

Yahowah's Towrah

Perfect for Restoring Souls...

Powerfully and succinctly, without compromise or equivocation, Dowd directly acknowledged the Towrah's role in his life – and ours. The 19th *Mizmowr* is exceptional in every way.

It is time to return to the Psalm we first reviewed more than a decade ago—as it was the very first passage cited in *An Introduction to God*. We have come a long way since then, but its message resonates as beautifully now as it did then.

These Divinely inspired insights begin by acknowledging its author and then by sharing the seldom-discussed fact that creation was the result of a precise calculation.

“On behalf of (*la* – for) the eternal and glorious Leader (*ha natsach* – the unending and everlasting splendor and majesty of the ultimate Director, the One who endeavors to continuously guide): a Song (*mizmowr* – these lyrics and melody) of (*la*) Dowd (*dowd* – the Beloved, commonly known as David):

The heavens (*ha shamaym* – the realm of stars and universe) quantify the unit of measure, exactly and accurately, of (*saphar* – recount and relate, number and reckon, record and proclaim, providing a census to convey) the manifestation of power and the glorious presence (*kabowd* – the abundance and richness, the energy and massiveness, the elegance and great beauty,

as well as the rewarding gift) of God ('el – the Almighty).

Its spreading out in a flat expanse (*ha raqya'* – its expansion and transformation into matter which is round, yet thin) **makes conspicuous** (*nagad* – makes known, enabling a verdict, reporting this information for a purpose, declaring the message which presents and acknowledges) **His handiwork** (*ma'aseh yaday huw'* – to evaluate and ponder His work, actions, influence, achievements, power, and creation; a compound of *ma* – to question and *'asah* – to engage and act with *yad* – hand, power, strength and control).” (*Mizmowr* / Song / Psalm 19:1)

Dowd told us that we can use the stars themselves to compute creation's timeline. And, indeed, we have, coming to the conclusion that the universe was created, with time beginning fourteen billion years ago when quarks were confined as energy cooled and coalesced into matter for the first time. We know that it is enormous, nearly 100,000,000,000 lightyears across. The five percent we understand is four-dimensional, expanding as spacetime. And while the remaining ninety-five percent, represented by “dark energy” and “dark matter,” remains unknown to us, these could represent the fifth and sixth dimensions. With the Creator operating from the seventh dimension, He could speak everything we experience into existence and author the life within it without diminishing Himself.

In the big picture, there is a subtlety here that I missed until moments ago. *Raqyq*, which is a cognate of *raqya'*, reveals that, while expansive, the universe is actually flat – something we did not know until the past few years. Without guidance or purpose otherwise, a singular explosive event should have created a sphere, but instead, we ended up living within an enormous pancake. While there is considerable debate,

experimental data from various independent sources confirm that the universe is flat with 99.6% certainty. (*Will the Universe Expand Forever*, NASA, 24 January 2014, *Our Universe is Flat*, Lauren Biron, and *Unexpected Connections*, Marcius Yoo, Engineering & Science)

Mind you, this is all from our perspective here on Earth orbiting a second-generation star as carbon-based lifeforms running on a three-dimensional code we call DNA. By measuring the “*kabowd* – manifestation of power” still emanating from the “*raqya*’ – spreading out in a flattened expansion” of the universe, we “*nagad* – come to realize” that, from God’s perspective at creation, the entire process required but six days.

The apparent disparity between fourteen billion years and six days is mitigated by the realization that time is relative. In the presence of enormous mass, energy, or velocity, time moves more slowly. The difference between the pace of time here and then is evident in the CMB, or cosmic microwave background radiation, still evident all these many years after the big bang. It reveals that time was stretched to 10^{12} power, making six days and fourteen billion years equivalent.

“Day unto day (*yowm la yowm*) pours out (*naba*’ – gushes forth, spewing out) a proliferation of answers (*’omer* – words of intent, promises and proclamations and declarations and announcements). Night unto night (*laylah la laylah*) reveals (*chawah* – makes known and illuminates, displays and explains) knowledge which leads to understanding (*da’at* – information which facilitates comprehension regarding the implications of the relationship).” (*Mizmowr* / Song / Psalm 19:2)

This is so beautifully written; nothing is lost even when it is translated into English. The very existence of the universe, its enormous scale, the prevalence of life

and its complexity, as well as how perfectly and uniquely tuned our planet is to support it, all serve as vivid declarations from our Creator. When thoughtfully observed, in addition to proving His existence, they lead to appreciating what He enjoys and to understanding what He is trying to achieve.

No accounting of our existence would be complete without a complement of instructions, as enlightening insights are woven into most everything He has to say.

“Nothing exists without (*‘ayn* – there is no existence, and it would all be for naught, empty, negated, and senseless, unsearchable and incurable, calling everything into question without) **the Word** (*‘omer* – the answers and promises, these declarations and announcements, that which has been spoken and its intent).

Everything is senseless, and nothing matters, when (*wa ‘ayn* - and therefore, our existence is nullified where) **the spoken and written words of** (*dabarym* – the statements, accounts, and message, the record and treatise of what has and will happen, communicated by) **the voice which calls out** (*qowl hem* – the audible and intelligent sound of speech) **is considered outdated, is corrupted or denigrated, and is therefore not** (*bely* – is considered old and thus arcane and worn out, muted, becoming unimportant, is diminished in relevance, is gone without or negated so as not) **listened to or heard** (*shama’* – received, perceived, or processed).”
(*Mizmowr / Song / Psalm 19:3*)

Ignorance and inspiration are related in a surprising way. If we knew everything, there would be no new insights and no discoveries. So while ignorance isn't bliss, the life of a know-it-all would be tedious and uninspiring, especially over eternity. I share this because there was something here; the Something that I simply

missed all of these years. It should have been obvious, and would have been, if I had looked beneath the surface. Now, in bemoaning my ignorance, I can also celebrate the inspiration. In the process, we come to better appreciate what happens the more intently we listen to Yah.

The primary form of factual negation in Hebrew is *lo'* followed by *'al* which describes the potential for negation. They are deployed countless times throughout the Word of God. A distant third to these syntactical functions, and used only 47 times, is the noun, *'ayn* – which we've already translated twice in Dowd's soliloquy, having done a yeoman's job of identifying why God's son chose *'ayn* over *lo'* in this context.

Baly, however, appears less than a third that often, just 14 times among thousands of pages of text. As an adjective, it describes something which is being negated because it is seen as old and worn out, and thus in need of replacement. As a noun, *baly* conveys: “corrupt and denigrated, disintegrated into nothing of value, and thus voided.” It is based upon the verbal root, *balah*, which means: “having become old and outdated, it is now considered arcane, worn out, and used up, and thus no longer relevant, having diminished in value over time.” That is precisely the argument *Sha'uwl* | Paul, in his “New Testament,” wields against what Yahowah inspired in an “Old Testament.” Knowing this, and disagreeing with his assessment, *Dowd* | David is now saying that this supposition is the result of not listening to the Word in the first place. As such, this is a warning against those who would replace Yahowah's Towrah with Paul's New Testament.

As a result of the denigration and corruption of His Word by religious institutions, and their view that the Torah is outdated, billions of souls have ceased to exist. It is a simple request – listen to the Word.

Yahowah is right. Words are essential. Nothing exists without them. Emphasizing this, we find: “and God said” before each creative event all the way to: “and God said, let us make man in our image.” Without His words, we would not exist. And without the written report Yahowah has provided to us, these very words we are currently considering, there would be no hope of spiritual life beyond our physical demise.

Just as Yahowah has suggested, without language, we are rendered senseless, as it is the source of enlightenment and of causality. We think with words and act upon them. Words are the source of life and the means to relationships. Yahowah is, therefore, saying that if we fail to regard His message, if we diminish the importance of His Word, we will cease to exist, returning to the dust from which we came.

For there to be a family, there would need to be a home.

Returning to the 19th Mizmowr, there are three ways to interpret what follows. Yah’s Towrah Instructions represent the universal standard as they undergird the laws of nature and the covenant of life. The Word of Yahowah is the source of mankind’s mortal existence as well as the means to immortality. And, the heavens accurately calibrate Yahowah’s power.

“This standard of measure (*qaw hem* - this ability to assess the underlying rules and overall size which binds everything together and provides hope as in a confident expectation) **has gone forth** (*yatsa’* – been brought up and produced as an extension of the source) **concerning** (*ba* – in association with) **all the material realm** (*kol ha ‘erets* – the entire earth), **along with** (*wa* – together with) **these words** (*milahym hem* – these reasoned arguments and verbal portraits, these communications and proverbs characterizing the truth of

this affair) **to the uttermost outskirts** (*ba qatseh* – to a point marking the completion of an epoch, to expose the end and the finite nature of time and space) **of the Earth** (*tebel* – the world or planet).” (*Mizmowr* / Song / Psalm 19:4)

Everything fits together and is consistent, from the creation of the universe to its inevitable conclusion, from the similarity between light and the Hebrew language. It all forms an integrated portrait of who we are and why we were conceived.

More than any words ever spoken or written, Yah’s Word has been known longer and by more people than any other message. As a result, it has been misquoted, twisted, and misapplied more than any message ever written.

In this light, there is another interesting possibility since *qaw*’s secondary meaning is “the strange blah, blah, blah of nonsensical statements spoken in a foreign language to mock, especially the meaningless guttural rhythmic chants spoken by marchers.” Translated as such, Dowd is seeking to demean both the supposedly enlightened who claim there is no God along with the dunderheads who march against everything Yahowah stands for while chanting irritating and senseless slogans.

“Along with these words (*ba hem* – in them (masculine plural and thus denoting the *dabarym* and *milahym* – words (both masculine plural) [from 11QPs]) **He has set up** (*sym* – He has for a time appointed and established, constituted and fashioned, brought about and placed) **a brilliant dwelling** (*’ohel* – household and home, a sheltered tent and temporary tabernacle; from *’ahal* – to be bright, to be clear, to be brilliant, and to shine (speaking of Dowd)) **such that this would be clear regarding the approach of the**

sun (*la ha shemesh* – on behalf of clarity provided by the brilliance of sunlight),...” (*Mizmowr* / Song / Psalm 19:4)

Yah isn't pitching a tent for our nearest star, but is instead saying that His words will live in a brilliant home, shining brightly on behalf of clarity. And in particular, as we contemplate the source of these words in conjunction with the approach of the sun, by turning our attention back to the conclusion of the 89th *Mizmowr*, we realize that the author of this Song will be as brilliant as the sun before God. This makes *shemesh* a metaphor for Yahowah's most brilliant orator. Yah is honoring His promise to build a home for Yisra'el's returning messiah and king.

I have to admit that I had once seen Yahowsha' in these words. It was back during the time I viewed the Passover Lamb as the *Ma'aseyah* | Work of Yah, which, while not inaccurate, was misleading, because we now know that Dowd is the *Mashyach* | Messiah, and *Yahowsha'* | Yahowah Saves | 'Jesus' is not. Having gone where Yahowah's words have led, it is evident that this Song is autobiographical.

Yahowsha' was never married, but Dowd was a bridegroom seven times. Moreover, Dowd became Yah's son-in-law by marrying the prophetess, *'Abygayl* | Abigail, a Yahuwdy, whose name means "My Father is Joyful." It was Dowd, therefore, who traveled from his wedding pavilion, delighted to marry a woman who was similarly inspired by Yah. I am about to do the same and know the feeling.

Dowd is also the paradigm for *gibowr*: an empowered military leader with the strength to prevail, the mighty warrior, valiant soldier, and virtuous hero defending his people, a manly man with prominence in

the community he influenced, a man who was audacious and courageous, awe-inspiring and victorious.

“...similar to (*ka* – like, as, or comparable to) **a bridegroom** (*chathan* – and son-in-law, the husband of the Father’s daughter) **who goes forth** (*yatsa’* – who leaves, extending himself to serve) **from** (*min*) **the tent he has erected for the wedding ceremony** (*chupah huw’* – his sheltered pavilion and bridal chamber for the upcoming nuptials and to consummate his marriage), **he confidently and joyously speaks about his love for relationship** (*suws* – he expresses his fond feelings of appreciation for the association and how much he enjoys it), **consistent with** (*ka* – comparable to) **the power and strength of a virtuous and victorious fighter** (*gibowr* – the character of a leader with the strength to prevail, the nature of a mighty warrior, valiant soldier, and honorable hero defending his people, a manly man with prominence in the community he influences, who is audacious and courageous, awe-inspiring and victorious) **who swiftly and intensely pursues** (*la ruwts* – who drives off pursuers, aggressively chasing them away while summarily following) **the Way** (*’orach* – the road to life, the route to travel, the path to explore, the example of conduct, and the course to journey in the right company).” (*Mizmowr* / Song / Psalm 19:5)

Thankfully, I have been afforded the opportunity to correct many of my mistakes – including this one where I had neglected to give God’s son his due. Fortunately, we have been persistent and Yah is patient and consistent.

While inexcusable, my mistaken identity was somewhat understandable. I had been a Christian most of my life – and thus steeped in the mythology of a faith fixated on “Jesus Christ” being the sum of all things: Lord, God, Messiah, King, Son, and Savior. Turns out, He was none of those things but simply, perfectly,

importantly, singularly, and beneficially, the *Pesach* 'Ayl.

The only things I got right a decade or so ago were to acknowledge that His name was Yahowsha', not Jesus, credibly explaining that this meant that Yahowah was the One saving us. Recognizing that the title *Mashyach* | Messiah was never applied to Yahowsha', I searched for a depiction that did apply, using "*Ma'aseyah* – the Work of Yah" to explain His purpose.

Transitioning from brilliant metaphors back to science, and then returning to Yahowah's timeline once again, the psalmist articulating the Word of God, the Brilliant Light, the Bridegroom, the Son-in-Law, God's Mighty Warrior, and the man devoted to pursuing the Way, revealed...

“His going forth at this stage of his journey occurs (*mowtsa' huw'* – his pronouncements during this incremental part of his very long mission will be conducted from a place of departure such that his declarations are; from *yatsa'* – to go forth) **at the completion of a long duration of time and commences from the limits** (*min qatseh* – in association with a period marking the conclusion of a prescribed interval of time at the confluence of dimensions regarding finishing the purpose) **of the heavens** (*ha shamaym* – of the abode of God and spiritual realm).

His return to complete his course of action will continue (*wa taquwphah huw'* – his trajectory and established course for each stage of his journey, his ability to encompass time and space and complete the circuit of events, bringing all things back to where they began, cycle forward; from *naqaph* – continue to occur) **until their fulfilment at the end** (*wa 'al qatsah hem* – are distant in lesser dimensions).

And then nothing (*wa 'ayn*) **will be hidden** (*sathar* – is concealed) **from** (*min*) **his warmth and light** (*chamah huw'* – his sunlight; from *cham* – warmth).” (*Mizmowr* / Song / Psalm 19:6)

This review of the 19th Psalm brings us to one of Dowd’s most important statements regarding Yahowah’s Towrah. It unequivocally establishes the prophet’s perceptions of Yahowah’s Guidance and unquestionably reveals that the son of God and Messiah was resolutely Towrah observant. Therefore, it puts *Dowd* | the Beloved and *Sha'uwl* | Question Him in irresolvable conflict. And that’s a deadly combination for the religious.

“Yahowah’s (*Yahowah’s* – an accurate transliteration of the name of God guided by His *towrah* – instructions regarding His *hayah* – existence) **Towrah** (*Towrah* – Source of Teaching and Instruction, Direction and Guidance [plural in 11QPs]) **is correct, complete, and perfect** (*tamym* – is entirely right, lacking nothing, without defect, totally sound and genuine, helpful and healing, beneficial and true, manifesting great integrity because it is in accord with reality), **returning and restoring** (*shuwb* – changing and transforming, bringing back and renewing, reconstituting the relationship and repairing) **the soul** (*nepesh* – an individual’s consciousness representing the essence of their life and character, personality, proclivities and aptitude, a person’s perspective, the ability to observe and respond).

Yahowah’s (*Yahowah’s* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **testimony** (*'eduwth* – eternal witness; from *'ed* – everlasting verbal and written memorialization of the perpetual agreement, including evidence and proof; from *'ed* and *'edah* – an eternal

witness to an enduring and restoring agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence, and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*'aman* – is instructive and informative, verifiable and readily confirmed, supportive and established, dependable and enduring), **making understanding** (*hakam* – enabling the formation of reasoned conclusions by imparting the teaching, instruction, and education needed to make learning and enlightenment leading to comprehension and wisdom) **easy for those who are receptive** (*pethy* – simple for the open-minded and readily deduced for those with the capacity to change; from *pathah* – open and receptive and *pethach* – unfolding events leading to opening and entering the doorway).” (*Mizmowr / Song / Psalm 19:7*)

Yahowah’s Towrah is God’s means to “*shuwb* – restoration and return.” It is correct and complete. Nothing is more important if you want your soul to transcend your mortality and spend eternity in God’s presence.

This being true, there can be no justification for a Christian New Testament, a rabbinical Talmud, an Islamic Qur’an, or a Book of Mormon. When it comes to the restoration of souls, the Towrah is correct and complete. This then nullifies most of what Paul, Akiba, and Muhammad claimed. As a result, it’s hard to imagine a statement more polarizing than this one. To believe in any of these religions, the faithful must now disavow God’s testimony.

In this passage, *shuwb*, translated “returning and restoring,” was scribed in the hifil stem. This means that we are influenced by and benefit from the relationship established between our “*nepesh* – soul” and Yah’s

“*Towrah* – Teaching.” This is what leads to our restoration and renewal. Further, *shuwb* was written in the participle form, telling us that our restoration and renewal actually modify our soul, changing and transforming us so that we can return to God. And in the construct form, these benefits are a result of the Torah and are eternally bound to our *nepesh*.

‘*Eduwth* is such a simple concept, it is easy to miss its profound implications. These words comprise Yahowah’s “testimony as an eyewitness to the events being depicted and as the inspiration behind the ideas being conveyed.” God “witnessed” all of this, from creation to covenant, from beginning to end. As an ‘*Eduwth*, He “has provided an everlasting verbal and written memorialization of the perpetual agreement, offering the evidence required to prove His veracity.”

‘*Aman* reveals that faith is for fools. There is no reason to believe when we “can trust and rely upon what we know to be true.” The “evidence” God provides is not only “instructive, it is verifiable,” which is to say, “easily confirmed.” His testimony is “enduring and dependable.”

Also noteworthy, ‘*aman* was written in the niphil participle absolute. This means that “trust and reliance” are actionable and that they are linked to Yah’s witness. In fact, it is His testimony which facilitates trust and reliance, enabling them through informative instruction which is verifiable and thus confirming.

We have long known and stated that there is a prerequisite for trust: understanding. Without it, we are back to believing. Therefore, Yahowah is committed to helping us “*hakam* – understand.” He does this in the best way possible, by “teaching us, imparting instructions which help us learn.” When we observe and consider His *Towrah* | Teaching, we are “equipped to

make reasonable decisions and form rational conclusions.”

Knowledge is good, but understanding is far better. And while one can lead to the other, most never make the connection. This detrimental result is by human design. Those who rise to positions of power and influence do not take kindly to rivals – and the best way to prevent the ascension of others is to preclude understanding. This can be done by restricting access to information, offering inaccurate information, or providing so much of it that society is lost in a sea of data. It can also be accomplished by incapacitating a person’s ability to think for themselves, and thus to exercise good judgment. Such is the role of Political Correctness and its debilitating consequence.

As a result, some know, but few understand. And in light of Dowd’s assessment, since the intended purpose of Yahowah’s testimony “is to make understanding easy,” we need to develop a consensus on his selection of *pethy* (simple for the openminded) before we are prepared to concur.

In this regard, we can surmise that it was easy for Dowd, since he not only knew Yahowah personally, but was also intellectually brilliant. And yet, since his was a blanket statement, it has to apply to the majority who seek to comprehend.

If I were to consider myself and those who have journeyed along this path through the Word of God along with me, I’d agree with Dowd’s assessment. There isn’t a Hebrew or ‘Old Testament’ scholar among us. And yet we were able to understand. It was not easy in the sense of it being handed to us, because we had to invest the time and work for it, but there were no insurmountable objects in our way.

Sometimes Yahowah's testimony is easy to translate meaningfully and accurately, as is the case with Mizmowr 19:7, in that the only hindrance is the pace of my fingers dashing across the keyboard. At other times it is a challenge that must be overcome with added diligence. But one thing I've consistently discovered is that the insights, and thus the understanding, that can be derived from the witness these words provide is readily forthcoming. I'm never at a loss for what to share. The only limitation is my attention span coupled with my overwhelming desire to find out what God says next.

These things known and understood, there is something I've not shared with you before, largely because I didn't want to distract anyone from this profound truth. In the oldest extant parchment of this pronouncement, 11QPs, known as the *Great Psalm Scroll* because of its substantial length, *towrah* was written in the plural form as *towrowt* – instructions and directions.

Discovered in February 1956 in Cave 11 at Qumran, as a roll of five sheets of leather stitched together, it was first unrolled in November 1961, unfurling to 4.25 meters (14 feet). It has been determined that 11QPs was copied at an auspicious time, between 30 and 50 CE – immediately after Yahowsha's fulfillment of the Towrah and immediately before Sha'uwl's attempt to annul what He had done. Edited versions were published a decade later, between 1965 and 1967, by James Sanders. The *Great Psalm Scroll* wasn't presented in its entirety until it was posted online in the Leon Levy Dead Sea Scrolls Digital Library in 2012.

There are three potential explanations for the difference between the oldest extant copy of the Mizmowr circa 40 CE and what is now found in the

Masoretic, with the oldest manuscript dating to the 12th century CE.

The scribe copying what Dowd had written one thousand years before, made a mistake, and rather than copying *twrh*, wrote *twrwt*. In his defense, this Essene was meticulous and was not prone to mistakes.

Dowd understood that *towrah* meant “teaching and guidance, instructions and directions” and wrote his pronouncement accordingly. He meant to say that Yahowah’s “*towrowt* – guidance and teaching comprised of His instructions and directions” are correct and complete.

In this autobiographical Mizmowr devoted to prophetically revealing its author’s role in Yisra’el’s return and restoration, Dowd is acknowledging what we surmised when translating *Yirma’yah* | Jeremiah 31 in preceding chapters. The *towrah* | guidance Yahowah will be writing inside of His Covenant Children concurrent with His return for Yisra’el and Yahuwdah on Yowm Kippurym, will be comprised of *towrowt* | instructions and directions for a different time and situation, such that, as seven-dimensional beings comprised of light, we will be able to explore the universe safely and sanely.

While the implications are delicious, regardless if Dowd intended *towrah* or *towrowt*, with this one verse, and in just seven words, Yahowah’s beloved son completely destroyed the religions of Judaism, Christianity, Islam, and Mormonism. Most everything the self-proclaimed apostle Paul, rabbi Akiba, prophet Muhammad, and translator Joseph Smith, wrote was exposed and contradicted by the testimony of the very God all four of these men claimed to represent. As such, the only possible informed and rational decision which can be drawn from these irreconcilable differences is

that all four men lied. And that means that the religions they founded are untrustworthy and unreliable.

Regarding the existence of another *towrowt*, I lean strongly in favor of it. Just as I did not provide the same instructions to my son when he was three that I do now that he is thirty-three, it would be inappropriate for Yahowah to impart the same directions to seven-dimensional spiritual beings on the verge of exploring the cosmos as He did to the Children of Yisra'el wandering through the wilderness in search of the Promised Land. They are only different in that the circumstances are different. And these differences are not conflicting, but instead augmenting.

Let's consider a simple example: once we are in Heaven, time will not flow as it does now. There will be no sunrises and sunsets nor phases of the moon. So we will need a different means to tell time with regard to the celebration of the Miqra'ey. Moreover, while it would be silly for God to tell us how to reduce our dimensionality in this life, without doing so in the next, we'd be incapable of enjoying the Feasts.

There is a statement found in the Towrah which clearly states that there is one, and only one, Towrah. Therefore, before we press on past the possibility of a second *towrowt*, let's see if it forecloses this possibility, or if it is addressing a different matter. It begins...

“And when truly (*wa ky*) a foreigner (*ger* – someone of a different ethnicity and place) is living together (*guwr* – is congregating and dwelling as an alien) with you (*'eth 'atah*), or walking the proper path to enjoy the benefits of the relationship (*'ow 'asher*) in your midst with the intent of becoming part of your lineage and in the family (*ba tawek la dowr 'atem* – in and among you throughout the generations), and he acts upon and engages with

(*'asah* – profiting from) **the accepting feminine spiritual manifestation** (*'ishah nichowach ryach* – the pleasing maternal aspect of the spirit who makes acceptable) **of Yahowah (Yahowah), as you do** (*ka 'asher 'asah*) **he shall do** (*ken 'asah*). (*Bamidbar / In Questioning the Word / Numbers 15:14*)

For the community (*ha qahal* – for the congregation), **there will be one inscribed prescription for living** (*chuqah 'echad* – a single clearly communicated and acceptable instruction), **for you and for the one who is genetically unrelated** (*la 'atem wa la ha ger*) **who is living together** (*ha guwr* – who is congregating and dwelling) **with you** (*'eth 'atah*).

It is an eternal prescription (*chuqah 'owlam*) **throughout your generations** (*la dowr 'atah*). **As it is with you, so shall the foreigner** (*ka 'atah ka ha ger*) **exist** (*hayah*) **before** (*paneh*) **Yahowah (Yahowah)**. (*Bamidbar / In Questioning the Word / Numbers 15:15*)

One (*'echad* – exclusively, singularly, and certainly only one) **Towrah (Towrah** – source of teaching, guidance, direction, and instruction) **and** (*wa*) **a singular** (*'echad* – one) **means to justifiably resolve disputes** (*mishpat* – method of exercising good judgment regarding what is just and right; a compound of *my* – to ponder the implications of *shaphat* – making decisions and resolving disagreements) **shall exist** (*hayah* – will be (qal imperfect)) **for you and for the person of a different ethnicity** (*la 'atah wa la ha ger*) **who is associating with you** (*ha guwr 'eth 'atah*).” (*Bamidbar / In Questioning the Word / Numbers 15:16*)

I cannot help but marvel and rejoice at this, and so many other statements that reveal Yahowah’s fair, consistent, and merciful nature. Everything He said was easy to understand and made sense – at least until the likes of Akiba and Paul came along, claiming otherwise.

While this is exceedingly important, affirming that Yahowah's Towrah applies equally and similarly to all ethnicities, the *'echad towrah* pertains to this particular topic. It does not preclude augmenting His guidance when necessary. It simply says that His instructions will be the same for everyone. And even from the perspective provided in Mizmowr 19:7, Yahowah's Towrah is correct and complete with regard to returning and restoring souls. It does not claim that these souls won't learn more later.

Fortunately, God has more to say about His Towrah...

“Yahowah’s (*Yahowah’s* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **principles, directions, and guidance,** (*piquwdym* – instructions and prescriptions which should be considered and acted upon regarding the assigned appointments, as well as the precepts, procedures, and guidelines, because when they are observed, attended to, and cared about, this oversight enables the individual and their circumstances to undergo considerable change; from *paqad* – oversight and caring guidance which we should pay especially close attention to and carefully examine so that we respond appropriately and benefit as intended) **are on the level and correct** (*yashar* – are straightforward (and thus neither crooked or circuitous), upright (and thus do not include bowing down), and agreeable (and thus neither unsuitable or discordant, neither incongruous nor harsh), they are approved, esteemed, right, proper, honest, fair, likable, and pleasing), **resulting in joyful disposition and elated attitude** (*leb samach* – facilitating an attitude of elation, causing the heart to be delighted, as a result of thoughtfully evaluating the directions while happily incorporating them into one’s

life (piel construct – the quest to know and understand is satisfied by Yah’s oversight when a connection is made between His guidance and our decisions)).

Yahowah’s (*Yahowah’s* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract) **create heirs who are brilliant and enlightened** (*bar* – providing light for His offspring which leads to understanding, creating supernatural children who are radiant, fostering favoritism among those choosing to participate in a special relationship as sons and daughters, conceiving descendants who are bright and pure, akin to cleansed and purified grain, paving the way to an inheritance, to enlightenment, and to comprehension), **illuminating the proper perspective** (*‘owr ‘ayn* – shining a light for the eyes to see, enabling insightful observation and understanding, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light (hifil construct – the conditions of the relationship cause the observant individual to become light and to be bound to the source of the light)).” (*Mizmowr / Song / Psalm 19:8*)

In this passage, *yashar* can be an adjective or verb. As an adjective, it modifies Yahowah’s directions, affirming that they are “correct, proper, and pleasing.” And as a verb, *yashar* tells us that Yah’s directions cause those who avail themselves of these instructions “to be right, to be upright, to be approved, and to be pleasing.”

For as long as I have been doing this, I have been rendering *mitswah* either “terms and conditions of the relationship” or “instructive conditions regarding the agreement,” or some variation, thereof. And yet almost every lexicon supplies a single word, “command,” which I seldom use. I am unaware of any other word where the primary definition is so consistently ignored. My reasons for doing so are many, and you deserve to know them because the context is often life or death.

First, *mitswah* is a compound word, one comprised of *my*, meaning “to inquire about the who, what, why, when, where, and how of a matter,” and *tsawah*, which is the verb in question. If we were to rely exclusively on the lexicons, our understanding would be limited to knowing that could mean: “command, order, tell, instruct, or give direction to someone pertaining how they should respond in the context of the relationship between the speaker and the recipient,” primarily, or “appoint and assign a role or function,” secondarily. To this, other Hebrew / English dictionaries indicated that *tsawah* can be rendered: “urge, guide, enjoin, determine, arrange, constitute, and commission.”

Consistent with the nature of the Father, and in concert with His Covenant, after having “*my* – pondered the who, what, why, when, where, and how of this matter,” I have consistently chosen to interpret “*tsawah* – to tell, instruct, or give direction to someone concerning how they should respond in the context of the relationship between the speaker and the recipient” regarding the “arranged and constituted guidance” as “instructive terms of the relationship.” While that appears justifiable, even appropriate, the question remains as to whether or not I have been correct in my assessment that “commanding and ordering” were religiously and politically inspired, and thus are inappropriate. After all, there is no room for freewill in

the context of an order or a command, which seems to defeat the purpose of the Covenant.

Tsawah first appears in *Bare'syth / In the Beginning / Genesis 2:16, 6:22, and then in 21:4*. It is used again at the conclusion of the Towrah in *Dabarym / Words / Deuteronomy 15:15*. Since our lives depend upon getting Yahowah's instructive conditions regarding the relationship agreement right, let's examine these one at a time.

First, it does not seem plausible considering the setting and the nature of their relationship, that Yahowah would have been issuing a "commandment" to 'Adam.

"Then Yahowah Almighty provided instruction regarding the relationship (*tsawah*) on behalf of the man, 'Adam, approaching to say, 'From every tree of the Garden you can eat all you would like, and yet from the tree of understanding good and bad, of being able to comprehend the difference between that which is beneficial or wrong, you should not make a habit of eating from it. This is because in the day you eat from it, the ongoing specter of death will be the inevitable result." (*Bare'syth / In the Beginning / Genesis 2:16-17*)

Yahowah's second up close and personal relationship was with *Noach* | Noah. Of God's volunteer shipbuilder and lifesaver, we read:

"And so Noach engaged in a manner consistent with everything which was beneficial to the relationship that God had instructed in the process of guiding and commissioning him (*tsawah 'eth huw'*), likewise, therefore, doing it." (*Bare'syth / In the Beginning / Genesis 6:22*) If Yahowah had been interested in acquiring a cargo ship apart from the Covenant, He would have built it Himself.

Validating and reinforcing the appropriateness of associating *mitswah* and its root, *tsawah*, with the instructional conditions pertaining to the Covenant relationship, it is presented specifically in this context in the following statement. Addressing ‘Abraham’s response to the fifth and final condition of the Covenant, we read:

“Therefore, ‘Abraham circumcised Yitschaq, his son, when his son was eight days old according to God’s instructional conditions for the relationship (*tsawah*) regarding him.” (*Bare’syth* / In the Beginning / Genesis 21:4)

If it were not for the fact that there is one additional reference I’d like to share, I would rest my case. However, since Dowd wrote this Mizmowr, it would be fair to say that his characterization of *tsawah* should be more definitive, surpassing the opinions of scholars comprising lexicons three-thousand years thereafter.

The first time Dowd was asked to consider the implication of *tsawah*, was right after he was anointed Mashyach on Yahowah’s instructions and when Yahowah’s Spirit came upon the Messiah to empower and enable him. These are among the words a father spoke to his son:

“Dowd arose early in the morning and left the flock with an observant individual. Uplifted and free of concerns, he set out, traveling in a way which was consistent with Yshay’s instructive conditions and guidance regarding the relationship with him (*tsawah huw’*).” (*Shamuw’el* / Listen to Him / 1 Samuel 17:20)

Yshay was Dowd’s dad, not his superior officer barking out a command nor a god delineating a commandment. And it is evident that Dowd capitalized upon this guidance because he would soon confront Goliath.

Since Dowd's first exposure to *tsawah*, the actionable aspect of *mitswah*, precludes "command, order, or commandment," I think we are on solid ground eliminating these incompatible notions from our translations.

Continuing through the text, we next come upon *bar*, which was translated, "create heirs who are brilliant and enlightened." It is a particularly revealing term with three related connotations. It speaks of a perfected son, of His pure radiant light, and of how His enlightenment leads to understanding. These are all Dowdian concepts.

Bar is also the path to purification leading to an inheritance and thus is invocative of *Matsah* and *Bikuwrym*. It is first used in the 2nd Mizmowr, where speaking of our Heavenly Father's and Spiritual Mother's beloved son, *Dowd* | David, we read:

"With reverence, respect, even admiration, work alongside Yahowah and rejoice with great excitement. (2:11) Reach out as a sign of affection, and be seen together, such that you radiate your adoration for the relationship as the son (*bar* – providing light for His offspring which leads to understanding, creating supernatural children who are radiant, fostering favoritism among those choosing to participate in this special relationship as sons and daughters, contributing to the conception of descendants who are bright and pure, akin to cleansed and purified grain, thereby paving the way to an inheritance, to enlightenment, and to comprehension), eliminating any apprehension that he (Dowd) might become indignant and you perish, squandering your opportunity by wandering away. For indeed, his righteous indignation can be kindled over comparatively little. Joyful and blessed in the relationship, walk along the straightforward and correct path which gives meaning to life, providing

the proper place for everyone to stand who put their trust in him, finding the safe place he provides.”
(*Mizmowr* 2:12)

The magnificence of *Mizmowr* 19:8 concludes brilliantly, with “*‘owr ‘ayn* –illuminating the proper perspective.” The radiance of Yahowah’s beloved son “shines a light for our eyes to see, enabling insightful observations leading to understanding.” With his words, he “sheds a brilliant light on the means to enlightenment and thereby obliterates the darkness,” helping us to become “perceptive and aware and thus able to see the light.”

Herein Yahowah’s *Towrah* has been equated to His testimony, His witness to His directions, and His instructions embodied within the terms and conditions of His binding covenant contract. And all of these things have been associated with our restoration and renewal, with wisdom and understanding, and now with the brilliant son and the light he provides.

It speaks of God’s purpose, which is to form a relationship with us, and of His promise, which is to make it possible and enduring, both of which require Him to make us acceptable. In this way, this is a summation of the *Torah*.

Yahowah deserves our respect. He has earned our trust. Not just for His sake, but for our own.

“A reverence and respect for (*yir’ah* – demonstrating a profound appreciation for what it means to be revitalized and restored while astonished by the awesomeness of the superior nature 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) is **cleansing and restoring** (*tahowr* – is perfecting and renewing, enabling the individual to**

present themselves for purification so that they can be pronounced clean and flawless, free of all impurities and majestically brilliant), **sustaining and establishing one's presence** ('*amad* – causing one to remain and endure, continuing to abide standing upright and present (qal participle)) **forever** (*la 'ad* – for eternity as a result of the witness, to approach and draw near the source of the testimony for an unlimited duration of time).

Yahowah's (*Yahowah's* – an accurate transliteration of the name of '*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **means to exercise good judgment and to justly resolve disputes** (*mishpat* – the means used to achieve justice and to make sound decisions; from *my* – to ponder the who, where, why, when, and how of *shaphat* – rendering rational decisions based upon thoughtful evaluations of accurate and complete information) **are continually trustworthy and reliable** ('*emeth* – are enduring, dependable, honest, consistent, and true forever). **They are totally right and completely vindicating** (*tsadaq yahdaw* – they are of one accord working in harmony and in unison to prove one's innocence, all together and united, correct and justifying, causing the recipient to be upright, acceptable, cleared of all wrongdoing, righteous and acquitted (qal perfect)).” (*Mizmowr* / Melodious Lyrics / Psalm 19:9)

The Towrah was written to liberate and save, not control or condemn. Its purpose is to guide us to a relationship, and away from religion. Everything we need to know about Yahowah is presented therein. The Towrah gives life meaning.

Then emphasizing the importance of properly valuing the role Yah's "*mishpat* – means used to achieve justice and resolve disputes" which play in "*tahowr 'amad* – restoring and sustaining" us, and of "*tsadaq* –

vindicating” us, God says something we should all celebrate...

Slightly less amplified, and without the Hebrew transliterations, here again is what I consider to be among the most important statements ever written regarding Yahowah’s Towrah Guidance and Instruction...

“Yahowah’s Towrah, His Source of His Teaching, Instruction, Direction and Guidance, is complete, correct, and perfect, eternally without defect or error, lacking nothing, true and unobjectionable, in absolute accord with reality, returning, restoring, and transforming the soul.

Yahowah’s restoring testimony and enduring witness is trustworthy and reliable, instructive, verifiable, and dependable, readily affirmed and easily accepted, making learning which results in understanding, easy for those who are receptive. (19:7)

Yahowah’s principles, His directions and guidance, should be considered and acted upon because they are right, straightforward and honest, facilitating an upbeat attitude and a joyous disposition as one thoughtfully incorporates them into their life.

Yahowah’s instructions regarding the conditions of His relationship agreement create heirs who are brilliant and enlightened, providing light for His offspring which leads to understanding, thereby illuminating the proper perspective. (19:8)

A reverence, respect, and profound appreciation for Yahowah is cleansing and renewing, enabling the individual to present himself for purification so that

he can be pronounced perfect, causing him to remain and endure, standing upright and present forever.

Yahowah's means to exercise good judgment and to justly resolve disputes are continually trustworthy and reliable. They are wholly right and completely vindicating. (*Mizmowr / Melodious Lyrics / Psalm 19:7-9*)

When it comes to knowing God and being saved by Him, everything that matters is revealed in the Towrah. As such, God did not authorize and will not accept a "New Testament" or "Qur'an" to undo what He has done. And yet these religious texts and others exist to enrich the perpetrators, the covetous mongrels who did not listen to God.

It might be helpful if someone wrote the following passage on a slip of paper and inserted it into the offering plate of their local church instead of money, as the pastor or priest flattered his enriching patrons.

"Desire and covet them (*ha chamad* – treasure them and find pleasure in them) **instead of** (*min* – rather than) **gold** (*zahab* – money), **even beyond an abundance of precious metal** (*wa min paz rab* – instead of anything and everything man has refined to any extent and called great).

They are sweeter and more pleasing than honey (*wa matowq min dabash* – they are more satisfying and pleasant, agreeable and acceptable, even more enjoyable than honey) **or the overflowing flattery of enticing words** (*wa nopheth tsuwp* – or the uplifting of excessively sweet-sounding speech and verbal gymnastics or the brandishing of honeycombs)." (*Mizmowr / Song / Psalm 19:10*)

Continuing to speak of Yahowah's "*mishpat* – means to exercising good judgment" as His decisions are presented in His Towrah, Dowd writes:

“Moreover (*gam* – also in addition) **Your coworker** (*'ebed 'atah* – he who serves with you) **is educated and enlightened by them** (*zahar ba hem* – he shines brilliantly because of them and is taught by them, thereby helping him achieve a higher status and earn respect, even coming to know the consequences of future events).

By focusing upon and observing them (*ba shamar hem* – by closely examining and carefully considering them) **there are tremendous rewards and abundant benefits** (*'eqeb rab* – there is a profound consequence and great merit along with an abundance of trustworthy compensation).” (*Mizmowr* / Song / Psalm 19:11)

I'd say so. Eternal life. Being perfected by God. Adoption into His Family. Being enriched, empowered, and enlightened sounds good too.

This is what Dowd got out of observing the *Towrah* | Instructions of Yahowah. If it was this beneficial for the Son of God and the Messiah, it's suitable for us as well.

Anytime I feel the compunction to challenge something a prophet has revealed, I'm reminded of my limitations. Dowd's curiosity was tempered by similar discretion.

“Who has the ability to apprehend (*my byn* – asking the question, who can perceive or comprehend, or how would we form the connections to understand) **a misleading statement or lapse in judgment** (*shagya'ah* – an error or mistake, willful or inadvertent ignorance; from *shagah* – an error which leads astray, which intoxicates and clouds one's judgment,

misleading them) **among that which is either unknown or unknowable** (*min satar* – from that which is concealed from our purview, or is beyond our capacity to know)? **I’m innocent of such charges** (*naqah ‘any – I am not guilty of doing this).*” (*Mizmowr / Song / Psalm 19:12*)

I recently watched a documentary on time as the fourth dimension. It put me in my place. We simply cannot comprehend anything beyond three dimensions. A physical being cannot enter the fourth dimension, and even if we could, we don’t have the mental prowess to navigate in it nor the capacity to endure it.

The energy would incinerate us, the noise would overpower us, the instability would evaporate us, and the computations needed to function in it would overwhelm us. It would be as caustic to us as trying to slice and dice ourselves to fit into two dimensions.

One of the many reasons that I have lobbied on behalf of an incremental *towrah* is that there is an unimaginable amount of instruction and mental processing capability needed to exist in the 4th, 5th, 6th, and 7th dimensions, vastly more than we currently need or could possibly comprehend. We will need to be empowered and enlightened to function in what awaits our perusal.

Therefore, I appreciate Dowd’s humility. We ought to be cautious in our conclusions so that we do not overstep our bounds. We have a lot to learn, and fortunately, we have a wonderful teacher and oodles of time.

As long as we don’t let our egos get in the way, and as long as we avoid being presumptuous, the universe is ours, along with everything in it.

“Furthermore (*gam*), **restrain** (*chasak* – withhold and spare, stop from occurring) **Your coworker** (*‘ebed ‘atah* – Your associate, servant, and one who works with You) **from acting arrogantly or presumptuously, disrespectfully or inappropriately** (*min zed* – away from insolence or being self-willed, against contempt and scorn). **Do not let them have influence over me or allow me to be perceived this way** (*‘al mashal ba ‘any* – do not let them govern or rule over me, have any authority or control over me, or be associated with me, tersely defining me by portraying me like this as a form of ridicule).

Meanwhile (*‘az* – simultaneously, then, and therefore, even thereafter) **I will be totally prepared and successful** (*tamam* – I will be ready to get the job done, and will do so without ceasing or error, always ready for action and unimpaired). **And I will be innocent** (*wa naqah* – then I will be not guilty of committing and free) **from** (*min*) **the great transgression** (*pesha’ rab* – significant revolt, meaningful defiance, or extensive rebellion, an enormous crime, or a large offence).” (*Mizmowr / Song / Psalm 19:13*)

In this context, the “great transgression” must be one or more of the following: 1) Being unwilling to acknowledge that Yahowah created the universe, 2) Failing to learn from God’s creative process, 3) Not having an appreciation for the word of God, 4) Rejecting the role attributed to Dowd with regard to the Covenant and Yisra’el, 5) Choosing not to recognize that the Towrah is accurate and complete, nor capitalizing upon its contribution to restoring our soul, 6) Failing to comprehend Yahowah’s testimony, 7) Rejecting the pleasure of God’s inscribed prescriptions for living, 8) Being unwilling to accept the conditions of the Covenant or acknowledge that they are correct, 9)

Choosing not to respect Yah, 10) Turning a blind eye to Yahowah's means to exercise good judgment and justly resolve disputes, 11) Valuing wealth over the relationship, 12) Failing to capitalize on Yah's desire to enlighten us for our benefit, 13) Pretending to be a know-it-all, 14) Not following Dowd's example of being prepared and ready for action so that we too can be successful, 15) Being presumptuous, self-willed, or disrespectful towards Yahowah or His testimony.

It is a long list, but not difficult. It isn't burdensome to abstain from any of these objectionable behaviors.

And should there only be a singular reason for a person to be judged as having committed the most egregious crime, it would have to be either acting presumptuously and disrespectfully or failing to be prepared to get the job done, as they are the last two items on this list. And in context, they are really one and the same. If we observe and accept Yahowah's Towrah and all it represents, we will always be prepared and will never be disrespectful.

Speaking of the benefit of embracing every instructive statement in this list, Dowd asks of Yah...

“Let the words of my mouth (*'emer peh 'any* – the statements I orally convey) **and the thought processes behind** (*wa higayown* – the meditation and corresponding communication) **sound decision-making and reasoned responses** (*leb 'any* – pertaining to being reasonable and responsive with regard to my intuition and intentions, derived from me executing good judgment) **be genuinely and consistently** (*hayah* – exist as (qal imperfect jussive – literally, continually, and by choice)) **acceptable and pleasing** (*la ratsown* – desirable and satisfactory, in sync with Your will and Your approval) **in Your presence** (*la paneh 'atah* – before You), **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 rock** (*tsuwr 'any*) **and** (*wa*) **my redeemer** (*ga'al 'any* – my kinsman who delivers me from harm's way).” (*Mizmowr / Song / Psalm 19:14*)

It was one of the many things Dowd asked of Yah that was spoken for our benefit. This is not only what Yahowah desires, and therefore wants to achieve, it is the natural extension of being Towrah observant.

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