

Make This Known

Explaining as Clearly as Words Allow...

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

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

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

As we move toward the opening lyrics of Dowd's Song, we ought to be cognizant of several things which might not be immediately obvious. *Qara'* is among Yahowah's favorite words. He uses it to offer us a “welcoming invitation” to celebrate our relationship with Him seven times each year, days in which we are encouraged “to read and recite” His *Towrah* | Teaching.

Qara' also denotes our desire, as well as our God's, "to be called out" of man's world so that we can live eternally in Heaven. It serves as the basis of the title of Yahowah's Invitations to be Called Out and Meet, known as the *Miqra'*, or *Miqra'ey* in the plural form.

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

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

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

“With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud (*ba qara'* ‘any – in my summons to meet and with me being an invited guest (qal infinitive construct – a literal descriptive noun which denotes purpose)), answer me (*'anah* ‘any – reply and respond

to me, providing the information I seek, especially as I sing), **Almighty God** (*'elohym* – a contraction of *'elowah* in the plural form) **of my vindication and of me being right** (*tsadaq* *'any* – of my righteousness and accuracy, my declared innocence and acquittal, my ability to stand upright and prosper).

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

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

Once again, we'd be remiss if we didn't acknowledge that *tsar* addresses the Time of Ya'aqob's Troubles, and thus speaks of the Last Days. It has been

inserted here with the prophetic eye of the ultimate wordsmith. If you recall, in Yasha'yah 17 we discovered that the Time of Ya'aqob's Troubles was ushered in by the narrowing of *Ya'aqob* | Yisra'el at the waist, confining the tiny nation such that it was vulnerable to attack. And all of that is incumbent in *tsar*, right down to the nuance of the trouble commencing congruent with adversarial enemies and hostile foes restricting Dowd's people, such that they will be confined in dire straits as a result of having their land narrowed.

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

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

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

When Dowd was focused on Yah, he was confident and reasonable, a brilliant light in the midst of an ever-darkening world. His significance to us all, and

especially to the Children of Yisra'el, cannot be overstated.

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

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

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

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

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

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

One of the worst of these is the absurd notion that Yahowah’s name cannot be pronounced, that He is “the Lord,” that His Towrah is comprised of laws, or that there is an oral version in addition to what God gave Moseh. Few ideas are more misconstrued and misappropriated than the notion that “Jesus Christ” died and was bodily resurrected, creating the religion of Christianity, replete with its Church, Trinity, and Gospel of Grace. None is worse than Muhammad offering a

virginal paradise to the jihadists who die killing Jews for him. None is worse than the notion that man evolved from the spontaneous and random generation of life and that he knows the truth.

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

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

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

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

Even if Yisra'el were to add Yahowsha' to this list of prophets, and consider His role alongside Moseh and Dowd, they are so different as to be mutually exclusive. Yahowsha' served humanity by becoming the Passover

Lamb. Dowd served humankind by writing Psalms, Moseh by scribing the Towrah. Neither Yahowsha', nor those He chose to teach, conveyed a single word He said in the only language He spoke. Not one. Yahowsha' wrote nothing down. Moseh and Dowd committed everything to writing. And sadly, there is no indication that any of those who would be paid to translate the two eyewitness accounts (Mattanyah and Yahowchanan) in Egypt, into Greek, several hundred years thereafter, understood Him or the language He spoke. Worse, those who would pay scribes to copy what others had written, felt free to change the text to their liking, resulting in more discrepancies than there are words within these accounts.

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

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

It is long past time that we recognize that Dowd came to explain, not fulfill, and Yahowsha' came to fulfill, not explain. That is why Yahowsha' cited Dowd's 22nd *Mizmowr* | Psalm while fulfilling Pesach. We cannot observe Yahowsha's words nor should we attempt to follow His example. But we can study and

benefit from everything Dowd said and did, recognizing that he was right, that he was inspired, and that he was Yahowah's anointed leader and beloved son. Simply stated: Yahowsha' did what needed to be done and Dowd explained it so that we could capitalize and endure forever with Yah.

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

Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **listens** (*shama'* – hears) **when I call out** (*ba qara'* *'any* – when I summon and invite, while I read and recite, even upon mentioning and proclaiming His name (qal infinitive construct)) **to Him** (*'el huw'*).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:3)

We choose our acquaintances and our spouses, but not our parents or our children, and yet we typically love our families more than our friends. Husbands and wives commonly divorce, but not from their kids. I share this

because of something quite remarkable: God allows those who will become His children to choose Him. While He likely reaches out and initiates a relationship with those He wishes to befriend, surely recognizing that they have the greatest likelihood of becoming members of His family, our inclusion is at our option. When it matters most, we get to choose our Father and Mother.

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

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

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

“Be provoked to anger (*ragaz* – choose to be angry, even enraged, agitated and anguished, showing intense displeasure (qal imperative) **and not be wrong** (*wa ‘al chata’* – and not sin, never missing the proper way, without guilt (qal imperfect)). **Choose to speak**

(*'amar* – elect to provide answers and declarative statements (qal imperative)) **with regard to your conscience, based upon your intellect, and thus from the heart exercising good judgment** (*ba lebab 'atem* – coming across as intelligent, as someone who has the capacity to understand, and from your mind), **continuing until you lie down** (*'al mishkab 'atah* – proceeding and drawing it out until you go to bed; from *mashak* – to prolong and draw out), **then be silent** (*wa damam* – then cease and be quiet (qal imperative)). **Pause and contemplate this** (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this knowing that you were ransomed from this, bought and paid for).” (*Mizmowr / Lyrics to be Sung / Psalm 4:4*)

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

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

“Offer appropriate sacrifices (*zabach zebach* – properly prepare the sacrificial animal for the feast (qal imperative)) **the correct way** (*tsadaq* – honestly and accurately, in accord with the standard, seeking to be innocent and to prosper) **and put your confidence and trust** (*wa batach* – confide in and rely upon (qal imperative)) **in** (*'el*) **Yahowah** (*Yahowah* – an accurate

transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:5)

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

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

So we should genuinely want You to choose to lift up (*nasa'* – it is, therefore, our desire that You decide to raise and bear, longing to make prominent, sustained and enduring (qal imperative paragogic heh cohortative – literally and genuinely expressing volition in the second and first person while showing respect and conveying emphasis)) **the light** (*'owr* – the shining brilliance, the luminous and enlightening nature) **of Your presence** (*pane'ah 'atah* – of Your appearance and face) **upon us** (*'al 'anahnuw* – near and among us, before us and toward us, on and over us, very close to us) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:6)

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

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

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

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

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

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

With absolute confidence (*la betach* – without risk or vulnerability, trusting and relying, totally secure, without any concern) **You will cause and enable me to live, eternally restored** (*yashab 'any* – You will establish a dwelling place for me and settle me within it, renewed, such that we meet again and live together (hifil

imperfect – God is acting upon Dowd such that he will be revived and continually restored to life such that Father and son become ever more alike)).” (*Mizmowr / Lyrics to be Sung / Psalm 4:8*)

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

May we all benefit from these inspiring words...

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

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

to listen to my reasonable request and adoring communication. (4:1)

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

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

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

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

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

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

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

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

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

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

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

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

מֶ אֲמֵן

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

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

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

“I am encouraging Y/you to choose to diligently listen, thoughtfully consider, and then appropriately respond to (*‘azan* – of Y/your own freewill please pay attention and carefully consider so as to understand, weighing, testing, and pondering each word, giving serious thought to every nuance because I really want

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

‘*Azan* can be rendered as simply as “listen or hear,” as anthropomorphically as “ear or give ear,” as pedantically as “harken or heed,” or as inappropriately and religiously as “obey and be obedient.” But since ‘*azan* is used a tiny fraction of the time we see “*shama*’

– listen,” we’d be wise to do as *‘azan* implies, which is “to pay close attention so as to thoughtfully consider, weigh, test, and rationally evaluate, then prove what is heard so as to respond appropriately.” *‘Azan* speaks of “diligently listening with a focus on understanding, so as to be informed and intelligently reply.”

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

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

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

promises and declarations, which are an extension of the trunk of the tree.” Moreover, ‘*emer* encourages us to “think with a purpose, and to plan accordingly, with regard to every utterance.”

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

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

Bringing it all together, these lyrics begin...

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

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

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

“I want You to choose to listen attentively, desirous of You accepting what You hear as true, and then be inclined to respond accordingly (*qashab* – as a result of our choices and desires being in sync,

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

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

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

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

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

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

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

“For You are not a God (*ky lo’ ‘el ‘atah* – For the express reason that You’re not a God) **who is willing to accept that which is wrong** (*chaphets rasha’* – who

will waver or is swayed by that which is fraudulent and false, who is willing to endure or desires injustice, or who is inclined to view the malicious and malevolent favorably). **That which is counterproductive and harmful** (*ra'* – that which is disagreeable, troubling, distressful, and hinders, injurious, unethical, or adversarial) **cannot congregate or dwell together with You** (*lo' guwr 'atah* – is completely alien to Your nature and cannot abide or remain around You).” (*Mizmowr / Lyrics to be Sung / Psalm 5:4*)

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

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

We began *Observations for Our Time* stating what Yahowah has once again affirmed: hate is a virtue. It would be a vastly better world if more of us knew what to hate and how to properly express our righteous indignation. And it shouldn't be all that difficult, since

Yahowah has set the example we should follow. But it is here that Yahowah and His son, Dowd, are in abject conflict with Pauline Christianity as well as the Politically Correct mantra of Multiculturalism.

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

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

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

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

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

Dowd was as we should expect, as he ought to be. Having found and capitalized upon that which gives meaning to life, he freely shared what he had

discovered. I'm not fit to sing Dowd's songs, but it is what I have done.

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

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

Our guide was Guided...

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

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

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

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

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

Up to this point, I've tried to share as much as I thought prudent, providing everyone with more accurate and amplified translations, and then adding additional insights on the words and their usage elsewhere beyond

what can be effectively conveyed within the translations themselves. And at times like this, I'm also drawn to convey how a statement fits within the bigger picture Yahowah is painting, along with conclusions which can be drawn from the proper perspective.

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

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

But where this becomes a bit audacious is with regard to *nachah*'s secondary connotation, which would read, "You choose and want to depend upon and trust me." *Nachah* conveys the idea that both parties in the relationship "trust one another and rely upon each other," and can be extrapolated by inference to the point that they are seen "leaning on one another based upon their mutual trust, such that by working together they both expect a favorable outcome." This synergistic and

relational approach is wholly out of sync with religious perceptions of an all-knowing, all-powerful, omnipresent, and micromanaging god. Such a god does not need anyone to advance his agenda, especially the men and women, who, motivated by fear, are compelled to bow down and worship him. But frankly, the religious perceptions are invalid.

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

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

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

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

their mind” – a thought which will rock our world in a few minutes time.

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

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

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

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

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

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

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

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

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

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

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

Yahowah, in the early part of the day when it's best to attend to and inspect, to look at and consider, to seek after and gain information, You hear the sound of my voice. At daybreak I make arrangements and prepare myself for You such that I'm competent and correct, and I pattern myself

after You, making particular, purposeful, and orderly preparations such that I'm ready for You to deploy, taking the proper positions to be valuable and worth using and so that I can engage quickly and thoughtfully, taking immediate action on Your behalf. Then I remain watchful and focused. (5:3)

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

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

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

But as for me, through the abundance of Your mercy and steadfast love, even familial favoritism, I

will arrive and have chosen to enter, while also guiding and directing others toward Your home.

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

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

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

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