

Above and Beyond

Making Persuasive Arguments...

There were so many prophetic revelations to consider and explore, we are overwhelmed with possibilities. And yet, we have decided to follow our original plan, which was to systematically examine the first twenty-five *Mizmowr*, departing from this path only when necessary to fully appreciate Yahowah's message.

By doing so, we have found the central cord of Yahowah's testimony, a messenger like none other, Dowd. Following in Moseh's footsteps, he became Yahowah's beloved son, God's anointed messiah, the central branch off of the Tree of Lives as well as the Tree of the Knowledge of Good and Evil. He became Yah's chosen shepherd and king. It is Dowd's lyrics which sing their way into Yahowah's heart.

Dowd, more than anyone, revealed the most effective way to observe the *Towrah* | Guidance Moseh inscribed. He was the lone eyewitness to Yahowsha's fulfillment of *Pesach* | Passover, in addition to *Matsah* | UnYeasted Bread and *Bikuwrym* | Firstborn Children. And he will be accompanying God upon His return, fighting as he always has for his people, and then shepherding them into pastures flowing with living waters.

In the 6th *Mizmowr* | Song, we find Dowd longing for a new beginning, for the "*shamynyth* – eighth octave." He has completed the first phase of the mission Yahowah had envisioned for him and is ready to move

on. And since we have felt this way from time to time, it's reassuring to hear *Dowd* | David responding similarly. It reminds us not just of his inspiration, but of his humanity.

“To the enduring Leader (*la ha natsach* – to approach and on behalf of the everlasting and majestic Director who endeavors to lead and is preeminent and distinguished forever (*natsach* is actually a verb, and thus actionable in the text, and was modified by the piel participle in the masculine singular, which means: that those who listen to the song inspired by the eternal Conductor will be influenced by His lyrics)) **accompanied by stringed instruments** (*ba nagynah* – performed with a harp or lyre) **above and beyond** (*‘al* – upon and over) **the eighth octave** (*shamynyth* – a scale for eternity, for heaven and beyond; from *shamyny* and *shamaym* – eighth, infinite time, and the spiritual realm). **A Mizmowr | Song of Dowd | the Beloved** (*Mizmowr la Dowd*).” (*Mizmowr* / Lyrics to be Sung / Psalm 6 Dedication)

This is one of only three times that *shamynyth* | eighth appears in the text – each in reference to the instrumentation for a song. Since it is clearly related to *shamyny* | eighth, scholars typically consider *shamynyth* to be the “eighth octave.” In fact, the English word, octave, is based upon the Latin word for eight, *octo*. The issue with limiting it to this singular expression is that a harp can only play six and a half octaves, not eight, and its range exceeds other stringed instruments. Further, our most accomplished singers only have a four-octave range, with the eighth octave residing at the upward limit of what most people can hear.

But when we consider the scale of eight in harmony with Yahowah's nomenclature we find several thought-provoking ideas. The eighth day of Sukah is an ode to eternal life with God in Heaven. In this regard, the word

for eight, *shamyny*, is remarkably similar to the Hebrew word for Heaven | *shamaym*. And third, there are seven notes in an octave: A, B, C, D, E, F, and G, audibly affirming Yahowah's plan, one which reverberates throughout time.

Therefore, I suspect that Dowd is dedicating this song to Yahowah, in recognition of his desire to spend his eternity in his Father's company in Heaven. He realizes that God is not pleased with the conduct of men on Earth, and that conditions will be far better in the next life.

The sentiment expressed in the opening statement of Dowd's Song is as central to our understanding as it is universally ignored. The purpose of the *Beryth* | Covenant and of the *Towrah* | Guidance is "*yakach* – persuasively demonstrated and proven" through Dowd. He is the antidote to Rabbinic Judaism and Pauline Christianity. He demonstrates that the *Towrah*, rather than condemn, perfects the imperfect so that we can become beloved sons and daughters of Yah.

“Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration), **You consistently prove Your case through me with persuasive arguments which vindicate me** (*'atah yakach* *'any* – You use evidence and reason, engaging in rational dialogue with me, making decisions and resolving disputes, demonstrating that You and I are right (hifil imperfect jussive – Yah is continually enabling Dowd to engage in the process of rational discourse within the parameters of freewill)) **without animosity or hostility** (*'al ba 'aph* – You are devoid of antagonistic implications or displeasing overtones, without resentment or anger; from *'anaph* – being angry, displeased, or being a blowhard).

Your instructions enable me to be correct (*'atah yasar 'any* – Your willingness to improve me, to teach, to guide, and train me, even provide discipline for me, make me stronger, strengthening me (piel imperfect jussive – Dowd continually benefits from Yah's guidance under the auspices of freewill)) **and** (*wa*) **You are never antagonistic** (*'al ba chemah 'atah* – You are not displeased nor all emotionally worked up, neither toxic nor venomous, doing so without indignation).” (*Mizmowr* / Lyrics to be Sung / Psalm 6:1)

As a complete rebuke of Pauline Christianity, the realization that Yahowah, the God of the “Old Testament” saves, is irrefutably and undeniably established through *Dowd* | David. He is the antidote for the false perceptions contained in the Christian “New Testament.” By closely examining and carefully considering the Towrah, and listening to the revelations Yahowah had conveyed to the prophet Shamuw'el, which is how Dowd came to know and trust Yahowah, a highly imperfect man was completely vindicated, becoming Yahowah's beloved son.

This is the conclusion we have been lauding for the past eighteen years because it is so obvious. And yet this is the first time we have seen Dowd directly acknowledge that he proves the Towrah's viability in this regard. It is the personalization of the 19th *Mizmowr*'s emphatic conclusion.

In it, Dowd wrote the following introduction: **“On behalf of the eternal and glorious one, a *mizmowr* | psalm of Dowd: The heavens quantify the unit of measure, exactly and accurately of the manifestation of power, glorious presence, and overall significance of God. Its expansion and expanse make known and conspicuous His handiwork. (19:1)**

Day unto day pours out a proliferation of answers, words and their intent. Night unto night reveals knowledge which leads to understanding. (19:2)

Nothing exists, and everything is senseless, without the Word, without these answers and promises. Nothing matters or survives when and where the spoken and written message of the voice which calls out is corrupted or negated, when it becomes nameless and is no longer heard, regarded, or understood.” (19:3)

This serves as a brilliant introduction to this profoundly important conclusion:

“Yahowah’s Towrah, His Teaching and Guidance, is complete and perfect, restoring and transforming the soul. Yahowah’s testimony is trustworthy and reliable, making understanding simple for the open-minded. (19:7)

Yahowah’s directions are correct, promoting a right attitude while facilitating good judgement. Yahowah’s terms and conditions, the codicils of His covenant, are purifying, illuminating the proper perspective. (19:8)

Revering and respecting Yahowah purifies and perfects forever. Yahowah’s just means to resolve disputes is reliable and vindicating.” (*Mizmowr* / Psalm 19:1-3,7-9)

As we have just noted, the personal application of this realization is then expressed in *Mizmowr* | Psalm 6:1:

“Yahowah, You consistently prove Your case through me with persuasive arguments which vindicate me without animosity or antagonistic implications. Your instructions enable me to be

correct and You are never antagonistic nor displeased.”

In both secular and sectarian circles today, the “God of the Bible,” especially the One portrayed in the “Old Testament,” is considered “hostile and wrathful, angry and resentful.” And yet, that is not how Dowd perceived Him, and indeed, few knew Him better. And so in this statement, yet another pervasive myth is obliterated.

Based upon what we have learned from the inspired lyrics scribed by Yahowah’s chosen shepherd, anointed messiah, and beloved son, nothing is more important than being correct with regard to Yahowah’s testimony, especially His *Towrah*, *Miqra’ey*, and *Beryth*. It is Yahowah’s instructions which make the kind of relationship and outcome Dowd enjoyed possible. The guidance he followed and the directions he learned are all for our benefit. And since his assessments and insights are readily available to us, and recognizing that it’s an open book test, we have been given every opportunity to follow in his footsteps.

Dowd, through a lifetime of personal experience, realized that Yahowah “*chanan* – (in the qal imperative) wants to be genuinely compassionate and kind, lenient and merciful” toward us. And even though no one has ever held as high a status with Yahowah as Dowd, His Beloved Son, he recognized his relative position and thus sought his Father’s intervention to “*rapha*’ – to promote him to a more preferable state.”

“You want to be kind and merciful to me (*chanan* ‘*any* – of Your own volition treat me fairly and favorably, be compassionate and lenient towards me, being kindhearted (qal imperative – be genuinely lenient and beneficial by choice)), **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah*

– existence and our *shalowm* – reconciliation), **for I am comparatively weak** (*ky* ‘*umlal* ‘*any* – I am frail and lacking). **Restore me, making me acceptable** (*rapha* ‘*any* – elect to heal me, promoting my recovery so that I’m mended and repaired, then put in a preferable state (qal imperative)), **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **because** (*ky*) **my essential essence** (‘*etsem* ‘*any* – my body and bones and my very substance, my skeleton and human nature) **is anxious, eager to hasten the process** (*bahal* – is looking to hurry things up, expediting an immediate response because I’m a bit uneasy (nifal perfect – for this momentary period of time, Dowd’s essential nature passively receives the means to hasten the process)).” (*Mizmowr* / Lyrics to be Sung / Psalm 6:2)

We’ve all echoed these words. Once we are enriched and empowered, life with Yahowah in heaven will be vastly superior to our time in the here and now, especially since we are surrounded by all manner of individual and institutionalized perversions of Yah’s message. Dowd was ready to move on.

While I’m not fit to tie the laces on Dowd’s sandals, and while I’ve dealt with far less than he endured, and am likely younger than he was when he scribed these words, I no longer feel this way. I want to stay engaged and helpful for as long as possible, all in the expectation that one more soul, maybe even thousands of souls, may choose to know and accept Yahowah through these translations of His testimony.

While it is interesting to ponder the reason Dowd scribed this next lyric, it’s possible that he knew the answer. The question may have been asked for our benefit, thereby encouraging us to calculate the timing from all of the clues we have been given. In so doing,

we have surmised that Yahowah is returning with His beloved son on *Yowm Kippurym* in 6000 Yah, the 2nd of October 2033 at sunset in Yaruwshalaim.

Bereft of Howsha's timeline, and without the prophetic revelations in Yasha'yah, Yirma'yah, Zakaryah, Dany'el, and Malaky, all of which would be written hundreds of years later, Dowd may not have known when Yahowah would be returning. Even though the answer would have been irrelevant to him at the time, maybe even inconceivable, it was nonetheless available to him and essential for us today. Yahowah's timeline is very clearly presented in the opening books of the Towrah. Someone as brilliant as Dowd, would likely have figured it out, recognizing that he was living in the exact center of Yahowah's place and time.

“In addition (*wa*), **my soul** (*nepesh* ‘*any* – my consciousness, that part of me that animates life and enables me to observe my environment and respond, my inner person, personality, attitude, and aptitude, along with selected memories which are the aspects of my nature that will accompany me into eternity) **is enormously eager and anxious** (*me'od bahal* – is in a tremendous hurry, wanting to greatly hasten the departure from that which is troubling and dismaying). **So** (*wa* – then) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **in this regard, how long will it take for You** (‘*atah* ‘*ad matay* – meanwhile, in consideration of this, as for You, when is it, and what is the extent of time until) (6:3) **to return** (*shuwb* – You come back again to renew and restore)?

Yahowah (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **I really want You to remove**

me, choosing to take my soul away (*chalas nepesh* ‘any – I want You to come rescue my soul by withdrawing me (piel imperative paragogic heh cohortative – it is my overwhelming desire that You choose to do everything possible to properly equip my soul to be withdrawn)).

It is Your desire to save me (*yasha* ‘any – You have chosen to rescue and deliver me (hifil imperative – a second person expression of volition whereby Dowd is stating that Yah not only wants to save him but that God has chosen to engage on behalf of his soul such that he becomes ever more like Him)) **on account of providing a witness to** (*lema’an* – to express and demonstrate the intent and purpose of; a compound of *la* – to approach and according to and *ma’an* – revealing intent and demonstrating purpose, which is from ‘*amah* – to answer and respond) **Your unwavering and unailing love** (*chesed* ‘*atah* – Your steadfast devotion and kindness, Your ongoing commitment to treat me favorably and beneficially upon Your glorious appearance).” (*Mizmowr* / Lyrics to be Sung / Psalm 6:4)

To his credit, Dowd knew that Yahowah would be returning for His people, and he may have even known when. And that’s more than we can say for a world lost in religion, none of which know either, even with their affinity for eschatology.

We have returned to the heart of the matter, to the central cord among the eight octaves. Yahowah wants to save us, to take us away from all forms of human opposition and subjugation, because He loves us.

But we must be vigilant. Dowd said that Yahowah wanted to save him, not everyone else. The notion that God wants to save every soul is ludicrous. So if we want to be counted among those Yah desires saving, we ought to listen to Dowd and follow his example.

This next stanza of Dowd's lament is heartbreaking, and yet undeniably true. Whether one sees Judaism or Christianity as the Plague of Death, even Islam, or all three, in each there is "‘*ayn zeker* – no mention or remembrance" of Yahowah – NONE! The very religions which claim that these Psalms were inspired by their god have no concept whatsoever who God is, what He said, or where or why He disclosed these revelations; not even what He is offering and expects in return.

“For indeed (*ky* – because by contrast), **there is no** (*‘ayn* – no longer existing, in the void of nothingness it is all for naught) **remembrance or mention of You** (*zeker ‘atah* – there is no son, no children, and no recollection nor appreciation of You) **in the plague of death** (*ba ha maweth* – with the pandemic disease that causes entire populations to die, in perishing and being dispatched on a massive scale).

In She’owl and with Sha’uwl (*ba She’owl* – in the Place of Questioning, the grave where the dead reside or with *Sha’uwl* – the failed king and false prophet), **who** (*my* – how, when, why, and whom) **will come to know You, expressing their appreciation for You** (*yadah la ‘atah* – will recognize and acknowledge You, choosing to thank You, continuously making public announcements and declarations regarding their familiarity with Your eternal attributes; from *yad* – the hand (or ✕) and *yada’* – know and understand, recognize and acknowledge (hifil imperfect jussive))?” (*Mizmowr / Lyrics to be Sung / Psalm 6:5*)

It is the great irony of our time, perhaps of all human history. With almost every country, culture, and civilization founded, influenced, and/or controlled by religion, all of which claim to speak for God, there isn't one that actually knows Him or that leads souls toward Him.

The catalyst for the credibility for Judaism, Christianity, Islam, and even Mormonism is ignorance of Yahowah's name, the cause of which was removing it from His Word and replacing it with "the LORD" seven thousand times. Had that not been done by religious leaders, no one would have believed that the Lord, Jesus Christ, or Allah was God. Through this lone diabolical act, these religions became the plague of death.

Because of Sha'owl, the New Testament's Paul, Yahowah became irrelevant, His *Towrah* | Teaching was abolished, Jews were antagonized, and She'owl gained countless inhabitants. One soul can make an enormous impact on the world, toward life as was the case with Dowd or death as was the consequence of Sha'owl. Through Dowd we come to appreciate Yah and as a result of Paul, Yah has been completely disregarded.

"I have done my part, expending the time and energy (*yaga'* – I have been productive to the point of becoming weary for the moment, having labored extensively, striving to fulfill my job to the extent of my capability (qal perfect), **to the point of exhaustion** (*ba'anachah* 'any – such that I sigh, expressing my emotional frustration or physical pain as if exasperated).

With the pervasiveness of the darkness (*ba kol laylah* – in the total deprivation of light and complete darkness of night), **I swim** (*sachah* – I move through the water (hifil imperfect)) **upon a bed of twisted** (*mitah* – a stretcher and bier used to carry the sick and dying, the unjust and incorrect) **tears, causing me to weep** (*ba dimah* 'any). **My couch** (*'eresh* 'any) **is drenched** (*masah* – is the place of examination and testing)." (*Mizmowr* / Lyrics to be Sung / Psalm 6:6)

The initial sentence was literally true, while the second and third were poetic allegory. The bier of twisted tears is the deathbed that religion has become. It

pains all of us to know the truth and yet see so many fall for obvious lies. We should all be frustrated and angry at Paul, Akiba, and Muhammad as well as at all of the priests, rabbis, and imams who have promoted their death knell.

Not long ago, I had a similar conversation at dinner with the wife of a former business associate. Following a discussion with her husband about what I had come to know about Yahowah and His Towrah, and had subsequently written in these books and shared during all of the radio programs, she interrupted and said, “You need to do a better job of getting the word out so that more people know about this.” My reply was similar to Dowd’s: “I’ve done my part, having written 19 books and spoken on over 10,000 radio programs – freely offering everything I’ve learned through these translations. If you or anyone else chooses to disregard this information, then the failing is yours and theirs, not mine.”

I’ve also experienced some of the discomfort Dowd speaks of in his next statement. Mine is the result of a lingering injury, creating a knife-like pain in my left shoulder the longer I translate and type. My eyes are failing as well, something glasses have partially resolved, but not the irritation that comes from long hours in front of a computer screen. So I appreciate the fact that I’m not alone in this regard. The work is stimulating and joyful to be sure, but when we devote as much energy to it as did Dowd, it can be exhausting – especially when confronting the twisted tears of religious believers.

And while I don’t think I have ever cried as a result of this adversity, I know what it is like to swim through a cesspool of human degradation. Composing *Prophet of Doom* and *Questioning Paul* required spending many years in the swamp of human excrement.

For those who may be uncomfortable with me, or anyone else, drawing these comparisons to Dowd, I would suggest that they do the same. Dowd is the example we are encouraged to follow. We should all be comparing our lives to his. Yahowah said that he was His beloved son and that he was right. We cannot do better than this.

“My eyes no longer function properly (*‘ashash ‘ayn ‘any* – my ability to see has been incapacitated, and my sight is failing) **from** (*min* – because of) **this distressful situation, this mockery and provocation based upon erroneous perceptions** (*ka’as* – the annoying taunts and errant observations), **and the condition is deteriorating** (*‘athaq* – the situation continuing to advance and atrophying) **with all of my adversities and troubles** (*ba kol tsarar ‘any* – in the totality of the constraints being placed on me by all of those besieging me, with all of the distressful things that are being done to diminish my significance, along with the constant attempts of those who are hostile toward me, who demonstrate their enmity, to silence me).”
(*Mizmowr* / Lyrics to be Sung / Psalm 6:7)

We have been conditioned to become especially alert any time Dowd’s significance is being assailed, because he is quite simply the most important person in Yah’s plans for His People, and especially His children. The “*tsarar* – Adversary” has done a masterful job of “*tsarar* – diminishing” his relevance, “*tsarar* – assailing” his credibility through Sha’uwl, the “*tsarar* – rival” king and “*tsarar* – adversarial” apostle. With Dowd’s “*tsarar* – significance constrained,” the light he shines on Yahuwdah, Yaruwshalaim, Mowryah, Tsyown, and especially the *Towrah* | Teaching and *Beryth* | Covenant is “*tsarar* – dimmed.” It is the beloved son, the main branch, the anointed messiah, the chosen shepherd, and Yisra’el’s king who, more than

anyone else, is responsible for Yisra'el, calling his people home and then guiding them once they arrive.

As an interesting note, both Sha'uwls, the adversarial king and opposition apostle, were demon-possessed. In addition to their hostility toward Dowd, and their fixation on discrediting him, between them they attacked all three *Zarowa'* | the Protective Shepherd, the Productive Ram, and the Sacrificial Lamb by either annulling their work or mischaracterizing them.

Also interesting with regard to *tsarar*, we are once again confronted with the realization that Dowd's "adversaries" will coincide with Yisra'el's "troubles," and thus be indistinguishable from Yahowah's "enemies." The horrible period which awaits *Yisra'elites* | Israelis and *Yahuwdym* | Jews, when the nation and people are besieged and constrained, known as the Time of Ya'aqob's Troubles, is based upon *tsarar*.

As far as I can tell, the only time it's good to have enemies is when our foes are adversarial to God and His People. Then they are a badge of honor, demonstrating that we are right.

Dowd, like his Heavenly Father, had no use for, or interest in, anyone who was opposed to Yah. And he, like God, was and remains committed to ridding our planet of their stench. In this light, this is one of the few places where it does not matter if we render the imperative mood as a command or as a choice, because those who are opposed to God will be taken away one way or the other.

“Get away from me (*suwr min 'any* – go away because you are rejected and forsaken and will be taken away and abolished, removed from my presence (qal imperative)) **all of you who carry out** (*kol pa'al* – who perform, fashion or forge, plot and devise, think about or

benefit from (qal participle)) **that which is corrupt and deceitful** (*'awen* – evil and injurious, dishonest and fraudulent, religious and idolatrous, harmful and misleading (more likely pronounced *'aown*)) **because** (*ky* – for indeed) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **has heard** (*shama'* – has listened to) **my lament and the expressions of my consternation** (*qowl baky* ‘any – voice of my dismay, the cry my sorrow, and the sound of my disappointment).” (*Mizmowr* / Lyrics to be Sung / Psalm 6:8)

Speaking of Dowd’s example, note that he was trying to rid himself of those who were misleading and religious. He was not interested in saving them.

A number of years ago, I went through a trying episode with a Covenant member and a long-time friend who didn’t like the way I responded to an email filled with the revolting religious arguments of a Moody Theological Seminary graduate. I took Dowd’s approach, which was to expose and condemn the religious diatribe, while “my friend” not only condemned me for doing so, he advocated accommodation and acceptance, drawing the Christian into fellowship rather than pushing him away.

Since Yahowah has affirmed that Dowd is right, and clearly inspired these lyrics, the correct approach to theological postulates and fraudulent religious rhetoric is to respond similarly. We are not born into a Spirit of compromise but instead of contrast. If we are not distinctly different, and show it, we are not Covenant.

Stated another way, no one has ever come to know God by advocating religious positions. Until a person starts questioning their religion, Yahowah and His

testimony remain outside their grasp. God's Word is squandered on those who argue against it. Therefore, when someone says or writes something to us which we know to be inconsistent with Yahowah's testimony, our initial responsibility is to refute the fraudulent claims. Then when corrected, if the individual acknowledges that they were wrong and if they are receptive to the truth, we can share the Towrah and Beryth with them.

Speaking of the wrong approach, you will find "obey" written after "listen and hear" among the definitions of *shama'* in many lexicons, even though there is no support for that connotation linguistically. And yet this is one of many statements in which the very notion of rendering *shama'* as "obey" is absurd.

The religious want their constituents to obey them, which they achieve by misrepresenting God's instructions as commands and then misrepresenting His vocabulary such that "listening" is convoluted into "obeying." But how many times can we point this out before we realize that we are pounding our heads against the brick wall of faith? Dowd had had enough, and who's to blame him?

Turning to the next statement, Dowd realized that when we ask God to do what He wants done we can be assured that Yah will do as we request. So while *taphilah* does not mean "prayer," if you want your petitions answered, do as Dowd has done.

"Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has listened to** (*shama'* – has heard (qal perfect)) **my request** (*tachinah* 'any – my plea for a favor, beseeching). **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah*

– existence and our *shalown* – reconciliation) **has received and accepts** (*laqach* – has obtained and approves (qal imperfect)) **my thoughtful and judgmental pleas for intervention** (*taphilah* ‘any – my petition, my manner of speaking; from *palal* – meditation regarding intervening, judgment based upon thoughtful consideration, and a diligent assessment leading to a responsible reaction, to consider, decide, and judge).” (*Mizmowr* / Lyrics to be Sung / Psalm 6:9)

Tachinah is a challenging word to translate because its root, *chanan* | mercy does not work in the sentence. Further, it cannot be applied to Dowd, especially in this context. Dowd is only *chanan* | compassionate in that by exposing and condemning popular deceptions, particularly religious delusions, he is engaged in something which is exceptionally merciful.

To better appreciate the meaning of *tachinah*, we need to consider how it is used early in the Towrah. And what we find is that it is conveyed a disproportionate amount of the time in the hitpael stem, where the speaker is acting on his own initiative. In these cases, *tachinah* is an “earnest plea made by someone beseeching another for a favor without any outside influence.” It’s not providing a favor, but instead, requesting one, which is why it was defined as such in 6:9 above.

And yet there is still another challenge in this sentence, this one overcoming a long history of religious corruption. English bibles render *taphilah* as “prayer,” even though there is no basis for that connotation in the etymology of the word. It is from *palal*, which is “to think and consider then judge, to meditate and then request intervention.”

Cognizant of these realities, of the actual meaning of *shama'*, *tachinah*, and *taphilah*, my translation differs markedly from more popular renderings...

“All (*kol* – every one of) my enemies (*'oyeb* ‘any – my foes, those opposed to me, those who show animosity and hostility toward me) shall, as a result of their own choices, be humiliated (*bowsh* – have pursued disparaging ambitions and have chosen wrongly and thus are mistaken, and at long last will be found guilty and thus be shamed and embarrassed (qal imperfect jussive)).

They will be terrified and agonized beyond comprehension, receiving what they have chosen to perpetrate (*wa ma'od bahal* – totally bewildered and altogether despondent, they will tremble, exceedingly afraid (nifal imperfect jussive – those who have elected to bewilder and induce fear will experience what they have done to others on an ongoing basis)).

Once again, as a result of their own choices and having turned away, they will be held accountable for their shameful ambitions (*shuwbb bowsh* – again and again they have turned their backs and pursued disparaging desires, having repeatedly chosen wrongly and thus have been continuously mistaken, and at long last they will be found guilty and thus be forever embarrassed as a result of their motivations (qal imperfect jussive)) continually (*rega'* – instantly and constantly and for the full duration of time).” (*Mizmowr* / Lyrics to be Sung / Psalm 6:10)

Even the concluding sentence is a bit of a challenge to translate because the primary use of *shuwbb* is “to return,” which is the opposite of what Dowd would be asking. And while *shuwbb* is used to speak of “returning” 270 times, its second most common usage, occurring some 120 times, is as an “auxiliary verb whose function

is to repeat the action of the verb which follows,” in this case *bowsh*.

We should, therefore, more completely emphasize and amplify the meaning of *bowsh*, revealing that the propensity to turn away from God, such that one’s disparaging desires are exposed, reflects a pattern of behavior which will result in continuous reprisal.

It is, of course, telling that so many have shown animosity toward Dowd’s status with God, preferring to see Jesus, Akiba, Paul, or Muhammad in his place serving as the messenger or Messiah. Indirectly, even prime ministers, presidents, and popes are in opposition to Dowd as the undisputed King of Yisra’el because they want to control the nation’s status and fate. While many have chosen this path, they have chosen poorly, bringing judgment upon themselves. Those who sought acclaim, to rise above the common man, will in the end be shamed before them, just as those who sought salvation will be rejected.

When contemplating the nature of Dowd’s foes, keep in mind they were not a collection of isolated individuals with personal grievances. There is nothing small or petty about any of this. Dowd represents everything that is *towb* | productive, pleasing and *tsadaq* | right with God. He is the beloved son of the Covenant Family, the branch from which everything worthwhile grows, the prophet who explained the past and revealed the future, the lyricist who sung the songs God most loved to hear, the shepherd of our Father’s sheep, the king of God’s people, the man who taught us how to observe the Towrah. He was brilliant and articulate beyond comparison.

Dowd | David is living proof that the Towrah not only instructs and guides, but indeed saves, nullifying the basis of Christianity. As such, his foes are those who

have chosen to ignore all of this and establish political institutions and religious doctrines in conflict with his life and lyrics. In the most broadly accurate and relevant sense, Dowd is predicting that those who have chosen to promulgate religious or political ideologies will be humiliated by God.

Also enriching, we have long anticipated something Dowd clarified by the use of the jussive mood in this statement. While there would be no reason for God to judge, much less humiliate, the unwitting victims of man's political and religious schemes, it would be unfair, indeed unjust, not to hold those culpable who have conceived them and chosen to advance them.

In our quest to better understand the life and lyrics of Yah's exemplar, there are several reasons why he may have become weary and have grown eager to be withdrawn. Serving as Yahowah's son and student, messiah and king, shepherd and leader, prophet and teacher, while exhilarating, comprised more responsibility than any one man could bear, especially over a lifetime. Having engaged in his youth, as he grew old, his soul, mind, heart, eyes, and body simply wore down. He needed to be recharged and renewed. It is only natural, and he was keeping it real.

Dowd never met a threat to his people that he didn't fight, and over a lifetime of conflict, it grew wearisome. Knowing Yahowah intimately, he was anguished by every slanderous statement and slight. And there were lots of them because it was and remains a very dark world. Based upon the text of the *Mizmowr*, Dowd had grown weary of wrestling with religious, political, conspiratorial, and military foes.

And perhaps, after having lived every moment of his life in the center of Yah's will, with Yah inspiring his thoughts and words, as much as he loved her,

Bathsheba proved less satisfying than his life with Yah. He may have longed to rekindle the relationship he once knew. Or, this Song could be yet another example of Dowd being Dowd, of him exposing and condemning the knuckleheads while celebrating the alternative.

“Yahowah, You consistently prove Your case through me with persuasive arguments which vindicate me using evidence and reason, and by engaging in rational dialogue with me, making decisions which resolve disputes, demonstrating that You and I are right, without animosity or hostility.

Your instructions enable me to be correct, and Your willingness to improve me, to teach and guide me, make me stronger. You are never antagonistic, doing so without consternation. (6:1)

You clearly want to be kind and merciful toward me, Yahowah, for I am comparatively weak. So please restore me, making me acceptable, Yahowah, because my essential essence and human nature is eager to hasten the process. (6:2)

In addition, my soul is enormously eager and in a tremendous hurry, wanting to greatly hasten the departure from that which is troubling and dismaying. So Yahowah, in this regard, how long will it take for You (6:3) to return, coming back again to renew and restore?

Yahowah, I really want You to remove me, choosing to take my soul away, because it is my overwhelming desire that You choose to do everything possible to properly equip my soul to be withdrawn. Just as it is Your desire to save me so as to provide a witness to Your unwavering and unfailing love. (6:4)

For indeed, and by contrast, there is no remembrance or mention of You in the plague of death, within the pandemic disease that causes entire populations to die, perishing and then dispatched on a massive scale.

In She'owl and with Sha'uwl, who will come to know You, expressing their appreciation for You? Who will recognize and acknowledge You, choosing to make public announcements regarding their familiarity with Your eternal attributes? (6:5)

I have done my part, expending the time and energy to the point of exhaustion. I have been productive but have become weary for the moment, having labored extensively, striving to fulfill my job to the extent of my capability such that I sigh, expressing my frustration, a bit exasperated.

With the pervasiveness of the darkness, I swim upon a bed of twisted tears, causing me to weep. My couch, which serves as my place of examination and testing such things, is drenched. (6:6)

My eyes no longer function properly, because my sight is failing from this distressful situation, this mockery and provocation, the annoying taunts and errant perceptions of me. And the condition is deteriorating with all of my adversities and troubles, with the constraints being placed on me by all of those besieging me, with all of the distressful things that are being done to diminish my significance, along with the constant attempts to silence me. (6:7)

Get away from me those of you who are rejected and forsaken as you will be taken away and abolished, all of you who devise and carry out that which is corrupt and deceitful, fraudulent and religious, harmful and misleading, because, Yahowah

has heard my lament and the expressions of my consternation. (6:8)

Yahowah has listened to my request. Yahowah has received and accepts my thoughtful and judgmental plea for intervention, my diligent assessment which warrants a responsible reaction.
(6:9)

Every one of my enemies, those who have shown animosity toward me, shall, as a result of their own choices, be humiliated. Having pursued disparaging ambitions and having chosen poorly, they are mistaken, and at long last they will be found guilty. They will be terrified and agonized beyond comprehension, receiving what they have chosen to perpetrate. They will tremble, exceedingly afraid.

Once again, as a result of their own choices and having turned away, they will be continually embarrassed as a result of their shameful ambitions.” (*Mizmowr* / Psalm 6:10)

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While it is common for Dowd to dedicate his Songs, it is highly unusual for him to title them – as he has done in the 7th *Mizmowr*. This is also the only occasion where Dowd has designated his rival. So this should be interesting.

“About Erring and Going Astray (*shigayown* – the consequence of ignorance, the story about the one who intoxicates the foolish and leads them away, including the significance of being mistaken as a lament or dirge; from *shagah* – to go astray, to err, to mislead and inebriate by way of ignorance and *own* – that which pertains to the preceding).

By Dowd (*la Dowd* – according to the Beloved), **who, to show the way to the benefits of the relationship** (*‘asher* – which to reveal the correct and narrow path to get the most out of life), **sang** (*syr* – he conveyed verbally in a melodic and rhythmic manner) **to** (*la* – for) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **against** (*‘al* – concerning and in opposition to) **the words and accounts** (*dabary* – the manner of speaking, the statements, and the message) **of the infamous and afflicting** (*kuwsh* – regarding testing and evaluating, then discarding, the lowly and little, piercing the lack of evidence and reason associated with removing the plague, so as to eliminate the impurities of; from *kuwr* – to cut down and to pierce, to smelt and remove, to evaluate and test an affliction, a disorder and sickness and/or *uwshy* – insignificant and weak, and thus lowly and little) **Benjamite** (*Benyamyny* – son of the right side or from the south).” (*Mizmowr* / Lyrics to be Sung / Psalm 7: Title and Dedication)

This title is important because it means that this *Mizmowr* was written to “*shigayown* – explain the consequence of going astray, of being wrong, and even of ignorance.” And since this title is broadly stated, and is not focused on a lone individual, the only way that it can be personalized is if that person propagated a misleading and mistaken religion which has negatively influenced Yisra’el. The names of such individuals is short with only one of the three, *Sha’uwl* | Paul, known to be a Benjamite.

Since these are the only books and audio programs where the person commonly recognized as “David” is referred to as Dowd, it is interesting to note that his name appears 1076 times, 1075 of those were written as

DWD, which would be pronounced Dowd. On one occasion, a Y, or hand of Yahowah, was added. Further, the basis of his name, *dowd* | beloved, appears another 61 times. It is presented more often than any other name, save Yahowah.

This known, what are we to do with the reference to Kuwsh? If we were to examine the lexicons, they would tell us that *kuwsh* means “black” and that it should be translated as “Ethiopia,” or some other “unknown place” – none of which is true. There isn’t any geographical, genetic, or etymological evidence linking *kuwsh* with Africa or black skin pigmentation as is so often inferred – likely for racist reasons. Further, after referencing over twenty lexicons and biblical commentators, the theologians and scholars remain clueless as to the identity of the individual being addressed in the 7th *Mizmowr*. Most, unwilling to plead ignorance, suggest without evidence, that he may have been one of King Sha’uwl’s friends.

But this we know, as a Benjamite, *kuwsh* cannot be a country in this context. And since there isn’t any record of Dowd having a foe by that name, I think we are best served to translate *kuwsh* using the nearest equivalents, which are “*kuwr* – testing and evaluating an affliction which is derived from a weak case or lack of evidence, piercing a sickness to remove impurities and thereby discard the illness,” in addition to “*uwshy* – insignificant and weak, and thus lowly and little.” These are the only Hebrew concepts, apart from directly related names, which share two of the three letters found in *kuwsh* without adding a host of others.

That said, geographically, a Kuwshite would come from the northern extremity of what was once Babylon. Genetically, he would be associated with peoples surrounding Arabia, particularly on the west, north, and eastern perimeters of the desert peninsula. Politically,

we are told that during the Time of Ya'aqob's troubles, Kuwsh will ally with other Muslim nations, including Libya and Egypt, in addition to what is now represented by Mow'ab and 'Amown.

This known, there are no Kuwshites from the tribe of Benjamin – adding additional credibility to the prospect of translating the word rather than trying to transliterate it as a name. Along these lines, attitudinally, a slight majority of the references to *kuwsh* are unfavorable.

Textually, there appears to be a plot underfoot – one that became evident as I was attempting to ascertain how lexicons such as *Strong's* opined that “Cush = black.” Predisposed to verify prior to relying, I couldn't find the slightest validation for “black.” As a result, it appears that political and religious interests have tried to hoodwink the unwary so as to justify the likes of the slave trade and racial discrimination. And yet, Yahowah knew that they would do so and rebuked them. He would write: “Can the Kuwshy change his skin?” (*Yirma'yah* / Jeremiah 13:23)

Lastly, be aware, everyone who has attempted to resolve this question is either speculating or extrapolating. And speaking of such, my initial assessment is that this Benjamite beast is none other than Sha'awl, the wannabe apostle, not the king. As we move through the text, I'd encourage you to form your own conclusions.

The man who lived at the conclusion of the third millennia of Yah's timeline is now reinforcing the Covenant's third condition, that we come to trust and rely upon Yahowah. As a result, he knew that God would save him.

“Yahowah (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* –

instructions regarding His *hayah* – existence and our *shalom* – reconciliation), **my God** (*'elohym 'any*), **in You** (*ba 'atah* – with You and near You), **I find a trusted and safe place** (*chasah* – comfort and refuge, protection (qal perfect)), **with You saving me based upon the proper relationship, appropriately delivering me** (*yasha' 'any* – provide victory for me, protecting me (hifil imperative – choose to pursue salvation through me)) **from all** (*min kol*) **my pretentious pursuers, especially the boisterous who are verbally contentious against me** (*radaph 'any* – those who overwhelmingly confuse, who boldly devise schemes against me without merit, the arrogant and afflicted, frenzied and senseless, the proud and defiant, self-willed who promote false gods and encourage religious worship, a pejorative term for the idolatrous (qal participle)). **You will preserve me for a later time** (*natsal 'any* – You will defend and deliver me from this because You have chosen to save me for more favorable circumstances (hifil imperative first and second person masculine singular)).” (*Mizmowr / Lyrics to be Sung / Psalm 7:1*)

In this war of words between the most relevant Yahuwd and the pretentious and predatory Benjamite, I was particularly intrigued with how the hifil imperative shaped the prophecy such that we find Dowd in the center of Yah’s will, as the man being preserved for a later time. Yahowah was always Dowd’s “trusted and safe place,” as He is for everyone in the Covenant Family. And it is through the Covenant that we are saved. However, while Yahowah’s children are preserved for a later time, Dowd has an appointment with destiny.

Over the long march of history, there have been two individuals who have been especially contentious with Dowd, the misguided King *Sha'uwl* | Saul and the

mistaken Apostle *Sha'uwil* | Paul. The former tried to kill him, and the latter sought to nullify him. So we'll continue to look for clues which may point us in one direction or the other.

Should you be wondering why I so categorically state that Paul sought to undermine the importance of Dowd and the promises made to him, the answer is as obvious as it is profoundly important. Therefore, in an upcoming chapter we are going to excoriate Paul's arguments regarding Dowd, one of which is found in Acts and the other in Romans. On both occasions, the "Father of Lies" and "Son of Wickedness" deliberately misquoted Yahowah to grossly misrepresent what Dowd wrote and upend what he represents, thereby nullifying the cure for his plague.

We will end the debate *Dowd* | the Beloved has sought against *Sha'uwil* | Question Him, leaving no doubt that the principal author of the Christian New Testament was Satan's Apostle. For the first time, perhaps since the 7th and 89th *Mizmowr* | Psalms were recorded, we are going to undermine the myth of Christianity and its "Lord Jesus Christ" while at the same time establishing what Dowd represents to Yahowah, to the Covenant, and to all of us – especially Yisra'el.

Also relevant, Dowd was not asking Yah to help him in a debate. He would not need any. The 89th *Mizmowr* is more than sufficient. Furthermore, he was not asking to save the boisterous and contentious, but instead, to deliver him from them. We are called to separate ourselves from the ways of men, not chase after them. We are not called to save the world, but instead to distance ourselves from it.

“Or otherwise (*pen* – because lest he would), **in the manner of** (*ka* – just as and compared to) **a fiercely**

destructive being, a vicious beast in search of prey (*'aryah* – perhaps as a lion; from *'arah* – to pluck away through the course of one's life), **he, to satiate his own cravings, will rip apart** (*taraph* – he will tear into pieces in a violent and abhorrent manner, seeking to destroy me to his own satisfaction, negating and mangling) **my soul** (*nepesh* *'any* – the essence of my life, my attributes, attitude, and ambitions), **snatching it away and shredding it** (*paraq* – to take it for himself) **without sparing it** (*ba 'ayn natsal* – causing the one attempting to snatch it away to be for naught and declared in defiance (hifil participle)).” (*Mizmowr / Lyrics to be Sung / Psalm 7:2*)

The most vicious of Benjamites and the most verbally contentious, easily the most boisterous and pretentious, gave rise to the ultimate beast: *Sha'uwl* | Paul fathered the Roman Catholic Church and its stepchildren, Orthodox and Protestant Christianity. No one has afflicted Yahuwdym more than this overwhelmingly confusing and senselessly defiant, especially egotistical man. Also telling, in his lone prophecy, one he actually got wrong, *Sha'uwl* | Paul used the Greek word *harpazo* to predict a violent snatching away during the “Rapture” – thereby linguistically identifying himself as Dowd's adversary, making him the vicious Benjamite wolf in sheep's clothing. In fact, this Mizmowr likely serves as the impetus for Yahowsha's statement regarding the “wolf in sheep's clothing” tearing His people away from the Towrah in His Instruction on the Mount.

As a prophet, at some point Dowd was likely shown how his life and lyrics would be diminished and demeaned by the *Sha'uwl* of Christendom. After all, no one would have a more pervasive influence over how he and his testimony would be perceived relative to others or over how his people would be treated.

Considering all that Dowd had achieved and written, the overwhelming popularity of Paul's noxious drivel would have been shocking to Dowd. The man known for his relationship with God, for his brilliant mind, and inspiring oratory would have been disoriented by the realization that such stupidity had become so widely accepted. And so I can almost see the puzzled expression on his face as he asked God if he was somehow to blame. Then as he sobered to this disorienting reality, Dowd returned to the feisty fellow we have all come to know and love. He taunted the wayward Benjamite, daring his rival to press his case directly before him – not to correct him, but instead to nullify the adversarial effect of this adversary on his people.

This said, since Dowd's soul has never been at risk, we have a couple of ways to process this reference. Dowd represents and is symbolic of Yahuwdah. There is no question that the very soul of Yah's people has been at risk for a long time, specifically as *Yahuwdym* | Jews have been menaced by Christians these past two thousand years. Or we can see his *nepesh* representing the "essence" of Dowd's "life and character," such that what he has come to represent within the Covenant is "*paraq* – being snatched away and shredded" by the likes of *Sha'uwl* | Paul.

“Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **my God** (*'elohy*), **if I have caused this** (*'im 'asah zo'th* – if I have made this occur, putting this into effect by the way I've acted or engaged regarding this), **if there is** (*'im yesh* – if there exists any substance to this) **anything wrong** (*'awel* – dishonesty or fault, anything contrary to the appropriate standard, deviating from it) **on my hand** (*ba kaph 'any*), (7:3)

and whether or not (*'im*) **somehow I have dealt out and deserve** (*gamal* – I have produced such recompense and I am being treated this way for a reason, having set into motion (qal perfect)) **this evil and troubling consequence** (*shalem 'any ra'* – this miserable and distressful result and ultimate compensation for myself which is so injurious to the relationship and horribly wrong, this type of contemptible fulfillment), **or inappropriately** (*ryqam* – without justification or cause, unreasonably) **taken something away from** (*chalats* – removed and withdrawn something from (piel imperfect paragogic cohortative)) **this adversary trying to limit and constrain me** (*tsarar 'any* – the enemy besieging me, the foe attempting to bind me, this hostile opponent and troublesome rival of mine), (7:4)

then of his own volition, let my rival pursue me, pressing his case against (*radaph 'oyeb* – let my enemy boldly chase after the opportunity to debate, such that my adversary strives to best me in a verbal exchange as that would be wonderful, even astonishing, thereby ending the confusing contention against (qal imperfect jussive)) **my soul** (*nepesh 'any* – my attitude and aptitude, the essence of my life and purpose).

Let's engage and confront one another (*wa nasag* – so let's reach out and extend an offer to meet and compare (hifil imperfect jussive)). **Let him attempt to aggressively tread upon** (*ramas* – let him try to trample and aggressively seek to destroy (qal imperfect jussive)) **my life** (*chay 'any*), **especially with respect to the Land** (*la ha 'erets* – concerning the material realm), **thereby** (*wa*) **settling** (*shakan* – from my dwelling place to the local inhabitants, even placing before us the lives of foreign peoples and the existence of nations (hifil imperfect jussive)) **my overall relevance and significance, my status and reputation** (*kabowd 'any* – my dignity and honor, abundant attributes, glorious

presence, and manifestation of power) **with regard to the natural world** (*la ha 'aphar* – concerning even the smallest aspect of the material realm and one's descendants).

Let's pause now and contemplate what has been brought before us (*selah*)." (*Mizmowr* / Lyrics to be Sung / Psalm 7:5)

Having previously translated Psalms 22 and 88, we know that Dowd was taken as a *naby*' forward in time a thousand years to witness the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*. And now based upon this *Mizmowr*, it's evident that he was taken forward another score of years, a mere blink of the eye. He was exposed to this arrogant beast: to the Towrahless One known as Paul. And considering Paul's lack of evidence and dearth of reason, Dowd would have been chomping at the bit to rip him to shreds in an open debate. He would need neither sling nor stone to topple the edifice that has become Pauline Christianity.

Just imagine, Dowd would make his case by citing Yahowah and Paul would advance his by misquoting God, then claiming, "But, I, Paul, say...." But we don't have to imagine. This debate has already been recorded for all of us to see. Dowd has his lyrics, all inspired by Yahowah, and Paul has his letters, all of which nullify Yahowah's testimony. We will compare them in future chapters for those who want to know who is speaking for God and telling the truth and who is advocating on behalf of the Prince of Lies.

At this point, we might as well accept reality because it is blatantly obvious. Dowd isn't railing against some nameless village idiot who was once affiliated with the deceased king, Sha'owl. This is someone so infamous and irritating that God, Himself, hates him and is committed to excoriating him, because

Yahowah is equally inflamed and engaged against what he has wrought. This adversary is Paul.

“You and I both want to take a stand (*quwm* – I choose to do Your will and stand upright, actively engaging (qal imperative paragogic cohortative)), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **in Your righteous indignation** (*ba ‘aph ‘any* – in Your fury and resolute anger, showing Your displeasure and resentment, nostrils flaring).

Choose to rise up (*nasa’* – present Yourself on High, desirous of coming up (nifal imperative)) **against** (*ba*) **the insolent and arrogant outbursts** (*‘ebrah* – the epic rage and fury, the overwhelmingly haughty pride, and the unpleasant actions) **of the troublesome rival trying to limit and constrain me** (*tsarar ‘any* – the enemy besieging me, the foe attempting to bind me, this hostile opponent and distressful and vexing adversary of mine).

You and I both want to be alert and ready for action, eager to expose him (*wa ‘uwr* – in doing Your will, I choose to be stirred up, moved to respond, and roused for the occasion, and ready to bare it all, exposing the chaff (qal imperative paragogic cohortative)) **on our behalf, and out of concern for both You and me** (*‘el ‘any* – by directing me to achieve this goal for You), **by encouraging instruction** (*tsawah* – providing direction regarding (piel perfect)) **and executing good judgment regarding the means to resolve such disputes** (*mishpat* – prompting good decision making, rational thinking, and effective debate; from *ma* – ponder the implications of *shaphat* – making good decisions based upon good judgment with disciplined analysis under the auspices of a judiciary

using legitimate evidence and persuasive arguments).”
(*Mizmowr* / Lyrics to be Sung / Psalm 7:6)

There is nothing better than knowing that our will is in sync with Yah’s, and that He will absolutely be by our side, supporting what we are doing on behalf of His testimony and people. One of the best ways to be assured of this is to hate what God hates and to fight what He opposes. But you’ll notice, while it isn’t always so, the great preponderance of the time Yahowah and those associated with Him are armed with words. There is nothing more effective, more lethal or beneficial. Words are the ultimate bomb and balm.

If not for the research of my friend, and longtime Covenant member, I would have misinterpreted Dowd’s use of *la’om* in this next statement. After having exposed and condemned Paul and his creation, Christianity, Yahowah’s Messiah is inviting people of distinct political, geographic, and religious associations home. He is asking them to return to Yisra’el as a direct result of his refutation of the religious and political institutions which emerged from *Sha’uwl’s* | Paul’s poison pen.

There are three Babylons in which Jews live, three *la’om* from which they are being called out. The United States of America, and to a slightly lesser extent, Europe, is political Babylon – nations which have not only armed Yisra’el’s enemies, but which have also sought to give them her land. The region surrounding Yisra’el, the places corrupted by Muhammad and Islam, all of which seek to destroy the Promised Land, represent geographic Babylon. And the Roman Catholic Church is the epitome of religious Babel.

The Church has long been the principal source of Jewish antagonism worldwide. After nearly two thousand years of oppression, millions of ethnic Jews

have chosen to assimilate into these cultures rather than be degraded and murdered by them. Affirming this, recent DNA studies demonstrate that there may be as many Jews in religious and geographic Babylon as there are in political Babylon. And so, here we find Yahowah's troubadour calling the "*la'om* – people from these three distinct national and religious interests and geographical locations" back into his fold, back home where he can watch over them and protect them, back to Yahowah.

Those who answer the call to leave the *la'om* of *babel*, and who participate in the second exodus, will not arrive unaccompanied. Those who have been echoing Dowd's message, those who have chosen to serve as witnesses, those who are already part of the Covenant Family, will be there to welcome them now that they all share a common and correct understanding of Yahowah.

“Let the people of distinct political and religious entities (*la'om* – the population of different nations and regions who congregate together under their leaders and who are governed by antiquated philosophies), **and the assembly of witnesses** (*wa 'edah* – the community of those who remember and acknowledge the relationship agreement), **choose to surround You, turning to You of their own volition** (*sabab 'atah* – elect to change such that they can gather around You (poel – brings about a state whereby these people are intensely influenced by their choices, imperfect – with unfolding consequences, jussive – as a result of their decisions made under the auspices of freewill, and energetic nun – to be emphatic about the future)) **as a result of this** (*wa 'al hy'* – and over this), **returning** (*shuwb* – changed and restored (qal imperative paragogic cohortative – will be genuinely and significantly influenced as a result of their desire to return, being in sync with God's will)) **to**

approach the heights of heaven (*la ha marowm* – to draw near the highest place; from *ruwm* – to be lifted up and rise, growing while contributing).” (*Mizmowr* / Lyrics to be Sung / Psalm 7:7)

Yahowah, and those associated with Him, are calling the Chosen People back home to live in the realm of God. They will return to Him by leaving the realm of man. Sure, there are some other conditions, but it all begins this way.

This is not the beginning, but instead the conclusion of mankind’s six-thousand-year degradation of the Earth. Yahowah has returned. This is the remnant of Yisra’el and of the Gowym who preceded them by listening to Yahowah and to His son, Dowd, gathering in Yaruwshalaim on Reconciliations in year 6000 Yah. Those gathered in this place at this time will find themselves with Yah in heaven.

It should be noted that all along the way, throughout every condemnation in this *Mizmowr*, there has been a secondary figure lurking in the shadows, Muhammad. To a lesser degree, he was guilty of many of the same things. But, since this has been about one contrarian, a Benjamite, we have focused upon the most infamous, debilitating, deceitful, and deadly of them. Moreover, the weight of each assessment, consistent with this one regarding the *la’om* representing the three Babylons from which Yah’s people are being called home, one of which is from Islam, the depictions have consistently favored Paul over Muhammad by at least two to one, with everything fitting the Lord’s Apostle better than Allah’s Messenger.

Also worth considering, especially since we began by examining Moseh’s Towrah prophecy referencing the *nakry* | observant foreigner, and consistent with the idea that the *la’om* represents political, religious, and

geographic Babylon: this observant foreigner was born in America, symbolic of political Babylon, raised a Christian, indicative of religious Babylon, and began working with Yahowah by exposing and condemning the Qur'an, Muhammad, Allah, and Islam – the genesis of geographic Babylon.

Just as Moseh was chosen in part because he had been born in *Mitsraym* | Egypt and raised such that he understood its political, religious, militaristic, and economic doctrines and agendas, I, more than most, understand the *la'om* from which Yah is calling His people. It is possible that *Prophet of Doom* preceded *Yada Yah* because understanding Islam was the weak link in this foreigner's résumé. To be effective, the *nakry* would have to love Yahowah's testimony as much as he would come to hate that of His rivals.

Moving on, the life, lyrics, and lessons of Dowd reveal that He was accepted by God because he was right regarding God. Time and time again we have found that it isn't about being a good person, about believing, about religion, about being charitable or giving, it's not even about having a good heart, but is instead all about being correct.

“Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **decides and can choose to contend with or defend** (*dyn* – judges, and can govern, and thus guide, or can argue against (qal imperative)) **the people and family** (*'am* – the people).

Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has chosen to execute justice, to lead, govern, and judge through me**

(*shaphat* ‘any – wants to adjudicate between the parties with me, deciding what is right and wrong, vindicating and sentencing, through me (qal imperative)) **in accordance with** (*ka* – consistent with and in comparison to) **me being right** (*tsadaq* ‘any – me being accurate and correct, righteous and vindicated, justified and declared innocent, honest and fair, in accord with the standard and straightforward, acquitted and cleared of all charges) **and consistent with** (*wa ka* – according to) **the totality of my integrity and character** (*towm* ‘any ‘al ‘any – the moral goodness and blameless innocence that is part of me, that which completes me, causing me to be upright and innocent).” (*Mizmowr / Lyrics to be Sung / Psalm 7:8*)

There are times when Yahowah defends Yahuwdah and contends with Yisra’el. He correctly responds to their initiative toward Him. And fortunately, He is just, treating us fairly and consistently.

This is confirmed in the concluding statement, which provides the definitive declaration proving the point we have long known to be true: Dowd is living proof that the Towrah perfects the imperfect. It is through the Towrah that the wrong become right. Our fates will all be determined exactly the same way. It is by reading what Dowd wrote that we discover how to be acquitted and vindicated. Moseh transcribed Yahowah’s plan of salvation, Yahowsha’ fulfilled it, and Dowd lived and wrote to explain it.

I appreciate Dowd’s character and I enjoy the realization that he was a character. Wanting to please God, it’s good to know the characteristics He values.

Let’s not overlook the importance of this revelation. Inspired by God, Dowd announced for all to see that Yahowah has chosen to judge us through him – and that means by the same criterion. If we do as Dowd did,

study the Towrah and think our way to God, we will find Him. When our perspective and approach, when our judgment and attitude, when our conclusions and responses are consistent with his, we will find ourselves with Him. It's all about being right when it pertains to Yahowah.

In his next statement, Dowd is revealing something almost as important, something every religious and political, patriotic and conspiratorial institution and individual would be wise to consider. For God to come, they must go. To reestablish the conditions enjoyed in 'Eden, everything which is harmful and troubling, invalid and improper, must be eradicated.

“Please (*na* – I beseech you, heightening the urgency and intensity of the exhortation), **that which is harmful and troubling, invalid and afflicting** (*ra'* – that which is bad, evil, and wicked, improper, undesirable, and miserable) **of those who are incorrect** (*rasha'* – of the unrighteous who are in conflict with the Towrah, the unjust and immoral, those who are wrong and who will be condemned for their criminal behavior) **must cease to exist** (*gamar* – be proven inadequate and fail such that they cease and desist, are stopped in the end and are finished, existing no more (qal imperfect jussive)).

And then (*wa*) **You may establish that which is enduring** (*kuwn* – You can appoint and support, making ready and building, setting up and firmly securing, directing aright and upright) **for those who are correct** (*tsadaq* – those who are right, who are accurate and correct, straightforward and honest, vindicated and cleared of all charges) **and for those who observe and examine, who test and probe** (*wa bachan* – who assess and learn then prove the accuracy, validity, appropriateness, and genuineness of something using evidence and reason) **by being motivated to think**

while executing good judgment, with thoughts and emotions directed toward (*leb wa kilyah* – literally hearts and kidneys which are symbolic of the seat of judgment and emotion, of the ability to properly examine and logically process information so as to reach an accurate conclusion alongside goals and ambitions, feelings and opinions) **God** (*'elohym*) **who is right** (*tsadyq* – who is accurate and correct, fair and trustworthy, upright and steadfast, properly vindicating by being just, righteously acquitting).” (*Mizmowr / Lyrics to be Sung / Psalm 7:9*)

Yahowah alone saves. If Yahowah isn't your Savior, you don't have one.

Time and time again we find Yahowah revealing that we come to know Him by being observant, by probing the evidence He has provided, by being rational and executing good judgment, and by recognizing that God is right.

“My defense and protection (*magen 'any* – my protective shield and surrounding fortification, my all-around covering, even the gift of my protection) **is before God** (*'al 'elohym* – is from the Almighty), **who is the Savior** (*mowshya'* – who is the One who rescues and delivers) **of the right-minded who correctly execute good judgment** (*yashar leb* – who are straightforward and upright, on the level, thinking properly and motivated appropriately).” (*Mizmowr / Lyrics to be Sung / Psalm 7:10*)

In spite of what you have heard Christians proclaim, Yahowah is our Savior. The best way to affirm this is to “*yashar leb* – approach with the right attitude, the correct motivations, be right-minded, and thus logical, thinking properly, all while executing good judgment.”

This will come as an unpleasant surprise to Roman Catholics who have been deceived by conniving men,

who, by banning the use of Yahowah's name, have duped the faithful into believing that their Church will determine their fate. This will likewise come as an unwelcomed realization to rabbinical Jews who act as if their religion will save them. And of course, anything and everything Yahowah says stupefies Muslims.

Anyone sufficiently ignorant to believe that Muhammad (a pedophile, rapist, thief, and terrorist) was a prophet, and that his Qur'an (which is the dumbest book ever written) was inspired by God, deserves their fate. But then again, if there were a religious test for stupidity, how dumb does one have to be to put their fate in a man who, by choosing a false messiah, caused his people to be crucified and enslaved in countless numbers, his land salted and renamed, initiating the Diaspora? And yet, Akiba is the father of Rabbinic Judaism. And don't get me started on the idiocy of Paul's proposition, that God inspired a man to contradict Him and nullify His Towrah.

May I suggest that we all listen to Dowd instead. This is what he recognized by studying the Towrah...

“God (‘elohym) judges and decides (shaphat – sentences and vindicates, executes justice, leads and governs, adjudicates between the parties and determines what is right and wrong (qal imperative)) correctly (tsadyq – accurately and appropriately, fairly and uprightly, properly vindicating or sentencing by being just, righteously acquitting or condemning). So (wa) God (‘el) angrily denounces, expressing His extreme indignation, using words (za’am – literally demonstrates His hostility and genuinely communicating His resentment, annoyance, and outrage (qal participle)) throughout time (kol yowm – every day and all day).” (Mizmowr / Lyrics to be Sung / Psalm 7:11)

Based upon what mankind has done and said, God is going to denounce many more than He is going to commend. After all, it's Yahowah's universe, and thus it's His decision what He wants to do with it. It's God's home, and He, alone, gets to decide who lives in it with Him. The Towrah is Yahowah's too, making Him the Judge and Jury when it comes to the fate of individual souls.

That should be alarming for most, because there is no accommodation for faith. Worse, every religious, political, patriotic, militaristic, multicultural, and conspiratorial individual will find God expressing His extreme indignation toward them, denouncing them as annoying.

Given everything we need to find Yahowah, to know and respect God, to live forever with our Heavenly Father, almost everyone has chosen religion over relationship, dependence upon government over reliance on Him, belief over knowing. Mankind has given God a lot to hate and has done so for a very long time.

Since God will be using His words to end life, just as He used them to conceive it, the following list of implements is figurative, symbolically painting word pictures to help us understand His approach toward the religious and political, the patriotic and militaristic, the conspiratorial and anti-Semitic.

“If (*im*) there is no turning around, changing one's thinking and behavior (*lo' shuwb* – no return and coming back, reestablishing the relationship, and continued turning away, no restoration or renewal), He will forge (*latish* – hammer into shape and sharpen the instructions) His chisel (*chereb huw'* – His cutting tools, including His swords, but also His heated reaction leading to desolation, lifelessness, and wasting away).

His bow (*qeshet huw'* – symbols of His power and influence, His rainbow and even potentially His gathering sticks and straw (metaphors for the estranged)) **will be taken out and shaped** (*darak* – He has set out, taken aim, used to guide, and trampled (qal perfect)) **such that they are established, proven, and ready** (*wakuwn hy'* – as they will be thoughtfully arranged and firmly sustained, formed and fashioned (piel imperfect)).” (*Mizmowr / Lyrics to be Sung / Psalm 7:12*)

If Yah meant to say “*chereb* – chisel,” then He will be judging those who have opposed Him with the Ten Statements He carved in stone. If Yah meant to say “*chereb* – cutting tools,” then He is telling those who are being judged that they will be cut off and eternally separated. And if “*chereb* – sword” was intended, then the lives of His adversaries will be cut short. These, He will either “*latish* – forge, hammer into shape, and sharpen, or use to instruct.”

If God intended to have *qeshet* describe a “bow,” it “*darak* – will be taken out and He will take aim” at all those who are hostile to His people and place. If His “*qeshet* – rainbow” is “*darak* – being shaped” such that the terms of the Covenant are being brought into play, only those who have accepted its conditions will be spared. And should Yah have used *qeshet* to describe “gathering sticks and straw,” those who are hostile to Him will be “*darak* – trampled down” upon His return.

There is a popular myth among Christians that “Jesus is returning to save” them. But none of that is true. Yahowsha’ fulfilled His purpose. Yahowah is returning, and He will be doing a lot more destroying than saving. Moreover, Christians will be among the first to experience His animosity because they have all contracted the Pauline Plague of Death.

“He has prepared for Himself (*wa la huw’ kuwn* – He has fashioned and formed, developed and established, secured and proven, decided upon and has at the ready (hifil perfect)) **weapons for the plague and implements of death** (*kaly maweth* – equipment for the pestilence and vessels to contain the disease). **His divisive missiles** (*chets huw’* – His arrows and flying weapons which are used to cut off and separate) **perform** (*pa’al* – carry out the mission (qal imperfect)) **by kindling a blazing fire** (*la dalaq* – by hotly pursuing with fire and incinerating).” (*Mizmowr* / Lyrics to be Sung / Psalm 7:13)

This poetic language demonstrates that God is going to rid His world of all traces of man’s religious and political rubbish. The process will be by incineration – just as we burn trash to rid ourselves of its stench. This is consistent with the prophecy we considered earlier in Dabarym 29. It may also be a justifiable response to the Holocaust.

We have come to the place where there is no longer any question as to the identity of God’s most hated enemy. This Benjamite is Sha’uwl, whom Christians know as “the Apostle Paul.” He not only wrote 14 “New Testament” books (Galatians, 1&2 Corinthians, 1&2 Thessalonians, Romans, Ephesians, Colossians, Philippians, Hebrews, Philemon, Titus, and 1 & 2 Timothy), he is the subject of Acts and considerably influenced Luke, such that he became the Father of the world’s most popular religion.

While I suspect that many of you reading the 1st Volume of *Coming Home in Our Time* have read *Questioning Paul*, if you are not among them, may I suggest that you turn to it now. We have reached a cathartic moment, a place of departure from which there is no return. We are going to expose and condemn the means the “Son of Wickedness,” *Sha’uwl* | Paul, used to

annul the antidote to his plague of death. We will systematically uncover what Paul had to say and write about Dowd and compare that to what Yahowah revealed through His prophets, focusing upon what may be the most important of all Mizmowr, the 89th.

“Pay attention (*hineh* – behold, look now and notice), **he conceives that which is extraordinarily evil and he demands an offensive pledge** (*chabal* ‘*awen* – using false testimony in the gestation of that which is deceitful and ruinous, he (the Benjamite) destructively indebts, leading to broken promises and unfavorable circumstances because what he enthusiastically promotes is completely untrue and religiously idolatrous (piel imperfect third person masculine singular – the object suffers the effect of what this one man has conceived with ongoing consequences)).

He chose to give birth to (*harah* – during his finite time, he chose to actually conceive and willingly became pregnant with, his desire was to gestate and produce (qal perfect consecutive third person masculine singular)) **that which results in oppression and misery** (*‘amal* – that which is unpleasant and wearisome, leading to subjugation, that which is laborious and financially restrictive, requiring grievous toil with no reward).

He willingly became the father of (*yalad* – he fathered and gave birth to (qal – actually and literally, perfect – for a finite period of time, consecutive – as a product of his desires and choices, third person masculine singular – pertaining to this one man)) **deceptions and lies** (*sheqer* – a faith which is mistaken, misleading, and utterly false, and beliefs based upon vain futility and betrayal which have no value, use, merit, nor reason for existing because he was a complete fraud).” (*Mizmowr* / Lyrics to be Sung / Psalm 7:14)

Every reference to this villain remains third person masculine singular and thus each additional statement continues to expose an exceptionally infamous and evil Benjamite. Of those, there is but one. *Sha'awl*, a Benjamite who adopted the Roman name, Paul, the one who insidiously conceived the Christian religion on false pretenses. And that's really bad news for the 2.5 billion Christians believers today, because according to God, the wannabe apostle's positions were so horrid, so deceitful, like Satan, he has earned the moniker: Father of Lies.

Paul abandoned, denounced, and annulled Yahowah's Towrah, misappropriating its guidance as laws which were said to condemn rather than liberate. He negated Yahowah's Covenant, errantly claiming that it enslaved. He even demeaned its conditions, stating that by agreeing to them a person could not be saved. Then, adding an extra pinch of evil, he demeaned Yahowah's Chosen People. He replaced everything Yahowah advocated and loved with, "But I, Paul, say..." But worst of all, he annulled everything Dowd wrote and represents, deceitfully transferring everything that Yahowah said about him and promised to him to his fictional account of "the Lord Jesus Christ." This transfer became the basis of Replacement Theology and lies at the heart of the religion's most debilitating and deadly deception.

In the Pauline diatribe, it's not so much that the "Lord Jesus Christ" replaced Yahowah, it's that he replaces Yahowah's Messiah and King, Dowd. The resulting fictionalized avatar would have but one "Apostle," *Sha'awl*, now Paul. He would require unquestioned submission to himself and to Rome. He would not tolerate a rival or different "Gospel" to his own. The man struck blind and lame by the light and voice he claimed he saw and heard on the road to

Damascus would take the unsuspecting back into the Crucibles of Human Oppression by way of Babylon.

Within his epistles, Dowd's contribution to humankind would be reduced to a single sperm, and the promises regarding his second coming, of him being the Messiah and King, of Dowd as shepherd and branch, of God's beloved son being right, are misappropriated in the most devious way – by misquoting God.

While we are on the subject of Christianity, there is a pervasive myth held by Christians, and especially Roman Catholics, that Constantine converted to Christianity and made it the official religion of Rome, thereby ending the persecution of believers. But none of that is true. Constantine did not see the sign of the “cross” superimposed upon the sun and did not hear a voice cry out from the heavens, “under this sign conquer.”

He did not order his legions to place Chi Rho on their shields and he continued to serve Mithras – the Unconquerable Sun until his death. It was Emperor Theodosius in 400 CE who was responsible for the merger of Imperial Rome and Roman Catholicism. He not only made the Roman Catholic Church the only legal religion in the empire, he imposed the feudal system that essentially enslaved Christians for one thousand years.

If you believe that there is another, somehow unknown, Roman Benjamite, whose written and oral testimony earned this universal condemnation by God and His son, you'd still have to deal with the fact that everything Paul wrote is in direct conflict with what God revealed, making one of the two a liar. And should you believe that the liar was God, not Paul, then you deserve your fate.

While Sha'owl is destined to spend eternity in She'owl, and while I have no pity for the religious, political, and militaristic leaders he will take with him, my heart breaks for all they deceived. And yet, as we shall soon see, the ploy Paul used to deceive Christians is so readily obvious, it's becoming difficult to remain compassionate towards those who don't care enough about their own souls to invest the time needed to learn the truth.

Even here, should you not yet know enough to conclude that Dowd is assailing Paul, ask yourself: why would God inspire Dowd to write a Psalm against an unknown and unknowable enemy – and include His own condemnation in the process? What's the point, if not to expose mankind's deadliest and most anti-Semitic concoction? Furthermore, how could Yahowah be the merciful and compassionate being Dowd claims Him to be if He didn't warn His people about the enormous threat *Sha'owl* | Paul would pose to their souls and wellbeing? After all, no other individual in all of human history has caused more harm to be perpetrated against the Chosen People than the wannabe Apostle Paul.

Speaking of the Roman Benjamite who sought to annul Yahowah's Towrah and to superimpose himself over God's Zarowa' – Moseh, Dowd, and Yahowsha' – with “but I, Paul, say...”:

“He has dug (*karah* – he has hewn out and excavated (qal perfect, third person masculine singular)) **a prison** (*bowr* – a dungeon and pit), **seeking to confuse and discredit through it** (*chaphar huw'* – looking to dishonor and confound with it, desiring to disgrace and bewilder (qal imperfect third person masculine singular)). **So it's into** (*wa ba*) **the slime pit of corruption and decay** (*shachath* – the dungeon or putrid decay) **he has fashioned and devised** (*pa'al* – he has plotted and planned, made and prepared (qal

imperfect)) **that he will fall as he is cast down** (*naphal* – he will descend, falling prostrate, going to a lower dimension (qal imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 7:15)

Let’s never forget that Paul prevailed because he claimed Roman citizenship. Had he not done so, righteous Jews would have killed him after he brought uncircumcised *gowym* into the Temple as if it was his to desecrate. Let’s never forget that Paul’s Epistle on behalf of these same Romans not only establishes Pauline Doctrine, and thus the Christian religion, within it, and after discrediting Dowd, Paul claims that its government was ordained by his god and was a force for good, to which everyone must submit.

Let’s never forget that Imperial Rome, of which Paul claimed allegiance, was the most savage beast to evolve out of Babylon and that its Church, which Paul conceived, was presented as the final Beast, one that would tread upon, and thus oppress and subjugate, the entire world. For over a thousand years, the Roman Catholic (meaning Universal) Church lorded over, suppressed, and abused the masses, all while forcing Jews to live without rights or dignity in ghettos.

This is the pit that Paul has dug for himself, the prison he fashioned to confuse *gowym* and discredit Yahowah and Yahuwudym, God’s Towrah and Covenant. Having conceived the institution that would force the Chosen People into slime pits of corruption and decay while torturing those who would speak out against the Church’s arrogance and crimes in their dungeons with hideous implements, it’s time for retribution and accountability. That is the message of *Mizmowr* 7:15.

Let there be no doubt: Paul was fully aware that he was in league with Satan and in opposition to God – a conclusion which we will make irrefutable. And God is

going to hold him accountable. Sha'owl is destined to She'owl and I hope to be one of many accusing him.

Throughout his putrid letters, this Roman Benjamite constantly bellyached about all of his trials and tribulations, the toilsome misery he endured to establish his Gospel. He went so far as to imagine things which never occurred, including that his personal sufferings somehow completed the job “Jesus Christ” failed to accomplish. Therefore, Yahowah inspired Dowd to write...

“His toilsome misery (*huw’ ‘amal* – his wearisome, unproductive, and unfulfilling experience, his effort to gain notoriety) **will come back unto** (*shuwb* – will return to (qal imperfect third person masculine singular)) **him because it’s the source and beginning of such things** (*ro’sh huw’* – his own head as the source). **And** (*wa*) **upon** (*‘al*) **the crown of his head** (*qadqod huw’* – his scalp, skull), **that which is wrong and destructive about him** (*hamas huw’* – his violent injustice, errant beliefs, and oppressive nature, along with his cruel demeanor and unrighteous nature) **will descend** (*yarad* – will be brought down).” (*Mizmowr / Lyrics to be Sung / Psalm 7:16*)

It all began with Paul’s conversion experience on the road to Damascus. Satan struck him blind and lame. He was demon-possessed, which became the source of his inspiration – the reason why everything he wrote was destructive and wrong. And along with Satan, Sha’owl will descend into She’owl. The most nefarious and infamous man in human history, its most errant and destructive, the one who brought more toilsome misery upon Jews than anyone else, will be brought down, and his religion along with him.

As a result of fathering Christianity, *Sha’owl* | Paul will wear the crown of destruction that Yisra’elites

foolishly placed upon the head of King Sha'awl. For having ripped the rightful crown off of Dowd's head, Paul will wear the crown of errant beliefs. If I were not so repulsed by his stench, I would ask to put it there.

Paul is the epitome of evil. Dowd is the exemplar of virtue. This is my choice too, and I hope yours...

“Having chosen to know Him, I will express my understanding, publicly thanking Him, while acknowledging the attributes of (*yadah* – I want to extol the virtues, admitting to the influence, choosing to show my appreciation for; from *yada'* – to reveal and know, to acknowledge and understand, to be familiar with and respect (hifil imperfect cohortative jussive – subject consistently engages object under the auspices of first and third person volition)) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **in a manner which is accurate and correct** (*ka tsadaq huw'* – appropriately considering His righteousness, according to that which is right, honest and trustworthy, vindicating and acquitting, beneficial and just).

I will sing (*zamar* – putting lyrics to melody, and accompanied by musical instruments, I want to continuously and harmoniously verbalize my desire (piel cohortative imperfect)) **to the name** (*shem* – to the personal and proper designation) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **the Most High** (*'elyown* – who exists above and beyond everything, awe-inspiring and splendid, reigning supreme; from *'alah* – to raise and lift up).” (*Mizmowr* / Lyrics to be Sung / Psalm 7:17)

It is the reason Yahowah loved him, the reason he became His beloved son. It was for this reason that Dowd was anointed as Yahowah's Messiah and chosen to be His people's shepherd and king. This is what made Dowd the Branch and a prophet. It is the reason he became the basis upon which Yahowah will judge the world, the man in whose words there is redemption, restoration, and salvation.

Let's review this uniquely instructive song about Yahowah's evaluation of and answer to Pauline Christianity...

About Erring and Going Astray as well as the Consequence of Ignorance.

By Dowd, which, to show the way to the benefits of the relationship, he sang to Yahowah against the words and accounts of the infamous and afflicting, regarding testing and evaluating, then discarding the lowly and little Benjamite. (7: Title & Dedication)

Yahowah, my God, in You I find a trusted and safe place, with You saving me based upon the proper relationship, appropriately delivering me from all my pretentious pursuers, especially the boisterous who are verbally contentious against me. You will preserve me for a later time. (7:1)

Or otherwise, in the manner of a fiercely destructive being, a vicious beast in search of prey, he, to satiate his own cravings, will rip apart, negating and mangling my soul, the essence of my life, my attributes, attitude, and ambitions, snatching it away and shredding it, while taking what it represents for himself in defiance. (7:2)

Yahowah, my God, if I have caused this, if there is anything wrong on my hand, (7:3) and whether or not somehow I have dealt and deserve this evil and

troubling consequence, or inappropriately taken something away from this adversary trying to limit and constrain me, (7:4) then of his own volition, let my rival pursue me, boldly chase after the opportunity to debate, such that my adversary attempts to best my soul and purpose in a verbal exchange.

Let's engage and confront one another. Let him try to aggressively tread upon the purpose of my life, especially with respect to the Land, thereby settling my overall relevance and significance, my status and reputation with regard to the natural world. Let's pause now and contemplate what has been brought before us. (7:5)

You and I both want to take a stand, Yahowah, in Your righteous indignation. It is Your desire to rise up against the insolent and arrogant outbursts of the troublesome rival trying to limit and constrain me.

You and I both want to be alert and ready for action, eager to expose him on our behalf for Your benefit and mine by directing me to achieve this goal for You, by encouraging instruction and good judgment regarding the means to resolve disputes with disciplined analysis using legitimate evidence and persuasive arguments. (7:6)

Let the people of distinct geographical, political, and religious affinities, and the assembly of witnesses, choose to surround You, turning to You of their own volition as a result of this, returning, changed and restored to approach the heights of heaven. (7:7)

Yahowah, You decide and can choose to contend with or defend the family. Yahowah, You have chosen to execute justice, to lead and judge through

me in accordance with me being right, accurate and correct, righteous and vindicated, based upon my consistency, integrity, and character. (7:8)

Please see to it that those who are harmful and troubling, invalid and afflicting, misleading and incorrect, cease to exist.

So then You may establish that which is enduring for those who are correct, for those who are observant and thoughtful, for those who test and probe, who assess and learn, who seek to prove the accuracy, validity, appropriateness, and genuineness of Your testimony using evidence and reason, using their head and their heart such that they logically process this information and reach an accurate conclusion regarding the God who is right, fair and trustworthy, vindicating and righteously acquitting. (7:9)

My defense and protection is before God, who is the Savior of the right-minded who execute good judgment, who, thinking properly, are motivated appropriately. (7:10)

God judges and decides, He sentences and vindicates, executes justice, leads and governs, adjudicates between the parties and determines what is right and wrong, thereby correctly acquitting or condemning. Therefore, God angrily denounces, expressing His extreme indignation, using words throughout time. (7:11)

If there is no turning around, changing one's thinking and behavior, reestablishing the relationship, He will forge His chisel. His bow and symbols of His power and influence will be taken out and shaped such they are established, proven, and ready. (7:12)

He has prepared for Himself, decided upon and has at the ready, weapons against the plague - implements of death equipped to confront the pestilence. His divisive missiles will be used to cut off and separate. They perform, carrying out the mission, by kindling a blazing fire, hotly pursuing and incinerating. (7:13)

Pay attention, he conceives that which is extraordinarily evil, and he requires an offensive pledge. He uses false testimony in the gestation of that which is deceitful and ruinous. And he (the Benjamite) destructively indebts with broken promises and unfavorable circumstances because what he enthusiastically promotes is completely untrue and religiously idolatrous.

He chose to give birth to and has actually conceived that which results in oppression and misery, leading to subjugation, that which is laborious and financially restrictive, requiring grievous toil with no reward.

He willingly became the father of and gave birth to deceptions and lies, a faith which is mistaken, misleading, and utterly false, and to beliefs based upon vain futility and betrayal which have no value, nor reason for existing, because he was a complete fraud. (7:14)

He has dug a prison, seeking to confuse and discredit through it. So into the slime pit of corruption and decay that he has devised and prepared he will fall as he is cast down, going to a lower dimension. (7:15)

His toilsome misery and unfulfilling experience, as well as his effort to gain notoriety, will come back unto him because he was the source and beginning of such things.

And upon the crown of his head, that which is wrong and destructive about him, his violent injustice, errant beliefs, and oppressive nature, along with his cruel demeanor and unrighteous character will descend and he will be brought down. (7:16)

Having chosen to know Him, I will express my understanding, publicly thanking, while acknowledging the attributes of Yahowah in a manner which is accurate and appropriate, honest and trustworthy, vindicating and acquitting. I will sing, putting lyrics to melody while accompanied by musical instruments, to the name of Yahowah, the Most High, who exists above and beyond everything, awe-inspiring and reigning supreme.” (*Mizmowr* 7:17)

מִזְמוֹר