

A Voice Calls Out

Prepare for Yahowah's Return...

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

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

While we should have recognized it long ago, his citation of *Yasha'yah* | Isaiah 40:3 was wrongly attributed to Yahowsha'. It is so obvious when considered in context, we should not have needed Dowd to bring it to our attention with: **"You want to engage with me such that Your way is straightforward and**

right, positioning me such that I become like You and Your path is considered correct and on the level in my presence.” But the religious are so keen on “quote mining,” of doing what *Sha’uwl* | Paul incessantly did, which is to truncate and remove a statement from its context, mistranslate it, and then misrepresent its original intent, that this citation is thought to have announced God’s arrival circa 30 CE – not 2033 CE.

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

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

“Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham*

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

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

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

Speak (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*'al leb* – with the proper intent and motivation), **unto Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance regarding Reconciliation Flow). **And announce, summoning her**

by reciting to her (*qara' 'el hy'* – call out an invitation to her, proclaiming by reading to her [in conjunction with the Miqra']), **that indeed** (*ky* – surely and truly) **her battles** (*tsaba' hy'* – her time of enduring the presence of armies and her military campaigns) **are finished and completed** (*male'* – fulfilled and satisfied, and thus ended and over).

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

Let's be honest with ourselves, trust our God, and be fair to His beloved son. None of these things occurred circa 30 CE, and most are still ongoing. Therefore, the prophet is addressing God's family – Yahuwdah and Yisra'el – at a future time when the people are no longer religious, and the nation's last battle has been fought and won. Yisra'el has most assuredly not changed her collective mindset toward Yahowah and the people have not been comforted. Her battles continue, with the worst occurring right after Yahowsha's departure in 33 CE, both at the hands of Rome. Even recently, she was forced to fight for her survival as Europeans engaged in ethnic cleansing, a.k.a., genocide during the last world

war – a double portion, indeed. She fought for her independence in 1948, and then for her very existence in 1967 and 1973. Further, she has two enormous battles which remain, the Magog War and Armageddon. Therefore, we can conclude with absolute confidence based upon Yasha'yah 40:2 that Yasha'yah 40:3 was not fulfilled 2000 years ago. It, therefore, did not apply to “Jesus.”

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

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

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

A voice (*qowl* – the sound) **calls out, inviting and summoning** (*qara'* – reads and recites, calling out and welcoming to the Miqra'ey) **in the wilderness** (*ba ha midbar* – in the desolate and lifeless place without the word), **‘Turn around and choose to change direction such that you are prepared for** (*panah* – walk away from what you have been, electing to reject it, so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by

His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Of your own freewill, choose to become straightforward and right, making correct and on the level (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering to and fro, considering the unwavering nature of (piel imperative – the object chooses to carry out the intent of the verb)) **a raised highway, an elevated ramp, a walkway and gateway** (*macilah* – by lifting up the upright conduct of one’s life to show the way up, especially pertaining to respecting the well-maintained road which ascends, the gate to walk through, and the raised structure on which to proceed, even a staircase; from *calal* – to lift up and esteem, respecting the ability to be lifted out of and above, even) **through the dark and lifeless wilderness** (*wa ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la ‘elohy ‘anahnuw* – to move toward and draw near our Almighty One). (*Yasha’yah* 40:3)

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

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

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

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

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

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

Since Yahowah used *midbar*, the primary Hebrew term for “wilderness,” there must be a reason He revealed that the “*macilah* – raised path” would go “*ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling.”

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

Not long ago, when I asked if you were noticing what I had perceived in *Mizmowr* 5:8, the impetus behind the connection I was forming is now seen here in Yasha’yah 40:3 with the inclusion of *yatsar*, *derek*, and *panah*, a derivation of *paneh*. These are the same words

we saw in Mizmowr 5:8 and in the prophecy Yahowchanan cited. Curious as to whether I was onto something interesting, I read Yahowchanan's citation as well as the source from which his declaration was taken. Then when I considered the context of the original prophecy, it became immediately obvious that Yasha'yah was predicting something extraordinary: Yahowah's return and the Second Coming of Dowd. Its fulfillment transpires when Yahowah is obliterating the Gentile nations while reconciling His relationship with Yisra'el. This realization is extremely important, not only for Yisra'el, but also for Christians.

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

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

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

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

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

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

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

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

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

Then (*wa*) **the glorious presence** (*kabowd* – the manifestation of power, the splendor and status, the actual persona and honorable nature, the abundance, value, and rewarding gift) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **shall be revealed, becoming openly known** (*galah* – will be exposed, disclosed, and recognized).

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

This is true and reliable because (*ky* – indeed surely, emphasizing this point) **the mouth** (*peh*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has spoken it** (*dabar* – has said it, communicating this message and declaring this statement). (*Yasha’yah* 40:5)

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

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

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

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

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

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

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

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

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

The flowery aspect of the engraved plaque on a shining memorial with its written inscription (*tsyts* – the blossom or ornamental trophy memorializing some prior achievement), **loses its vitality and fades because it is disdained as foolish** (*nabel* – wears out and decays,

and is seen as stupid, senseless and contemptible) **when the Spirit** (*ky ruwach*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **blows away the forgettable and forgotten** (*nashab ba huw’* – forcefully stirs among the unmemorable, driving them away such that they are no longer recalled).

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

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

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

If you care to look, and we will in a moment, Dowd composed this *marshal* | word picture and scribed it in his 103rd *Mizmowr* | Song three centuries before Yahowah shared it with *Yasha’yah*. And yet nary a person has

made the connection between this prophecy and the author of this remarkable allegory. And all of that is in spite of the fact, that in the 5th Mizmowr, Dowd announced his role in this prophetic portrayal regarding Yahowah's return.

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

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

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

Dowd's original choice of words is telling, because we humans are wont to remember those who have passed away, honoring their lives by engraving our

sentiments and their names on gravesite memorial plaques. But man's wishes and remembrances will not only fade away and be forgotten, upon the arrival of the Spirit, such religious and patriotic platitudes will be seen as foolish and contemptible.

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

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

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

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

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

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

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

God is returning to and for His people: Yahuwdah in Yaruwshalaim. Period. End of conversation.

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

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

Look up and pay attention (*hineh* – behold the details and be observant) **to him** (*‘eth huw’*): **the**

compensation for his loyalty (*sakar huw'* – the just return and reward offered for his services and steadfast devotion) **and** (*wa*) **his work, past and present** (*pe'ulah huw'* – his labor for what he is doing and has done), **is right in front of him** (*la paneh huw'* – is approaching him and facing him, in his very presence, appearing before him). (*Yasha'yah* 40:10)

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

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

Before we consider why Dowd, along with Moseh and Yahowsha', was included among Yahowah's "*zarowa'* – a protective shepherd, capable arm, and productive ram," let's conclude our review of the *Yasha'yah* 40 prophecy announcing Yahowah's return. In it we find yet another affirmation that God is foretelling the Second Coming of Dowd. While Yahowchanan | John wrote, should he have actually penned it, that Yahowsha' once referred to Himself as a

shepherd, He never tended sheep. Further, Yahowsha' was the lamb and Dowd was the shepherd.

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

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

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

Yahowah has just shared His understanding of *zarowa'*, surrounding it with words we would readily understand. As a “*ra'ah ra'ah 'eder* – shepherd tending” God’s “flock,” Dowd was the Shepherd’s shepherd. And this is what made Dowd God’s “*zarowa'* – capable arm and productive ram protecting the flock.” Dowd was not only a “*ra'ah* – shepherd,” who was afforded the privilege of “*ra'ah* – tending to” Yahowah’s chosen “sheep, leading and feeding them, guiding and

protecting them,” he did so as a “*zarowa*’ – ram within the flock, who with his strong and capable arms was willing to make whatever sacrifice was required for the benefit of the sheep.”

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

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

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

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

strength,” their “ability to be productive, to get things done, and to prevail.”

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

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

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

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

Therefore, since this reference in *Yasha’yah* 40 clearly depicts Dowd as Yahowah’s *zarowa’* upon His

return, we find the three most important and productive individuals Yahowah deployed being described as *zarowa'*: Moseh, Dowd, and Yahowsha'. They are rams among the sheep.

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

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

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

“Who (*my*) has come to establish, verify, and prove (*aman* – has reliably, confidently, and

dependably demonstrated as true (hifil perfect)) **the point of Our message from far away** (*la shamuwa'ah 'anahnuw* – reporting the information and news from Yahowah through Yasha'yah while in a different geographical area, and then announcing it to others)?

And (*wa*) **to who** (*'al my*) **has the strong arm, protective ram, and sacrificial lamb** (*zarowa'*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **been revealed and made known** (*galah* – been openly exposed through evidence and reason)?” (*Yasha'yah* / Isaiah 53:1)

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

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

I do not feel comfortable answering the question posed by Yah. And yet the truth established, and insights revealed, by this anonymous individual are worth noting by God as He commenced the clearest

presentation found anywhere in the prophets of the role of the *Zarowa*'.

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

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

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

After describing the importance of the Ark of the Covenant which had been placed in the center of God's Home, Solomon reiterated many of the wonderful things

which would benefit Yisra'el if the people continued to observe the Towrah. But knowing they would not, he said the following...

“Therefore (*wa gam* – also and in addition), **regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a different place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life) **is not of your people** (*lo’ min ‘am ‘atah*), **this Yisra’el** (*Yisra’el huw’*). **He will come** (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land a great distance from Yisra’el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama’an* – for the sake of responding and replying to, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah* – Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, and astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation), **the influence of Your hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand), **along with the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with

a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction), **and (wa) the protective and productive ram who shepherds the flock** (*zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **whom You have extended** (*'atah ha natah* – through whom You have stretched and reached out).

When (wa) he arrives on the scene and chooses to pursue this (*bow'* – when he comes, bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter and be included (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **then (wa) he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he will intervene in the relationship by providing an accurate assessment, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*'el ha beyth ha zeh* – pertaining to and concerning God's home and

family). (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

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

Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

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

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

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

Other than Yahowah speaking directly to all humanity in His own voice, which isn't possible in this context because He's not a *nakry* | foreigner, imagine

the wonderment in the minds of those listening to Solomon three-thousand years ago, trying to ascertain how this could even be possible. Since God is not the voice out of the sky, then how would everyone on earth be able to listen and benefit concurrently? And why, they may have wondered, would God want to speak through a foreigner to Yisra'el and Gowym concurrently, from outside of Yisra'el, and in a language other than Hebrew?

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

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

As was the case with the *choter* | insignificant branch composing the *nec* | banner, this isn't because this *nakry* | observant and discerning foreigner is special,

because he, unlike those whose words are vital, remains mostly anonymous. He is simply doing what Solomon did on this day – citing the promises Yahowah made to Moseh and Dowd.

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

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

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

Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 5)?

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

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

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

“For (*ky* – indeed, emphasizing this point) **there is nothing that is reliable, firmly established, or trustworthy in their mouths** (*'ayn ba peh huw' kuwn* – there is nothing that is dependable, enduring, or

steadfast among their words, nothing secure or settled in their speech).

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

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

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

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

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

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

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

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

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

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

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

There is a better way...

“So (wa) let all who take refuge in You (kol chacah ba 'atah – let everyone who places their trust in You, relying upon You to keep them safe (qal participle)) rejoice and be glad (samach – be elated, delighted in this). Forevermore (la 'owlam – for all eternity) let them choose to sing uplifting and joyful songs (ranan – let them of their own freewill shout for joy and express themselves melodically, making beautiful music (piel imperfect jussive)). Cover and clothe them (cakak 'al hem – envelop and adorn them, shielding them, placing a protective cover over them (hifil imperfect)) such that those who love (wa 'ahab –

so that those who engage in a loving relationship based upon) **Your name** (*shem 'atah* – Your proper and personal designation) **will rejoice in having chosen You** (*'alats ba 'atah* – they are jubilant and triumphant because they have chosen You (qal imperfect jussive)).” (*Mizmowr / Lyrics to be Sung / Psalm 5:11*)

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

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

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

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

Laughably, those making an attempt, resorted to Greek, as if Hebrew was irrelevant. Even worse, the scholars and theologians were all in universal defiance of reality, claiming that God’s name was

unpronounceable because there were no vowels in Hebrew. If that were the case, how is it then that every other word and name is pronounceable using the same twenty-two letters and that five of the twenty-two are consistently rendered as vowels?

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

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

The next step was to accurately describe what His name means. And by turning to paleo-Hebrew, doing so was as straightforward as it was magnificent. In $\aleph \aleph \aleph \aleph$ we see Yahowah \aleph reaching down and out to us with an open hand. It reveals that God is ready to welcome us and then lift up those willing to grasp hold. In the two $\aleph \aleph$ we find two individuals, a man and a woman as it would transpire based upon their placement (a concluding \aleph makes a Hebrew noun feminine). Both individuals, which are likely representative of 'Abraham's and Sarah's role in the Covenant and Yisra'el, are standing up, reaching up, and looking up to God. The \aleph depicts a tent peg, the device used to secure

and enlarge a home, including the Tent of the Eternal Witness. It speaks of increasing and adding to something, which in the case of the two individuals within God's name, would indicate that they are being magnified and enriched while being kept safe and secure. In Yahowah's name, therefore, we see the Covenant Family.

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

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

Call me slow. I finally figured it out after all these years. While I've recognized that Dowd was considered “*tsadaq* – vindicated and innocent” in Yahowah's eyes because he was “*tsadaq* – correct and right” about Yahowah, until this moment I had not applied the same standard to Yahowsha', who was for most of his life

similar to the rest of us. He, therefore, could not have been perfect unless it was based upon the *tsadaq* standard – the standard Yahowah established through Dowd. Yahowsha’ was considered perfect because His understanding of Yahowah and His Towrah was correct.

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

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

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

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

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

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

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

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

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