

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 Yahuwdaym 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 (*kuwn* – You will develop, 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 Family and Home** (*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 dower wa dower* – 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 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 chahal* – 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) **serve 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 *shalown* – 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 *gabbar* – 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'awl.

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'awl. In fact, Sha'awl 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'uwil* | 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 energetic 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 worshipping 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'owl* | 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'owl* 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'owl*'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'owl* | 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'uw'l* | 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** (*garan 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's 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 Kippuryim 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'uwil* | 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' chahal* – I will never defile by treating as if it were common, and thus not uniquely special, holding in contempt, sully 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 which 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*),

servicing 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 hitpa'el 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 *minyán* | 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, sully 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 Nazirite).” (*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 Kippuryim, 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'owl | 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'owl* will indeed become synonymous with the place whose name he shares: She'owl.

Those plagued by *Sha'owl* | 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'owl* 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.

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