

Anointed Messiah

Exceeding Your Expectations...

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

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

As one would take out the trash, you can throw your dead god on a stick away, and along with that revolting image, your church, your bible, and your religion – all of it: Jesus of Nazareth, Christ and Christian, Easter and

Christmas, Sundays and steeples, prayers and worship, the Lord and Mary, Paul and Timothy, financial donations and bowing down, the Trinity and faith, a dying and resurrected god, a New Testament and Gospel of Grace. It is all rotten to the core. It is all babel.

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

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

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

For those who will seek a different path to understanding because they perceive that I have somehow devalued "Jesus Christ" and overhyped "David," may I suggest that both are impossible? As the diminished manifestation of Yahowah, the more we see and focus upon Yahowah in comparison to Yahowsha'

the better. Yahowah did as He said He would do with Yahowsha'. He fulfilled His promise to provide the perfect Passover Lamb. To quote Yahowsha', "It is finished."

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

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

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

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

Yahowah (*Yahowah* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **Your will is to respond and**

Your desire is to provide answers (*'anah 'atah* – You have decided to reply, lifting up Your voice to such that Your declaration elicits the proper response (qal imperfect jussive)) **in the Day of Troubles** (*ba yowm tsarah* – during the Time of Very Unfavorable Circumstances, day of dire straits, vexing calamity, debilitating distress, and adversarial anguish; from *tsar* – of being narrowed and confined by adversarial foes and oppressive enemies, and *tsarar* – to be hemmed in, besieged, and bound up, cramped and then hostilely attacked after being narrowed in a confusing and confining manner), **with You choosing to lift up on high** (*sagab 'atah* – demonstrating Your desire to protect, extolling the greatness of (piel imperfect jussive)) **the name** (*shem* – the personal and proper designation and reputation) **of the God** (*'elohy* – the Almighty One; plural of *'elowah* – God) **of Ya'aqob** (*Ya'aqob* – the One who Supplants his Heels, a synonym for Yisra'el; from *'aqab* – to supplant and take by the heel, the consequence and reward of being firmly entrenched and steadfast, but also the means to circumvent and assail that which is deceitfully and insidiously trodden under foot).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:1)

Dowd's interests and agenda were in sync with Yahowah's, which is why he is stating, rather than asking about God's response during the Time of Ya'aqob's Troubles. Those who do not know Yahowah are predisposed to ask God to reveal His will for their lives. Those who know Him simply affirm it as Dowd is doing.

The difference is astronomical. To ask God for something He has provided countless times is disrespectful and disingenuous. To state emphatically that you know His will and concur with His desire is reassuring.

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

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

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

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

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

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

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

The second thought-provoking term, ‘*aleh* | ‘*olah*, also conveys a range of potential meanings, most of which are differentiated based upon the diacritical markings, contrivances which were added under false

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

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

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

“His desire is to remember (*zakar* – His will is to recollect, recall, and bring to mind) **all of your contributions** (*kol minchah ‘atah* – all of your sacrifices and offerings, your gifts, and everything you have bestowed on behalf of others) **along with** (*wa*) **those of your branch, your means of ascent, and source of answers** (‘*aleh* | ‘*olah ‘anah* – the acceptable means to respond and rise, from ‘*alah* – to go up, rise, and ascend), **the one accepted and anointed** (*dashen* – the one who was prepared and prospered then became overly satisfied (piel imperfect cohortative – first person expression of volition, which is best attributed to the

speaker, and thus Dowd, where the object, which is the acceptable branch, has chosen to be put into action by the subject, God, with unfolding implications over time)). **Pause now and contemplate what this means (selah).**" (*Mizmowr / Lyrics to be Sung / Psalm 20:3*)

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

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

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

Moving on to the next statement, we've long since come to realize that the symbolism of *leb* | heart has evolved over the three thousand years since this was written. In Dowd's mind as he scribed these words, the heart was the seat of judgment, the place where observation and experience coalesced with character and intellect to produce the best possible plan of action, one in which the individual was motivated and confident in achieving. Today, we'd call it exercising good judgment such that our actions are reasoned and right.

“He wants to give to you (*nathan la 'atah* – it is His desire and will to bestow unto you, offering and allotting you (qal imperfect jussive)) **that which is in accord with** (*ka* – that which is consistent with) **your best judgment** (*leb 'atah* – you exercising good judgment such that your heartfelt desire is determined by your conscience and is the product of observation, experience, character, and intellect), **and fulfill** (*wa male'* – choose to satisfy (piel imperfect jussive)) **everything you've advised for others** (*kol 'esah* – all you have thought about, accepted, and acted upon, including that which you have proposed while counseling others).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:4)

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

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

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

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

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

examining and carefully considering the conspicuous banner which will be raised in recognition of its unfolding consequences.”

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

It is Yahowah’s (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **desire and will to satisfy and fulfill** (*male’* – choice to complete to their total satisfaction (piel imperfect jussive)) **all of your requests and expectations** (*kol misha’lah ‘atah* – every one of your inquiries and petitions, even your desires).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:5)

Speaking of those who are observant, closely examining and carefully considering what He has revealed for our edification, Yahowah is committed to “satisfying our requests by fulfilling our expectations.” But here, context is especially important because this was written to those who were saved in the name of God, Yahowah, and who “chose to look at the conspicuous and celebratory banner which will be raised.” Many of the words written on that sign will have come from Dowd, and all will have been inspired

by Yahowah, either directly through His prophets or born out of thoughtfully considering what they have written. You could be reading them now as we consider this Mizmowr.

The flow of the sentence is also interesting in that the fulfillment of our requests and expectations follows the celebration of our salvation. This isn't God granting temporal and mundane prayer requests in the here and now, but instead promising that life with Him in the hereafter will be extraordinarily fulfilling. This serves as an affirmation that we have been right all along. Our salvation is far less appealing than the prospect of exploring the universe with its Creator, and with our Heavenly Father enriching, empowering, and enlightening us every step of the way.

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

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

and prepared, giving him the authority, approval, and permission to lead).

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

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

To determine whom Yahowah was referring to, it is vital to note that Dowd is not only specifically named as “Yahowah's Mashyach” on numerous occasions, he, on Yahowah's instructions, was *mashyach* three times. Yahowsha', by comparison, was never *mashyach* and his name is never associated with the title. Moreover,

Dowd was a *gabowrah* and Yahowsha' never fought a battle nor lifted a sword. And as we know, Yahowsha' is not named in a single prophecy and Dowd's name appears more prominently than all others combined.

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

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

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

Moving on to an even more controversial concept, we have two choices with *yasha'* when it is addressing Yahowah's *mashyach* | anointed Messiah. Yahowah can be "delivering" His Messiah or "saving" His anointed. Should you be of the belief that it doesn't matter that

Yahowsha' was never actually "*mashyach* – anointed" nor named as the "*Mashyach* – Messiah," then *yasha'* can only be rendered "delivered" in the sense of "providing a savior" in His case because it makes no sense to suggest that Yahowah "*yasha'* – will save" Yahowsha'.

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

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

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

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

Yahowah inspired Dowd to write that Yahowah's Mashyach facilitates our *yasha'* | salvation.

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

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

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

"I will save (*wa yasha'* – I will choose to engage with them to rescue, deliver, and liberate at that moment in time, and then provide for the safety and welfare of (hifil perfect consecutive – engaging with them such that we are more alike in the way we choose to respond to the salvation of)) **My flock** (*la tso'n* 'any – such that I will be able to approach My sheep) **and they shall no longer choose to be approached as plunder** (*wa lo'*

hayah 'owd la baz – then they will never again acquiesce to existing as someone to scorn, prey upon, and loot, no longer disdained as despicable, nor will they be separated and isolated out of contempt (qal imperfect jussive)). **And I will judge** (*wa shaphat* – so I will execute good judgment, deciding to execute justice (qal perfect consecutive)) **between** (*byn* – being discerning based upon making the proper connections and understanding) **sheep and goats** (*seh la she* – the various flocks of sheep approaching goats). (34:22)

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

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

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

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

Then (*wa*) **I will raise up and establish** (*quwm* – choosing to take a stand which fulfills and accomplishes, confirms and validates, even restores and honors for a period of time (hifil perfect consecutive)) **one** (*'echad* – a singular and unique (therefore, you can count him on one hand using one finger)) **shepherd**

(*ra'ah* – a man who cares for the needs of the flock) **over them** (*'al hem* – before and unto them).

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

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

I (*wa 'any* – additionally Myself), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **will be** (*hayah* – I will come to exist as (qal imperfect)) **their God** (*la hem la 'elohym* – for the purpose of approaching them as their God), **and My coworker** (*wa 'ebed 'any* – My associate and the one serving with Me, My servant and authority figure expending the considerable energy to work with Me, purposely and intensely serving with Me to cultivate

something together), **Dowd** (*Dowd* – the Beloved), **shall be the one lifted up as the leader of leaders** (*nasy'* – supreme leader, rising as chief and king; from *nasa'* – to be lifted up, supported and sustained, enduring and exalted) **in their midst** (*tawek hem* – among them). **I** ('any), **Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **have spoken and given My word** (*dabar* – I will make this happen as a result of saying it at this time (piel perfect)). (34:24)

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

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

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

In addition (*wa*), **I will observe the Shabat by bringing an end to** (*shabath* - I will celebrate the

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

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

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

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

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

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

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

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

Everything which is important to God is set apart, and thus separate and distinct from the common and

ordinary things of humankind, distinct from man's ways, societies, cultures, and civilizations. And nothing is more common among men than religion, government, and militarism – all of which are typically intertwined.

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

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

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

He took him (*laqach huw'* – He selected and obtained him, and after he accepted, grasped hold of him, leading him (qal imperfect)) **from** (*min*) **the paddocks for sheep** (*mikla'* – the sheepfold, enclosures), (78:70) **from** (*min*) **following after** (*'achar* – pertaining to a time subsequent to another in the later or last days) **nursing ewes** (*'uwl* – mother lambs suckling and weaning their young). **He brought him out for a time and will return him, engaging him to** (*bow' huw' la* – He will have him come, such that he is

brought and arrives, approaching to be included in association to (hifil perfect)) **be a shepherd** (*ra'ah* – caring for the flock, guiding and leading, nurturing and protecting the sheep (qal infinitive construct)) **with respect to** (*ba* – within, among, by, and over) **Ya'aqob** ((*Ya'aqob* – the One who Supplants his Heels, a synonym for Yisra'el; from *'aqab* – to supplant and take by the heel along with the consequence and reward of doing so, even the means to circumvent and assail that which is deceitfully and insidiously trodden under foot), **his people** (*'am huw'* – his family, home, and nation), **with** (*ba*) **Yisra'el** (*Yisra'el* – those who engage and endure with God and are liberated and empowered by God) **as his inheritance** (*nachalah huw'* – as his allotment which he will inherit and thus as his possession and property, as that which has been assigned to him as a result of the association). (78:71)

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

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

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

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

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

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

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

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

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

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

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

The principal attribute Dowd brings to God, making him the ideal participant and partner in the family

enterprise, is intellect and understanding as a result of his tremendous mental aptitude. Dowd is known for his love, but should be trusted for his logic.

Up until this moment, I have seen the *Yad* | Yowd | ✠ | Hand of Yahowah | 𐤎𐤅𐤍𐤅𐤎 as the Father of the Covenant reaching down and out to His children, ever ready to lift us up so that we can walk together through His universe. But now I see something more. We have just been shown that Dowd is the “capable and insightful hand” of God. And this wasn’t the first, nor will it be the last, time Yahowah will use this profoundly important metaphor in conjunction with His chosen and beloved: *ben Dowd*, *Mashyach*, *Melek*, *Tsemach*, *Ra’ah*, and now *Kaph*. And while I’m certain that *kaph* was used to convey much more, it is with his hand that Dowd wrote these words – lyrics which encourage us to exercise good judgement leading to understanding.

Indeed, evidentially and rationally it is absurd at this point to ignore any of these declarations from the Word of God. He has revealed that the Second Coming pertains to Dowd, that Dowd is the son of God, Yahowah’s Messiah, His King, God’s Hand and Shepherd. And yet this is so debilitating for Christians, catastrophic for Muslims, and so career-ending for rabbis, let’s remain on this trail a while longer. It should be music to the ears of Yisra’el and Yahuwdah, for whom these lyrics were scored.

This next statement is from another of Yahowah’s prophets. It even speaks of Yahowshuwa’, and of his trashy religious associates, and then concludes using the metaphor of the “*tsemach* – branch,” a concept so important we devoted an entire chapter of *Observations for Our Time* to it.

“Choose to listen (*shama*’ – of your own freewill, listen (qal imperative)) **please** (*na*’ – I encourage you), **Yahowshuwa**’ (*Yahowshuwa*’ – Yahowah Saves), **as the high priest** (*ha kohen ha gadowl* – the most important and greatest one who presides over and mediates during the feasts), **you** (*’atah*), **and your miserable associates** (*wa rea*’ *’atah* – including your evil and adversarial countrymen and wicked neighbors, your erroneous comrades and improper and injurious companions), **those who sit** (*ha yashab* – who are inhabiting the space and established) **before you** (*la panyim* *’atah* – approaching and appearing in your presence), **because** (*ky* – indeed, rather instead, as a way of branding yourselves) **mortal men** (*’enshy* – individuals; from *’enowsh* – humankind) **want conspicuous miracles** (*mowpheth hem* – they respond to displays of power through signs and wonders, through omens and token symbols, to the beautiful and illustrious).

So now pay attention (*ky hineh* – rather instead, by way of contrast, emphasizing this exception, behold, here and now, look up and you will see that): **I, Myself, will return and bring with Me** (*’any bow*’ *’eth* – I, Myself, will come and arrive along with (hifil participle absolute)) **My associate** (*’ebed* *’any* – My coworker and servant, even official representative, the one who carries out and performs the work I want done), **the Branch** (*tsemach* – the principal limb growing out of the trunk of the tree, Yah’s favorite metaphor for Dowd).” (*Zakaryah* / Remember Yah / Zechariah 3:8)

For those anticipating the Second Coming of *Yahowsha*’ | Yahowah Saves | “Jesus,” Yahowah just told the High Priest, *Yahowshuwa*’, as well as his compatriots, that He was bringing the “*Tsemach* – Branch” with Him upon His return – and that would be

Dowd. How's that for a wondrous sign – especially if you are Yahuwdah or Yisra'el?

While it has become a fool's folly, should there still be some who remain in denial, with this statement Yahowah has once again completely eliminated any possibility that Yahowsha' is returning. God has been abundantly clear, telling us that He, Himself, as Yahowah, will arrive and reconcile His relationship with Yisra'el (on *Yowm Kippurym* | the Day of Reconciliations). And while we have, on occasion, pondered the possibility that Yahowah would return in a far less diminished version of the post-Bikuwrym, energy-based Yahowsha', since Yahowah has stated emphatically that He, Himself, is returning with the Branch, there is no room for Yahowsha' because with Yahowah here, there would be no purpose for a simultaneous diminished manifestation of Yahowah. Case closed.

While God has made His point, like everything He reveals, the truth is so vastly different than what we have been beguiled into believing, when dealing with the death of one of the world's most debilitating myths, the "Second Coming of Jesus Christ," affirmation after confirmation is appropriate. So here is a different prophet for yet another perspective on the same declaration. And this time, if it was not already abundantly obvious, the Branch is named. For those who may have protested under their breath a moment ago, suggesting that Yahowsha' was also a branch, you may want to dine on this banquet of Divine metaphors.

“Behold (*hineh* – pay attention), the days are coming (*yowmym bow'* – the time will come),’ declares in advance of it occurring (*na'um* – prophetically states), **Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our**

shalom – restoration), **‘when I will raise up** (*wa quwm* – when I will establish, fulfilling by taking a stand) **and draw near with** (*la* – approaching with) **Dowd** (*Dowd* – the Beloved, known as David), **who is the right Branch** (*tsemach tsadyq* – the rightful and righteous, correct and validated, the acquitted and vindicated, accurate and upright branch which sprouts and grows out of the trunk of the tree).

And he will reign (*wa malak* – and he will respond thoughtfully, pondering and carefully considering everything (qal perfect consecutive)) **as an advisor and king** (*melek* – as the leader and counselor to consider), **succeeding through understanding** (*sakal* – prospering as a result of proper instruction and teaching, prudently developing insights through his capacity to comprehend, being circumspect and discerning (hifil perfect consecutive)).

He will act by engaging in (*wa ‘asah* – he will expend the energy to accomplish (qal perfect consecutive)) **the means to resolve disputes and exercise good judgment** (*mishpat* – that which is just, making sound decisions based upon evidence and reason, asking all of the right questions before determining what is appropriate and reasonable, fair and right, just and vindicating; from *ma* – to ask the who, why, what, where, when, and how questions and *shaphat* – to exercise good judgment and resolve disputes), **being right** (*tsadaqah* – making the correct decision, being accurate and honest) **throughout** (*ba* – in) **the Land and Earth** (*ha ‘erets* – the material realm).

In His days (*ba yowmym huw’* - during this time) **Yahuwdah** (*Yahuwdah* – Beloved of Yah, Related to Yah, and those who Relate to Yah, commonly referred to as Judah) **will be saved** (*yasha’* – will be delivered and liberated (nifal imperfect)), **and Yisra’el** (*wa*

Yisra'el – those who Engage and Endure as well as those who are Liberated and Empowered by God) **will live** (*shakan* – will dwell, abiding) **confidently and securely** (*betach* – safely, undefended and yet without vulnerability).

And this is his name (*wa zeh shem huw'* – so this is his renown and reputation) **by which to reveal the way to the relationship** (*'asher* – to show the correct and proper path to get the most out of life and receive the benefits of the relationship) **he will be called** (*qara' huw'* – he will be welcomed by those reading and reciting his words aloud, summoning, inviting, and announcing him, receiving and appointing him (qal imperfect)): **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **is Right, Honest, and Fair with Us** (*Tsadaq 'Anahnuw* – is in accord with us, just and appropriate with us, and now has vindicated and acquitted us).” (*Yirma'yah / Jeremiah 23:5–6*)

Our Heavenly Father has confirmed that Dowd is the “*tsadaq* – right” “*tsemach* – branch,” which is something we have observed and celebrated. So now, in recognition of the fact that this is indeed true, *Yisra'el* and *Yahuwdah* will soon come to understand that Dowd is correct and trustworthy because *Yahowah* has been honest with all of us, especially when communicating through His beloved son.

Here we find further affirmation that *Yahowah* is returning with *Dowd* | His Beloved | “David,” not *Yahowsha'* | *Yahowah* Saves | “Jesus.” We find confirmation that *Yahowah* has pronounced that Dowd was and remains “*tsadaq* – correct and right, vindicated and acquitted, truthful and honest, trusting and trustworthy.” He is all of these things for the simple and

profound reason that Yahowah is “*tsadaq* – correct and right, vindicating and acquitting, truthful and honest, and thus trustworthy and dependable.”

This realization is the antidote for the putrid plague of Pauline Christianity, for the arrogance of Akiba’s Rabbinic Judaism, and for the murderous nature of Muhammad’s Islam. It is also the answer to the supposedly rational and enlightened pronouncements of Politically Correct and Multicultural Socialist Secular Humanism. Dowd is correct.

Beyond this, Yahowah is presenting Dowd as the one through whom He will “*yasha*’ – save, deliver, and liberate” Yisra’el and Yahuwdah such that His people will live “*betach* – confidently and securely.” In the list of titles reflecting the attributes of Dowd, we have seen repeatedly that we must add *Yasha*’ | Savior to *Dowd ben* | Beloved son, *Mashyach* | Anointed Messiah, *Melek* | King, *Tsemach* | Branch, *Ra’ah* | Shepherd, and *Kaph* | Hand. That is indeed an impressive résumé – the finest the world has ever seen.

Wake up Yahuwdah and come to your senses Yisra’el. Stop being so stubborn. Your king, savior, and messiah is right here before you!

Make no mistake. Dowd is our savior because he will “*asah* – engage and act upon, expending the energy to accomplish” the “*mishpat* – means to resolve disputes and exercise good judgment.” And when it comes to making sound decisions based upon evidence and reason, and asking all of the right questions before determining what is appropriate and reasonable, fair and right, just and vindicating, he will most assuredly be “*tsadaqah* – right, always accurate and honest.”

With this treasure among our collection of profoundly important insights, how about the juxtaposition of these two statements concerning a

Covenant of Salt. The first is found in *Qara' / Called Out / Leviticus 2:13*:

“And (wa) the entirety of (kol) your offer to approach the relationship (qarban minthach ‘atah – your freewill gift as sign of appreciation to apportion and bestow friendly and close contact while being offered a share as an inheritance; from qarab – to approach and be drawn near in close and intimate association) should have you actually and consistently season it with salt, such that your impurities disappear (ba ha melach melach – you should adorn yourself with a white garment which causes anything which prevents preservation to no longer be seen), and therefore (wa), you should never cease (lo’ shabath – you should never stop) seasoning and adorning the Covenant relationship of your God with salt (melach beryth ‘elohy ‘atah), making it part of your offering (min ‘al minchah – as your gift).”

With all your offers to approach the life-giving association (‘al kol qarban – upon your freewill gift as a sign of appreciation to join in close personal contact, participating in this all-inclusive intimate relationship), you shall approach by bringing salt (qarab melach – you should offer to season, enhancing the flavor with salt, to draw near with garments cleansed with and as white as salt, coming close by having impurities vanish such that they disappear and are unseen as a result of salt).”

This Covenant of Salt is then explained in *Dabry ha Yowmym / Words of the Day / 2 Chronicles 13:5*:

“Do you not know (ha lo’ yada’ ‘atah la – could it be that you haven’t noticed and are somehow unaware, is it possible that you are unfamiliar and do not acknowledge, are you among those who cannot recognize or respect (qal infinitive construct)), that

indeed (*ky* – surely instead, making a contrast), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **God** (*'elohy*) **of Yisra'el** (*Yisra'el* – Engage and Endure with God), **gave** (*nathan* – bestowed and placed, appropriating and appointing (qal perfect)) **authority and sovereignty over** (*mamlakah 'al* – the realm and kingdom of) **Yisra'el** (*Yisra'el* – Engage and Endure with God) **to Dowd** (*la Dowd* – to the Beloved) **forever** (*la 'owlam* – for all time), **to him and to his sons** (*la huw' wa la beny*), **by a Covenant** (*beryth* – by a Familial Relationship and binding agreement) **of salt** (*melach* – of cleansed garments and white, preserving apparel)?”

Honestly, the statement in *Qara' /* Leviticus was challenging to translate. *Qarban*, while typically rendered “offering,” is obviously from the verb with the same spelling, as well as being associated with several other nouns and adjectives, each of which are written identically. Collectively, they speak of “approaching and coming near, voluntarily presenting oneself so as to participate in a very close, intimate relationship, one which could be initiated during a time of strife, thereby symbolically returning to the womb, appreciating the warm, affectionate, and nurturing aspect of the life-giving association.”

It was followed by *minchah*, which is “a gift or offering,” this time in conjunction with the pronoun “*'atah* – you.” Its root means “to apportion and bestow,” and thus could well be defined as the “share of an inheritance which is given” to Covenant members.

This leads us to the repetition of *malach*, which as a noun is often conveyed as “salt” but even more commonly translated “clothing.” As a verb it means “to season, and thus enhance the flavor of something with

salt, to rub and wash garments with salt, and to have impurities vanish such that they disappear and are unseen as a result of salt.” That becomes particularly interesting when we acknowledge that the preferred definition of *malach* isn’t salt, but instead “garments, clothing, and apparel which cover the body.” Twice it is used to describe a “rotten and filthy rag, which once washed in salt, becomes a pure white garment.”

As such, this is all about the purpose of salt, which is to clean, to whiten, to preserve garments, and to add flavor to the relationship, for those who voluntarily offer to approach and draw near in an intimate association” with Yah. As a result, when we enter the Covenant Home we appear perfect while retaining all of the marvelous flavors of our personalities which make us interesting.

Further, the fact that this Covenant of Salt was made with Dowd, encompasses the Covenant, and is everlasting, means, of course, that Yahowsha’ cannot reign over Israel because Yahowah gave this position and inheritance to Dowd forever. And it makes perfect sense, because why on earth would God want to put a crown on a diminished manifestation of Himself? Men are prone to narcissism, not God.

The Covenant of Salt also suggests that there is a direct and eternal correlation between our desire to approach Yahowah during the Miqra’ey, the Covenant, and this exceptional individual, Dowd, with the combination as enduring and spicy as salt. Salt is not only a preservative, an antibacterial treatment, and flavor enhancer, it is highly sought and valued. And when it is shared, when I give you some of mine and you offer some of yours, when mixed together, the result becomes inseparable, with mine and yours indistinguishable.

In the unlikely event that you or someone you love is caught up on the fact that Dowd has been declared the eternal King of Yisra'el, and not the sovereign of Gentiles, then you may want to consider and share some of the concluding thoughts in Mizmowr 18, particularly statements 41-50.

This discussion opens with Dowd revealing that Yahowah does not answer nor save those who do not know Him...

“Desperate, they cried out and pleaded for help (*shawa'* – intensely and urgently the rich and famous, the respected elitists, implored, requesting assistance, literally crying (piel imperfect)), **but** (*wa*) **there was no Savior** (*'ayn mowshya'* – no one to deliver them because they had not considered the who, when, where, why, or how of their salvation (from *ma* – to question and *yasha'* – to save)), **for** (*'al* – because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **did not answer** (*wa lo' 'anah hem* – did not respond or even pay any attention to them (qal perfect)). (18:41) **So** (*wa*), **I pulverized them** (*shachaq hem* – I crushed them, grinding them (qal imperfect)) **accordingly as if they were** (*ka* – comparatively akin to) **dust** (*'aphar* – dirt, miniscule matter) **before** (*'al*) **the presence of the Spirit** (*paneh ruwach* – the appearance of the wind), **as if they were** (*ka* – like) **the muck and mire** (*tyt* – the slimy wet dirt and ground-in mud, even the pulverized earthen nature of the debris) **of the broad and open way** (*chuwts* – the outside public places, streets, outdoor forums, and marketplaces where people move around, do their business, and congregate). **I cast them out, expelling their pathetic delusions and fantasies** (*ryq hem* – I called them out and exposed their

worthless vanity and meaningless existence (hifil imperfect)). (*Mizmowr* 18:42)

The realization that Yahowah does not listen to nor answer people's pathetic and desperate prayerful pleas for salvation is something that should be plastered on every church, synagogue, and mosque door and hung on every dining and bedroom wall. Further, the fact that God is going to deploy Dowd to do the dirty work when He returns is as we would expect. Yahowah's Mashyach devoted his life to ridding Yisra'el of her foes. He will sweep the muck and mire off of the streets of the broad and open way. And in the process of wielding the spirit in this way, man's religious fantasies and political delusions will be wiped away.

Experience counts, and Dowd has it in spades. He will resume where he left off, only this time there will be no restraints and no limitations. He is effectively the king of the world.

You enabled me to survive (*palath 'any* – You delivered me, saving me while making me safe and secure in the midst of the unfavorable circumstance (piel imperfect)) **in the midst of** (*min* – out of) **the contentious and quarrelsome disputes** (*ryb* – the strife and conflict, the hostile opposition and grievances, the infighting and accusations, the taunts and insults) **of the people and nations** (*'am* – of the family and country).

You placed me (*sym 'any* – You positioned and appointed me (qal imperfect)) **as the head** (*la ro'sh* – as the leader, over and above, as the ruler who governs, first and foremost and right from the beginning) **of the Gentiles, of people, cultures, and countries estranged from Yisra'el** (*gowym* – of those who are not *Yahuwdym* | Jews, of the enormous confluence of ethnicities, of large and varied populations, groups in different geographical locations, of those who are

uncultured pagans and heathens estranged from the Covenant) – **people and nations** (*'am* – extended family and countries) **I have not known** (*lo' yada'* – I have not been familiar or acquainted and do not understand (qal perfect)), **such that they will engage with me** (*'abad* '*any* – they will work with me, acting upon what I have said and say, and even serving me (qal imperfect)). (18:43)

This suggests that there will be *gowym* who will one day work cooperatively with Dowd, who will act and engage based upon what he has conveyed to us. Then, and also perhaps in an ode to what we are doing, Dowd spoke of the *nakar* | observant foreigner before his son described His purpose...

Once (*la* – for when he approached and drew near) **he listened to the message** (*shema'* '*ozen* – he heard, using his ability to receive the reported information), **they listened to me** (*shama'* '*la* '*any* – they heard what I had to say and understood what I had pronounced and proclaimed (nifal imperfect)).

Those brought into the family (*beny* – the offspring and children, even the group associated with; from *banah* – the family and home reestablished) **by the foreigner who paid attention and came to understand** (*nakar* – someone else from a different place and time; from *nakar* – someone who, by being observant and discerning, has come to recognize, acknowledge, and become acquainted with and then comprehend something which deserves our highest regard and respect) **have come to know that they had been deceived about me** (*kachash la* '*any* – and so they will cringe as a result of having been lied to and for having spoken untruthfully about me (piel imperfect)). (18:44)

The newly born members of the family (*beny* – the offspring, children, and sons, the progeny and

people) **associated with the observant and discerning foreigner** (*nakar* – of the individual from a different place and time who paid attention and came to understand) **had been played for fools and were concerned about their future** (*nabel* – had lost heart and were worn down for having been treated with such contempt, and for having previously failed to understand (qal imperfect)).

And so (*wa*) **they were naturally anxious and trembling** (*charag* – concerned about what to expect, they were still a bit afraid) **outside their enclosures** (*micgereth hem* – striding their borders, on the dividing line, shut up within their strongholds and locked out; from *cagar* – inside confining places and shut out behind closed doors). (18:45)

Since the number of naturally born *beny* | sons of the *nakar* | observant and discerning foreigner are few, it seems appropriate to render *beny* as “those brought into the family,” recognizing that they represent newly born Covenant members. As such, they would have previously been open-minded and receptive religious or secular Jews, questioning Christians, or rational agnostics. Therefore, each and every one will recognize as a result of the *nakar*’s translations and analysis that they had been deceived regarding the author of this Psalm, Dowd. He is much more unique and important, indeed relevant and enlightening, than anyone had previously perceived.

Further, every new Covenant member will not only understand that they had been deliberately misled, all of this will be so new to them, and so counter to everything mankind promotes as beneficial and correct, they will naturally be worried about their future, indeed, even a bit anxious. The confidence Dowd expresses, and that those who have worked along with the *nakar* these many years have come to enjoy, grows over time.

Therefore, we should not only expect, but be sympathetic to the fact that those striving to survive the deadly and deceitful Time of Ya'aqob's Troubles will remain somewhat apprehensive, even after initially becoming acquainted with and accepting the truth. It will take time for them to get to know Yahowah and to love Him and His word as we do.

The fact is, I receive questions all the time from Covenant members who are still seeking to understand aspects of Yahowah's guidance. It is natural to be anxious about such things, especially when the answers are so contrary to what we have all been led to believe. So Dowd is being real with us, telling Yisra'el and Yahuwdah on the cusp of his return with Yahowah, that he recognizes that they will be apprehensive. But given time, and a newly found passion for Yah, they will come to sing similar songs...

Yahowah (*Yahowah* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **lives** (*chay* – exists and animates life, is vigorous and robust, is alive and growing), **so blessed and beneficial** (*wa barak* – and therefore commends, kneeling down in love and adoration to lift up (qal participle)) **is my Rock** (*tsuwr* 'any – my firm foundation (speaking of the rocky ridgeline of Tsyown on Mount Mowryah)). **Exalted high above** (*ruwm* – in a higher more elevated place in greater dimensions, choosing to take action from on high (qal imperfect jussive)) **is the God** ('*elohym*) **of my salvation** (*yeshu'a* – my deliverance and prosperity). (18:46)

Dowd's rock, indeed, Yahowah's foundation, is the Temple Mount upon the ridgeline of Tsyown atop Mowryah in the heart of Yaruwshalaim. Our salvation is predicated upon the enduring nature of what Yahowah did and what Dowd wrote in this place. Without the

words to explain the deeds, no one would be able to capitalize upon the work of Yah.

Moving on to the next statement, we have a responsibility to guide anyone who is receptive to learning how to live their life in sync with Yahowah's will, even when we have to admonish those who are so newly born into the Covenant that they do not understand why God accomplishes His will through men like Dowd. Until they have invested the time to diligently study Yah's Word, they may not yet appreciate why we must be politically incorrect, antireligious, and apolitical, disassociating from the societal customs and counterproductive conspiracies which have led so many astray.

Recent additions to the Covenant Family haven't yet grown to the extent that they comprehend why we can neither be just nor compassionate until we use our words, backed with evidence and reason, to expose and condemn the institutions and individuals who have promoted deceitful, destructive, and damning myths. Therefore, considering the timing, and recognizing that Dowd's role in our edification and salvation is just now beginning to resonate with this audience, the Mashyach is asking a profoundly important question...

Why question the God (*ha 'el*) who gave (*ha nathan* – who appointed, assigned, and allowed, bestowing to (qal participle)) **me the responsibility to seek retribution, holding the abusers accountable (*naqamah la 'any* – to me the accountability for punishing, justifying pay back against those who have inflicted harm, avenging those they have hurt) **by speaking to** (*dabar* – using words, written and spoken, to communicate a message and address) **the people** (*'am* – the family or nation) **in my orderly and straightforward manner** (*thachath 'any* – in my**

organized way which is neither random, chaotic, or capricious)? (18:47)

[Why question the God] **who enabled me to survive safe and secure** (*palath 'any* – who delivered me, saving me while protecting and delivering in the midst of the unfavorable circumstance, even causing me to be born anew to rescue and save) **in the midst of** (*min*) **those who are opposed to me and hostile towards me** (*'oyeb 'any* – those conveying their animosity and rancor at me)?

Moreover (*'aph* – making the correlation and even more importantly), **You lifted me on high and You exalted me** (*ruwm 'any* – You raised me and lifted me up, honoring me, while taking action with me) **over** (*min* – from) **those who rose up and stood up against me** (*quwm 'any* – those who took a stand, establishing themselves and inciting others against me), **and away from** (*min*) **the malicious false witness conveying man's destructive and violent nature** (*'ysh hamas* – the deadly, unjust, and errant character of humanity, the war-prone, plundering, and malevolent propensity of mankind), **defending me** (*natsal 'any* – protecting, sparing, and saving me). (18:48)

Without holding those who have misled and abused people generally, and Yisra'el specifically, accountable, there can be no justice. Victims deserve to know that those who have deliberately harmed them will be punished for what they have done. And as it turns out, Dowd will not only be charged with the responsibility of pulverizing and then sweeping the muck away, he, as king, will hold these same individuals accountable. Moreover, it will be his job to console their victims, speaking to them such that they have justice and closure.

For this reason (*'al ken* – on this account, therefore, it is proper, correct, and right that) **I want to**

thank You (*yadah* – I choose to publicly acknowledge my appreciation, extolling Your attributes, expressing my admiration for You, which is what You desire (hifil imperfect cohortative jussive – ongoing implications of first and third person volition with Dowd engaging with the gowym such that they act more like him).

Among the Gentiles (*wa ba ha gowym* – with regard to the people of different ethnicities and geographic locations), **Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **I will choose to sing** (*zamar* – and make music with vocals and instrumentation, singing (piel imperfect cohortative)) **to Your name** (*la shem 'atah*). (18:49)

The reason Yahowah anointed Dowd, the reason He chose him as king, shepherd, and messiah, and will do so again, is that God's beloved son appreciated having the opportunity to be about his Father's business. Even when the job wasn't one most would relish, Dowd realized that doing his Father's will was always rewarding.

Dowd's songs will be heard the world over as his jurisdiction will extend well past the borders of Yisra'el. Through it all one name shall reign supreme: Yahowah.

He enables tremendous growth while promoting the importance of (*gadal* – He provides an increase in spatial dimensions and time, honorably and gloriously rearing while magnifying) **freedom and salvation** (*yeshuwa'ah* – the liberation and deliverance, the prosperity, general welfare) **for and then through His king** (*melek huw'* – His sovereign leader's, the one he has chosen to provide counsel and advice, and His head of state).

He engages, demonstrating (*wa 'asah* – He acts to advance, performing to promote) **enduring mercy, unfailing kindness, and steadfast devotion** (*wa chesed* – great affection and unwavering love) **on behalf of and by way of** (*la*) **His anointed Messiah** (*mashyach huw'* – the one He set apart, prepared, and dedicated to lead, anointing) – **through** (*la*) **Dowd** (*Dowd* – the Beloved) **and his offspring** (*wa la zera' huw'* – and also for his seed, for that which he has sown, his posterity and descendants) **forever and ever** (*'ad 'owlam* – for all eternity).” (*Mizmowr* / Song / Psalm 18:50)

There is something of far greater value than salvation, and that is growth. For God to be infinite, He must grow. And for us to be with Him, we must grow such that our relative differences are mitigated. Much of this will occur instantly, when we are transformed from matter to energy and taken from three dimensions to seven. The rest will play out over time, with Yahowah enriching, empowering, and enlightening His Covenant children every step of the way.

Let there be no doubt, Dowd is Yahowah’s “*Mashyach* – Anointed Messiah,” then, now, tomorrow, and forever. He is the living embodiment of Yahowah’s “*chesed* – enduring mercy and steadfast devotion.”

At long last, returning to the 20th Mizmowr, and affirming the previous translation and resulting conclusion of Psalm 20:7, Dowd goes on to sing...

“There are those (*'eleh*) **in chariots and the weapons of war** (*ba ha receb* – in armed and mobile military vehicles) **as well as** (*wa*) **those** (*'eleh*) **in high horse-powered swift-flying machines** (*ba ha cuwc*), **but we** (*wa 'anahnuw*) **remember and proclaim** (*zakar* – invoke (hifil imperfect)) **the name** (*ba shem*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* –

teaching regarding His *hayah* existence and our *shalom* – restoration), **our God** (*'elohy 'anahnuw*).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:7)

We have heard it hundreds of times, and the lie is always the same: we must show respect to those serving in the military because without them we'd have neither life nor liberty. And yet today there is no correlation between this patriotic platitude and reality. Moreover, the military investment is counterproductive. The enormous cost of supporting a massive armed force bankrupts a nation and deprives everyone of their liberty, especially those who enlist. Doing so tends to cause nations to intervene in the affairs of others when they ought not, and it causes the unwary to trust men rather than God.

This hasn't always been the case. Circa 1000 BCE, Yisra'el existed in a crucible of fire. She was surrounded and constantly harassed by the Egyptians, Philistines, Amalekites, Mow'abites, and Assyrians – not unlike today with the Egyptians, Syrians, Palestinians, Saudi Arabians, Turks, and Iranians. Protecting his people was something that resonated with Dowd, especially as a shepherd, but even he knew that it wasn't his arm or sword, nor even his courage, which prevailed, but instead the God behind them.

“They collapse and fall (*hem kara' wa naphal*) **but we rise and stand upright** (*quwm* – are established (qal perfect)), **helping by becoming witnesses while sustaining one another** (*'uwd* – providing testimony on our own initiative (hitpa'el imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:8)

The more we know and trust Yah, the more likely it is that we will prevail. And in this regard, God's words are mightier than any sword.

Three thousand years ago Dowd realized that the battle of his life, indeed, the mother of all wars, was still to be waged. The world would besiege Yisra'el as never before. And yet, he was ready for action, willing for His God to deliver him into the fray. Dowd was a fighter, devoted to protecting his flock. It is one of the many things he shared in common with his Father.

Yahowah (*Yahowah* – an accurate transliteration of the name of 'el^{owah} – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation), **deliver** (*yasha'* – liberate and save by (hifil imperative paragogic heh cohortative – God engages Dowd such that he comes to mimic God while emphasizing the idea that they are both choosing to work together)) **the king** (*ha melek* – the royal ruler, the one who carefully considers and thoughtfully responds, providing counsel and advice).

He wants to provide answers and respond to us ('*anah* '*anahnuw* – it is His (Yahowah's) desire to continually sing along with us, replying by literally declaring the information we need to answer important questions regarding Him, genuinely choosing to be preoccupied with us and concerned about us, cognizant of the ongoing consequences, and He will verbally communicate to us (qal imperfect jussive)) **in the day** (*ba yowm*) **we call out our invitation and summons** (*qara'* '*anahnuw* – we proclaim and announce our decision to meet (qal infinitive construct)).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:9)

That day, this day, is still on our horizon. It will occur in the waning moments of the sixth millennia of Yah. As the world surrounds Yisra'el as a pack of rabid wolves, Dowd will wield the ultimate weapon: the Word of God. And thus concludes the 20th Mizmowr.

Since we are deep into the prospect of shattering myths, consider this before we go...

“To reveal the correct path to the benefits of the relationship (*‘asher* – to show the narrow and restrictive way to walk to get the most out of life), **You, for a period of time, have caused us to see** (*ra’ah ‘anahnuw* – You have made us look at, consider, and understand (hifil perfect)) **numerous and extensive** (*rab* – a great many substantive) **troubles** (*tsarah* – anguishing and unfavorable circumstances, dire and adversarial conditions, vexing times whereby we were constrained under duress) **and perverse suffering** (*wa ra’ah* – evil situations, wrong thinking and wrong doing, disastrous calumny and miserable misfortune).

Upon Your return (*shuwb* – coming back (qal imperfect)), **You will restore our lives** (*chayah ‘anahnuw’* – cause us to live, reviving us and sustaining our lives (piel imperfect jussive)). **And when** (*wa* – and then as) **You come back** (*shuwb* – when You return (qal imperfect)), **You will raise me, causing me to actually ascend** (*‘alah ‘any* – You will literally have me rise up, taking me from a lower place to a higher one (qal imperfect)) **from the depths of the earth and in the midst of the idolatrous false testimony in the land** (*min tahowm ha ‘erets* – out of the inaccessible deep darkness and commotion of the material realm and on account of the folly of ignorance and deception throughout the region).” (*Mizmowr* / Lyrics to be Sung / Psalm 71:20)

It is your decision, because I won’t make it for you, as this is about discernment and perspective. The concluding statement either reads “When You return, You will raise me from the depths and commotion of the earth” or “When You come back, You will cause me to ascend in the midst of the idolatrous false testimony in the land.”

Of the two possibilities, the most surprising is the most accurate because the text reads “*tahowm* – depths and commotion (deep sea water would also be possible if not modifying ‘*erets*’)” not “*tahow* – irrational confusion based upon worthless and idolatrous false testimony, chaos, and vanity,” although they are related.

Should the former be correct, and that is where the words lead, it would mean that Yahowah intends to resurrect Dowd. It wouldn’t be the actual body of His son just prior to his death, nor a body comprised of the same cells, but instead one modeled upon Dowd in the prime of his life when his charismatic beauty, his uncompromising strength, and his melodious voice were legend. And should this be true, and I encourage you to do your own investigation, doing so would make sense in this particular circumstance because Dowd is being asked to rule over the material realm’s mortals as their king.

A diminished physical manifestation of this remarkable man would serve this purpose, especially since, when gathered around Mount Horeb, the Children of Yisra’el have already expressed their overwhelming desire to have Yahowah speak through a human voice rather than directly toward them. So while Yahowsha’ was not bodily resurrected, in the sense of being transformed from spiritual to physical, Dowd may be one day soon. That may be even more controversial than referring to Dowd as Yah’s Mashyach or announcing his Second Coming.

In actuality, this shouldn’t be shocking to our sensibilities regarding resurrection nor salvation. It wasn’t all that long ago that we translated and pondered the implications of the 3rd Mizmowr – and it said as much. Remember...

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

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

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

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

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

I want You to choose to take a stand Yahowah. Elect to assist me and be desirous of saving me such that You enable me to be helpful in the same way, causing me to become an expression of Your will

while becoming ever more like You, a savior, my God.

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

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

A week after having been directed to the prophecy in *Mizmowr* 71:20, having translated it, having asked others to challenge my rendering of these words, and having shared some of the insights gleaned throughout this chapter on *Yada' Yah Radio*, there has been both agreement and angst expressed among the most devoted Covenant members. Everyone seems delighted to see Yahowah's *Dowd ben* | Beloved son, His *Mashyach* | Anointed Messiah, His *Mizmowr Naby'* | Lyricist and Prophet, His *Melek* | King and *Tsemach Tsadyq* | Correct and Vindicating Branch, His *Ra'ah Lebab* | Astute Shepherd, *Kaph* | Hand, and *'Ebed* | Coworker, as the *Nasy'* | the Leader of Leaders and even as the *Zarowa'* | the Productive Ram who Shepherds the Flock being correctly identified and celebrated. But because seeing Dowd as *Yasha'* | Savior and as being *'alah min tahowm ha 'erets* | raised out of the inaccessible depths and darkness of the material realm seems to project him into the midst of Christian mythology, it is hard to wrap one's arms and minds around where these words lead.

In this light, I'd like to offer the following. First, Dowd serves as our savior in a manner similar to Yahowsha', and especially Yahowah: by word and deed. He was not the Passover Lamb, but instead explained

what the Lamb of God endured and achieved so that we can benefit from His sacrifice. With Yah, words are as powerful as deeds. And without words presenting them, affirming them, and accepting them, the deeds are essentially irrelevant. Without the likes of Dowd there is no salvation. No one was more articulate or persuasive in these matters.

Second, the resurrection of Dowd is correctly understood by what actually occurred with Yahowsha' on Bikuwrym. With his physical body having been destroyed at the conclusion of Pesach, and after fulfilling Matsah, God's *nepesh* | Soul and *ruwach* | Spirit were reunited, with the resulting manifestation best explained as energy temporarily being diminished and transformed into matter. The pre-Passover and post-UnYeasted Bread Yahowsha' didn't share so much as a single cell in common, and yet everything that made Yahowsha' the perfect *Pesach* 'Ayl was there for all to see. Dowd will be manifest in this way.

Third, *ha Satan* | the Adversary counterfeits rather than creates. Therefore, we should not be surprised that Christian mythology misappropriates and misconstrues what was said of *Dowd* | David and applies it wrongly to *Yahowsha'* | 'Jesus.' It's no different than the mythos of Replacement Theology, whereby it is wrongly assumed that the promises made to Yisra'el were transferred to the Church. For example, Yahowsha' called Himself the "Son of Man," and yet Christians refer to Him using the designation afforded Dowd – the Son of God. Dowd was Yahowah's chosen *Mashyach* | Anointed Messiah, and yet Christians are so enamored with this title they wallow in an errant Greek translation of the concept, using the transliteration to describe themselves and as a last name for their god, "Christian" and "Christ."

He became wrongly known as "Jesus of Nazareth," even though no such place existed at the time, and that

was because Dowd was the Branch. And on and on it goes until the designations Yahowah correctly afforded Dowd were incorrectly taken from him and then errantly applied to “Jesus.” It was why we saw Dowd asking his people to come to their senses and embrace him as Yahowah had described him. Dowd wasn’t seeking acclaim, but instead recognized that an essential part of our restoration and reconciliation, indeed our relationship including our salvation, is incumbent upon appreciating how Yahowah had and will continue to work with him.

Even when Dowd’s role is highlighted in Revelation, Christians steal what was given to him and claim it for themselves. For example...

“And to the messenger of the *ekklesia* | invited and called out in Philadelphia (*Philadelphieia* – brotherly association; from *philos*, meaning friend, associate, or familial relationship and *adelphos*, meaning brother) write (*grapho* – engrave, permanently record, and describe), ‘These things relates He who is awesome, cleansed, and set apart (*hagios* – blameless and separated), He who bears the truthful identity and the true name (*alethinos*), He who has and holds (*echo*) Dowd’s | the Beloved’s valuable (*dapane* – costly and loving) key (*kleis* – the power to unlock or lock, open or shut; the one with the authority to grant entrance), He who opens (*anoigo* – makes possible by enabling people to see, hear, and know the truth) and no one (*oudeis* – nobody and nothing) closes (*kleio* – shuts up, can obstruct or withhold), and when shut (*kleio* – closed and withheld; prohibited) no one (*oudeis* – not one, nobody, and nothing) can open.” (Revelation to Yahowchanan 3:7)

Consider the implications of God acknowledging and embracing, describing and offering, Dowd’s key, the one which unlocks the Door to Life and to the

Covenant. This is an overt declaration by Yahowah that the key to understanding and capitalizing upon what He has done, the means to open the door to His home, is found in the lyrics and life of Dowd. And yet, the Roman Catholic Church has claimed it for themselves, making such keys an integral part of their insignia.

Speaking of what we are doing, while referencing the door unlocked by His Beloved son, God said...

“I know what you do (*ergon* – that which occupies your time, your endeavors, your businesses, deeds, acts, and works).

Behold (*idou* – indeed, look and see), **I have given** (*didomi* – bestowed and delivered to) **you an open door** (*thura* – portal, entrance, gate, or way; an opening through which sheep can pass and the doorway to a home), **which no one** (*oudeis* – nobody and nothing) **has the power or ability** (*dunamai* – permission or capability) **to shut** (*kleio* – to withhold or make inaccessible, obstruct or close), **for the reason** (*hoti* – because, by way of explanation, and since) **you have and hold** (*echo* – possess and echo) **a comparatively small amount of power and influence** (*mikros dunamis* – a relatively short supply of the inherent authority and force needed to control events surrounding you) **and** (*kai* – also) **you have carefully attended to and observed** (*tereo* – taken care of, guarded, kept, heeded, preserved and maintained) **My Word** (*logos* – sayings and thoughts, discourse and reasoning, concepts and teachings), **and have not denied or disregarded** (*arneomai* – renounced or rejected, refused or relinquished, recanted or retracted) **My proper and personal name** (*onoma* – authority and character).”
(Revelation to Yahowchanan 3:8)

Today, many claim that they are authorized to speak for God, that they represent God, even that they belong

to God and were chosen serve Him, when the opposite is true. Speaking of these misguided individuals, and especially of clerics behind Roman Catholicism, Rabbinic Judaism, the newly fashioned Hebrew Roots Movement, Messianics, and Jews for Jesus, we read...

“Behold (*idou* – indeed), **I will deliver** (*didomi* – compensate and thus pay back providing recompense; produce and assign; deposit) **those from** (*ek* – those out of) **the gathering** (*sunagoge* – the binding together, assemblages, congregations, and unions) **of the Adversary, Satan** (*Satanas* – the Accuser), **who say** (*lego* – profess and maintain) **they are Yahuwdim** (*Ioudaios* – a transliteration of the Hebrew Yahuwdim, meaning relate to Yah, related to Yah, beloved of Yah, and fully sufficient is Yah) **and are not. As the antithesis and in opposition** (*alla* – but to the contrary) **they deliberately deceive** (*pseudomai* – purposely utter untruths and falsehoods; they knowingly lie). **Behold, I will make them** (*poieo*) **come** (*heko*) **and prostrate themselves** (*proskuneo* – fall upon their knees and touch the ground with their forehead as an expression of submission), **in the presence of** (*enopion* – before, in sight of) **your feet** (*pous*) **so that** (*kai*) **they know** (*ginosko* – learn, come to understand, being absolutely and clearly aware) **that I have loved you** (*agapao* – that I am pleased with you, that I have welcomed you, and that I dearly adore you).” (Revelation to Yahowchanan 3:9)

Now relating all of this to our time, even perhaps to us in this day, we find...

“Because (*hoti* – by way of explanation, for the express reason that) **you have carefully attended to** (*tereo* – thoughtfully observed and consistently kept in view) **My Word** (*logos* – sayings and thoughts, discourse and reasoning, concepts and teachings, individual expressions, narratives, nature, descriptions,

tidings, treatises, and maxims) **to cheerfully endure** (*hupomone* – to be consistent and to persevere, to live and to abide), **indeed, I also** (*kai*) **will watch over you and carefully attend to you** (*tereo* – constantly keeping you in view, protecting you from injury or loss), **keeping you out of** (*ek* – withholding you from) **the hour** (*hora* – day, age, season, time, or period) **of tribulation** (*peirasmos* – the experience of evil examination, of testing, proving, adversity, submission, temptation, and trial) **which shall come** (*mello erchomai* – must inevitably come) **upon** (*epi* – against) **the whole of** (*holos* – the entire portion of) **the inhabitants of the world** (*oikoumene* – the peopled places of the planet) **to test** (*peirazo* – scrutinize and examine) **those who reside** (*katoikeo* – dwell) **on the Earth** (*ge*).” (Revelation of Yahowchanan 3:10)

As promised, we have discovered all of this and more by reading the lyrics to Dowd’s Mizmowr.

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My intent was to translate the 21st *Mizmowr* / Psalm next, and then somehow weave in relevant statements I found in *Yasha’yah* 51:12, *Qara’* 25:49, *Yirma’yah* 30, and then 48 through 53, followed by *Zakaryah* 13, before returning our attention back to the 6th and 7th Songs of Dowd. But I cannot present the 21st without reviewing the 19th, since it is the personal favorite of so many in the Covenant, nor stop there recognizing that Yahowsha’ cited the 22nd to explain his purpose.

Then of course, there is the 23rd, the beloved song of the beloved shepherd. Then, while not as soothing for the soul as one of Dowd’s melodies, we have left an important disclosure regarding the role the *nakry* in Yahowah’s future plans undiagnosed. And I suspect that

the answers are found in *Zakaryah / Zechariah 5* and beyond, a book filled with prophetic revelations we would benefit from considering.

With so much to learn and share, we are simply going to turn the page and begin a new chapter where we left off: the 6th *Mizmowr*. And from there, we will go where its words lead.

