of death in a healthy and satisfying relationship) **will be without end** (*‘ayn qets* – never cease, cannot be negated, and are unbounded and limitless, without constraint) **upon the throne** (*‘al kise’* – before the seat of honorin 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 authorityand 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 (Dowd’s advice and kingdom), to be prepared and become steadfast, ready and supported through it, deciding and concluding to approach regarding it (feminine singular and thus addressing *mamlakah*) (hifil infinitive construct – whereby the object is engaged by the subject, becoming akin to a secondary subject irrespective of time or place))**,**

**and** (*wa*) **to be restored and sustained by it** (*wa la sa’ad huw’* – to be renewed and upheld through it (Dowd’s throne and seat of honor), 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 the *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, providing the beneficiaries with an abundant inheritance) **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* / Liberation and Salvation are from Yah / Isaiah 9:7)

At the time of this writing, circa 700 BCE, the declaration: “a child was born before us” could have pertained to *Dowd* | David, but not Yahowsha’. This child was not only conceived and born in the normal fashion, in the perfect conjugation the birth had already occurred.

When considering the statement “a son was provided concerning us” we should turn our attention to the one man of whom Yahowah stated, “He is my son and I am his Father.” Also written in the perfect, and thus denoting a completed action, this could only apply to Dowd, and not to the Son of Man.

Yahowah conspicuously and deliberately placed the governance of Yisra’el on Dowd’s shoulder. God chose him to lead 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 be, with his position secure throughout time. Dowd is not only the most obvious and most qualified individual in this case, he is the only man who was and will be king. This disqualifies Yahowsha’ from consideration.

Those who have read his Mizmowr know the “counselor providing valuable advice who is astoundingly brilliant and amazingly insightful.” This is the Shepherd’s role and not the Lamb’s. When it comes to providing brilliant advice, thought-provoking guidance, and valuable insights Dowd is in a class by himself. If we had extant texts written by Yahowsha’ in Hebrew, carefully and copiously preserved, as we do with Dowd, then both men would qualify. But we don’t have a single word written by Yahowsha’, while in comparison, there were more parchments devoted to the *Mizmowr* | Psalms preserved among the Dead Sea Scrolls than anything else inspired by God.

*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 you want to remove all traces of the religion from the planet. Not only wasn’t “Jesus” “Almighty God,” in that all of God won’t fit in and cannot enter our three-dimensional world, Yahowsha’ was not 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. It began with a rather large Philistine and will continue with the eradication of religious and political Gentiles. Able to read the prophecy, this explains why Jews could not accept “Jesus” as the Messiah or as the fulfillment of this prophecy.

Unlike Dowd, Yahowsha’ didn’t have a lot to say about the means Yahowah has provided to reconcile our relationship with God. As the Lamb, it wasn’t his purpose or role. As we ponder the implications of what Dowd has written, it is hard to miss the fact that he is “an eternal witness providing enduring testimony on behalf of the Father.” That said, neither Dowd nor Yahowsha’ are the “Eternal Father” making the Christian “translation” highly suspect. At issue is *‘ed*, whose primary definition is as we have rendered it: “an observant and ancient individual providing everlasting evidence, sharing proof which is restoring, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence as a witness providing testimony.”

In all of human history, no “leader” was more “authorized” by God than Dowd. He was 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, the Sun, a Prophet, and the Hand of God.

And just in case we missed the connection between Dowd and *shalowm*, his son, the last king to rule over a unified Yisra’el, was named *Shalomoh* | Solomon. Further, Dowd, whose redemption was assured because he was right, conveyed the means to reconciliation leading to salvation such that we could all follow him home. It is fair to say that Dowd knew a thing or two about “favoritism and friendship” when it came to God.

By serving as the Passover Lamb, Yahowsha’ opened the door to life, but unlike Dowd, he did not explain how we should respond to his gift. Dowd’s life was devoted to teaching us “*misrah* – how to engage and endure” with God. Yah’s most devoted student became our most effective teacher.

As a result, those of us who are moved by 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* – with the capacity to exercise good judgment about the means to justly resolve the disputes” which would have otherwise separated us from Yah. And this is because Dowd was “*tsadaqah* – right” regarding Yahowah, “*min ‘atah* – from then to now” “*wa ‘ad ‘owlam* – and forevermore.”

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 has been the lone candidate fulfilling each aspect of this prophetic statement. Should that not have been enough, he is named at the conclusion of the prophecy. And while we have all at times forgotten a name, or called someone by the wrong name, we don’t do it with our children, and we aren’t God. There is no chance in hell that God asked his prophet to write “*Dowd* | David” if He meant to say “*Yahowsha’* | ‘Jesus’. Moreover, Dowd had both kingdom and throne and Yahowsha’ had neither.

This prophetic portrayal concludes with Yahowah acknowledging that He “*‘asah* – has 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 the fact that it was Yah’s “*qin’ah* – fervor for exclusivity and ardent love” which lies at the heart of His relationship with Dowd and this prophecy regarding Dowd, when Christians changed His words to substitute the son who was given, transferring all of these promises to the wrong individual, it had to make this Father who loves His son very angry. It’s little wonder God despises Christianity.

May I ask those still lost in religion: if this was about baby Jesus, why did Yahowah say that His statement was sent out to those the Christian Jesus allegedly rejected?

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God as guided by His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – 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 supplant 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 God and for His 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.

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*Coming Home*

My God, My God, Why?

12

Dr. Yah

*Old Endings and New Beginnings…*

A Life: it waxes and wanes. Born fragile, and yet filled with anticipation and potential, it ends in apprehension and decay. Measured in moments, it is long, but in years, short. Designed to be a soaring adventure, it can be a burdensome plight. The opportunity to engage in an enlightening voyage through words and ideas, space and time, grand concepts and intimate relationships, is often squandered by those who cannot get out of their own shadow. Created to be free, given the capacity to reason, these gifts are truncated, sometimes by design which is why so few rise up to find God. Fewer still feel His comforting embrace. Rather than basking in His Light, humanity remains mired in a swamp of the mundane, and so while billions begin this journey, only one in a million finds the truth.

You are among them, so this is for you – the one in a million who dare 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 Yahowah is sharing while exploring their implications. But this is a time like none other. The world is being 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 *Coming Home*, we jumped ahead of the natural progression of things and considered Mizmowr 20. Considering all we have learned since that time, 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 and eternal Director who forever endeavors to lead)**:**

**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, Your will is to respond and Your desire is to provide answers** (*‘anah ‘atah* – You have decided to reply, lifting up Your voice such that Your declaration elicits the proper response (qal imperfect jussive)) **in the Day of Trouble** (*ba yowm tsarah* – during the Time of Very 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)**,** **with You** **choosing to lift up on high** (*sagab ‘atah* – demonstrating Your desire to protect, extolling the greatness of (piel imperfect jussive)) **the name** (*shem* – the personal and proper designation and reputation) **of the God** (*‘elohy* – the Almighty One; plural of *‘elowah* – God) **of Ya’aqob** (*Ya’aqob* – the One who Supplants his Heels, a synonym for Yisra’el; from *‘aqab* – to supplant and take by the heel, the consequence and reward of being firmly entrenched and steadfast, but also the means to circumvent and assail that which is deceitfully and insidiously trodden under foot)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:1)

The *Yowm Tsarah* / the Day of Troubles, followed by Ya’aqob’s name, is clearly a reference to the Time of Ya’aqob’s Troubles when Yisra’el will be thinned at the waist and, once vulnerable, attacked by millions of Muslims. That is important because it dates the rest of the prophecy, revealing the timing.

It is also interesting that Yahowah’s predetermined response is to protect the value and importance of His name, especially at a time when He is called everything other than Yahowah. If God did not care what we called Him, as is opined by millions of Christian apologists, then He wouldn’t be seeking to defend His name.

**“From Tsyown and by means of the Signs Posted Along the Way** (*wa min Tsyown*) **it is His will and desire to reach out by dispatching and extending** (*shalach* – He will choose to send out(qal imperfect jussive)) **from this set-apart place** (*qodesh* – by means of being set apart and from the set apart) **someone to assist you who is able to accomplish the task** (*‘ezer ‘atah* – the help you will need, a collaborator who is strong enough to get the job done, a savior who will fight on your behalf) **along with the means to** **strengthen and sustain you** (*ca’ad ‘atah* – support and uphold you, making you safe by sustaining you, expending the energy to renew and energize you (qal imperfect jussive energic nun))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:2)

This “helper” sent out “to assist” is Dowd, Yahowah’s hand and shepherd. He is inseparable from Tsyown. His home was built there, and he wrote many of the inscriptions on the signs posted along the way. He is the one who accomplished what God had envisioned for His people, uniting them and protecting them.

**“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 source of answers** (*‘aleh / ‘olah* *‘anah* – the acceptable means to respond and rise, from *‘alah* – to go up, rise, and ascend)**, the one accepted and anointed** (*dashen* – the one who was prepared and prospered then became satisfied (piel imperfect cohortative – first person expression of volition, attributed to the speaker, Dowd, where the object, which is the acceptable branch, has chosen 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)

Relationships are reciprocal. Therefore, it’s appropriate for Yahowah to contribute on behalf of those who have made a contribution. In this regard, there are three individuals who stand out: Moseh, Dowd, and Yahowsha’ – one of whom is being designated here by the references to “branch,” “being used as a means to ascend and provide answers,” as well as “being acceptable and anointed.” Only Dowd met each of these qualifications.

Those of us who have capitalized upon the opportunity to study and share Yahowah’s message to mankind find that learning is its own reward. We find the notion of recognition and accolades inappropriate to the point of overstating our merit while depreciating our motives. We don’t do so to impress our Heavenly Father either, although we realize that it is only natural that Yah would appreciate His children’s desire to flourish in His family and grow.

**“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 for others** (*kol ‘etsah –* all you have thought about, accepted, and acted upon, including that which you have proposed while counseling others)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:4)

There is but one way to benefit from this extraordinarily positive approach, and that is to be observant, closely examining and carefully considering everything Yahowah has revealed to us through this Mizmowr 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 instead encourage others to embrace the Covenant, we will find ourselves in the embrace of our Father.

**“May all of us shout for joy** (*ranan* – let’s all choose to sing blissfully, rejoicing (piel imperfect cohortative)) **over your liberation and salvation** (*ba yashuw’ah ‘atah* – in your deliverance) **in the name** (*wa ba shem*) **of our God** (*‘elohy ‘anahnuw*)**, upon our own initiative,** **by** **closely examining the** **conspicuous banner** (*dagal* – by choosing to look at the beautiful celebratory signal, beholding the awesome sight of the sign, electing to actually observe the raised ensign recognizing the unfolding implications over time (qal imperfect cohortative – as an expression of first-person volition, personally choosing to actually and literally examine the banner which has been lifted up such that its implications are enduring))**.**

**It is** **Yahowah’s** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **desire and will to satisfy and fulfill** (*male’* – choice to complete to their total satisfaction (piel imperfect jussive)) **all of your requests and expectations** (*kol mish’alah ‘atah* – every one of your inquiries and petitions, even your desires)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:5)

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 those who have been liberated from these things in the name of God. Yahowah is, thereby, fulfilling the promises He has made to us through Dowd, Moseh, and Yahowsha’. The resulting benefits are being enjoyed by those who “choose to look at the conspicuous and celebratory banner which will be raised.”

Specifically, how the banner will be composed and raised we do not know, but the context here is revealing. This promise is found in a Mizmowr written by and prophetic of Dowd. So it would be reasonable to conclude that his words will be featured on the sign. Beyond this, we should expect that the banner will accurately reflect his relationship with Yahowah and correctly convey what the Messiah revealed.

While I’m admittedly extrapolating, it would be appropriate for the sign to be written in the language spoken by the most people, especially *Yahuwdym* | Jews, and that would be English. It will likely incorporate commentary and include insights derived from contemplating the words Yahowah inspired His prophets to inscribe, such that His message becomes especially relevant to our time and facilitates not only understanding but an appropriate response.

As I write these words, the world is 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 becomes far more debilitating than the disease, the most famed clerics are asking the faithful to pray such that their god intervenes 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 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 aspects of the reaction to the coronavirus which should be noted and understood. For the first time in modern history people the world over have been able to experience 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, and therefore have difficulty contemplating how horrific life will be for the *Yahuwdym* | Jews who ignore Yahowah’s plea to return in advance of the Time of Ya’aqob’s Troubles. This may be a wakeup call in this regard.

Secondarily, who among us would have thought that nations would conspire to deliberately keep most people from working, such that they would become completely dependent on government handouts? Who would have thought that politicians would deprive entire populations of freedom of movement and assembly – essentially sequestering everyone to their homes? And who would have thought that 90% of the victims of the complete shutdown of economic systems and total deprivation of liberty would go along without complaint, actually believing that doing so was appropriate?

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 opportunity 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 have been right all along. Our salvation is far less appealing than the prospect of being liberated in spacetime to explore the universe with its Creator, and with our Heavenly Father enriching, empowering, and enlightening us every step of the way.

This led to an epiphany, with Dowd not only coming to appreciate the 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 moment** (*yada’ –* I know and understand, appreciate and acknowledge at this specific period of time (qal perfect)) **that surely** (*ky* – that indeed) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will deliver** (*yasha’* – is the Savior of and will save (hifil perfect – God will engage the one He has chosen and approved in the process of salvation such that His mashyach becomes an extension of Himself, acting similarly)) **His Anointed Messiah** (*mashyach huw’* – the one God has specifically chosen and prepared, giving him the authority, approval, and permission to lead)**.**

**He will choose to answer and respond through him** (*‘anah huw’* – it is His desire and will 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, and further, while recognizing the ongoing consequences, He will verbally communicate along with him (qal imperfect jussive)) **from** (*min* – out of) **His Set-Apart Spiritual Realm in the Heavens** (*shamaym qodesh huw’*) **with the influence of a powerful man who isn’t afraid to fight for what is right** (*ba gabowrah* – with the superior strength and might, and especially the will to engage in battle for what needs to be accomplished; from *gibowr* – strong and brave man and valiant soldier, a victorious fighter capable of vanquishing enemies to protect his people)**, being right** (*yamyn* *huw’ –* his right hand could be implied) **in** **saving and delivering** (*yasha’* – rescuing by removing all that is dangerous, liberating while providing for the collective welfare)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:6)

There is an aspect of this statement which I had not previously considered but which makes sense. Dowd is returning prior to Yah, not with Yah. God will not arrive until after Dowd removes those who threaten his people. Even in this extraordinary moment, Yahowah is going to work with a man for the benefit of mankind. Dowd has been and will continue to be God’s *gibowr* | the one willing to fight to defend Yisra’el.

*Mashyach* is correctly translated “anointed” and appropriately transliterated “messiah.” *Mashyach* designates “someone God has specifically chosen and prepared, giving him the authority, approval, and permission to lead.”

There are some who would prefer to translate *mashyach* as “anointed” when addressing the repeated references to Dowd, and then transliterate it exclusively as “Messiah” when *mashyach* is found in the one prophecy pertaining to Yahowsha’. This approach, however, is replete with challenges which cannot be overcome. If *mashyach* isn’t properly transliterated as “Messiah” when it is presented as a title, then there is no “Messiah.” There is no other Hebrew word or concept that would justify it. And in *Dany’el* / Daniel 9, *mashyach* was used as an adjective modifying “messenger,” and not as a title, negating the opportunity to transliterate it as such in reference to Yahowsha’.

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 cuwc*)**, but we** (*wa ‘anahnuw*) **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 ‘anahnuw*)**.”** (*Mizmowr* / Lyrics to be Sung / 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** (*hem kara’ wa naphal*) **but we rise and stand upright** (*quwm* – are established (qal perfect))**, helping by becoming witnesses while sustaining one another** (*‘uwd* – providing testimony on our own initiative (hitpael imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:8)

The more we know and trust Yah, the more likely it is that 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 battle of his life, indeed, 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)**, deliver** (*yasha’* – liberate and save by (hifil imperative paragogic heh cohortative – God engages Dowd such that he comes to mimic God while emphasizing the idea that they are both choosing to work together)) **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 ‘anahnuw* – it is His (Yahowah’s) desire to continually sing along with us, replying by literally declaring the information we need to answer important questions regarding Him, genuinely choosing to be preoccupied with us and concerned about us, cognizant of the ongoing consequences, and He will verbally communicate to us (qal imperfect jussive)) **in the day** (*ba yowm*) **we call out our invitation and summons** (*qara’ ‘anahnuw* – we proclaim and announce our decision to meet (qal infinitive construct))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:9)

This will occur in the waning moments of the sixth millennia of Yah – in early October 2033. As the world surrounds Yisra’el as a pack of rabid wolves, Dowd will wield the ultimate weapon: the Word of God.

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The next verse is the same as 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 *shalowm* – 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) **is 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 be Sung / 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. While some may see this as braggadocio, Dowd is actually keeping it real.

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.

**“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 nor denied)**.**

**Pause now and contemplate the implications** (*selah* – stop what you are doing to process this)**.”** (*Mizmowr* / Lyrics to be Sung / 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, such that they are reflected in our words, we will find that everything we have rightly contemplated and desired will come true. God is committed to giving, not taking. And that is the opposite of the donation-and-sacrifice-hungry lord of religion.

He 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 be Sung / Psalm 21:3)

What is the purpose of praying to God such that we ask Him to give us something we want when He is already fully aware of our needs and desires? 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 than the people speaking to 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 that fact that as Yahowah’s children, we are royalty, and thus heirs to all He has to offer.

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)) **life** (*chay* – prosperous, bountiful, favorable, and abundant life, always existing, living and flourishing) **from You** (*min ‘atah*)**. You gave it to 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 testimony into perpetuity and forever)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 21:4)

**“His status and manifestation of power** (*kabowd huw’* – his respect and abundance, his glorious presence and his reward, his significance) **is 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)**.”** (*Mizmowr* / Lyrics to be Sung / 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 that he knew where to inquire to derive the desired result. By trusting in the Towrah, he would live forever.

Please note: this is not an expression of faith. Dowd’s life would be everlasting without a Gospel of Grace. There is no Jesus, no Christ, no Cross, no Church, and no Christianity. There is no Judaism or Talmud. The gift of eternal life came 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 receive the benefits of the Covenant.

However, there is more to this prophecy than the ordinary fulfillment of the Familial blessings. *Dowd* | David is being equipped to rule the world. 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 been ungrateful and selfish. He will not be doing this on his own accord or initiative.

**“For** (*ky*) **You have placed upon 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, cheerful, and motivational teacher** (*chadah huw’* – You have made him sharp and perceptive, 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 be Sung / 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.

**“Surely** (*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 favorable and beneficial relationship) **of the Most High** (*‘elyown* – of the Uppermost, the awe-inspiring and supreme)**.** **He will not fail or falter** (*bal mowt* – he shall not be shaken or be toppled, neither will he be removed or displaced, never encountering an unfavorable circumstance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 21:7)

Dowd didn’t just know Yah; He loved Him. His heart followed his mind to God.

Everything we have learned these past eighteen years leads to this very same place. It is by trusting and relying upon Yahowah that we experience God’s love, devotion, and mercy.

These are the benefits of the Covenant and the product of the Miqra’ey: eternal life, every beneficial and productive quality, great joy in His presence, enrichment and empowerment. And with this declaration, Dowd has answered our question. He is the prime example, the living embodiment of the Covenant.

It’s befuddling that so many have been susceptible to the Christian myth that ‘Jesus Christ’ is returning to lovingly embrace his Church. It’s perplexing that they remain blinded to the realization that *Dowd* | David will precede Yahowah as they work together to rid the world of the religious and political. God has made the truth abundantly clear.

**“Everyone who harbors animosity toward You** (*la kol ‘oyeb ‘atah* – all of those who are hostile and adversarial, showing their personal opposition and enmity toward You) **will encounter** (*matsa’* – will discover and meet with, will find and experience (qal imperfect)) **Your hand** (*yad ‘atah* – Your power, capability, and influence)**. Your sense of right** (*yamyn ‘atah* – Your rightful orientation, Your right side and hand) **will find** (*matsa*’ – will expose and obtain control over (qal imperfect)) **those who dislike and detest You** (*sane’ ‘atah* – those who loathe and hate You, those who are averse and adversarial toward You because they oppose and abhor You, along with those who openly shun You)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 21:8)

Most Christians will be surprised to find God holding them in contempt regarding Dowd. They have never heard of Replacement Theology and don’t know 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 replace Yisra’el, Christians would replace Yahuwdym, the New Testament would replace the Towrah, Jesus would replace Yahowah, and a cross would replace the Menowrah, such that faith in the replacements would circumvent trust.

Devaluing His son is something God distains. He considers it detestable and loathsome. To deny Dowd is to reject Yah, because it cannot be done without 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 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. How’s that for Divine justice?

**“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)**, You will cause them to endure** (*shyth hem* – You will impose upon them, placing and setting them, even outfitting for them) **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 time before You appear, near the occasion of Your presence)**.**

**With H/his breath and righteous indignation** (*ba ‘aph huw’* – in H/his anger and resentment, as a sign of H/his displeasure)**,** **H/he will devour them** (*bala’ hem* – H/he will instantaneously engulf them such that they are swallowed up (piel imperfect))**,** **consuming them in the conflagration** (*wa ‘akal ‘esh* – such that they are eaten up by the radiant energy and destroyed in the blaze of brilliant light)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 21:9)

While “He” could be Yahowah, or “he” could be Dowd, since one is not acting without the other, the best answer is both. Righteous indignation can be made manifest by men or God. But only with God can a man rid the world of the religious.

Given their choices and God’s options, instantly incinerating those whose politics and religions are in opposition to Him and His people is the most effective and painless way to prepare the Earth for its return to ‘Eden. It’s over in an instant and nothing repulsive remains. Light will become lethal to those who have avoided it.

**“You will destroy them, wiping out** (*‘abad* – You will annihilate and exterminate, eliminating such that nothing exists 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 man** (*ben ‘adam* – the descendants of ‘Adam and the offspring of humankind)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 21:10)

It will occur so quickly and completely, it will be as if the religious, political, militant, and conspiratorial were never there.

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 burnt, follow Dowd.

If you disagree with God and don’t think that the religious, political, militaristic, and conspiratorial deserve what’s coming, perhaps you’ll consent to the realization that they don’t deserve to spend an eternity with the God they denied and never sought to know. Either way, the result is the same.

**“Though** (*ky* – indeed as contrarians) **they spread** (*natah* – they scheme and plot and are set upon winning by bending the truth, conspiring) **grievous** **harm 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) **because 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 an evil intent, purposing plots), but **they will not prevail** (*bal yakol* – they will not succeed nor will they ever understand nor will they endure)**.”** (*Mizmowr* / Lyrics to be Sung / 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 today during the onset of COVID19, where people around the world are willing to sacrifice their independence from government, their freedom, and their economic aspirations to temporarily extend the lives of those who are already approaching death’s door. The harmful schemes they have so willingly accepted to prolong their existence will be their demise.

**“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 be Sung / Psalm 21:12)

While I cannot say whether *meythar*, representing a “stretched bow,” was used as a metaphor to depict the realization that the religious will be shot down by God, or if it was deployed to infer that the “remnant” of Yisra’el will take aim against them, the latter is intriguing.

**“Choose to take action** (*ruwm* – may it be Your will to take a stand, rising up (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 will choose to sing** (*shyr* – we will musically and rhythmically, even poetically, raise our voices (qal imperfect cohortative))**,** **vocally acknowledging** (*wa zamar* – melodically expressing as an accompaniment to (piel imperfect cohortative)) **Your achievements** (*gabuwrah ‘atah* – Your awesome victory and accomplishment, along with Your overwhelming comparative advantage)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 21:13)

Dowd will be leading the chorus.

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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 have been granted the gift of freewill, and that it is something 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)) **to** (*la* – to approach and draw near) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **because** (*ky* - for the express reason) **He is generous and good** (*towb* – beneficial and pleasing, joyful and desirable, beneficial and agreeable)**.**

**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 truly** (*ky*) **everlasting** (*la ‘owlam* – are eternal and forever)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:1)

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 good, 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 (qal imperfect jussive))**, ‘Indeed** (*ky* – it is surely true)**, His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’* – His devotion and loyalty, His affection and commitment to the relationship) **are indeed** (*ky*) **eternal** (*la ‘owlam* – are forevermore and thus everlasting)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:2)

Never dismiss the realization 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 torn asunder – and that was the intent. Yahowah did not and never will disavow Yisra’el – especially not for Gentiles or their Church.

**“The Family** (*beyth* - the House and 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* – 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* / Lyrics to be Sung / Psalm 118:3)

‘Aharown was the wayward brother of Moseh. He is stained by the hideous decision to worship a Golden Calf while Moseh was on 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.

**“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 *shalowm* – 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 be Sung / Psalm 118:4)

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 be Sung / 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 He has 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 be Sung / 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 bulletproof.

I have been asked countless times if I think man is basically good or fundamentally bad. My answer is always the same. Individually, they can be either, and are often both, but collectively, as civilizations and nations, mankind has 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 help, 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 be Sung / Psalm 118:7)

I enjoy a very comfortable and friendly, parental relationship with Yah, so I’m seldom surprised when Dowd expresses the nature of his relationship with God in similar terms. But this is an exception. Yahowah is presenting Himself as Dowd’s “*‘azar* – assistant and helper.” It is the same term Yahowah used to describe what Chawah would do for ‘Adam to make his life more enjoyable and productive, fulfilling and complete. The very idea that God would see 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 we need what He is offering. 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 this counter to human perceptions because it causes us to pause and think about just how different Yahowah is from the gods men have conceived. It is also instructive because, when we embark on this journey and endeavor to study and share His message, we should 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 said, it’s the transition from Dowd recognizing that Yahowah is concerned about him and ready to help him, to his apprehension toward those who have shunned him because they don’t appreciate what he represents, that is especially revealing. This is because the underlying credibility of the most popular religion in human history is predicated upon transferring everything Yahowah said about His beloved Dowd to the Christian caricature known as “Jesus Christ.”

Let me explain. “Jesus” referred to himself as the “son of man” and Yah said of Dowd, “He is My son and I am his Father,” and yet it is “Jesus” whom the religious call “the Son of God.” Yahowah specifically anointed Dowd His Mashyach three times, and even though “Jesus” was never prophesied to be the Messiah, never claimed to be the Messiah, and was never anointed as the Messiah, Christians refer to “Jesus” as such and not Dowd. Believers call “Jesus” the “King of Kings” when the title is afforded Dowd. The Kingdom of God is clearly Dowd’s and yet it is ascribed to “Jesus.” Yahowah asked Dowd to shepherd His sheep, and yet Christians portray “Jesus” as the Great Shepherd rather than the Passover Lamb. The religious are anticipating the “Second Coming of Jesus” when it’s Dowd who is returning. And worst of all, Christians value the sayings attributed to “Jesus Christ” above those of Dowd, when Yahowsha’ quoted Dowd’s words as Divinely inspired, not the other way around. According to the “Gospels,” the Son of Man and Passover Lamb cited more passages from Dowd’s Mizmowr than any other prophetic source – including Moseh and Yasha’yah. And while we have more of the Mashyach’s Psalms preserved among the Dead Sea Scrolls than any other writer or prophet, we don’t have a single word Yahowsha’ spoke credibly retained in his native tongue. Now how is that possible if Yahowah intended for us to listen to and follow the Lamb rather than the Shepherd?

What follows should be read before Congress as they misappropriate a trillion dollars to the national defense every year…

**“It is beneficial and good and indeed much better** (*towb* – it is desirable and pleasing, joyous and agreeable, beautiful and valuable, fortuitous and positive, as well as all together more productive) **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 *shalowm* – 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 be Sung / Psalm 118:8)

Armies kill. That is what they are trained to do. Yahowah saves. That is what He wants to do. Man is seldom trustworthy and God always is. 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 more beneficial and productive** (*towb* – it is desirable and pleasing, joyous and agreeable, beautiful and valuable, fortuitous and good, as well as all together 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)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:9)

Dowd was abundantly clear. His enemies and God’s foes are comprised of Gentile nations and institutions. Those who claim an affinity with God are about to have a rude awakening.

Beyond the obvious, consider the fact that throughout this Mizmowr and many others like it, Dowd is more than a man, as he represents Yahuwdah and Yahuwdym. And since this next statement is indicative of his people, before this chapter is through, I will prove this correlation with 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) **circle around and surround me** (*sabab ‘any* – gather and encircle me, turning in my direction)**.**

**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 *shalowm* – 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 or in (hifil imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:10)

Yahowah is deploying His shepherd and son 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.

If we are to believe the Masoretic Text, even during the eleventh hour, as the fate of Israel hangs in the balance, some Gentiles will see the light and change their approach to Dowd. The Rabbinical variation suggests that it may never be too late to be circumcised. However, verse 11 is not found in 4QPs, the oldest extant copy of Dowd’s Mizmowr. Therefore, while I’m sharing it with you, this thought is speculative at best…

“They turn in my direction, gathering around me(*sabab ‘any*), and in addition (*gam*), they change their approach toward me (*sabab ‘any*), so in the name (*ba shem*) of Yahowah (*Yahowah*), I will circumcise them(*gam muwl hem* – I will also either fend them off and stop them, causing them to cease by separating them or I will cut them in).” (Psalm 118:11 [deliberately left un-boldened])

Depending upon whether 4QPs is correct or the MT, and whether the dark or light sides of *sabab* and *muwl* were intended, this may serve as an opportunity for reconciliation during a time most people will suffer a very different fate.

**“Those who surround me** (*sabab ‘any* – those who gather and encircle me, turning in my direction) **like** (*ka*) **a swarm of wild bees** (*dabowrahym* – honeybees, 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, causing them to cease by separating them or I will cut them in by circumcising them (hifil imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:12)

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 thought to be 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 be Sung / Psalm 118:13)

And that will be the end of Christianity. With Dowd reestablished as the Messiah and Son of God, Yahowsha’ is properly positioned as the Passover Lamb and all is right with God.

This was and will be true of Dowd, but also Yahuwdym…

**“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* – enquire 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 be Sung / Psalm 118:14)

Yahowah represents the best of who we are. He is our source of strength and power. And just as He did for the Children of Yisra’el, He is our liberator and savior – at least He is for those who are right…

**“There is the sound** (*qowl* - the voice and auditory expression) **of pronounced jubilation** (*rinah* – rejoicing and optimism, of the ringing exultation of being overwhelmingly positive) **and freedom** (*wa yashuw’ah* - liberty and deliverance, contentment and prosperity, even salvation) **within the temporary dwelling places** (*‘ohel* – the tents and homes, the households and families) **of those who are right** (*tsadyq* – those who are correct, just, upright, and acquitted)**.**

**The rightful orientation** (*yamyn* – the right hand) **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** (*‘asah* – does and performs) **with strength and ability** (*chayl* – with vigor and might, being both capable and efficient)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 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) **lifts up** (*ruwm* – is uplifting and raises up on high)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:16)

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. Having been subjugated and harassed, Yahuwdym ought to be excited by this outcome. I know that I’m joyfully anticipating grasping hold of Yahowah’s uplifting hand.

Contrary to what *Sha’uwl* | Paul would claim, Dowd is very much alive and ready to serve Yahuwdah and Yisra’el. And contrary to *Sha’uwl* | Paul, it’s Dowd who was chosen to recount and record the work of Yah. As an example, we will soon delve into the 22nd Mizmowr, a Psalm devoted to chronicling Yahowah’s most acclaimed undertaking.

**“I shall not experience a prolonged death** (*lo’ muwth* – I will not remain dead nor have my soul 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) **so that I can recount, record, and relate** (*wa saphar* – I can continue to document and proclaim, creating a written record of) **the Work of Yah** (*Ma’aseh Yah* – the practices and focus of Yah, the deeds and accomplishments of Yah, the undertakings and pursuits of Yah)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:17)

Years ago I realized that Yahowsha’ was not the *Mashyach* | Messiah. This title was never ascribed to him in any prophecy. And yet I recognized that he was doing the work of Yah on Pesach and Matsah. So I began to refer to him as the *Ma’asehyah* | the Work of Yah. Turns out, I wasn’t the first. Turns out, I was right after all.

**“Yah** (*Yah* – the familiar designation of Yahowah) **teaches and instructs me, even corrects me** (*yasar yasar ‘any* – reveals the consequences of being wrong to me, 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 be Sung / Psalm 118:18)

The concept of Replacement Theology was initiated by *Sha’uwl* | Paul, whom Yahowah has called the Plague of Death. 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 know 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) **such that I may enter it** (*bow’ hem* – 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 be Sung / Psalm 118:19)

Passover is the Door to Life. It is open for 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?

**“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 be Sung / Psalm 118:20)

Being good is good but being right is right. One will earn the accolades of man while the other will garner the attention of God.

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 be Sung / Psalm 118:21)

This statement unequivocally pertains to *Dowd* | David, as does the next. And that’s important because this brings us to the line which the Christian responsible for composing most of the Gospel of Matthew plagiarized from Dowd and attributed to “Jesus.”

**“The stone** (*‘eben –* the rock) **those who have built the edifice** (*ha banah* – who have reconstructed the means to restoration) **have spurned and rejected** (*ma’as* – avoided, limited their association with and showed an aversion for, failing to consider the merit of the information which was provided about him) **has become** (*hayah* – was and will be (qal perfect)) **the primary and most important** (*ro’sh* – the most crucial, first and foremost) **cornerstone and leader** (*pinah* – authority, presence, and appearance, the fulcrum upon which everything pivots)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:22)

Back in Volume 1 of *Coming Home*, we learned that the oldest surviving manuscript of the “Gospel of Matthew” is P104, scribed sometime before 200 CE. It covers 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 twisted by Eusebius to falsely 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 3rd-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 Christian interpolation. Think about it: why would Yahowsha’ ask those who were not to be trusted to convey something which is endorsed as trustworthy? Can you name another parable in which Yahowsha’ 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 most Yahuwd of Yira’elites.

The entire Psalm has been about Dowd, as is this statement…

**“The stone** **those who have built the edifice** **have spurned, rejected,** **and limited their association, showing a disregard for the merit of the information attributed to him,** **has become, was, and will be** **the primary and most important** **cornerstone and leader, the fulcrum upon which everything pivots.”**

Reestablishing Yisra’el and the Kingdom of Dowd is among Yahowah’s most reoccurring 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 extraordinary) **in our eyes** (*ba ‘ayn ‘anahnuw* – from our perspective and in our sight)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 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 choose to rejoice** (*gyl* – we will want to express our jubilation, being ecstatic (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 be Sung / Psalm 118:24)

Ignorant and irrational to the bitter end, Christians will continue to recite Psalm 118:23-24 *ad infinitum* in their churches during Sunday worship services as if it pertained to them, neither acknowledging Yahowah’s name nor recognizing that the celebrants are Yisra’elites, not Gowym.

Similarly, 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 COVID19. By design, and according to their own published research, a synthesized virus was created from bats carrying HIV, Ebola, and Corona viruses. 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 now engaged in all manner of centrifuge to deflect attention away from this research and 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, is 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, today 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 towards 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 for the first time yesterday. 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, its totalitarian form of governance has 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 eighteen books I’ve written to share Yahowah’s message over the past eighteen 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 or 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 COVID19 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 moneygrubbing 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. Worshippers 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 furled 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 COVID19 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 COVID19, 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 amuck 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 Yahuwdym 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 COVID19 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 1,100 (7%) 3,700 (1.4%) 41,000 (0.9%)

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. COVID19 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, COVID19 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 morality of 60.0/1M).

Internationally, the same principle held true. Not only were lockdowns failing, they were counterproductive. By comparing infection and mortality rates between the three nations which had not restricted their citizens’ movements nor 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, that 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 COVID19, 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** (*beged 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 heath care, Yah actually instructs the 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.

As for the religious, they would have been far better served had they said what Yahuwdym will soon proclaim:

**“Rescue and save us** (*yasha’* – deliver and free us)**, 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 ardently and lovingly request** (*‘ana’* – we emphatically ask as it is 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)**. Choose to** **give us the means to succeed, fulfilling our desire to prosper and thrive** (*tsalach* – of Your own volition cause us to achieve our will to be victorious, successful, and useful (hifil imperative paragogic he cohortative))**. Please** (*na’*)**!”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:25)

It is simply a matter of knowing whom and what to ask. Yahowah has issued an invitation and is awaiting your reply.

Having once been one, 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) **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)**.”**

Since neither religious Jews, Christians, or Muslims use Yahowah’s name, this must be either Dowd, who loves it, one of the prophets who used it, or one of us today who have come to celebrate it.

**“We lovingly greet and bless** (*barak* – we adore and uplift) **you** (*‘atah*) **by your name** (*ba shem ‘atah* – through your proper designation [from 11QPs / not in MT] **from** (*min*) **the family** (*beyth* – 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 be Sung / Psalm 118:26)

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 their leader, *Dowd* | David, during this celebration of Yahowah’s return. The Family of God is showing their adoration for their Shepherd, Messiah, and King.

Further, 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* – Almighty)**. He has and will shine His light** (*‘owr* – He will enlighten us (hifil imperfect)) **upon us** (*la ‘anahnuw* – to approach us)**.”**

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 it is reflected in *Shaphat* | Judges 15:13 and 16:11 and in *Yachezq’el* | Ezekiel 3:25.

**“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)**.”**

Or…

**“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** (*‘ad* – as everlasting testimony) **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 be Sung / Psalm 118:27)

Either way, Dowd is the Branch and every *Chag* | Feast 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 *Sukah* | Camping Out with Yah.

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* – I confess that I understand You and express my appreciation for You (hifil imperfect))**.** **My God** (*‘elohym ‘any*)**,** **I will rise with You** (*ruwm ‘atah* – I am increased and lifted up by You, growing with You (piel imperfect polel energic nun))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:28)

It is the son’s desire that we become part of God’s family by acknowledging Yah’s marvelous attributes. 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) **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 good** (*towb* – He is beneficial and pleasing, joyful and desirable, respectable and agreeable) **for the express reason** (*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 be Sung / Psalm 118:29)

Beautiful.

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*Coming Home*

My God, My God, Why?

13

Stand Out and Be Noticed

*In the Spirit of Yah…*

A dear friend shared something with me that I’d like to share with you. *Dowd* | David represents far more than one man. He is Yahuwdah. 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)**.**

**During troubling circumstances** (*ba ha tsarah* – in times of anguish and distress) **for me** (*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 be Sung / Psalm 120:1)

This is the first we have heard of it, and yet it is 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 song 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.

However, should we prefer the Siren song of another, and have our vessel lured to its demise, there is another option. But be aware, in this prophetic supplication, the lip, the liar, the treacherous tongue, and the source promoting false beliefs are singular. Dowd was inspired to write this about one extraordinarily duplicitous and deceitful, albeit popular, individual.

**“Deliver and save** (*natsal* – rescue, defend, and spare (hifil imperative paragogic he cohortative – I want You to engage with me because You want to save)) **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 lip of the liar** (*min saphah seqer* – from speech which is mistaken and false, from the language of the one who is irrational and unreasonable, and from the mouth that utters that which is useless and vain, fraudulent and wrong) **and from the treacherous tongue promoting false beliefs** (*min lashown ramyah* – away from the deceitful and misguided words or tongue which is uncontrolled and undisciplined)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 120:2)

Failing to appreciate the toxic implications of Christianity, tens of millions of *Yahuwdym* | Jews were abused and killed. What began with *Sha’uwl* | Paul would become the world’s most lethal plague.

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 additional 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 be Sung / Psalm 120:3)

Dowd is as befuddled as am I that a religion so obviously fabricated upon irrationally misappropriating what Yahowah said of him and his people has grown from the deceitful tongue of one man to billions. He is obviously asking these questions as he surveys the carnage. And yet ever ready to defend his people, Dowd will prevent the world from continuing to harass and murder Yisra’elites.

**“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 capable soldier who fights to defend and valiantly protect** (*gibowr* – of the empowered and vigorous champion who is a forceful political and military leader, a strong man who is considered to be brave and heroic) **are sharp and piercing** (*shanan* – the ever ready and cutting) **with flashes of fire** (*‘im gachal* – burning embers and live coals) **from a broom** (*rothem* – out of a tree or bush used to sweep)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 120:4)

While *gibowr* and Dowd are all but synonymous, our hero has never been to either of these places – although Yahuwdym have endured both…

**“Woe to me** (*‘owyah la ‘any* – intense hardship and trouble with anguishing sorrows will come upon me) **because** (*ky* – expressly for the reason and as a result of the fact) **I have lived as an alien** (*guwr* – I have dwelt as a stranger (qal perfect – literally at one point in time) **in Meshek** (*Meshek* – to Draw Out along a Secure Path, son of Yepheth, grandson of Noach and progenitor of people living considerably north of Yisra’el typically associated with Tubal and Magog in the last days) **such that I dwell** (*shakan* – I have inhabited and remained for a while (qal perfect)) **among** (*‘im* – with and near) **the tents** (*‘ohel*) **of Qedar** (*Qedar* – Darkness, son of *Yshma’el* | Ishmael, a nomadic tribe from the Arabian desert)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 120:5)

Meshek is either in Anatolia (modern Turkey) or more likely in the region from the shores of the Black Sea to the southwestern projection of the Caucasus Mountains. Since it is associated with Tubul in Ezekiel, that city could be Tbilisi in modern Georgia, due east of the Black Sea, which is northeast of Turkey and thus within the same geographic area. And while either is possible, these are places Yahuwdym lived but Dowd never tread.

Likewise, Dowd never set foot in Qedar, much less drew his bow in this place. 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 Meshek at this time.

That said, by tracing the migration of Yahuwdym and using DNA to affirm our findings, we discover that Jews have not only lived in these places, those who hate them occupy both today. And that means that Dowd has become synonymous with his people, *Yahuwdym* | Jews, especially during the Time of Ya’aqob’s Troubles.

The truth has always been better than any of the lies. With Yah’s plan and Dowd’s example so accessible and verifiable, why go to all the trouble to create a new religion, to promote a different Messiah, to compose a New Testament, especially when reconciliation is there for the asking?

**“I have lived** (*shakan* – I have dwelt (qal perfect) [from 4QPs vs. MT ‘my soul lived for itself’]) **among** (*‘im* – with and around) **a great** **many** (*rab* – an abundance) **of 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 be Sung / Psalm 120:6)

It is mind-boggling that God would so meticulously lay out such a marvelous means to reconcile our relationship, only to have mankind reject it and then replace His plan with one in total conflict with what He had offered. Worse, these same people would tack their proposition on the end of Yahowah’s book and then have the audacity to claim that God inspired their contradictions.

It would have been so much easier and, indeed, beneficial to simply consider what *Dowd* | David had to say on behalf of his Father. Hopefully, especially after reading this, more will do so.

**“I am for reconciliation in a harmonious relationship** (*shalowm* – salvation and satisfaction, companionship and safety, contentment 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 be Sung / Psalm 120:7)

It is abundantly obvious. This simple truth permeates every word we have read. When we listen to Dowd and follow his example, we find contentment and peace with Yahowah. Our relationship is reconciled, and we are saved. God becomes our friend and companion and we prosper. All other options are combative and cause men and women to live in conflict with Yah.

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There are three additional prophecies pertaining to Dowd that I would like to consider at this time. The first of these we considered several years ago in *Observations*. It is different than the others because it reveals that Yahowah has chosen someone to trumpet the lyrics of Dowd’s songs on behalf of His people. It begins…

**“Then a relatively insignificant implement** (*wa choter* – a stem, shoot, or secondary branch, a slender stick or twig, a sprout, a pliable wooden instrument, 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 while collecting the things Yahowah values as an unrestrained extension) **will be extended** (*yatsa’* – he will be brought forth to serve (qal perfect active sequential third person masculine singular – the *choter* will actually go forth and he will be active, albeit for a limited time)) **by means of** (*min* – because of, from, out of, and by reason of) **the stock** (*geza’* – the stump and root from which new growth emerges, the genealogical source or 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, to draw attention and to be enriched)**, 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 –* from and because of) **his roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw’* – his base and foundation, his source and family line, that which keeps him permanent and firm)**,** **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 fruitfulness on behalf of successive generations (qal imperfect – genuinely being productive with ongoing implications over time))**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:1)

When we were initially exposed to the concept of a *choter* | stem growing out of the main branch that is being extended through Dowd, we considered a number of possibilities. Written in the perfect conjugation, this reference might be pointing back in time to Dowd, but that is unlikely since he wasn’t named and since he is the main *tsemach* | branch of this tree.

Alternatively, it could be addressing a significantly lesser individual in the future who is deployed at a very specific moment in time – one which mirrors the depictions in the prophecy. This person would be rooted and nourished by that which came forth from Yshay. Therefore, he would be noticed for advocating on behalf of Dowd’s Mizmowr and the Land of Yisra’el. This individual would have to be symbolically associated rather than literally connected to what grew from his roots because both of Dowd’s direct descendants, Solomon and Yahowsha’, could never be considered insignificant or small.

Also potentially telling, especially in the context of a stump: the olive is the tree most representative of the Promised Land because it is long-lived, firmly rooted, and produces the oil symbolic of the Spirit and used to anoint the Mashyach. When an olive tree ceases to be productive, as has been 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 light to the roots of the tree. *Choters* rejuvenate that which has been neglected and unproductive.

Along these lines, the best time to reestablish olive trees from root suckers or stem cuttings is September, the time of Taruw’ah and often Kippurym. 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 such that it absorbs plenty of light. Water and nourish the shoot or sucker, and from it, new olives will grow.

If you recall, our search for the identity of the *choter* may have been resolved when we discovered that Solomon had a great deal to say about this otherwise insignificant implement. At the seminal moment in the life of a united Yisra’el, standing atop Mowryah with the recently completed Temple gleaming in the background, the man noted for his wisdom, *Shalomoh* / Reconciliation / Solomon, delivered the original “Sermon on the Mount.” He was dedicating the Home of the Ark of the Covenant and original autograph of the Towrah, with Ya’aqob’s descendants gathered before him. Speaking of the promises Yahowah had made to his father to guide his people’s footsteps, he used a much more descriptive term, “*nakry* – a foreigner from a distant place and time speaking a different language,” to tell the Children of Yisra’el how they should respond to the words this individual would write on their behalf. Therefore, God’s not kidding around with this *choter*, and we should take this seriously. He clearly has the Spirit’s support.

When we consider how Yahowah is empowering His *choter*, we witness how an otherwise insignificant implement, a lowly stem off of a mighty branch, is emboldened, inspired, and enabled. In these words we find the fruit of God. We discover what made Dowd, not only beloved, but courageous, capable, and comprehensible.

Just as *Dowd* | David is the exemplar of the Covenant as the Son of God, the enabling of the *choter* reveals that the Messiah’s words provide knowledge which lead to understanding. When his flock follows the advice and path of our Shepherd we are led directly into Yahowah’s embrace. Yahowah wants His olive tree to bear fruit once again. The choter appears to be a means to that end by tilling the fertile ground that has been left untended.

While this prophecy speaks of a singular *choter*, it is designed to share how we can all be *choters* and flourish individually and collectively. Just as the Spirit did all of these things for Dowd, our Heavenly Father’s beloved son, the Ruwach, as our Spiritual Mother, is ever ready to settle upon and remain, energize and restore, every sheep in His and Her flock.

Said another way, the entire purpose of this *choter* is to encourage all who will listen to Yah’s prophets, and especially Dowd’s message on behalf of Yahuwdym, to become fruitful by being grounded and nourished by the one who grew out of the root of his father to become the Firstborn Son of God. We can, indeed, claim the promises Yahowah made to Dowd for ourselves – not by taking them away from Dowd – but instead by sharing them with him.

The *Ruwach* | Spirit did everything which follows for Yahowah’s Chosen, just as She will do for you and me. Therefore, I read these words as they apply to me, just as you should claim them as they apply to you. Dowd’s *tsemach* | branch is exceedingly strong and will support many thousands of vibrant and fruitful limbs and subsequent stems.

**“This is because** (*wa*) **the Spirit** (*ruwach –* Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support, the protection and light, especially the faculty to respond) **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) **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 teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate; from *chakam* – capacity to learn and ability to teach) **and** (*wa*) **enable** **understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration; from *byn* – making connections between and among things so as to be observant, looking closely while being perceptive, to consider and distinguish, to discriminate and thereby intelligently determine insights leading to understanding and enlightenment)**,**

**the Spirit** (*ruwach*) **of advice** **and** **counsel** (*‘etsah* – of pertinent directions regarding how to properly respond, 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 strong, 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 courage, character, and confidence, to excel by being upright, 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, or being perceptive; from *yada’* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to distinguish between good and bad, truth and lies, and 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* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration)**.”** (*Yasha’yah* / Liberation is from Yah / Isaiah 11:2)

The Spirit would give the *choter* everything he would need to know to understand the Word of God such that he would be able to offer trustworthy advice and counsel to Yahuwdym.

Other than the courage and strength of conviction, everything the Spirit is offering is cerebral. This list includes the means to think our way to God.

1) The *Ruwach of Yahowah* – These are Yahowah’s words, His message, His plan. This list begins and concludes with His name because without it, nothing else matters.

2) The *Ruwach of* *chakmah* – the mental aptitude and wisdom to instruct, the comprehension and technical expertise to do what is required to impart understanding and educate, the capacity to comprehend and teach.

3) The *Ruwach of binah* – enabling understanding by making connections which reveal insights,facilitating the propensity to ponder and process information, offering the ability to be perceptive and discerning, discriminating and judgmental, aiding intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration.

4) The *Ruwach of ‘etsah* – of advice and counsel concerning pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions.

5) The *Ruwach of gebuwrah* – on how to be a strong, courageous leader who is empowering, of being emboldened and inspiring, 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 courage, character, and confidence, excelling by being upright, always fighting to defend God’s people and affirm their rights.

6) The *Ruwach of da’ath* – of recognizing where to look for answers and how to acquire relevant information, of knowledge, of being aware of the 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* – of respecting and revering Yahowah, appreciating His awesome nature, outstanding character, superlative ability, and astonishing greatness.

I hope you have found all of these things in these words. If not, it’s my fault, not the Spirit’s. But if I may speak on behalf of the Spirit, it is these, and only these, things that the *choter* has brought to this endeavor. Moreover, recognizing that, 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 we are 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 has made it abundantly clear: the *choter* is not a prophet. Instead, he will learn from them. 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 capacity to distinguish right from wrong and willingness to reply, providing answers after his virtual meeting will be pleasing, bringing him very close; from *ruwach* – Spirit (hifil infinitive perfect – empowered by the Spirit he will for a time embody Her characteristics)) **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* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”**

Since it has been repeated, it bears repeating: nothing matters more than Yahowah’s name. Without it, there is nothing. Jesus, Christ, Allah, Shiva, and the Lord are no more God than is navel lint. The universe has only one creator, only one who conceived life, one Author of the Towrah, and one who inspired the prophets.

There is one who is worthy of our trust, one liberator and savior: Yahowah. He met face to face with Moseh. He caused Dany’el to see visions. He spoke to Yasha’yah. He reveals Himself to the rest of us through the words He inspired them to write.

**“Therefore** (*wa*)**, it will** **not be by an appearance or vision** (*lo’ la mare’ah* – and will not be through the visual form which can be seen nor from any spiritual revelation, miraculous vision, or supernatural phenomenon; from *mah* – to seek answers by *ra’ah* – seeing) **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 listening to information which cannot be verified; from *my* – to question and *shama’* – listening) **heard with his ears** (*‘ozen huw* – by him simply listening) **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* / Deliverance is from Yah / Isaiah 11:3)

This may be the only place in the Towrah and Prophets where anything like this is stated. 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 need to know had already been revealed.

This is good because with everything there for the looking, the *choter* will show Yahuwdym that Yahowah had always been knowable, even in the darkest hours. Therefore, the dearth of Covenant members up to this point would simply be from a lack of interest on their part.

If it were not Yahowah’s intent to empower and 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 making 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 should decide, judging for himself, adjudicating the matter, argue and 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* – advice on providing a way in for the few and otherwise insignificant, using spoken words to disclose the entrance on behalf of the needy, powerless, distressed, and unpretentious who have been deprived; 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, to 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 who are seeking straightforward answers** (*‘anaw* – those who are unpretentious and willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *‘anah* – to answer and respond, to seek and receive answers, and to testify as a witness) **of the Land** (*‘erets* – of the material realm)**.”**

The *choter* will wield the words of God on behalf of those seeking answers. He will do so accurately and honestly. His assessments, from his conclusions to his 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 who have been deprived of life.

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 Yahuwdym. However, for those open to listening to the words of Yah, his oratory will bring life. For those who are opposed, 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 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 the *choter*, this is sobering. It is a matter of life and death, of reconciliation or extermination.

**“****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)) **those in the material realm** (*ha ‘erets* – those who live on the earth [rendered from 1QIsa]) **with the rod and staff and on behalf of the nation of tribes** (*ba shebet* – with the implement and stem associated with the scepter and on behalf of him to whom it was given by means) **with his mouth, and thus using his voice** (*peh huw’* – of his audible communication; from *pa’ah* – to separate and shatter)**.**

**And with** (*wa ba* – in addition to or along with) **the Spirit** (*ruwach* – the wind, the Divine power, mind and disposition) **influencing his lips and resulting language** (*saphah huw’* – his speech)**,** **the wicked who are wrong** (*rasha’* – the Godless whose thoughts, words, and deeds are criminal and evil, those who are religious and deserve condemnation for having opposed the standard, those guilty of creating disunity and disharmony) **will be destroyed, ending of their mortal lives** (*muwth* – will be deprived of physical life over the course of time, eventually leading to the death of those who will cease to exist as a living beings (hifil imperfect active masculine singular – the Spirit will engage this unique man in this manner with unfolding consequences throughout time) [translated from 1QIsa])**.”** (*Yasha’yah* / Salvation is from Yah / Isaiah 11:4)

In the Great Isaiah Scroll found hidden in the bluffs above Qumran, the wicked who are wrong will cease to exist as a result of the words spoken by the *choter* who is now being 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, there is no reason for Yahowah to do anything beyond what He has already said will occur. 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, Bikuwrym*, and *Shabuw’ah*, 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. They will die.

When we first considered these words, I was not prepared for them. 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* | stem, it is the *Ruwach* | Spirit empowering this transition from exposure to extermination. He will not be wielding weapons, just words.

I am aware of a single instance in which Yahowah empowers individuals to the extent that their words have this effect. Since we know that *‘ElYah* | Elijah will be one these witness during the final days of Ya’aqob’s Troubles, this suggests that the *choter* may be the other. If so, ‘ElYah will speak to Yisra’el and Yahuwdah, while the *choter* may be there to hold Christians, Muslims, and Secular Humanists accountable.

Hopefully, the *choter*, even when overshadowed by the greatness of ‘ElYah, will still be able to share Dowd’s words to call Yisra’el and Yahuwdah home, otherwise, this will be tough duty. And considering the *choter*’s fascination with ‘ElYah’s sarcastically bold approach, he will likely be awestruck by being in his company. Thankfully, Yah can change the world with flawed and reluctant implements, proving His case with the muttering of Moseh.

**“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* – shall become (qal perfect masculine singular)) **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 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 nourishing, established and verifiable) **the band girding 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* / Liberation is from Yah / Isaiah 11:5)

Being right matters. Being reliable counts. So long as we trust Yah, we will be properly girded – no matter the mission.

Affirming that the *choter* will be empowered on behalf of Yahuwdym as we approach Dowd’s return and the celebration of Sukah, Yahowah uses some rather intriguing word pictures to describe the world as we will soon see it. 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)) **shall dwell as an alien, stirring up trouble and strife while being quarrelsome as a result of his 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 Yahowsha’ as the Passover Lamb and Pesach))**.**

**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, couched 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 *kaphyc* – 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 insignificant** **steward and easily determined and known 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)**.** (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 who are naturally born and begotten in the travails of childbirth) **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 of 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, enquire, 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 as insightfully as possible, but I cannot attest as to whether Yah’s intent was other than I have surmised. 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’ve presented much of this differently than I had years ago. The *choter*’s role in events leading up to these events has been so surprising and unexpected, even now it’s difficult to remain objective. Nonetheless, our mission has always been to strive for accuracy and then go where the words lead.

What we know is that life is no longer red in tooth and claw. The toxins have all been removed. The Earth is now much like ‘Eden six-thousand years ago.

Life is good for many reasons, one of which is that the serpent is no longer in residence. And while Satan will once again be allowed to slither into the Garden for a brief moment in time to corrupt Yah’s word and flock, that day won’t occur for another thousand years. The world has been remade in Yah’s image, with children now doing that for which *Yitschaq* | Laughter and Playfulness was named.

**“****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 a 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 weaned and reared** (*gamal* – those who are now accountable for their own actions and have been raised) **shall place his hand** (*yad huw’ hadah* – will stretch out and put his hand)**.”** (*Yasha’yah* / Salvation is from Yah / Isaiah 11:8)

The Earth has become the happiest place in the universe. It is as Yah intended, filled with life and joy. And in part, it is this way because there is no longer any quarter for the toxins that have made our planet so deadly.

The absence of evil, of corruption and deception, is only half of the equation. For there to be abundant life, a life worth living, there must also be that which is good, wholesome and true. If we know this, so does God.

**“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 *shalowm* – 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)

The reason we shall know Yah on this day is that He will be placing His *towrah* | guidance 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.

And yet before this occurs, the *choter* will have one last hurrah. Perhaps it will serve as affirmation, a tangible recognition that Yahowah fulfilled His promise to His people. Perhaps it will serve as confirmation of Yah’s nature, that even in the big things, He uses the least impressive among us. Perhaps the *choter*’s final task will be to introduce the returning Son, Branch, Messiah, Shepherd, and King he has so long admired.

And perhaps, even though it would be embarrassing, after having performed as instructed and after having survived the worst man could throw at him, Yah might be allowing those, who have benefited from what He did through him, to express their appreciation now that the mission is complete. Whatever the reason, before he fades into obscurity, the *choter* will, as Yshay implies, stand out and be noticed for the banner he and the Spirit scribed for the family.

**“Then** (*wa*) **it shall come to pass** (*hayah* – it will actually happen, albeit briefly (qal perfect)) **in that day** (*ba ha yowm ha huw’*)**,** **the root which anchors and nourishes** (*sheresh huw’* – 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 *yesh* – 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) **will stand up, present and accounted for** (*‘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))**,** **approaching as** (*la* – regarding and concerning an extension toward the goal of producing) **a signal and banner** (*nec* – a standard bearer, a sign and ensign, something which is lifted up to communicate a message to those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca’* – to set forth on a journey) **for the family** (*‘am ‘el* – 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 (*nec* is masculine singular)) **gentiles** (*gowym* – people unrelated to or living outside of Yisra’el) **have and will continue to seek** (*darash* – they will have inquired about, searched for, and investigated, expecting to find a responsible presentation about engaging in the relationship which is nourishing and keeps them safe with ongoing implications throughout time as they strive to investigate and learn all that can be known, always enquiring and inquisitive (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)

Those who have 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* is no different in this regard than any 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, 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 have come to pass** (*hayah –* it will have occurred (qal perfect)) **in that day** (*ba ha yowm ha huw’*)**, my Upright One** (*‘edowny* – the Upright Pillar of my Tabernacle) **will once again associate** (*yacaph* – 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)) **which remains** (*‘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* – 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 / Horn of Africa, the Southern Sinai, all of Arabia, Yemen, and Oman and perhaps including Northern Mesopotamia)**, 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 the use of the inclusion of *‘iy ha yam* | inhabited coasts, or lands surrounded by water, God appears to be describing what we have referred to as “Geographic Babylon.” These are places infected with Islam today – in which DNA research is revealing a very high concentration of Jews who converted 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 Yahuwdym.

Now that we know that Yahowah will be calling Yahuwdym 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 enquiry 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 0.01 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 cathartic 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 *Prophet of Doom* and then *Yada Yah*, *Observations*, and *Coming Home*, that thousands of Yisra’elites were to emerge from geographical Babylon to become part of the Covenant Family.

Moving elsewhere, there are many inhabited coasts around the world – too many in fact to list. There is a much smaller inventory of nations completely surrounded by water. It would include: the UK, Ireland, and Crete, Taiwan, the Philippines, Malaysia 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 a host of Central American nations.

There are also several intriguing implications associated with *‘iy* 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.

*‘Iy* 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.”

It is an interrogatory which asks: “why and for what purpose.” Especially revealing, *‘iy* is another way to express “*howy* – woe,” making it synonymous with the United States, in that it was subject to the ultimate woe in Yasha’yah 18. In fact, *‘iy* 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 *‘iy* 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** (*nec* – the standard bearer, a sign and ensign, something which is designed to communicate a message on behalf of those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca’* – to set forth on a journey) **for the gentiles and their nations** (*gowym* – for ethnicities, people, and places other than Yisra’el)**.**

**Then** (*wa*) **He will gather together and remove** (*‘acaph* – 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. It is not known how many of these will have read the *nec* | 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 *nec* 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.

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(Completed on Pesach, April 8, 2020)

*Coming Home*

My God, My God, Why?

14

My God, Why?

*The Shepherd Speaks for the Lamb…*

Dowd’s 22nd *Mizmowr* | Psalm was initially translated fourteen years ago in *Yada Yah*. In that intervening time we have learned a great deal, and have grown in our relationship with Yah. So now in our quest to properly present the life and lyrics of the Messiah and son of God, let’s return to his eyewitness account of Pesach’s fulfillment in year 4000 Yah. This is the story of the Passover Lamb as regaled by the Shepherd.

Before we begin, I want to be careful not to tread where answers seem fleeting. The dedication of Psalm 22 is not extant in any Qumran scroll, so it’s hard to make heads or tails of what is now found in the Masoretic Text. It is perplexing for two reasons. First, *‘ayelth* isn’t actually found in the Hebrew lexicon. Instead we find *‘ayeluwth*, which speaks of God’s “power and strength,” and *‘ayalah*, which is a “doe, or female deer.”

While the Psalm is from Dowd, scribal error may keep us from knowing if the Mashyach might have used “*‘ayal* – young stag or buck” to infer that he was as nimble as a “deer” or *‘ayeluwth* if he intended to tout God’s “influence” in his life. And even then, we’d still have questions because, *‘ayl*, which would be spelled the same way in the Hebrew text, could be a “ram,” the “leader of the flock,” or to a lesser degree it could be a “projecting wall,” a “door jamb,” or a “large oak tree.”

As confusing as this sounds, it’s what follows that is the most concerning. We find *ha Shachar* in the Masoretic, and that’s a problem because, as a title, Shachar describes Satan. In the Canaanite religion, Shachar was born to a woman who had been impregnated by the sun god, ‘El. So even if we could determine which of the *‘ayl* concepts Dowd may have been inferring, “the Stag, Ram, or Tree,” none of these should be associated with the “Son of the Dawn.”

Therefore, rather than try to resolve the scribal error or rabbinical malfeasance, let’s bypass the phrase *‘al ‘ayahah ha shachar* in the introduction and move on with the Mizmowr, itself, doing so without trepidation. We have been at this for eighteen years and this is the first and only passage where I’ve refused to propose a translation.

A careful, thoughtful approach is especially important here because we are embarking upon one of the most heinous of all rabbinical corruptions. To deny Dowd’s eyewitness account of Yahowsha’s role as the Passover Lamb, the forefathers of Rabbinic Judaism deliberately and knowingly changed Psalm 22:16 from “They have pierced my hands and feet” (5/6HevPs & LXX) to “Like a lion are my hands and feet.” (MT) And with this in mind, it’s likely that the Masoretes deliberately altered the prophet’s introduction to infer that Dowd was acting like a woman (through the reference to the doe) inspired by the Devil (via Son of the Dawn) as he scribed what follows. If that realization isn’t sufficient to turn you against them, then it is unlikely that you will ever leave the rabbinical influence and return to the God whose name they despise.

As is his custom, *Dowd* | David wrote:

**“To the Glorious Director and Everlasting Leader** (*la ha natsach* – concerning the approach of the brilliant Conductor and preeminent Guide who is enduring, splendorous, and permanent)**,…a Song** (*mizmowr* – a psalm with lyrics set to a melody) **by** (*la* – concerning the approach and from) **Dowd** (*Dowd* – the Beloved)**.”** (*Mizmowr* / Lyrics of a Song / Psalm 22 Dedication)

With older, and hopefully wiser eyes, let’s turn our attention to one of the most important prophecies ever revealed, Psalm 22: the Song Yahowsha’, Himself, cited to explain His purpose. The opening lyric of the 22nd Mizmowr prophetically presents the last words of the Lamb of God as his life ebbed away upon the Upright Pillar on Passover. He spoke them in the next breath after the assistance and strength of the Set-Apart Spirit left him. These words not only explain why he was hanging there, they hint at what would occur next. They also explain Yahowsha’s relationship with Yahowah.

**“My God** (*‘ely* – my Deity, the Almighty, singular)**, my God** (*‘ely*)**, why** (*la-mah* – for what reason, for how long, and to what end) **have You in this moment actually forsaken me** (*‘azab ‘any* – have You for a finite time totally abandoned and literally relinquished me, have You genuinely and absolutely left me during this period and are now separated from me, having departed from me, releasing me and thus damning and deserting me (qal – literal and actual, perfect – totally as a completed action for a limited time))**?”** (*Mizmowr* / Song / Psalm 22:1)

Yahowsha’ knew why. This question was rendered for our benefit. To know the answer is to “*yada’* – know” the mind of Yahowah and purpose of Yahowsha’.

The use of *‘el*, the singular of Almighty God, is significant because it is relatively uncommon. Even in the *Dabarym* / Words / Deuteronomy 6:4 declaration, where Yahowah declares that He is one, He uses the plural, *‘elohym*, to affirm His Paternal and Maternal nature. But in this case, Yahowsha’s question is being addressed to Yahowah as the Father regarding the departure of the Set-Apart Spirit – his Spiritual Mother. *‘El* is, therefore, more appropriate than *‘elohym*.

The Hebrew word, *mah*, is as much about how and what as it is about why. And that’s significant because so is this Mizmowr. It seeks to answer those same questions. Dowd’s word’s-eye-view of the fulfillment of Passover and UnYeasted Bread leading to Firstborn Children ventures from Mowryah into She’owl and back to Yaruwshalaim. He will explain the means by which Yahowsha’, in concert with Yahowah and the Set-Apart Spirit, was able to open the doorway to life while redeeming our sins such that we could be adopted into the Covenant Family. His testimony describes how He was able to take the consequence and penalty upon Himself, and why He was willing to do it. It reveals the nature of the separation as well as the ends it achieved.

*‘Azab* may be the most damning word in the *Towrah* *Naby’* *wa Mizmowr*. It conveys the path to separation and lifelessness. *‘Azab* is properly translated “forsaken,” but it is also synonymous with being “damned” – which is “to be separated, abandoned, and deserted.” When the context is “from God” the result is either lifelessness or incarceration.

In this case, *‘azab* was scribed in the qal stem and perfect conjugation. These things make the “separation” literal, actual, and genuine in addition to being total and complete, but for a finite period of time. With the Spirit gone, Yahowsha’ was no longer a diminished material manifestation of God. Yahowah had separated Himself from the Pesach ‘Ayl so that his body could fulfill the promise. His soul remained, but the power had been turned off.

If ever there were a time in which conjugations matter, this would be one of them. While the imperfect speaks of ongoing action, of that which is continuing, the perfect is specifically limited in time. The separation of the Spirit from the soul would be limited to the fulfillment of Matsah.

This occurred for two reasons. First, God cannot die. So for the Lamb of God to sacrifice his life on Passover for us to live, the eternal and living God could no longer be associated with the body hanging on the upright pole. Yahowsha’s body would die, but not Yahowah or His Spirit. Not only is God immortal, so are all spirits, and most especially the Set-Apart Spirit. Therefore, God did not die for our sins as Christians ignorantly profess.

Second, Yahowsha’s soul, or consciousness, was on the precipice of fulfilling Matsah. The very consciousness of the Towrah-Observant Lamb would become “*‘azab* – separated and damned, forsaken and abandoned,” in She’owl to redeem us.

**“Far** (*rachowq* – remote in distance and time, separated in space; alienated and no longer in a state of close association; from *rachaq*, meaning to be removed and distant, to be sent off and to go far) **away** **from** (*min* – out of and separated from) **my** **liberation and deliverance** (*yashuw’ah ‘any* – my rescue and salvation, but especially my freedom) **are the words** (*dabary* – are the spoken and written statements, messages, communication, records, and accounts) **of my anguished roar** (*sha’gah ‘any* – roaring moan of a lion, guttural cries, torment, and groaning (by alluding to the ‘roar of a lion’ Dowd is equating Yahowsha’ to the Lion of Yahuwdah))**.”** (*Mizmowr* / Song / Psalm 22:1)

In the intervening years since this prophecy was initially translated for *Yada Yah*, we have discovered that *yasha’*, upon which *yashuw’ah* is predicated, speaks of liberation, deliverance, and freedom, with salvation being a consequence of these actions. That becomes particularly relevant at this moment since Yahowsha’s ordeal was just beginning. As brutal as the experience had been under the Roman whip leading to his crucifixion, the real agony would be endured on Matsah. And while it would last twenty-four hours on earth, within the black hole of She’owl it would seem like an eternity. From his perspective, it would indeed be a very long time before this ordeal was over and he was free from it. Also telling, Yahowsha’ wasn’t seeking salvation for himself, which makes the translation “my liberation and deliverance” all the more accurate and telling.

You may have noticed that I’ve gone to rendering pronouns associated with Yahowsha’ in lower case. This isn’t an issue in Hebrew because there is no distinction between upper- and lowercase letters. But in English, with our propensity to capitalize pronouns associated with God, it can become a point of contention.

At issue then is whether it is appropriate to capitalize “my” and “he” when they are used in reference to Yahowsha’, or to show deference to Yah and only capitalize references to God. Right or wrong, I’ve made a choice, and on every occasion other than the initiation of a new sentence, I’ve rendered all five personal pronouns attributed to Yahowsha’ as “my” and “me.” I’ve done so because Yahowsha’ is no longer Divine, in that the Spirit has left him. Further, he is addressing God in second person.

**“My God** (*‘elohym*)**,** **I continually call out and recite** (*qara’* – I actually invite and summon, I habitually proclaim and announce (qal imperfect)) **by day** (*yowmam –* during the daytime hours)**, but** (*wa*) **You do not answer** (*lo’ ‘anah* – You consistently do not reply or respond (qal imperfect))**; nor** (*wa*) **by night** (*laylah –* in the absence of the light in the darkness)**, there is no relief for me, no expectation of rest or silence** (*wa lo’ duwmyah la ‘any* – there is no cessation of noise for me, nor any way for me to keep silent; from *damah* – to cease as a result of being cut off from *Yah*)**.”** (*Mizmowr* / Song / Psalm 22:2)

Yahowsha’ was “*qara’* – calling out to” Yahowah, asking Him to “*qara’* – meet with” him during the *Miqra’* | Invitation to Meet with God on *Pesach* | Passover. He was, therefore, doing as we should do on this day. But for him, since he was the Passover Lamb rather than a beneficiary of this day, Yah’s answer would be for us, not the ‘Ayl.

All the while, the screaming of his tormentors had to be overwhelming, especially since he realized that the “*sha’gah* – distress” He was suffering this day – enduring the most excruciating of human torments as the Passover Lamb – was nothing compared to the “*sha’gah* – anguish” he would experience during the long “*laylah* – night of UnYeasted Bread when his soul would be “*laylah* – completely removed from the light.” There would be “*lo’ ‘anah* – no response” from God and “*lo’* *duwmyah la ‘any* – no relief for him” in She’owl – the place of complete separation from God.

It is interesting that *duwmyah* | silence is a compound of *damah*, meaning “to cease as a result of being cut off,” and Yah. As such, it serves to encapsulate this story. Yahowsha’ was separated from Yahowah.

The most important compound name ever spoken could well be the one never written: Yahowsha’ – as it never once appears in a prophecy regarding him. His name is from Yahowah and “*yasha’* – to liberate, deliver, free, and save.”

Interestingly, even Yahowsha’ couldn’t save himself. He was reliant upon Yahowah. There are few things as destructive to the Christian myth that “Jesus Christ is the Savior” than this realization.

As the *Pesach ‘Ayl*, Yahowsha’ was not the first to bear this name. Yahowsha’ ben Nuwn (the eternal and perpetual), the successor to Moseh, brought Yahowah’s children into the Promised Land. His name appears over two-hundred times in the Towrah and Prophets. So when it comes to knowing this name, even though it isn’t mentioned in any prophecy, we are still without excuse. If you refer to Him as “Jesus” or “Yehshua,” your corruption will have increased His suffering.

What’s interesting here is that Yahowsha’ was separated, forsaken, and damned so we wouldn’t become destitute and desolate. This separation unto darkness is the essence of his sacrifice. It is the ransom he paid to redeem us. Sure, his physical torture at the hands of the Romans was excruciating, as were the biting words hurled from the mouths of the morons demeaning him on this day, but the real anguish was having His relationship with Yahowah severed. This is why the man on the pole roared in agony.

What’s also insightful is that now that the Set-Apart Spirit has returned to Yahowah, God has become plural again: *‘elohym* rather than *‘el*.

While we have already hinted at it, there is yet another subtlety worth further consideration, and that’s the use of day and night. The proclamation confirms the pain Yahowsha’s body would endure during the day, which speaks of Passover in 33 CE (Year 4000 Yah), and the torment that this soul would bear in the darkness of the long night that followed as he fulfilled the promise of UnYeasted Bread on the Sabbath.

The Hebrew word translated night, *layl*, actually defines She’owl—“the adversity of being away from light.” There would be no rest as his soul descended into the darkness – the one place God Himself could not go. This lightless home of the Adversary is where his soul would suffer, as Yahowsha’s body had suffered on the upright pole, representing the Door to Life on Passover.

This is good news, not bad, at least for us, as the rest of the Mizmowr will go on to boldly proclaim. Yahowah, the Set-Apart One of Yisra’el, would through this act of ultimate sacrifice, deliver those who would come to trust and rely upon these words. By the deed predicted in this Song, all those who would cry out to Yahowah, cognizant of what occurred, would be delivered from “*‘azab*—damnation and desolation.”

As we approach this next statement, be aware that the Hebrew word, *palat*, means to “escape” by having been “carried safely away.” This concept will become synonymous with the coming harvest. We are told that those who trust Yah will not be disappointed.

Once Yahowsha’s soul was separated from Yahowah’s Spirit, he was forsaken. His body would die, ceasing to exist later that night. His soul would become mortal – just like the rest of us. At that moment, only Yahowah, along with His Set-Apart Spirit, was eternally alive. Therefore, the man nailed to Golgotha’s pole would realize…

**“You are Set-Apart** (*wa ‘atah qodesh* – You are separated and distinct, unique and uncommon)**, living to establish** (*yashab* – dwelling throughout time, intent on being the living embodiment and establishing a dwelling place (qal participle – actual, describable, and actionable)) **the renown and reputation** (*tahilah* – the adoration and excellent character, even the credibility and subsequent empowerment; from *halal* – the brilliance) **of Yisra’el** (*Yisra’el* – individuals who persist and persevere, engage and endure, with God, freed and empowered by God)**.”** (*Mizmowr* / Song / Psalm 22:3)

In all of the Hebrew language, one of the most misunderstood and yet crucial concepts for us to understand if we are to know Yahowah, is *qodesh* | set apart. It reveals that God is not here on Earth nor does He exist in proximity to His creation. It means that He cannot be common, and thus cannot be the god of religion. He is neither omnipresent nor involved in people’s lives. He does not exist within the edifices men have erected for Him nor does He hear human prayers. *Qodesh* also means that if we want to live with God, we must distance ourselves from the most popular human institutions and become uncommon and unique. The more we reflect the faith and politics of those around us, the further we stray from the Almighty.

Yahowah exists, not to be worshiped, but instead to reestablish the reputation of His People, Yisra’el. That is an amazing insight into His character and purpose. This remains His prime objective.

As amazing as all of this is, keep in mind that these are Yahowsha’s thoughts as he is fulfilling *Pesach* | Passover. He realizes that he is opening the doorway to Yahowah. He realizes that he is facilitating the restoration of His people – specifically and namely: *Yisra’el* | Israel.

This means that Yahowsha’ was not enduring this sacrifice on behalf of a Gentile church or Christians. Even at the very moment “Jesus” is supposedly (if we are to believe the Christian New Testament) condemning Jews for their “complicity” in “killing him;” in actuality, he is devoting himself to restoring Yisra’el’s reputation by announcing Yahowah’s enduring adoration.

Since Yahowah’s inspired testimony and the Christian New Testament are completely incompatible in this regard, since their claims are the opposite of one another, how is it that Christians, who adore this prophecy, have missed its implication?

Speaking of missing the point, what is the point of faith if Yahowah can be “*batach* – relied upon and trusted?” Why conceive a “New Testament” when the original prevailed on behalf of God’s people? Or may I ask, why compose a Talmud when the Towrah is effective?

**“In You** (*ba ‘atah*)**, our fathers** (*‘ab ‘anahnuw*) **relied** (*batach* – they trusted, at least for a while, and they were totally confident and genuinely secure (qal perfect))**. They trusted** (*batach* – genuinely relied for a time, placing their confidence in (qal perfect)) **and** (*wa*) **You consistently rescued them** (*palat hem* – You always brought them away from danger to a safe place, delivering them, helping them escape and survive (piel imperfect – revealing that the forefathers were saved by God’s intervention))**.”** (*Mizmowr* / Song / Psalm 22:4)

God is consistent. When we rely, He rescues.

God is consistent. His people have been and still are the descendants of these fathers: ‘Abraham, Yitschaq, and Ya’aqob. As Dowd has already affirmed, it is Yisra’el that is being rescued.

Long ago, Yisra’el cried out to Yahowah. But they have not done so for a very long time. And that is why so few have been saved over these many years. Fortunately, Yahuwdym are now awakening to the realization that the first step home in their deliverance begins by summoning Yahowah by name and asking Him to help them.

**“To You** (*‘el* – to You as God) **they cried out for help** (*za’aq* – they called for assistance and they summoned, memorializing their request in writing along with instructions (qal perfect)) **and they were delivered** (*wa malat* – they were spared, saved, and rescued (niphal perfect – telling us that God benefited from sparing them))**.**

**In You** (*ba ‘atah* – with You) **they trusted and relied** (*batach –* they placed their complete confidence (qal perfect))**,** **and they were not disappointed nor disapproved** (*wa lo’ bowsh* – they did not suffer emotional or physical distress or despair because they were not considered wrong or mistaken and they were no longer ashamed (qal perfect))**.”** (*Mizmowr* / Song / Psalm 22:5)

We should never lose sight of the fact that this is being presented in conjunction with Yahowsha’s fulfillment of Pesach. For trust to have merit, we need to know who and what to rely upon.

In that these are Yahowsha’s thoughts as he is serving as the *Pesach ‘Ayl*, each word should be understood in the context of Passover. It was and remains our first step away from the dangers religious and political men impose. It is our first step toward the Promised Land. Passover is the doorway to a new life, one that is perfect and eternal. Those allowed to enter through it, based upon their trust and reliance on Yah, are never disappointed.

This known, it is criminal that pastors and priests preach faith and not reliance, belief and not trust, and then direct the faithful to “Jesus Christ” rather than to the One to whom he is speaking. A person’s faith is as meaningless as are his or her beliefs. The reliability of the object of our trust is all that matters – Yahowah!

As an interesting nuance to this conversation, consider that three distinct Hebrew terms— *yashuw’ah* | liberation, *palat* | rescue, and *malat* | spare are all translated similarly in English Bibles. If one word were sufficient, Yahowah would have chosen one, and not used three. It seems evident that God selected these terms to demonstrate that no matter how you define liberation, He is the source. Those who cry out to Him and rely on Him are delivered into Yahowah’s presence and spared the agony of death and separation.

As we move on to God’s next statement, it is appropriate to restate the fact that Yahowah allowed His soul to be separated and suffer in our stead. While we do not fully understand the mechanics of this miracle, we do not need to know *how* it happened to appreciate *why* it occurred – or to benefit from it. But this we can know: the name Yahowsha’ describes and defines the stated mission: Yahowah Liberates, Delivers, and Saves. It is why I have called him the “*Ma’aseyah* – Work of Yah” all of these many years.

While written by Dowd, this Song is about Yahowsha’. Yahowah’s acclaimed Shepherd is describing the final act of the most exemplary Lamb. Dowd’s words are defining Yahowsha’s act. So as we commence this journey, and as we explore what occurred on this day, standing beside the Shepherd while looking upon the Lamb, let’s acknowledge something that is vitally important: By misappropriating the promises and titles Yahowah offered to Dowd, and transferring them to Yahowsha’, we do God, and both men, a tremendous disservice. In so doing, God is made out to be a liar, we lose sight of Yahowsha’s purpose, and we devalue all Yah sought to accomplish through His beloved son.

Let us remain focused on where these words lead, what they say, and what they mean. In this regard, it should be patently obvious, but since billions are confused: Yahowah is eternal. The immortal cannot die. Therefore, neither God nor His Spirit died on *Mowryah’s* | Moriah’s pole this *Pesach* | Passover – only Yahowsha’s body, serving as the *Pesach ‘Ayl* | Passover Lamb. This Psalm exists to explain *how*, *why*, and *for* *whom* the miracle of Passover was manifest.

We also know that Yahowah can feel pain. *Mizmowr* / Psalm 22 will go on to detail the most torturous elements of His suffering. It was at the end of a long day. He had been tried, spit upon, beaten, and whipped by His creation. His Spirit and the temporary body it occupied had suffered, sacrificed, and bled beyond our comprehension. Then we nailed his body to a pole. Christians, based upon their fascination with crosses and crucifixes, seem bent on keeping him there. A Dead God on a Stick has become the prevailing symbol of the religion.

When Yahowsha’s flesh neared death, Yahowah’s Spirit departed. That is what the opening question asks us to consider: “My God why have You forsaken me?” Yahowah’s Spirit was separated from Yahowsha’s body and soul, killing one and damning the other – a very sobering thought.

Since the closer one looks, the more inspiring Dowd’s lyrics become, I will continue to amplify the meaning of these words so that we might more fully appreciate the magnitude of this prophecy. The Hebrew terms Yahowah inspired Dowd to inscribe, present the torment of flagellation and crucifixion in excruciating detail.

Before Yahowsha’ was nailed to the upright pole, He was beaten to a bloody pulp by the Roman overlords occupying Yahuwdah...

**“I am but** (*wa ‘anky –* with regard to the speaker and this discussion, I now exist as) **a** **crimson grub** (*wa towla’ah* – a bloodied worm and scarlet pulp (*Coccus ilicis* from which red dye is extruded))**,** **and not extant, present as a person** (*wa lo’ ‘iysh* – no longer a man or individual [i.e., I’m now less than human], *‘ysh* is from an unused root meaning ‘extant’)**,** **rebuked and reproached** (*cherpah* – scorned and taunted, disgraced and dishonored as contemptible, defied and railed against, insulted with slurs) **by man** (*‘adam* – humankind, specifically the descendants of ‘Adam)**, and disrespected and despised** (*bazah* – disregarded, held in contempt, and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (*‘am* – people who are kin and nation of Yisra’el)**.”** (*Mizmowr* / Song / Psalm 22:6)

It is telling that the Roman Legions – the very soldiers beating Yahowsha’ – were known the world over for their bloody red togas and banners. This color, which was designed to invoke fear in the hearts of those they were subjugating, was derived from this “*towla’ah* – crimson grub.” For a thousand years thereafter, the dye from the *Coccus ilicis* was valued above precious metals by nobility and clerics as a symbol of power and authority.

Also telling, this little bugger cannot produce offspring without dying. It voluntarily attaches itself to a tree in order to protect its young, surrendering its freedom to keep its offspring safe. Moreover, like an actual *Pesach ‘Ayl* | Passover Lamb, the successive generation is nourished by the *towla’ah*’s body before freely venturing out to explore the world.

Amazingly, this crimson grub encapsulates the nature of the Passover sacrifice and its purpose while at the same time identifying those who were abusing the Lamb. The first letter of *towla’ah* is even illustrative of the timber the Romans used to crucify their victims.

God used three different words for man in this one sentence. After accurately describing the condition and appearance of His flogged body, He said that He was no longer present as a person. *‘Ysh* is the term Yahowah used to describe His form when He visited with ‘Abraham and then later when renaming Ya’aqob, Yisra’el.

Yahowah revealed that Yahowsha’ was being accused by *‘adam* – symbolic of the first man created in His image. This could also suggest that he was assuming every sin all the way back to ‘Adam – and thus serving as a metaphor for taking on the sin of all mankind. But more than this, what made ‘Adam unique was his *neshamah* | conscience. And it is man’s inability to think that has caused so many to disregard the Lamb’s purpose.

Also, *‘am* means “people.” A millennium before it actually occurred, Yahowah told us that His offer of redemption would be disrespected by some and rejected by others, seen as worthless by members of His own family: Yahuwdym. Proper consideration of these carefully chosen terms opens a revealing window into the nature, character, and intellect of Yahowah as well as into the collective responses of mankind.

In this regard, it’s mankind as a whole that is dishonoring the sacrifice of the Passover Lamb. By wrongly claiming every title but this one for Yahowsha’, humankind has demeaned his sacrifice and rebuked God’s intent. We even find Yahowsha’s next of kin, his family, lightly regarding what he is accomplishing by disregarding his fulfillment of Pesach.

Even today, the vast preponderance of people show very little regard for Yahowsha’s purpose. Not one person in a million acknowledges the association between his suffering and *Pesach*. Fewer still appreciate his role in *Matsah*. He is wrongly called the Messiah and Son of God, and yet never affirmed as what he actually represents: the *Pesach ‘Ayl*. Estranged from the *Miqra’ey* | Invitations to be Called Out and Meet with God, his sacrifice was in vain.

Roman crucifixions were executed along popular roadways. Usually naked, it was more humiliating. Like all despicable totalitarian regimes, the torment was designed to have a deterrent effect, evoking fear among the eyewitnesses. More than this, civilizations like Rome are grotesque projections of gang mentality, bringing out the worst in human nature. That is why Yahowsha’ says that people were gawking at Him, shaking their heads, and saying senseless things—mouths running faster than their brains.

**“All of those who see me** (*kol ra’ah ‘any* – all who gaze at me, who look upon me) **they** **deride and mock me** (*la’ag la ‘any* – they speak unintelligibly about me, stammering disparaging ridicule while scoffing at me)**. They shoot off their mouths** (*patar ba saphah* – they open their mouths, flap their lips, and release an unchecked flow of all manner of things) **while they shake their heads** (*nuwa’ ro’sh* – wavering from the very beginning)**.”** (*Mizmowr* / Song / Psalm 22:7)

It has been this way from the beginning, and nothing has changed. The world over, everyone speaks unintelligibly about Yahowsha’ – especially those who claim that he is their “Lord and Savior.”

It was one thing for the Romans to mock him. They, and the Church they inspired, have never known any better. They know nothing about Yahowah, His Towrah, His Beryth, or His Miqra’ey. Stupid is as stupid does. They continue to be belligerent toward God, unintelligently stammering while slandering and deriding Him.

In all of human history, the two most disrespectful things that have been done and said regarding the Almighty were both perpetrated by Christianity: changing God’s name from Yahowah to Jesus Christ and replacing Pesach, Matsah, and Bikuwrym with Easter. To make matters worse, they negated Yahowsha’s sacrifice by misattributing Dowd’s titles to him such that he would be noted for everything other than his purpose. As a direct consequence, the author of the *Mizmowr* | Psalm Yahowsha’ cited on this day will exterminate them.

On the lighter side of stupid, addressing the coronavirus and nature’s fury, the Pope today said, “I don’t know if these are the revenge of nature, but they are certainly nature’s response” to humans ignoring climate change. This would mean that the Pope believes that nature has a soul and conscience, given that it has the capacity to exact revenge and that, according to the Pontiff, nature thinks we humans deserve to be infected and die. Is it any wonder they insist on faith? (Considering God’s utter disdain for this imbecile and his god-forsaken religion, the realization that the *choter*’s words will obliterate the likes of him and his kin, in advance of the Mashyach’s arrival, is becoming more appealing.)

Moving on to this next prophetic statement, I am convinced that it happened exactly as it is written, because it means Yahowsha’ spoke openly of Yahowah, boldly proclaiming His name. He told all who would listen what was going to happen, why it would happen, and who was going to make it happen. But like praying zombies, they were too busy talking to listen.

These are quotes from those mocking and demeaning the Passover Lamb as Yahowsha’ was fulfilling Pesach to open the Doorway to Life everlasting with Yahowah:

**“‘You have chosen to trust in Yahowah such that He will enable you to escape and survive** (*galal ‘el Yahowah –* you have committed yourself to Yahowah removing you (qal imperative second person – literally and by choice, you have committed yourself to this fate and are trusting Yahowah with the result))**.**

**Let’s see if He wants to rescue him** (*palat huw’ –* perhaps He will choose to have him escape and survive, rescuing you from this most unfavorable circumstance, with Him choosing to deliver you (piel imperfect jussive – will Yahowah consistently choose to act such that he suffers the effect and is saved with ongoing implications throughout time))**.**

**Let Him choose to deliver and save him** (*natsal huw’* – maybe He will decide to spare him and defend him (hifil imperfect jussive – a third person expression of volition with ongoing consequences whereby Yahowah chooses to enable Yahowsha’s deliverance and salvation))**.**

**Surely** (*ky*) **He desires to be with him** (*chaphets ba huw’* – He must want to be by him, He takes pleasure in and has a fondness for him (qal perfect – He has a genuine interest in him if even for this moment))**.’”** (*Mizmowr* / Song / Psalm 22:8)

The implications are earth shattering. It is yet another nail in the coffin of Christianity – and Judaism. The lone eyewitness account, the lone credible account, the lone inspired account, of the fulfillment of *Pesach* | Passover reveals that those who were there had heard Yahowsha’ tell them that he trusted and relied upon Yahowah! He knew that his soul would survive and be delivered from this ordeal – and had told them so! He realized that the entire purpose of Passover was to show Yahowah’s desire to rescue and save us from our mortality because God wants to be with us, now and forever.

To have this gaggle of goons recorded as saying these things, means that Yahowsha’ spoke them to them. It reveals that he had made these declarations publicly and often. And yet there isn’t even the slightest hint of Yahowah’s name, or how Yahowah intended to deliver Yahowsha’ in anything Christians or Rabbis call “Scripture.”

Other than what is recorded in *Mizmowr* | Psalms 22 and 88, and in *Yasha’yah* | Isaiah 53, there are no other inspired, credible, eyewitness accounts of Yahowsha’s fulfillment of Yahowah’s purpose, which was to serve as the Passover Lamb, then to endure Matsah to unleaven our souls, celebrating Bikuwrym as a result.

Therefore, since this accounting reveals that the onlookers that day in Yaruwshalaim said these things using these words, they did just that. And there is no possibility whatsoever that they would have said any of this if they had not heard Yahowsha’ saying so publicly. This realization changes the entire narrative from what is claimed by the Christian *New Testament* and *Talmud Yerushalmi*. So you can either trust them or you can trust Dowd, believing the inspiration of man or relying upon the man inspired by God.

Should there be some confusion on this matter, the Talmud, both the Jerusalem and Babylonian editions, are strictly rabbinical affairs. They record rabbis debating what they want Jews to believe the Towrah means – as if they are better communicators than God.

Further, when Yahowah speaks of His Towrah, it is inclusive of everything He inspired, from *Bare’syth* to *Malaky*. His teaching and guidance permeate the entire text. Similarly, when Yahowah speaks of His *naby’* | prophets, every book from *Bare’syth* to *Malaky* is included because prophecy is our proof that the text was inspired by Yah. When we say *Mizmowr* | Psalms, these are Dowd’s songs. They are both Towrah and prophetic.

We have not been told because we do not need to know how, even if, Yahowah engineered Yahowsha’s birth. Having studied *Yasha’yah* | Isaiah 7:14, we realize that the prophecy simply states that a young woman would give birth to a child. Just as Dowd became our Heavenly Father’s beloved son when he was enveloped in Yah’s Maternal Spirit, the same is likely true with Yahowsha’, and will be true for all of us in the Covenant Family for that matter.

**“Indeed** (*ky –* it is true by contrast that)**, You** (*‘atah* – speaking to Yahowah) **allowed me to gush forth in normal childbirth from** (*gyach ‘any min –* brought me out through the normal pushing and drawing from (the primary meaning of *gyach* is ‘surge, push, or burst forth as part of customary childbirth,’ making this very graphic of the breaking of water and pushing of natural childbirth from) (qal participle)) **the womb** (*beten –* the uterus in the abdomen)**, causing me to rely** (*batach ‘any* – causing me to place my confidence (hifil participle)) **upon** (*‘al*) **my mother’s breasts** (*shad ‘em ‘any* – my biological mother’s mammary glands)**.”** (*Mizmowr* / Song / Psalm 22:9)

By using *gyach min*, this becomes a graphic depiction of natural childbirth, which is the opposite of a miraculous nativity. It describes the rupturing of the amniotic sac at the commencement of labor, known colloquially as the pregnant mother’s “water breaking” before the newborn child is pushed out of the womb during painful contractions.

The mother must contract her womb to deliver her child in less than twenty-four hours after the *gyach min* occurs for the newborn’s safety, and to prevent infection. Similarly, this newborn child was like all others, in that he had to rely upon his biological mother’s breastmilk to fight infection and survive. This is as ordinary as normal gets. Sorry Twistians with your Christmas pageantry, but it just didn’t happen that way.

**“On Your account** (*‘al ‘atah –* toward, beside, and in association with You and concerning You)**, I was cast out of** (*shalak min* – You were compelled to throw me out, casting me off, forth, down, out, and away from (hofal perfect)) **the point of origin as an act of compassion and love** (*rechem* – the uterus or womb, the child gestating and bearing organ of the female, a spatial position indicative of the source who is merciful; from *racham* – love, mercy, affection, and compassion)**.**

**From** (*min*) **the womb** (*beten –* the uterus in the abdomen) **of my mother** (*‘em ‘any –* my biological mother) **You are** (*‘atah*) **my God** (*‘el ‘any*)**.”** (*Mizmowr* / Song / Psalm 22:9-10)

Starting with *shalak*, it isn’t normally a comforting term. It means “to throw, cast, hurl, or fling,” even “to throw away and cast down.” This clearly places the infant in a poor light. But that’s just the beginning of the harsh implications. The hofal stem is uncommon because it is inconsistent with freewill. It indicates the subject, Yahowah in this case, was forced, or at the very least, compelled, to throw this child out of the womb, such that Yahowsha’ was cast out, but only because Yahowah had no other option. Fortunately, in the perfect conjugation, the compulsion and intensity of being cast off, out, and down was temporary, and thus finite in time.

Even the final thought, which appears redemptive of Yahowsha’s status, is actually devoid of a verb. It literally reads: “from womb of my mother You God of mine.” And yet, no matter how we shape the action, how would this differ from the birth of any other Yahuwdym? Yahowah has always been the God of Yisra’el. Moreover, we have to be careful extrapolating beyond this because *Yirma’yah* | Jeremiah was known to Yahowah in this same manner, and there is no indication that he was anything more than an ordinary man who was inspired with extraordinary insights.

When we render each word as it should be translated, this prophecy regarding Yahowsha’s origins and birth is resolute and graphic. Yahowsha’ was born the ordinary way because there was no other viable option. The notions of a virgin with child, of a miraculous birth, even of God being born, are all destroyed by Dowd’s testimony. The pagan observance of Christmas is invalidated and becomes deplorable. An ordinary Jewish boy was born in the normal manner to a typical mother. Yahowsha’s life began as it ended: as an ordinary man.

Moreover, Yahowah had to do it this way – according to His own testimony. He did not tell me or anyone else why, and does not need to do so, but since curiosity is native to us, I’m going to extrapolate and see where it leads.

First, beyond the impossibility of God entering lesser dimensions and being reduced to the mass of a single human, what would have been the purpose of the first thirty years of his life if Yahowsha’ was God? Surely, he wasn’t declared perfect because of his exemplary masonry and carpentry skills or winemaking prowess. Moreover, if Yahowsha’ was God, why didn’t he do as God has always done and have someone write down what he had to say so that his words could be accurately shared with future generations? If Yahowsha’ was God, how did the Romans manage to kill him? If he was God, who was he talking to in heaven?

Second, since the Passover Lamb had to be a descendant of Dowd based upon the prophecies, he had to be a man. God isn’t among Dowd’s seed. Recognizing then that being human was the only viable option, we are faced with the realization that it would have been impossible for him to be perfect in every thought, deed, and phrase. Therefore, since the *Pesach ‘Ayl* | Passover Lamb must be without fault, this must have been accomplished by observing the Towrah. Its purpose, to perfect the imperfect, applies to everyone, including Yahowsha’. He said as much, and we should take him at his word.

Third, as a result of the first point and in light of the second, Yahowsha’ was the Son of Man, not the Son of God. Yahowah had already declared that Dowd was His son, that Dowd was His firstborn, that Dowd, the Chosen One, was His Mashyach, His Melek, His Ra’ah – and that Dowd would be returning with Him. Yahowah is incapable of taking away any of these superlative designations from His Beloved, as He would be cutting off the *Tsemach* | Branch upon which everything stands. Moreover, there would be no point in affording them to the sacrificial lamb.

Fourth, Yahowah obviously wanted to negate the plague of death that is Christianity – the world’s most popular religion. And therefore, He gave Christians no quarter to justify the virgin birth, the virgin mother, Christmas, of God becoming a man, or to promote the death of God.

Fifth, Yahowah made a promise to ‘Abraham to redeem his descendants. He told him that He would provide the Pesach ‘Ayl. Therefore, the Passover Lamb isn’t God, but instead serves a means for us to become immortal so that we can live with God.

Sixth, Yahowsha’ was not conceived as a source of testimony, but instead as a reflection of it. He did not materialize to provide a unique witness, but instead to honor what had been written by the prophets. Instead of being seen as the one making promises, he is correctly understood as the answer to God’s promises.

While each of these extrapolations seem reasonable and consistent, indeed obvious in light of Mizmowr 22, there is a seventh consideration which is much more elusive. While we know the origin of the *nepesh* | soul given to the Passover Lamb, in that it came from Yahowah, we do not know the process Yahowah used to bequeath it nor fully appreciate what this *nepesh* | soul represents in conjunction with God. But, if you’ll bear with me on this point, I think that by the time we arrive at the 24th refrain in this magnificent ode to the fulfillment of Pesach, Matsah, and Bikuwrym, the answer will become evident.

Suffice it to say for now, Yahowsha’ was deified in the manner of Dowd, by the presence of the Spirit. And also, by extending this *nepesh* | soul to Yahowsha’ on Earth, Yahowah was undiminished in Heaven. This Mizmowr | Psalm, beyond all else is clear on the point that everything that happened on this day was of Yahowah’s doing.

With these thoughts dancing in our minds, as we move on to the next statement, we find the, then future and now past, sacrificial soul pleading with Yahowah, asking Him not to abandon him. He recognizes that he is headed to a rendezvous with Satan, the Adversary, where he will be afflicted. He knows that nothing exists that can protect him from this ordeal. It is his destiny.

And this, too, was necessary. We find that Yahowsha’ is now speaking about the means Yahowah used to fulfill UnYeasted Bread. Yahowsha’s soul was headed to the place of “*rachaq* – being severed and avoided, removed and separated.” He is bemoaning She’owl, the lightless prison, where imperfect spiritual souls endure eternity. Separation from Yahowah is the only appropriate penalty for those who have led others away from God. This means that without the perfecting implications of Matsah, where our souls are unleavened from the fungus of religion and politics, the aforementioned sacrifice on Pesach, where we become immortal, would otherwise be counterproductive.

Yahowsha’ asks of Yahowah…

**“Do not distance Yourself from me** (*‘al rachaq min ‘any* – never sever Your relationship with me, actually recede from me, avoiding me, with You sending me so far away from You (qal (subject is literally influenced by the act) imperfect (the act is ongoing) jussive (denoting third person volition))) **because** (*ky*) **the Adversary’s anguish** (*tsarah* – the rival’s trouble and oppressor’s confinement, the unavoidable suffering and emotional distress associated with the incarceration and imprisonment of the adversary; from *tsarar* – of being hard-pressed, diminished, bound, cramped, and constrained, vexed and harassed) **is imminent** (*qarowb* – personal, approaching, and near in spacetime)**.**

**And yet, indeed** (*ky*)**, no one** (*ayn* – nothing) **can help** (*‘azar* – can provide support, assistance, or aid)**.”** (*Mizmowr* / Song / Psalm 22:11)

When I put myself into the scene painted by Dowd’s words, and try to feel what Yahowsha’ was experiencing at this moment, it strikes me that he wasn’t complaining about the horrific pain associated with his flogging or even the excruciating nature of his crucifixion, but instead was lamenting the anguish of his relationship with Yahowah being severed. It was the imminent and unavoidable distancing from Yahowah in *She’owl*, the lair of Satan, that was so painful. And yet this is the sacrifice that not one in a million people so much as acknowledge.

*Tsarah* is particularly revealing. Yahowsha’s “anguish” would come from the “Adversary,” the one who saw himself as “being in competition” with God for human souls. This “distress” would be “emotional,” thus speaking expressly of the “anguish” of separation. Even more revealing, *tsarah* describes “incarceration, being bound and constrained, even cramped and diminished.” These are the attributes of She’owl – which is essentially a black hole.

Further, *tsarah* is the same word Yahowah has used to depict the Time of Ya’aqob’s Troubles. This then suggests that Yahowsha’ is enduring this on behalf of his people – Yisra’el.

It would be “*qarowb* – imminent, personal, and unavoidable.” At “a place and moment in spacetime of uncertain location and indeterminate duration from the perspective of the participants,” bad things were going to occur. Yahowsha’ knew it. An unimaginably horrible price would have to be paid to honor Yahowah’s *Matsah* promise to perfect us.

Dowd’s foreboding Song is now focused on the benefits derived from the pain associated with Yahowah separating Himself from Yahowsha’. He is on the cusp of being tormented by Satan. And adding insult to injury, His creation continues to humiliate Him, while ripping the flesh from His body en route to hell. And to think that for most, Jews and Christians alike, it was for naught. It’s as if UnYeasted Bread was never fulfilled.

**“Numerous** (*rab –* a great many) **fiercely aggressive** (*‘abyr* – fearsome and powerful supernatural warring) **bulls** (*par –* frustrated and broken, divisive and ineffectual) **surround me** (*sabab ‘any* – they assemble around and encircle me, turning on me during this time (qal perfect))**, these aggressively attacking supernatural** (*‘abyr* – powerful fighting bullish and spiritual warrior) **serpents** (*bashan –* snakes (a metaphor for Satan))**. They have besieged and crowned me in hostile fashion** (*kathar ‘any* – in a coordinated fashion they gather about to hem me in, threatening me while adorning me with a circular crown)**.”** (*Mizmowr* / Song / Psalm 22:12)

Often worshiped as a sun god, Lord *Ba’al* was represented by a “*par* – bull,” not only because of its strength, but because the sun crosses the constellation of Taurus | the Bull during *Pesach* | Passover. For everything Yahowah does, Shachar has a counterfeit. Therefore, this is saying that to redeem his people, Yahowsha’s soul would have to endure the worst tortures Satan and his full cadre of demons could muster. These were spiritual warriors fighting for the Adversary against the very soul of God.

*‘Abyr* describes fallen *mal’ak* | heavenly messengers who as part of the *tsaba’* | command and control regimen of envoys originally served as part of an army of spiritual implements, but are now better known as demons. They are powerful creatures fighting spiritual battles on behalf of *ha Satan* | the Adversary.

There is a secondary prophetic truth here. Yahowsha’ would wear a crown of thorns, a crown comprised of the same intertwined thorn bush that caught the Lamb on Mount *Mowryah* | Moriah when ‘Abraham and Yitschaq enacted the words of this Song, performing a dress rehearsal for the seminal event of human history.

Even the men who were wielding the Roman flagellums were possessed by demons, doing the Adversary’s bidding – which is not surprising since they were Romans. Still speaking of the bulls (sun-god worshipers) and the aggressively attacking supernatural serpents (demons), Yahowah reveals:

**“They open** (*patsah –* they part) **their mouths** (*peh hem*) **against me** (*‘al ‘any –* toward)**, like a fearsome beast** (*‘aryeh* – a destroying lion and assassin in search of prey)**,** **plucking and tearing me to pieces** (*taraph* – mangling me, ripping apart my soft tissues with sharp objects, violently flailing me so as to inflict an abhorrent death) **while roaring loudly** (*sha’ag* – making an anguishing guttural sound that is thunderous)**.”** (*Mizmowr* / Song / Psalm 22:13)

The lyrics are symbolically suggesting that the demons, and the men they controlled, were ripping Yahowsha’ to shreds, tearing his body apart with their whips, and his soul apart word by word. This anguish is no less torturous than being flailed alive.

Long before Rome existed, developing their metal-tipped flagellum scourging whips that pulled hunks of flesh from their victim’s bodies, mangling the soft tissues, the prophet *Dowd* | David was inspired by Yah to describe the effect Roman torment would have on Yahowsha’ body. *Taraph* conveys “mangling of the flesh by ripping it from the body with sharp objects,” providing a poignant, yet accurate, description of the abuse inflicted by fifty lashings by a metal-barbed whip. And in the context of serpents, *taraph* can also signify that the demons were trying to possess him as he was being reduced to a bloody pulp.

Yet ripping the skin and the muscle tissue that lay beneath Yahowsha’s shoulders, back, chest, arms, and legs was insufficient by Roman standards. Our Songwriter would go on to describe the most horrid form of execution ever conceived by man. Five centuries before crucifixion with ropes was invented by the Assyrians, and 700 years before it was perfected by the Romans to include nails, Dowd previews its piercing violence. We are about to discover that Yahowah’s prophecies are painfully precise.

So that you will be able to more fully appreciate what follows, be cognizant of the fact that one of crucifixion’s most telling attributes is that it causes the victim’s bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown. Bones are not broken, but both shoulders are almost always dislocated.

Oxygen depletion occurs because the victim is unable to stretch their diaphragm while hanging by their arms, causing carbon dioxide toxicity in the bloodstream. This results in strength melting away, starting with the heart muscles. We know this today, but not 3,000 years ago, which is when these words were inscribed by Dowd. That makes his prediction extraordinary.

Yahowsha’s physical mortality was ebbing away…

**“As water** (*ka ha maym* – just as and compared to liquid water)**,** **I am poured out and emptied** (*shaphak –* I am drained (nifal perfect – he contributes to and receives the effect of the outpouring at this moment in time))**.**

**And** (*wa*) **all of** (*kol –* each of) **my most substantial bones** (*‘etsem ‘any* – my limbs) **are stretched, separated, and out of joint** (*parad –* have parted and are dispersed (hitpael perfect – clearly states that he is not being assisted by anyone and is enduring this on his own initiative))**.**

**My heart is** (*leb ‘any hayah* – my heart has come to be (qal perfect)) l**ike wax** (*ka ha downag* – similar to wax)**. It has melted, wasting away along with** (*masas ba tawek ‘any* – it is dissolving, weakened and discouraged, within (nifal perfect)) **my body** (*me’eh ‘any* – my internal organs)**.”** (*Mizmowr* / Song / Psalm 22:14)

**“Like sunbaked dust** (*ka ha cheres* – similar to a broken sun-hardened vessel of earthenware)**, my vigor and strength** (*koach ‘any –* my vitality and potential, my physical muscular power) **are withered and failed** (*yabesh* – dried up without moisture and incapacitated, are gone such that I can no longer respond (qal perfect))**.**

**And** (*wa*) **my tongue** (*lashown ‘any*) **cleaves** (*dabaq* – clings and is made to stick (hofal passive)) **to the roof of my mouth** (*malqowch ‘any* – to my palate)**.**

**So upon the precipice** (*wa la –* drawing near and approaching) **of the dust** (*‘aphar* – of the natural earthen material [from 4QPs]) **of death** (*maweth –* of the plague) **they have placed me** (*shaphath* – they have put me [4QPs ‘they placed’ vs. ‘you laid’ in MT] (qal imperfect))**.”** (*Mizmowr* / Song / Psalm 22:15)

That is precisely how crucifixion kills, right down to its most unique symptoms. The victim’s inability to inhale robs their body of oxygen, and thus energy, causing *koach*—“a helpless and powerless incapacity to perform any needed function.” Likewise, *yabesh* in association with *me’ah ba tawek* describes “a withering paralyzed state in which the body no longer responds to the brain’s motor function commands.”

*Cheres* even seems to suggest that the demonic schemes of satanic worshipers were being brought to bear against Yahowsha’. The textual base of *cheres* | potsherd is identical to *charash*, meaning “to be silent while others plot evil, devising a plan of action that cuts and separates.” All the while, his physical body, comprised of the elements of the earth, was broken, being deprived of living waters.

*Maweth* is “death personified.” It is “the disease that plagues us.” *Maweth* is “the realm of the dead.” Fully amplified, *maweth* conveys: the physical trauma of the body dying, the infliction of a disease that causes death, and a judgment in which the penalty is a death sentence.” It is derived from, and at the consonant level spelled identically to, *muwth*: “those who are executed and dispatched to die.”

Yahowsha’s body was broken and it died serving in the role of the Passover Lamb so that we wouldn’t have to die. His soul was laden with our sin and went to *She’owl*, the place of separation, in our stead. Bearing our rebellion against the Towrah, He exonerated and pardoned us on UnYeasted Bread.

The character of political and religious people hasn’t changed much over the years. They are still dirty dogs, and I’m not degrading canines. Addressing the Romans who became Roman Catholics, Yahowsha’ declared…

**“For indeed** (*ky*) **the contemptible scum and abased yelpers** (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature; puppets and traitors) **have surrounded Me** (*naqaph* – they have encircled Me like a swirling wind)**.**

**A united community providing the testimony** (*‘edah* – a political assembly and religious congregation acting like a herd or a swarm serving as witnesses) **of the corrupt** (*ra’a’ –* of those who are wrong, disturbing, evil, and injurious) **establish a destructive annual cycle to denigrate what I’m doing** (*naqaph ‘any* – they go around me, severing me from my source in a destructive fashion)**.**

**They bore into** (*ka’aruw* – they dug into and pierced [5/6HevPs has *ka’aruw*, a variation of *karah* – dig, bore, pierce while the MT has *ka’ary* – like a lion) **my hands** (*yad*) **and my feet** (*wa regel ‘any*)**.”** (*Mizmowr* / Song / Psalm 22:16)

These canines would be wolves, Roman and Pauline. Over time their unifying political and corrupt religious testimony would create a new cycle of events from Easter to Christmas, such that the one thing Yahowsha’ was doing, the one thing that actually mattered, they could completely denigrate. There would be no provision for Passover on the religious calendar.

They would negate Yahowsha’ mission, precluding their participation in the Covenant and blocking their path to God. And all they had to do to accomplish their counterproductive agenda was to misappropriate every aspect of what Yahowsha’ was doing. The enormity of the sacrifice was rendered for naught. It was replacement theology at its worst.

As the Romans struck their blows, pounding nails into Yahowsha’s wrists (which were considered part of the hand in the first century) and into His heels, they “*ka’aruw* – bore through” them with primitive nails constructed of tapered iron rods. While using such crude implements in this excruciating fashion was repulsive, even reprehensible, there remains a far greater crime here than mutilating and murdering Yahowsha’.

If you are a Jew, faithful to the religious traditions of your people, what I’m going to share ought to make you nauseous, even angry. To keep you from knowing that Yahowsha’ served as the *Pesach ‘Ayl*, rabbis altered the passage to read: “Like a lion are my hands and feet.” This was not a mistake. It was done on purpose.

All these many years later, even with the Dead Sea scroll found at Nahal Hever in 1950 and the Septuagint confirming *ka’aruw* | bore into rather than *ka’ary* | like a lion, scholars are still unwilling to acknowledge that Dowd was a prophet and accurately described what he had witnessed. They argue in favor of the Masoretic Text. Their last vestige of denial comes by way of suggesting that the writing on the 2nd-century BCE fragment (over one thousand years older than the Masoretic Text) is too faint to read with certainty. However, you can look it up online as I have done and see a picture of it for yourself if you are still wondering who to trust. The word ends in a Wah, not a Yowd.

The hands and feet of the Passover Lamb were nailed to an Upright Pillar on Mowryah during the 4000th observance of the Miqra’. But the Romans who did so were not the only criminals seeking to negate Yahowsha’s sacrifice. Rabbis played their role too.

Since what I am claiming regarding this prophecy is easily verified and accurate, it means that Dowd wrote that His hands and feet would be pierced five centuries before crucifixion was conceived by the Assyrians and nearly one-thousand years before the piercing style of Roman execution was invented. It also means that the most esteemed rabbis are liars who should not be trusted. The authors of the oral traditions are deceitful men who are willing to alter God’s testimony to suit their own personal agendas.

Flee them. Expose them. Rebuke them. Trust Yahowah and rely on Yahowsha’, not men.

The prophet *Zakaryah* | Zechariah had a great deal to say about Yahowah’s role in this sacrifice. And since it is especially relevant to this passage, we would be remiss if we didn’t share Zakaryah 12:10 before we complete the *Mizmowr*. Yahowah is anticipating this moment…

**“And** (*wa*) **I will pour out** (*shaphak* – I will provide an outpouring and build upon) **upon the House** (*‘al beyth* – on behalf of the family and home) **of Dowd** (*Dowyd* – the Beloved (this is the only time among 1076 occurrences where *DWD* was scribed *DWYD*))**,** **and upon** (*wa ‘al –* also on behalf of) **those who dwell in** (*yashab* – the inhabitants who establish their abode and remain in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation)**, a Spirit of Compassion and Acceptance** (*Ruwach Chen* – the Spirit of Favor and of Receiving Mercy, a Beautiful and Beneficial Spiritual Garment) **and** (*wa*) **of** **Requesting** **Mercy while Being Favored** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment)**.**

**Therefore** (*wa –* such that)**,** **they shall look** (*nabat* – they, at this moment, will observe, focus upon, pay attention to, and regard, they will think about and understand, then appropriately respond) **to** **Me** (*‘el ‘any*) **whom** (*‘eth ‘asher* – by association) **they have actually pierced** (*daqar* – they have thrust into by driving sharp implements completely through (qal perfect))**, and** (*wa*) **they shall lament** (*caphad* – they will sob, expressing their genuine sorrow (qal perfect)) **for Him** (*‘al* – for God) **as** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **when reunited with an only child** (*‘al ha yachyd* – for a unique and special child; from *yachad* – to be reunited and joined together)**, anguished** (*marar* – grieving furiously) **for Him** (*‘al huw’* – on His account)**,** **similar to** (*ka*) **the anguish suffered over** (*marar ‘al* – the frustration endured over) **their firstborn child** (*ha bakowr* – the first son born into a family)**.”** (*Zakaryah* / Remember Yah / Zechariah 12:10)

Yahowah is telling us that we nailed *Him* to Mowryah’s pole, giving even more credibility to the idea that Yahowah provided Yahowsha’s *nepesh* | soul. This statement also reveals that His sacrifice is directly linked to our salvation which comes by way of His mercy. He is announcing that His people will become His family again as they come to appreciate the basis of His *chen* | compassion.

While we can’t be certain, I suspect that the mourning will be for the time and souls lost, for those who should have been here, who could have been here, if only they had been willing to listen to Yahowah as He spoke through Dowd and Yasha’yah. This is for all of those years, three thousand of them, when no one seemed to care.

On the Day of Reconciliations, Monday October 3rd, in the *Yowbel* / the year of Yah’s Lamb of 2033 (6000 Yah), God will return to the Mount of Olives with Dowd, as every Yahuwdym who has survived the Time of Ya’aqob’s Trouble looks up with tear-filled eyes, finally recognizing what actually occurred on the Passover Dowd is witnessing.

Returning to Golgotha on this day, Pesach in the *Yowbel* of 33 CE (Year 4000 Yah), we find that Dowd predicted...

**“I can count** (*saphar* – I can record, measure, and make an accounting of, relating to) **all** (*kol*) **my bones** (*‘etsem* – my skeleton and limbs)**. They** (*hem*) **stare at me** (*nabat* – they look at me) **gloating in my misfortune** (*ra’ah ba ‘any –* delighted with what they see and envision)**.”** (*Mizmowr* / Song / Psalm 22:17)

The Romans were savages, but their bloodlust was partially moderated by breaking the legs of most crucifixion victims so that they would be unable to push up, effectively shutting down their ability to breathe. While this sounds cruel, it was actually done to expedite death, shortening the duration of the agony from days to hours. This was especially relevant when the gruesome specter of crucifixion was visible to the religious pilgrims in Jerusalem for Passover. It’s hard to observe the Sabbath and enjoy the *Miqra’* of *Matsah* when your view of the sunset is interrupted by the sight of religious and political leaders torturing the Lamb of God, I suppose.

But such was not the case with Yahowsha’. He had been whipped to the precipice of death prior to being crucified. So, his body would succumb in a timely fashion without any of his bones being broken.

Since words paint pictures, it is especially relevant to know that Yahowsha’ was not hung from a cross on a hill far away as the hymn suggests. Romans crucified their victims along major roadways. It was more humiliating and served as a deterrent. Golgotha, the place of the skull, is just outside the Damascus Gate and sits directly beneath what was the summit of Mount Mowryah during ‘Abraham’s day. Portions of the mountain were carved away to enlarge the Temple Mount and bolster the city’s walls.

The Place of the Skull is at street level and faces the main road leading north out of town. Today the site of the crucifixion is the back parking lot for the Jerusalem bus station. The only artifact I’ve ever treasured is a piece of limestone I gathered from this place. In all likelihood, the blood-stained Mercy Seat of the Ark of the Covenant lies directly beneath, protected in Yirma’yah’s Grotto.

So that you are aware, this implement of death unto which Yahowsha’ was nailed did not look like a Christian cross. In fact, the Greek word used to describe it is *stauros* which means “upright pole.” A vertical post was set and left in a recess carved into the limestone rock. And the horizontal member of the apparatus was then placed on top of the pole once the victim was affixed to it. It would have looked like a capital T.

Providing the fodder used to comprise the Christian New Testament, we find Dowd revealing…

**“They divide** (*chalaq* – they plunder, assign, and distribute) **my garments** (*beged ‘any –* my apparel and clothing) **among themselves** (*la hem*)**, and** (*wa*) **for** (*‘al*) **my clothing** (*labuwsh ‘any* – my garments) **they cast lots** (*naphal gowral* – they get down on their knees to toss pebbles to claim a portion)**.”** (*Mizmowr* / Song / Psalm 22:18)

Dowd was pointing out something quite profound. As the Passover Lamb was making it possible for us to live forever as part of Yahowah’s family, inheriting all that God has to offer, Romans were looking down, playing with pebbles to determine who could steal his dirty, blood-stained clothes. And yet all Christians could make of this was to use it to prop up their faith by capitalizing upon a meaningless opportunity to claim that their “Jesus” had fulfilled yet another prophecy – or at least, the Romans had done so.

Alas, if these Romans had been Roman Catholics, they would have scooped his apparel up, designated his robe as a holy relic, and then erected a lavish shrine so that the faithful could worship it while they collected a visitor’s fee.

With Yahowsha’s last words on the upright pole, Yahowah’s Spirit departed, leaving the soul of the Passover Lamb to bear the sins of every Covenant member. He pleads:

**“But You** (*wa ‘atah*)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, do not distance Yourself for a prolonged period of time** (*lo’ rachaq* – of Your own freewill do not continually disassociate Yourself from me nor actually choose to send me away from You (qal imperfect jussive))**.”**

Both verbs, “*rachaq* – distance” in this sentence, and “*chuwsh* – come quickly” in the next, were scribed using volitional forms. The first was scribed in the jussive and the second was presented by way of the imperative and paragogic. Yahowsha’ is, therefore, making himself subject to Yahowah’s will. He is doing what God wants.

This statement helps explain the unique nature of Yahowsha’ as a diminished material manifestation of Yahowah. And it reveals the relationship between the Divine elements which comprised him, explaining their purpose, and their disposition before, during, and after the events surrounding Passover, UnYeasted Bread, and Firstborn Children in *Yaruwshalaim* during the *Yowbel* of 33 CE.

It also provides the Set-Apart Spirit with a name…

**“My *‘Eyaluwth* | my Source of Strength and Help**(*‘Eyaluwth ‘any* – my Power and my Helper, She Who Provides Aid, making me effective and influential, feminine form of *‘eyal –* strength, fortitude, potency, influence, help, and assistance and *‘ayl* – ram, upright pillar, and doorwayused in conjunction with the fulfillment of Passover)**, please come quickly and be ready to** (*chuwsh* – of Your own volition choose to act swiftly, electing to swoop down, actually hastening to rush upon, excited, prepared, and ready to immediately (qal imperative paragogic)) **assist me so that I’m effective** (*la ‘ezrah ‘any* – approaching in order to provide me with the power and influence to serve in this capacity, arriving to supply what I will need to fulfill the mission, being the One who helps me)**.”** (*Mizmowr* / Song / Psalm 22:19)

Clearly, Yahowsha’ would have preferred that his time in She’owl be limited, but that isn’t what he’s requesting, at least initially. Since he has consented to pay the price to redeem Yah’s Family, he wants to make certain that he is effective, and thus able to complete this exceptional mission.

*‘Eyaluwth* (pronounced eh·yaw·**looth)** is being used as a Divine title in conjunction with the Set-Apart Spirit. This proper noun appears this one time in the Towrah. *‘Eyaluwth* is the feminine form of *‘Ayl*, and thus is the power behind the Passover Lamb, opening the Doorway to Heaven. The name reveals that our Spiritual Mother is “*‘eyal* – devoted to providing us with the ability to do whatever is required, empowering us such that we benefit from the Pesach ‘Ayl and find the Doorway to Heaven.”

Quite literally, the *‘Eyaluwth* is our Helper, our Source of Strength. The *‘Eyaluwth* provides aid and support” in our time of need. She is the power and strength of God in our lives. Just as Yahowsha’, as the Pesach ‘Ayl, is the corporeal manifestation of Yahowah, the ‘Eyaluwth is the spiritual representation of God.

She made this man God’s representative, empowering and enabling him until She had to abandon his body and soul on Passover in anticipation of fulfilling UnYeasted Bread in She’owl – the place of separation. But gone was not forgotten. She would return to rescue his soul, assisting and empowering him, preparing him for spiritual rebirth in conjunction with Firstborn Children.

Yahowah has consistently called His Spirit the *Ruwach Qodesh*, which means “Set-Apart Spirit.” Because *ruwach* is a feminine noun, this reveals that Yah’s Spirit represents God’s maternal nature. And by being *qodesh*, we know that our Spiritual Mother is “set apart” from Yahowah – who is our Heavenly Father. That is to say that She comes from Yah, that She is part of Yah, and that She is set apart from Yah.

Although this means that Yahowah and the Spirit are the same, it does not make them equal. As a part of Yahowah, the ‘Eyaluwth is a relatively small, yet extraordinarily empowering, spiritual manifestation of God. ‘Eyaluwth defines Her role in our lives: to empower and strengthen us, to aid and support us. She is here to help us be all God intends for us.

More amazing still, since ‘Eyaluwth is a feminine expression of *‘Ayl*, She is the counterpart to the *Pesach ‘Ayl* | Passover Lamb, enabling the Upright Pillar to open the Doorway to Heaven. By introducing Her in this context, yet another of the insights we have derived through these translations is proven accurate. To fulfill Pesach, Matsah, and Bikuwrym, Yahowsha’s body, Yahowah’s soul, and the ‘Eyaluwth, representing the Set-Apart Spirit had to work together.

Should you be willing to discount these conclusions derived from the etymology, take a moment and reread the entirety of this prophecy. It is precisely what Yahowah is telling us.

Knowing this, Yahowsha’ is confirming his rendezvous with the Set-Apart Spirit, affirming that the ‘Eyaluwth will be there to liberate his soul from She’owl when the job is done.

**“May it be Your will to liberate me, delivering** (*natsal* – I want You to rescue, spare, defend, and save me of Your own volition (hifil imperative paragogic cohortative – an ongoing expression of deliverance presented under the auspices of first and third person volition)) **my soul** (*nepesh –* my consciousness) **from the horror of desolation and ruin** (*min choreb* – from being dried up in the intense heat and devastated by the impending ruinous and abhorrent conditions)**, from the hand and power** (*min yad –* from the influence and actions) **of the contemptible scum and abased yelpers** (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature; puppets and traitors)**.”** (*Mizmowr* / Song / Psalm 22:20)

There is another crime which must be exposed. The Masoretes vocalized the textual consonants “*chrb*” as *chereb* rather than *choreb*. The former is a knife, dagger, sword, axe, or chisel. Since Yahowsha’s Passover ordeal included whipping and the piercing torment of crucifixion, if the prophetic passage were changed to represent a plea to be spared from cutting instruments, Yahowsha’s sacrifice would be disqualified, as it would not fit these predictions. And not knowing any better, the politically motivated clerics who prepared the King James Version, perpetuated this mistake. Then, since the ASV, NIV, NKJV, and NASB are more revisions than new translations, they replicated the error.

The *King James Version* published: “Deliver my soul from the sword; my darling from the power of the dog.” (They came up with “my darling” by including “*yachyd* – only child,” which was scribed after “*keleb* – evil yelpers,” rather than making it part of the next statement.)

The *New American Standard Bible*, which claims to be literal, reads: “Deliver my soul from the sword, My only life from the power of the dog.” The *New Living Translation* decided to ignore “*nepesh* – soul,” the most important word in this statement. “Save me from the sword; my precious life from these dogs.”

Correctly rendered, the passage is prophetically and historically accurate, informative and important. The Set-Apart Spirit was tasked with the responsibility of retrieving Yahowsha’s soul from the desolate lifelessness of She’owl. Furthermore, long before man was introduced to the concept of a black hole, we find some of its attributes depicted in this text. It is a horrible and ruinous place of complete destruction subject to intense heat. This experience is further detailed in *Mizmowr* / Psalm 88.

The reasons Yahowah’s Spirit had to depart are many. Yahowah by definition can’t go to the lightless place of lifelessness and separation. And as we have noted, Yahowah is immortal and thus cannot die. Therefore, to fulfill Passover, a mortal body was required. Therefore, for God to provide the ransom to redeem us, He had to have a soul to sacrifice on our behalf.

Consequently, Yahowsha’ had a body, a soul, and Spirit right up to the precipice of death and separation. The Spirit departed, allowing the body of the Pesach *‘Ayl* to die, releasing Yahowsha’s soul to endure *She’owl* on Matsah. His soul was then retrieved from *She’owl* and was reunited with the Spirit on Firstborn Children.

Collectively, this is the *how* behind the first three Miqra’ey. It is the *why* which underlies Yahowsha’s final words on Mowryah. At his execution as the Passover Lamb, he even quoted the Psalm so that we wouldn’t miss the mechanism behind the miracle of our deliverance and salvation.

He knew that he would not be left, incarcerated forever…

**“You have chosen to liberate me and deliver** (*yasha’ ‘any* – It is Your will to rescue me, sparing and saving (hifil imperative)) **my unique life from this loneliness** (*yachyd ‘any* – my special upbringing and inclusive rearing that created this singular union)**, out of** (*min*) **the fearsome and destructive beast’s** (*‘aryeh* – the powerful lion who hunts and savages his prey) **mouth** (*peh –* opening)**.**

**And from** (*wa min*) **the horns of the bull representing the flashing light that has risen on high** (*qeren ra’am* – the horned one seeking the highest status in elevated places wanting to be lifted up and trumpeted as a supernatural source of light)**,** **You have answered me during my affliction** (*‘anah ‘any –* You have responded to me as I’m being harassed (qal perfect))**.”** (*Mizmowr* / Song / Psalm 22:21)

It is my contention that *yachyd ‘any* is a better fit here than it was stuck at the conclusion of the previous statement. In this context, it seems likely that Yahowsha’ is reinforcing his previous thoughts. He recognizes that his situation is unique and his life special, but also that the most debilitating aspect of what he is about to endure will be separation, a temporary estrangement which will be exceptionally lonely.

This is our second encounter with this fearsome beast, but this time we learn even more about him. He is comprised of light and yet is horned and flashy. He seeks the adulation only the highest status would bring. And he is often presented in the guise of a bull. This would make the destructive beast none other than Satan.

Taking this one step further, while *‘arayeh* is often translated “lion,” it is clearly symbolic in this refrain. This “beast which hunts and maims its prey” metaphorically describes “someone involved in an assassination, of wrongly taking an innocent life.” It forms the basis of *‘Arydatha’,* a name of Babylonian origin which identifies the founder of the Babylonian Mystery Religion as Satan, himself. We should not be surprised then that the most common symbol for Babylon’s god was a winged lion. The gates of the Babylon were adorned with them.

Dowd uses *‘arayeh* in the 7th *Mizmowr* as a pseudonym for Satan’s alliance with Sha’uwl – an especially fearsome beast. He wrote: **“Yahowah,** **my God,** **in You** **I find a trusted and safe place, with You delivering me from all** **my** **pretentious** **pursuers, especially the boisterous who are verbally contentious against me.** **You are preserving me for a later time.** (7:1) **Or otherwise,** **in the manner of** **a fiercely destructive being, a vicious beast in search of prey**  (*‘aryah*)**,** **he, to satiate his own cravings, will rip apart** **my soul, snatching it away and shredding it** **without sparing it.”** (*Mizmowr* / Psalm 7:2) This symbolic definition works exceedingly well in both citations.

To ward off this beast, we can rely on Yahowah’s *‘anah* | testimony. His response provides the answer.

Now if I may, since most Hebrew words have a light and dark shading, let’s consider an entirely different approach to the concluding statement of *Mizmowr* | Psalm 22:21:

**“And then from** (*wa min*) **the brilliant light of this summit which lifts on high** (*qeren ra’am* – the supernatural source of light in this elevated place)**,** **You have answered me during my affliction** (*‘anah ‘any –* You have responded to me during my distress (qal perfect))**.”**

I prefer this rendering because it not only addresses the location where this occurred, and speaks of the Spirit’s response, it also serves to connect this portion of the prophecy with what occurred on *Mowryah* | Moriah two-thousand years earlier. *Qeren* was used to depict the radiant nature of the lamb Yahowah promised to provide at this time.

Staying focused on this amazing piece of inspired literature, no matter how they are rendered, the last four words of the 21st lyric are the most important and the least understood: *min, qeren,* *ra’am* and *‘anah.* The JPS Tanach, based upon the Masoretic, conveys: “from the horns of wild oxen rescues me,” changing “answers” to “rescues” because otherwise the verse would turn God into an oxen’s horn.

The NASB gets *‘anah* correct but then commits a similar crime, rendering the passage: “From the horns of the wild oxen You answer me.” The ASV adds a “yea,” but otherwise reads like its predecessor. The NIV dropped the reference to answering (*‘anah*) and replaced it with save (*yasha’*): “Save me from the horns of the wild oxen.”

More creative still, the KJV, ignoring two of the four words and convoluting the others, translates: “For thou hast heard me from the horns of the unicorns.” That must be proof for Twistians that unicorns really do exist.

So that we don’t add to the stench, let’s start over. *‘Anah* also has a dark and light side. It is typically rendered “to answer, to respond, to testify, and to reply, providing testimony as a witness.” Addressing what Yahowsha’ would endure on this day, *‘anah* can be seen as “affliction.”

*‘Anah*, however, does not mean “save or rescue.” But what it does mean is important. God responds to those who seek Him and are willing to rely upon Him. Also, since *‘anah ‘any* was scribed in second person, it reads: “You answered me.”

The meaning of *min* is derived from its context. *Min* can convey: “from, out of, away from, more than, after, since, immediately, because of, and so that.” In this situation, the connotations “from and because of” are equally valid.

The most revealing word in the group is *qeren*. The consonant root and its derivatives mean: “to shine and to be radiant, emitting and sending out brilliant flashing rays of light supernaturally.” *Qaran* conveys the notion of a “shining and glowing appearance.” *Qeren’s* “horn” symbolism denotes a desire for “power and authority over a kingdom.”

As I previously mentioned, we have run into *qeren* before. Yahowah uses *qeren* in the same place, and during the same phase of ‘Abraham’s dress rehearsal for Yahowsha’s Passover sacrifice. Speaking of the “sacrificial lamb” that was substituted by Yahowah, God said he had: **“shining horns** **of radiant light** (*qeren* – brilliant flashing rays of light similar to lightning from a supernatural source; symbolic of power, status, and might; a trumpet for signaling a message, and was the summit of a mountain)**.”** In the 22nd Psalm, we are on that same Mountain with that same Lamb observing the same Miqra’ – separated as they are by exactly forty *Yowbel* | Years of Yah’s Lamb.

The scholars, who miss the meaning laden within the passage, find their oxen and unicorns in the vowel pointing, not in the text itself. *Strong’s Concordance*, based upon the King James, says: “*Ra’em* is from *ra’am*, and translates as ‘unicorn’ nine times and is probably the great aurochs or wild bulls which are now extinct. The exact meaning is not known.”

*Strong’s* goes on to report: *ra’am* means “lifted up and to rise,” but they don’t bother to explain what rising up has to do with wild bulls, or unicorns for that matter. And that’s probably because those who align themselves with the spirit represented by the “wild bull” go the opposite direction.

Here is another illustrative example. The King James Version renders *Bamidbar* / Numbers 23:22 as: “God brought them out of Egypt, he hath as it were the strength of a unicorn.” But that’s not what Moseh wrote. The Towrah doesn’t demean its inspiration. Only men do that. The text actually reads: **“God** **delivered them out of** **the Crucibles of** **Mitsraym with the power** (*toapah* – the ability through choice to deliver and) **to raise them up to a higher place and status** (*ra’am*)**.”**

Inaccurate diacritical markings can render God as foolish as a mythical unicorn, or in the case of the NASB, can put Him in league with Satan: “God brings them out of Egypt, He is for them like the horns of the wild ox.”

If nothing else, by exposing these comparisons, we find a reason to stop trusting men, especially the religious. An unfathomable amount of manure has been piled on top of Yahowah’s Word. The truth is still there, as magnificent as ever, but sometimes we have to hold our nose while digging past man’s garbage to find it.

We were not with ‘Abraham on Mount Mowryah when his example foretold of the Lamb’s sacrifice. We were not with Moseh on Mt. Choreb when Yahowah recounted this story to him. We were not with Dowd when Yahowah inspired him to reference it within the composition of this Song. And we were not standing outside the Damascus Gate with Yahowsha’ on Passover as He fulfilled and spoke these words. All we have is the witness of the Spirit and the Words themselves. Fortunately, that is more than enough.

The unblemished Lamb of God who was foretold by the prophets, on Passover, in the Yowbel year of 4000 Yah, was pierced beneath the summit of Mount Mowryah for our benefit. His blood, in accordance with the *Miqra’* of *Pesach*, was smeared on the upright pillars of the doorway to salvation upon which he hung, dripping on the Mercy Seat of the Ark of the Covenant below. His body was broken and his soul, now leavened with our sin, served to redeem us, fulfilling the *Miqra’* of *Matsah* on the *Shabat*. Then the miracle of rebirth, *Bikuwrym*, was fulfilled the following day. Soul and Spirit were reunited, as we shall be, then rising up to be with the Father.

By using *min qeren* *ra’am* *‘anah* in this way, Yahowah connected ‘Abraham’s foreshadowing rehearsal on Mount Mowryah with Yahowsha’s fulfillment 2,000 years later with a Psalm inspired in the center of that span of time. By using *‘el ‘el mah ‘azab*, “My God, my God, why have You forsaken me?” at the opening of the *Mizmowr*, Yahowah tied Dowd’s words to Yahowsha’s enactment a thousand years hence. God gave us the *when* and *where* of reconciliation.

This solitary soul was no ordinary man being flayed alive, pierced, nailed to a pole, his soul tormented in *She’owl*, and then reunited with God. We are told that those who revere Yahowah will value what he has done for us.

Dowd would next sing what he was born to convey, and that is what Yahowah has done for us. So at this point in his Song, Dowd turns his focus from Yahowsha’ to Yahowah, placing our attention where it belongs.

**“I have chosen to continually relate and record** (*saphar* – I want to always recount, reckon, declare, and proclaim (piel imperfect cohortative – Yah’s name is put into action in our lives when we choose to convey it with ongoing implications)) **Your name** (*shem ‘atah* – Your personal and proper designation, reputation, renown) **to my brethren** (*la ‘ach* – brothers, relatives, kin, friends, and associates) **within the midst of** (*ba tawek*) **the community** (*qahal* – the assembled crowds and congregation)**, so as to radiate Your brilliant source of enlightenment** (*halal –*to become a radiant and ongoing, visible source clearly extolling Your merit (piel imperfect))**.”** (*Mizmowr* / Song / Psalm 22:22)

Yisra’el’s most acclaimed shepherd and king, Yahowah’s Messiah and son, “recorded, related, recounted, declared, and proclaimed” God’s *shem*, His personal and proper name. Too bad his brethren didn’t hear it and follow his example.

*Saphar*, incidentally, could just as easily be *sepher*. In that case, the declarations regarding Yahowah’s name would have been as we are reading them: “*sepher* – as written communication, documented in a book or scroll serving as an official record.”

It isn’t just interesting, but religion shattering, that Dowd never once mentions Yahowsha’s name – not once, ever. Nor does any other prophet. Since Yahowah inspired all of them, this means that Yahowah had no interest in us knowing or proclaiming Yahowsha’s name. And that makes the misnomer, “Jesus Christ,” completely irrelevant from God’s perspective. Jesus Christ is no more God than Julius Caesar.

Curiosity prompts us to wonder why this would be so, especially since the world is preoccupied with a corruption of a name Yahowah never mentions. A third of the planet’s occupants are celebrating “Easter” as I write these words, and they categorize themselves as “Christians,” when Yahowsha’ was neither anointed, Greek, bodily resurrected, nor associated with the pagan Ishtar | Astarte of Easter.

I am aware of four reasons why Yahowah never mentions the Passover Lamb by name. First, Yahowah is responsible for the derivation and fulfillment of the Miqra’ey, not Yahowsha’ – making Yahowah our Savior. Second, Yahowsha’ is less a name than a mission statement, announcing: Yahowah Delivers and Saves. Third, Yahowah didn’t want Yahowsha’ to be the focus of anyone’s attention – much less an object of worship. And fourth, by explicitly naming Dowd in the thousands of prophecies pertaining to him and by never once naming Yahowsha’, those who actually care about what Yahowah has to say will listen to and study the written words of the Messiah, King, Shepherd, and Son rather than the other guy.

Those who are not sufficiently discerning to ascertain whether they should follow the Shepherd or the Lamb may want to reconsider what the Shepherd has written about what happened to the Lamb. Just saying…

Dowd knew better. And so should we. It is Yahowah we should respect and acknowledge.

**“You** **who respect and revere** (*yare’* – those who appreciate the astonishing awesomeness 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)**,** **radiate His light** (*halal huw’* – make His brilliant source of illumination clearly visible)**.”** (*Mizmowr* / Song / Psalm 22:23)

What a beautiful picture! It says that when we come to respect Yahowah for what He has done for us on Passover and Unleavened Bread, we radiate His light. This then serves to explain the miracle of Bikuwrym, where we become sons and daughters of the Light.

Dowd is describing the gift of the Set-Apart Spirit and Her Garment of Light. She has the ability to empower us and enlighten us, teaching us, while rendering us perfect in Yahowah’s eyes by immersing us in Her brilliant light. More importantly, She provides the Spiritual birth required to be adopted into Yahowah’s family.

What’s particularly revealing in this regard is that *halal* means to “radiate light,” not reflect it. For this to occur, we must have the light source within us. When we are born anew from above in the Set-Apart Spirit, She resides within us, becoming the source of our illumination, empowerment, and enlightenment.

*Halal* is almost always translated “praise,” but this isn’t its primary definition, and it misses the point. *Halal*’s preferred connotation is: “to shine, to radiate bright and brilliant light, to make clear and visible by bringing forth the light, revealing its source.”

While the secondary meaning of the word can mean “extol” in the sense of “admiring,” in addition to “boasting,” these inferences can lead to the word’s dark side. *Halal*’s tertiary connotations include: “to make a show, and to be praised for it, to create a grandiose appearance, to be foolish, insolent, and arrogant.”

These derivative meanings provide a window into Satan’s nature, his ambition, and how he operates. The Adversary wants nothing more than to “*halal* – have his greatness extolled, to be seen as worthy, to boast that he is the most high.” As such, we should not be surprised that Satan’s name is Halal ben Shachar – an envoy of light who turned to the dark side.

Yahowah did not create us to praise Him. He is not insecure. Moreover, the idea of worshiping God is perverse. Having us worship Him would be like having thoughtless tadpoles croak out that by comparison to frogs, men are really swell, all while prostrating themselves to onlookers. Creating an inferior being for this purpose would be narcissistic. Sure, it’s appropriate at times to acknowledge His goodness, greatness, and generosity. Like any parent, He’d appreciate that as long as it is heartfelt and straightforward, and not self-serving. But the bottom line with God is that Yahowah desires a relationship with us which is based upon love, mutual understanding, and respect. It’s Satan who wants to be praised. It is Satan who is insecure.

One of the reasons that this form of “*halal* – boasting” is so effective for Halal ben Shachar is that he was once one of Yah’s spiritual envoys, and thus he exists as a form of light. If you were to see him, as Paul did on the road to Damascus, he would appear like flashing rays of light, beautiful, powerful, and captivating – even enlightening.

Believing that he was all of these things and more is the very crime which caused Satan to fall. In fact, his name defines him and his tactics: “to be fooled and make others foolish.” The dark side of *halal* is all about “arrogance and pride.” It speaks of one who lives to “turn others so that they no longer have the capacity to understand.” *Halal* is an “accuser, slandering and mocking, speaking damning and desolate words that cause us to lose our respect for the truth.” To be *halal* is to be “irrational, even insane, full of energy and intensity, yet thoughtless, furious, and reckless.”

If you want to know Halal, look into the eyes of an Islamic suicide bomber or walk into a Catholic church and look at the women bowing down before Mary. If you want to understand how Halal corrupts, read one of Paul’s letters or even Muhammad’s Qur’an. It’s all about slander, corruption, confusion, and counterfeit.

For access to *Halal* in action, study religion, especially Judaism, Christianity, and Islam, as well as his ode to man: Socialist Secular Humanism. Over time these impostors have produced generations of people who have been *Halal*-ed: “no longer having the capacity to understand,” substituting the lie for the light.

Speaking of deadly deceptions, Yahowah does not want us to fear Him. While I understand that most every English Bible translates *yare’* “fear,” the word also means “to respect and revere.” You cannot love while afraid. Fear breeds revulsion, not affection.

Returning to the 22nd *Mizmowr*, we are reacquainted with an old friend. *Kabad* is the first word of the Second of Seven Instructions, defining the nature of the ideal relationship between children and their Father and Mother. And that is why this is set within the context of Ya’aqob, the forefather of the Children of Yisra’el and thus of the Covenant Family. Equally important, Dowd is still speaking of Yahowah.

**“All** (*kol*) **descendants** (*zera’* – seed, children, offspring, family, and progeny) **of Ya’aqob** (*Ya’aqob* – one who digs in his heels, renamed Yisra’el) **choose to consider Him worthy of respect and massively significant** (*kabad huw’ –* elect to hold Him in high regard, valuing Him immensely (piel imperative))**.”** (*Mizmowr* / Song / Psalm 22:23)

We should all look forward to this day.

The textual consonants which comprise *kabad* give rise to an important series of derivatives. Collectively they convey: “weightiness, massiveness, significance, worth, value, abundance, glory, and greatness.” Not only do these concepts form the basis of the Second Instruction Written in Stone, they frame the issue of choice. If we see Yahowah as significant, He promises to view us the same way. If we respect Yahowah’s massive energy and power, He will share His with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His glory.

But, if you trifle with Him, He will trifle with you. If you see Him as insignificant, you will become so insignificant it will be as if you never existed. Disrespect His massiveness and you will be reduced to nothingness. *Kabad* defines the nature of the choice and its consequence. As such, the actionable form of *kabad* was scribed in the imperative mood, and thus expressed under the auspices of freewill.

Disregarding Yahowah’s intent, the JPS Tanach tells us in the next statement that we should “dread Him,” with Him being the *Ma’aseyah* | Work of Yah. The King James, in their usual rut, reverts back to “fear Him.” But the word underlying this message is *guwr*, and it speaks primarily of: “abiding, dwelling, and remaining, residing as guests who gather together, living in harmony even if strangers as part of one’s sojourn through life.” In modern parlance, *guwr* would describe an enduring “stay-cation – a vacation at home.” Secondarily, it can convey “conspire to incite a rebellion,” and then “attack,” but that doesn’t fit the context. Then the tertiary meaning is “to revere, showing profound respect,” or “fear, terrified and afraid.” Now that you know what the word *guwr* means, here is what Dowd was inspired to say about Yahowsha’ and His people.

Continuing to focus on Yahowah, His son encourages his people to…

**“Choose to dwell and abide with Him** (*wa guwr min huw’ –* become a welcomed guest in His company, sojourning to the place where you live and remain as a result of your reverence and respect for Him (qal imperative)) **all you descendants of Yisra’el** (*min kol zera’ Yisra’el* – including every child who engages and endures with God)**.”** (*Mizmowr* / Song / Psalm 22:23)

The truth was hard to miss becauseYisra’el, “those who contend with, persist with, persevere with, engage and endure with, and are empowered by God,” is in many ways analogous with *guwr* in that the Chosen People have been invited to live in Yah’s Home.

The secret to our success is contained in these words…

**“Indeed** (*ky*)**, He has not relinquished His regard for nor thought less of** (*lo’ bazah –* He has not shown contempt for nor devalued, nor has He lost respect for, refused to consider, nor abstained from(qal perfect))**, nor has He rejected** (*wa lo’ shaqats* – He has not shown antipathy toward nor an aversion for) **the responsive one who is afflicted and oppressed** (*‘enuwth ‘any –* the one who answers the summons, who engages and acts, is humble and unpretentious, who replies even while persecuted; from *‘anah* – to answer, respond, and engage)**.”** (*Mizmowr* / Song / Psalm 22:24)

While “He” is Yahowah, the one who remains responsive even in the midst of his affliction is Yahowsha’. And even though we will never endure this degree of persecution, it is a message for us, such that we also remain responsive to Yahowah’s calling, even in our darkest hour when all appears lost.

*Bazah* is the opposite of *kabad*. The basic meaning is “to accord little value to something.” It conveys “disdain, the lack of respect or reverence for something.” *Bazah* can be rendered: “to hold in contempt, to refuse or abstain from, to treat as beneath one’s notice or dignity.”

This, then, is Yahowah’s policy: *bazah* for *bazah*, *kabad* for *kabad*. If you don’t respect Him and value His redemptive solution you aren’t going to trust Him or rely on it. And since there is but one God, one source of life, and one savior, by being *bazah*, by being of little worth, by being beneath one’s notice, and by being alone and abandoned – *bazah* happens.

Those who are self-reliant, full of themselves, steeped in pride and hubris, become insignificant. To be significant, we must first be unpretentious. It’s little wonder Satan stumbled and fell because of his pride. The moral of the story is Yahowah helps those who acknowledge that they need assistance, that they are incapable of saving themselves. To be saved we must recognize that we need a Savior, recognize who the Savior is, and then rely upon Him.

The most interesting aspect of this statement might be the realization both *‘enuwth* and *‘any* are based upon *‘anah* – a word whose primary meaning is “to respond by answering a summons to meet.” Yahowah’s seven Miqra’ey, three of which Yahowsha’ is seen responding to in this Psalm, are invitations to be called out and welcomed into God’s presence. Our response to them determines our future – namely, if we even have one.

This is particularly intriguing because Yahowsha’ exists to convey both sides of *‘anah*, “to answer and respond” and to “be afflicted and persecuted.” Or said another way, Yahowsha’ was afflicted on Pesach and Matsah so that those who reply and answer Yahowah’s invitations don’t suffer the same fate.

Having begun the 22nd Mizmowr at the defining moment of Yahowsha’s existence, asking “My God, my God, why?” and then following Yahowsha’s ordeal through Pesach and Matsah, Dowd has turned his attention to Yahowah, knowing that He will always be the impetus behind the restorative effects of these Miqra’ey, orchestrating every aspect for our benefit.

Dowd wants to share the result with us: Yahowsha’s soul and Yahowah’s Spirit were reunited…

**“Nor did He conceal His presence** (*wa lo’ cathar paneh huw’* – nor has He hidden His appearance) **from him** (*min huw’*)**.**

**And** (*wa*) **during** (*ba*) **his cry for help** (*showa’ huw’ –* his pleading for relief and request for assistance in a desperate situation) **to Him** (*‘el huw’* – to He who is God)**, He listened** (*shama’ –* He heard him)**.”** (*Mizmowr* / Song / Psalm 22:25)

The decision to avoid capitalizing pronouns referencing Yahowsha’, while continuing to do so for Yahowah, has been validated by one crying out and the other listening. One is God; the other is not. Additionally, our conclusions regarding the nature of the *nepesh* | soul at work in Yahowsha’ have been confirmed.

Dowd’s oratory reveals that Yahowah was able to perceive what was occurring to Yahowsha’s soul as if it were happening to Him – making this *nepesh* similar to a sophisticated probe on an extraordinary craft. And yet, Dowd’s depiction also affirms that while the soul was independently responsive while fulfilling this mission, Yahowah also retained all aspects of His nature and persona. God was still able to observe and respond even with His *nepesh* deployed elsewhere. Yah’s reach was extended, and His experience was amplified, not diminished, by having provided Yahowsha’ with His soul.

The key to appreciating what this means is the realization that while our soul is the sum of who we are, the essence of our lives, the repository of our memories and proclivities, the *nepesh* Yahowah offered to Yahowsha’ to fulfill the Miqra’ey was not the reservoir of His persona. It was more like a *choter* compared to a tree.

And yet, Yahowah’s *nepesh* was more than an exquisite piece of equipment capable of providing the necessary connection between Yahowah and Yahowsha’ to fulfill the promise God had made. It did more than extend God’s reach. His *nepesh* represented Him in our world without diminishing Yahowah in His spiritual realm.

The *nepesh* animating Yahowsha’, providing him with his personality and unique proclivities, was an adjunct to Yahowah. This remarkable accessory was then empowered by the Set-Apart Spirit. While still fully functional, the *nepesh* was powered down, but not turned off at the conclusion of Pesach and then throughout Matsah, such that through this remarkable living probe, Yahowah could experience, and indeed endure, the pain of Pesach without dying, even the loneliness associated with the separation of Matsah without being there Himself.

And if I may be so bold, this was not the first, nor will it be the last, time Yahowah’s *nepesh* has been or will be used, albeit not in this same way – in this case to fulfill the Miqra’ey. For example, for Yahowah to enjoy ‘Adam’s company, for Him to meet with ‘Abraham, for Him to speak with Moseh face to face, this same *nepesh* was deployed. It is what animated the *‘ysh* | individual and corporeal presence of Yah on those occasions.

While the Set-Apart Spirit represents the Maternal aspects of Yahowah’s nature, and while His *mal’ak* | messengers serve as His implements, this *nepesh* | consciousness enables Yahowah to project His persona into our world, to experience it with us, all without God, Himself, leaving the seventh dimension in the spiritual realm of *Shamaym* | Heaven.

Therefore, while the *nepesh* | soul animating Yahowsha’ was provided by Yahowah, apart from this, he was conceived in the ordinary fashion. He had God’s nature but not His power. Although even this difference would be partially mitigated later on through the presence of the Set-Apart Spirit.

Following this line of reasoning, Yahowah created a *nepesh* | soul for this purpose and implanted it in Yahowsha’. This soul carried with it aspects of Yahowah’s personality and nature, such that His persona could be extended without taking any of these attributes away from God. And yet this made it possible for Yah to personally experience what Yahowsha’ endured.

After all, during the creation account, Yahowah told us that all animals have a soul. It is the part of our being which animates life. Our *nepesh* serves as the repository of our personality, and it enables animals to observe and respond to their environment. While humans are animals, God is not. The only reason from Him to have a soul would be to use it as He did, to visit with man and within the Passover Lamb.

If I’m correct, we must return to our initial conversation on this matter and recognize that Yahowah’s Towrah was responsible for perfecting Yahowsha’ such that he qualified to serve as the *Pesach ‘Ayl*. No man could have otherwise been perfect for 33 years, never thinking, saying, or doing anything wrong. Yahowah, therefore, experienced the world He created by abiding by His own guidance. He talked the talk and walked the walk. The only way for Yahowsha’ to be considered perfect was for Him to live a Towrah-observant life from beginning to end.

The perspective provided by Dowd’s next line offers yet another affirmation that Yahowah alone is our Savior. The son is singing his Father’s praises. He was grateful for what he had witnessed Yahowah accomplishing on behalf of the Family.

**“As a result of being with You** (*min ‘eth ‘atah –* because of You, and having been accompanied by You)**, my appreciation and adoration** (*tahilah ‘any* – my song proclaiming your renown and reputation, while thanking You for this tremendous maternal manifestation of Your wonderous power; feminine from *halal* – brightly shining and bringing forth Your maternal nature and light) **within the great assembly** (*ba qahal rab –* among the abundant crowds and extensive community) **fulfills my promise** (*neder ‘any shalem* – completes my vow) **in the sight and presence of those who** (*neged* – conspicuously in a straightforward fashion in full view of those who) **respect and revere Him** (*yare’*)**.”** (*Mizmowr* / Song / Psalm 22:25)

Having just witnessed the turning point of human history, the fulfillment of the most important promise ever offered, having seen the greatest deed ever accomplished and the most enduring sacrifice ever made, Dowd is not only thanking Yahowah for what He has accomplished, he is also acknowledging that he has honored his promise to share what he has seen with us.

This was easier said than done, making this expression especially cathartic. Dowd lived his life in awe of Yah, always appreciative of everything He had done for him. But over the past three days he had witnessed God serving man in ways that were beyond his comprehension. How was it even possible that God would allow man to treat Him this way? Why would man seek to harm the God Dowd had come to love?

And yet there it was, the whole of it, from Pesach to Bikuwrym, laid out before him in all of its excruciating detail. The Messiah must have wanted to turn away, to walk away, to somehow deny what his eyes had seen. And then to think that God did all of this to save the very men who were abusing Him must have been cathartic for the king. And yet through it all, Dowd had been taken forward in time, without moving a step from where he lived, to witness and then report on the fulfillment of Passover, UnYeasted Bread, and Firstborn Children, so he mustered the resolve to do as he had promised.

Originally, I had thought that this might have been in Yahowsha’s voice, which would make this statement especially profound. As a result of His relationship with Yahowah, Yahowsha’ was able to complete His promise to fulfill the *Miqra’ey* of *Pesach*, *Matsah*, and *Bikuwrym*. And everyone who has answered His call to observe these Invitations to be Called Out and Meet with God recognizes what He has done – and is appreciative.

He did these things in a conspicuous straightforward fashion, each on the right day, each in the right way, each in the right order, and did so publicly at the crossroads of the world. And while those who revere the Father respect what Yahowsha’ accomplished, I don’t think Yahowsha’ would have referred to Yahowah in third person on this occasion.

As an interesting aside, *shalem* is directly related to “*shalowm* – reconciliation.” Therefore, the “manifestation” of Yahowah’s “power” and the implement responsible for His “wonderful deeds” did so during the “great assembly meetings” “to fulfill His promise” to “reconcile our relationship” with God.

The Song’s lyrics continue with prophetic echoes of Yahowsha’s Teaching on the Mount…

**“The** **responsive who engage** (*‘anaw –* the humble who act by answering the call, the unpretentious and oppressed; from *‘anah* – to answer, respond, and engage) **shall be continually nourished** (*akal ­–* they shall always be fed (qal imperfect)) **and genuinely satisfied** (*wa saba’ –* and they will find provision in abundance (qal imperfect))**.”** (*Mizmowr* / Song / Psalm 22:26)

It is only right that an excerpt from Yahowsha’s most famous public declaration should follow a prediction of His most important deed.

In the whole of God’s Word, this is one of my favorite statements…

**“Those who genuinely seek Him, actually follow Him, and rely upon Him, forming a relationship with Him** (*darash huw’ –* those who search for Him, account for, ponder and petition Him, forming a relationship with Him while consulting with Him (qal participle – those who are literally defined by this search)) **radiate Yahowah’s brilliant and clear light** (*halal Yahowah –* are a visible source of Yahowah’s light (piel imperfect – continuously doing so at Yah’s behest))**.**

**Your persona** (*lebab ‘atah* – your inner nature and individual essence, your thoughts, feelings, and passions, your mind, heart, and soul, your very conscience) **shall live forever based upon your choices** (*chayah la ‘ad* – shall be eternally restored and preserved, shall be revived and nurtured for all time, shall continuously live vigorous and abundant lives as a result of this choice (qal imperfect jussive))**.”** (*Mizmowr* / Song / Psalm 22:26)

If I could have but one promise etched on my heart it might well be this one. It is the synthesis of the Towrah. It is the answer, the promise, the purpose, the means, and the reward.

The final four lines of the 3,000-year-old prophetic Psalm reveal that Yahowah knew that evil men would brutalize His soul in the manner He has detailed, fully ten centuries before He allowed it to happen. One thousand years after He inspired this promise, Yahowsha’ fulfilled his mission as the Passover Lamb. His example defines love. It proclaims that ultimately, when the last chapter is written and the last act is played out, we will remember his sacrifice and turn to Yahowah because He has done this.

This is then the ultimate expression of Dowd’s purpose and Yahowah’s promise. There is nothing more important than reminding Yahuwdym why they ought to return to Yah and Yisra’el.

**“They will remember** (*zakar* – they will recall and will proclaim the truth (qal imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think differently, reestablishing relations, renewed and restored) **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) **from every place on earth** (*kol ‘ephes ‘erets* – everyone to the Land in the end)**.**

**And** (*wa*) **they will make this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence (hitpael imperfect)) **at Your appearance** (*la paneh ‘atah –* upon Your presence) **– every person and race** (*kol mishpachah gowym –* each family which has scraped by of every ethnicity)**.”** (*Mizmowr* / Song / Psalm 22:27)

We began this *Mizmowr* in the deepest depths of despair. Yahowah removed His Spirit from Yahowsha’, forsaking His soul. The Ma’aseyah had been reduced to a bloody pulp. He was nailed hand and foot to a pole, suffering the excruciating agony of crucifixion while those He was offering life were scoffing at Him. Yahowsha’s body was sacrificed as the Passover Lamb, and His soul was cast into *She’owl* during Unyeasted Bread.

Satan, and his full assemblage of demons, surrounded this severed soul, falsely accusing him. Then on the third day, on Bikuwrym, soul and Spirit were reunited in a celebration of life, thereby restoring all who would respond to these invitations. So now, according to this prophetic Song, a day will come when everyone will recognize and appreciate what God has done and all who remain will return to Yahowah. They will make a public proclamation that they accept the benefits of *Pesach*, *Matsah*, and *Bikuwrym*.

Be aware, no one is remembering or acknowledging Yahowsha’. They are not returning to ‘Jesus’ and he isn’t coming back. The reason that this, and every other prophecy, does not mention Yahowsha’s name is that he is irrelevant apart from his role as the *Pesach ‘Ayl*. But even then, we do not remember the lamb or honor it. We celebrate its purpose. We enjoy the result.

I was curious as to the set of circumstances whereby everyone on earth would be making this announcement before Yahowah. But there are three answers provided in the text. First, those included in this group have already “*zakar* – proclaimed the truth about Yah.”

Second, each has “*shuwb* – changed their thinking and returned” to Yah. Third, they have “*chawah* – made this announcement on their own initiative,” and that means that they made this declaration after having left the influence of religion and politics.

Fourth, *mishpachah*, as a compound of “*my* – to question” and “*shaphah* – to have scraped by when others were blown away by the wind,” reveals that these are the few among the many. And fifth, these announcements are being made concurrent with Yahowah’s arrival – a time in which the only surviving souls will be Covenant.

**“Because indeed** (*ky –* for the express reason)**,** **on behalf of** (*la* – during the approach 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)**,** **the king reigns** (*maluwkah –* there is rulership and royalty; from *malak* – to become king and reign)**, providing leadership, proverbs, and parables** (*wa mashal* – taking charge through effective communication, making informative and revealing comparisons to paint pictures with words, governing through wise discourse)**,** **on behalf of** (*ba*) **people from different races and places** (*gowym –* different ethnicities)**.”** (*Mizmowr* / Song / Psalm 22:28)

The opening lines of this Song were focused on Yahowsha’s fulfillment of Pesach. As we near its conclusion, we are celebrating Sukah. But more than this, Yahowah has answered a question that, until this moment, I’ve never understood: Why would anyone living in Yahowah’s presence need a king?

The answer is found in *mashal* because Dowd will “lead through effective communication and govern through wise discourse, ever ready to paint pictures with words.” No one has been as gifted in this regard as the author of these lyrics. And that is why he is reigning as king on behalf of Yahowah. Rather than return to the *Shaphat* | Judges, in the Covenant Family, the firstborn and most beloved son will provide proverbs and parables.

A case can be made otherwise where the King is Yah. These words could just as easily have been translated: **“Because indeed, therefore, Yahowah reigns, providing leadership through effective discourse using proverbs and parables, on behalf of people from every ethnicity.”** While that is valid linguistically, it is inconsistent with Yah’s nature and prior promises. Therefore, given the option of choosing equally viable renderings, it seems reasonable to translate them such that we show that we have been listening to what God has revealed along the way.

Whatever your preference, H/he will not exercise dominion, overtly governing those who have sought and acknowledged H/him until the celebration of *Sukah* following His *Yowm Kippurym* return during the waning days of Ya’aqob’s Troubles. With Dowd singing every evening, the children of the Covenant will gather around the campfire and be regaled by his stories. Listen...

**“All of** (*kol*) **the** **anointed** (*dashen* – the chosen harvest, the accepted and satisfied, those who are delighted, refreshed and healthy, fully covered and totally content, the prosperous and enriched, the vigorous who are now thriving, and the most mentally acute) **of the earth** (*‘erets –* of the Land) **who approach His presence** (*la paneh huw’* – at His appearance) **shall be nourished** (*‘akal*) **as** **they shall settle down living in shelters while making their position known** (*wa chayah* – they shall tabernacle [reminiscent of *Sukah* – Shelters where we campout with God] while they make public pronouncements and explain, using words, what matters most to the living)**.”**

This is yet another affirmation that we should be following Dowd’s example. He is showing us the way home.

Yahowah will be anointing each and every member of His Covenant Family, just as He did for His beloved son. And as a result, we will all be “*dashen* – among the chosen for the harvest, the accepted who are satisfied, those who are delighted, refreshed and healthy, fully covered and totally content, becoming prosperous and enriched, vigorous and now thriving, as a result of being the most mentally acute.” Sounds good, especially now amongst all of the coronavirus fearmongering, infection, and death, subjugation, impoverishment, and deprivation.

Over these last few stanzas of this glorious song, Yahowah has stated that His provision satisfies, that those who rely upon His bread will be nourished, that they will be healthy and prosperous, lacking nothing. He has also said that those who change their thinking, their direction, and their attitude, will be restored.

We are now “*chayah* – living in *Sukah* | Shelters, Camping Out” with our Heavenly Father during the millennial celebration of the Sabbath. The *Miqra’* of *Sukah* – the Invitation to be Called Out and Meet with God of Tabernacles is a time of wondrous “*chawah* – pronouncements” as we learn from God and share with Him.

To a significant degree, these insights are provided by *chawah*, which most English bibles wrongly render as “bowing down, prostrating oneself in worship.” Even outside of the context of Yahowah’s return, and living in His presence, there is very little etymological support for that rendering. At best it is listed fifth among four considerably more valid definitions in most Hebrew dictionaries. And some lexicons don’t even include “bowing or worshiping” among *chawah*’s connotations.

The primary meaning of *chawah* is “to tell, to explain, to announce something publicly, to verbally convey an important statement using words, and to inform making a declaration.” This is how it was translated back in the 29th verse: **“they will make this announcement** (*chawah* – they will verbally explain this, displaying their decision using words)**.”**

Interestingly enough, this rendering might well be influenced by *chuwd*, the word presented immediately before *chawah* in most lexicons. *Chuwd* means “to provide an explanation using an allegory and to solve an enigma or riddle by telling a story.” It is, therefore, somewhat akin to *mashal*, the word translated “leadership, parables, and proverbs” in the 29th verse.

The secondary definition for *chawah* is consistent with my rendering of it in the 29th statement: “they shall settle down living in shelters while making their position known as they shall tabernacle while they make public pronouncements, explaining using words, what matters most in life.”In this context, a *chawah* is “a settlement, a placepeople campout, and an encampment where they tabernacle together.” This idea of “living collectively” is further reinforced by Chawah – the name God gave to Adam’s wife. Chawah (which is spelled similarly to *chayah*) means “Source of Life.” It is a derivative of *chayah*, the Hebrew word for “life, its restoration and renewal.”

It is also interesting to note that *chawah* translates as “to show, to make known, and to interpret,” which is analogous to “*shamar* – observation” leading to “*byn* – understanding.” This is what the “anointed” will “consume” which will be so “enriching and fulfilling.” Yahowah’s “*towrah* – teaching” will be unfettered, unfiltered, up close and personal. Personally, I think that this will be part of eternity’s entertainment.

Further, bowing down before God is inconsistent with Yahowah’s instructions to ‘Abraham and with the example of Yahowsha’. When we bow down, God always asks us to stand up, to be at ease, walking and talking with Him. Yahowah has gone to great pains to present the Covenant as a marriage, as a home, and as a family. There is no bowing down in any of these relationships.

That is not to say that people won’t bow down before God. Many will. And this realization brings us to the second half of the 30th statement. For the Earth to become like ‘Eden, it will have to be cleansed. As part of this process, we read…

**“All of** (*kol*) **those who are habitually kneeling down, prostrating themselves** (*kara’* – those who are continually bowing down on their knees (qal imperfect))**,** **will** **descend, going down** (*yarad* – those bowing down will be abandoned and lowered, brought down) **to the dust of the earth** (*‘aphar* – to the ground, toward the powdery ash and dirt, to the rubbish and rubble of the material realm)**, even** (*wa*) **the soul itself** (*nepesh huw’* – his consciousness) **He will** **not** **allow to live** (*lo’ chayah* – He will not keep alive, restore to life, revive from death, nor spare, save, or preserve)**.”** (*Mizmowr* / Song / Psalm 22:29)

As we have shared throughout *Yada Yah*, there are three different fates awaiting human souls. Those who have embraced the terms and conditions of Yahowah’s Covenant, campout with God, learning from Him and sharing with Him.

Those souls who ignore His Covenant, even reject His Covenant, will cease to exist. They will not be kept alive nor be restored to life. For them it is dust to dust and ashes to ashes. For them there is neither reward nor punishment.

Suffering a debilitating fate, those souls who have led others astray, those who have advanced the cause of religion and politics, who have sought to replace Yahowah’s Covenant and people, will descend to She’owl to experience an eternity of emotional anguish separated from God.

The verdict in the latter two cases will be determined during the Millennial Sabbath of Shelters. Every soul estranged from Yahowah will be judged, bowing down before God to receive their disposition.

Therefore, if you are a Muslim or Catholic and lower yourself, habitually bowing down, prostrating yourself in religious worship, a day will come when you will kneel before God. And on that day of judgment, your soul will be extinguished. As such, this verse is proof that souls are mortal. Immortality requires being born anew in Yahowah’s Spirit or aligning oneself with Satan’s spirit and leading others astray.

Dowd, speaking of his God and Savior, concludes his Song by singing that we will be like the Messiah in two additional ways, both working with Yah and proclaiming His message.

**“Posterity** (*zera’* – the seed which is sown, the descendants, children, and offspring) **shall work with Him** (*‘abad huw’* – will act, serve, and labor with Him, expending considerable energy and intensity to do things with Him (qal imperfect – genuinely and continuously))**.**

**It shall be recounted, recorded, and proclaimed** (*saphar* – it will be regarded and told, conveying the full and accurate measure of the scroll in writing (pual imperfect)) **of the approach** (*la* – of the drawing near) **of my Upright One** (*‘edown ‘any* – the Upright Pillar of my Tabernacle) **to** (*la –* on behalf of) **the generations and their dwelling places** (*ha dowr* – those related by birth, the family line, the household and home)**.”** (*Mizmowr* / Song / Psalm 22:30)

**“They shall come** (*bow’* – they will arrive, always be included, and continually approach (qal imperfect)) **and** (*wa*) **conspicuously announcing, exposing** **and declaring** (*nagad* – explaining and manifesting, informing and reporting, publicly announcing and expounding upon (hifil imperfect))**,** **‘He is right, vindicating, and just** (*tsadaqah huw’* – He is correct, fair, and acquitting, honest and accurate, a righteous and truthful savior)**,’ doing so** **on behalf of the family members** (*la ‘am* – with regard to and when approaching the people who are related) **who shall be born** (*yalad* – who are their descendants and children)**,** **such that indeed they honestly acknowledge** (*ky* – surely and truly)**,** **‘He has engaged and acted to actually, perfectly, and completely accomplish this** (*‘asah* – He has really done this job, He has genuinely performed this work, He has totally instituted and completely bestowed this gift at this moment in time (qal perfect))**!’”** (*Mizmowr* / Song / Psalm 22:31)

The reference to the *‘edown ‘any* | my Upright One is typically directed toward Yahowah, but it is possible in the case of the 22nd Mizmowr that it could be referencing Yahowsha’, the corporeal manifestation of Yahowah as the “Upright Pillar of my Tabernacle and as its Foundation.” While that’s fitting, my sense is that Dowd wrote “Yahowah”in the text, just as he had in the 29th stanza of his *Mizmowr* | Song. But since this portion of the Song is not extant in the Qumran collection, we won’t know for sure until after this promise is fulfilled.

Our single most important job on earth is to share Yahowah’s “*towrah* – teaching” with our children. The more they know about His Covenant the more likely it is that they will embrace it. And that is the principal message of this Song’s conclusion.

Yahowsha’s body died so that we might live. His soul suffered separation so that we might be vindicated. And as a result, we are adopted into Yahowah’s family, becoming the children of God based upon what He accomplished on *Pesach* and *Matsah*, leading to *Bikuwrym*. This serves as a summation of Yah’s Towrah.

*Tsadaqah* is most often translated “righteousness,” a term I don’t typically favor because so many instinctively attach an errant religious connotation to it. They assume that to be “righteous” is to be “good.” But Dowd, the author of this Song, was called “*tsadaq*” even though he was, at times, bad. To be *tsadaqah* is “to be right,” but not in the sense of being perfect unless that is understood to mean possessing a truthful understanding of the Word, correctly understanding what Yahowah, His Towrah, and His Covenant represent.

God has repeatedly used *tsadaq* and *tsadaqah* throughout every prophetic passage focusing on His fulfillment of the first four *Miqra’ey*. And so that we might more fully appreciate what it means to “be made right with God,” let’s examine the English words “vindication” and “justification” more closely. Webster defines “vindication” as “to set free, delivering the accused from all allegations and blame, to provide a defense which protects by way of justification.” Under its synonyms Webster lists “deliver, confirm, substantiate, justify, defend, exculpate, and maintain.”

To “deliver” is “to set free.” To “confirm” is “to provide approval, to ratify and strengthen, removing all doubt.” To “substantiate” is “to provide substance by way of embodiment.” To “justify” is “to show sufficient reason to prove that someone is absolved and thus right, just, worthy, and qualified.” To “defend” is “remove from danger, maintaining and supporting someone in the face of hostile criticism, answering questions on their behalf so as to prevent an adversary from prevailing.” To “exculpate” is “to clear from alleged fault or guilt, to absolve, exonerate, acquit, and vindicate, setting someone free from all charges, clearing them from blame, releasing them from any obligation that binds as a consequence of sin.”

According to Webster, “this form of exoneration implies a complete clearance from all accusations.” And finally, “maintain” is “to keep in an existing state, repaired and valid, preserved from failure or decline, upheld and defended, preserved, affirmed, and sustained.” *Tsadaq* represents all of these things because collectively they describe the process and benefit of “being made right with God.”

“Justification” is defined as “the process of proving that someone is right,” especially in the sense of “being absolved and therefore worthy of salvation.” To be “absolved” is “to be released from an obligation including the consequence of sin.” Unlike “righteousness,” which is a religious term, “vindication” and “justification” are legal concepts which focus on the process of “exculpation.” Yahowah’s plan of salvation is very specific.

Before we leave the subject of being “right” with God, I’d like to share something about “rights.” We have only three God-given rights: the right to a mortal life, the right to choose, and the right to think. What we do with these determines whether or not they are extended and enhanced.

By way of conclusion, I do not know how anyone can read this passage and not be moved to conviction, to action. Prophecy doesn’t get any more relevant than this. No words sing more beautifully or more clearly. Yahowah predicted His role in the single greatest act in human history—the vindication of His Covenant Family. He committed it to writing one thousand years before it occurred so that when it happened, we would know that He had bestowed this gift. He did so because He loves us and wants us to be part of His Family.

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The 22nd *Mizmowr* | Song concludes with powerful and affirming words, but they don’t represent the end of the story. The extraordinary poem which follows speaks volumes about the nature of our relationship with God – and about the one He enjoyed with His son, Dowd. Yahowah endured the torments depicted in *Mizmowr* 22 so that we might revel in the blessings of the 23rd Psalm.

Just as Dowd was appointed to shepherd Yah’s sheep, the leader of the flock looked to Yah for guidance…

**“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)

Shepherd is a word we seldom consider, at least apart from Dowd’s relationship with his people – where it addresses why God chose this man above all others. And yet here, in the world’s favorite Psalm, Yahowah, the Creator of the universe, is called a Shepherd. While it should not be a surprise, in that His son tended sheep, it defines God as desirous of living with His flock, taking long walks with His sheep, caring for and leading these adorable animals while protecting and nurturing them.

Being a Shepherd also reveals something God must desire in us. Sheep are naturally gregarious with social instincts which cause them to bond with other members of their flock over their lifetimes. They build enduring friendships and stick up for one another. Nonviolent animals, sheep not only prefer smiles to frowns, emotionally they are stressed by separation from the flock. Remarkably intelligent, they listen and are blessed with problem-solving skills, using this aptitude to gain the attention of their shepherd, whom they generally respect and esteem. They are typically playful and joyful.

Sheep have impressive memories and are constantly observing and learning. They identify with their names and respond to them. They will come when called. Sheep are remarkably open to being led, indeed, preferring it. While each flock will choose a lead ram to protect them, sheep are otherwise averse to social hierarchies. Their only defense from attack is to flee – fulfilling the first requirement of forming a relationship with Yah. Intelligent, complex, and sociable, even adorable, sheep manifest the best of human nature while not reflecting our violent, deceitful, or destructive characteristics.

Having chosen to follow the most reliable and loving Shepherd, Dowd realizes…

**“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))**.”**

All these years I had missed what every Christian has dismissed. This statement is a direct affront to Replacement Theology, and thus to the mythology of the world’s most popular religion. With the faith’s very existence predicated upon transferring the promises Yahowah made to Dowd to “Jesus Christ,” and from his flock, Yisra’el, to Christians, the actual Messiah and son of God declares otherwise. He will not be deprived of his status or position with God. He will not be negated. It isn’t in our interests or God’s to do so.

If only the world recognized that this beloved Psalm actually serves to redirect our attention back to Dowd, to Yahowah’s Shepherd – what a difference it would make in our lives. If only Yisra’el would listen to the Mashyach calling their name, calling them home – they wouldn’t be acting more like goats, or even asses, than sheep.

While Dowd is currently resting and reflecting so that when he will be revived, ready for action, it’s his reach we should be embracing…

**“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)**.”**

Since the Hebrew word for “green” is *yarowq*, not *deshe’*, we ought to consider why one term was chosen over the other. *Deshe’* speaks of abundant and vibrant growth – which is what Yahowah is offering and desires from this relationship. Moreover, *nawah* describes everything from a “befitting homeland” to “gorgeous settlements,” and is likely addressing the “beautiful surroundings” we will experience when we “campout” with these shepherds throughout eternity.

**“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)

As a source of guidance and direction, Yah’s Towrah exists such that we can experience God’s leadership in our lives. Those who reflect upon it are rejuvenated and satisfied by its refreshing and cleansing waters.

Beyond introducing us to our Creator, the Towrah serves to restore our souls. Rather than condemning us, it perfects the imperfect.

**“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)**.”**

Since Yahowah did this for Dowd, He will do it for us – as long as we listen and follow His guidance. It is a simple equation with exceptional results.

**“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)

*Nachah* isn’t just about being guided, but also speaks about becoming a reliable leader. Yahowah chose to direct Dowd’s path through life so that He could depend upon His son doing the same for us.

The word which best defines Yahowah’s Shepherd is *tsadaq* | right. More than anything, Dowd’s perceptions of God were correct, which is why he was vindicated.

And speaking of being right, how can it be wrong to write and proclaim Yahowah’s name when Dowd did so prolifically? This is a song whose lyrics were scribed so that we might sing along. And it was written on behalf of Yahowah’s name.

When we are right with God, we have nothing to fear. We can be as blunt and bold as Yah’s Shepherd and Messiah.

**“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 lessor 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)**, 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)**.”**

I’ve walked through the great depression of darkness and death. Years before I began translating and sharing Yahowah’s words, I was tasked with the most disgusting and foreboding, indeed, deadly job on earth: exposing and condemning Islam. Muhammad was, by his own admission, demon-possessed, and as such he modeled Allah after Satan. The Qur’an is the most anti-Semitic and hellish tome ever written. To read it is to walk through the valley of darkness and death, through the shadows of someone trivializing the truth. And yet, I never cowered. I was never afraid, because Yahowah was with me every step of the way.

In this way, especially when I turned my attention to the Towrah, my Shepherd prepared me to do something far more important. It was His desire to teach me such that He could depend upon me correctly identifying and citing His Shepherd so that His sheep might follow him home.

*Shebet* is equally comfortable conveying “scepter” as it is “people,” just as *mish’enach* can be a “staff” or a “stem.”

**“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)

If asked to choose whether Dowd was comforted by his love for Yah’s flock or by this symbol of authority, it’s an easy call – one most all of us have missed. Appreciating why is the reason we considered the nature of sheep.

While Yah’s staff consoled Dowd, I am hopeful that he knew that his cause and rightful place would be upheld one day by a sturdy stick, an applicable stem of the proper length to guide his flock and support their walk in his absence – a *choter*, perhaps.

Dowd would have used a table as a place to read, to dine, and to display the things of God. It has been arranged and is waiting for him…

**“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)**.”**

Once again, the Adversary has been linked to “binding” and thus to religion. Even more telling, Dowd’s enemies are Yisra’el’s foes because *tsarar* provides the basis for the Time of Ya’aqob’s *Tsarar* | Troubles.

The following use of *dashen* helps confirm that our concerns regarding the way it was translated in English bibles in their presentations of Psalm 22:26 were well-founded. It was used by the author of both to convey “anointing.”

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

With Yah, physical examples typically convey greater spiritual realities. In this case, being anointed with olive oil was symbolic of the Spirit being placed upon Dowd when he was chosen by God to lead His sheep. And while Yisra’el’s Messiah and King was anointed on three occasions at Yahowah’s behest, what God did for His son is what He intends to do for the rest of His flock.

**“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)

Dowd lived a rich and fulfilling life, and his living is just beginning. When we do as he has done, our cup will overflow with an abundance of life’s greatest blessings. It is what our Father desires for His children.

The beloved son of God experienced all of this so that he could share it with us…

**“Surely** (*‘ak* – indeed exclusively) **goodness** (*towb* – good and beneficial things, that which is prosperous, honorable, generous, 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 (qal perfect)) **all the days** (*kol yowmym*) **of my life** (*chay ‘any* – of my continued existence, my restoration and renewal)**.”**

We have God’s guarantee, His promise, that good and beneficial things, unfailing love and enduring mercy will pursue us, now and forevermore. I’m a living example. With a keen intellect, a passion for working with people, and a desire to create value, I tried mightily to succeed, only to flounder and fail, that is, until these attributes were directed at a higher calling. And I suspect that this is true of every child of the Covenant.

You may find it interesting that *radaph* isn’t just about following but more assertively about being pursued and chased after. Yahowah is passionately dispatching everything that is pleasing and beneficial, including His love, so that they find us and pursue us throughout our lives.

Indeed, it is Dowd who is returning to restore Yahowah’s Family and Home. The only question is how many of us will join him?

**“And I will return to, being brought back to restore** (*wa shuwb ba –* I will reappear at a homecoming for (qal perfect)) **Yahowah’s** (*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) **family and home** (*beyth* – household) **forever** (*la ‘orek yowmym* – for an unlimited length of days)**.”** (*Mizmowr* / Song / Psalm 23:6)

The greatest story ever told ends “happily ever after.”

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