

Coming Home
My God, My God, Why?

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Dr. Yah

Old Endings and New Beginnings...

A Life: it waxes and wanes. Born fragile, and yet filled with anticipation and potential, it ends in apprehension and decay. Measured in moments, it is long, but in years, short. Designed to be a soaring adventure, it can be a burdensome plight. The opportunity to engage in an enlightening voyage through words and ideas, space and time, grand concepts and intimate relationships, is often squandered by those who cannot get out of their own shadow. Created to be free, given the capacity to reason, these gifts are truncated, sometimes by design which is why so few rise up to find God. Fewer still feel His comforting embrace. Rather than basking in His Light, humanity remains mired in a swamp of the mundane, and so while billions begin this journey, only one in a million finds the truth.

You are among them, so this is for you – the one in a million who dare reach out and touch the face of Yah.

Having read along with me these many years, you know that I'm seldom philosophical and never poetic, preferring to stay focused on the meaning of the words Yahowah is sharing while exploring their implications. But this is a time like none other. The world is being besieged by the controlling grasp of man and by a deadly pathogen. It is a new, and different, day – one precious day closer to the end of time as we know it.

Previously in *Coming Home*, we jumped ahead of the natural progression of things and considered

Mizmowr 20. Considering all we have learned since that time, let's consider its message once again...

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

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

The *Yowm Tsarah* / the Day of Troubles, followed by Ya'aqob's name, is clearly a reference to the Time of

Ya'aqob's Troubles when Yisra'el will be thinned at the waist and, once vulnerable, attacked by millions of Muslims. That is important because it dates the rest of the prophecy, revealing the timing.

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

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

This “helper” sent out “to assist” is Dowd, Yahowah's hand and shepherd. He is inseparable from Tsyown. His home was built there, and he wrote many of the inscriptions on the signs posted along the way. He is the one who accomplished what God had envisioned for His people, uniting them and protecting them.

“His desire is to remember (*zakar* – His will is to recollect, recall, and bring to mind) all of your contributions (*kol minchah 'atah* – all of your sacrifices and offerings, your gifts, and everything you have

bestowed on behalf of others) **along with** (*wa*) **those of your branch, your means of ascent, and source of answers** (*'aleh / 'olah 'anah* – the acceptable means to respond and rise, from *'alah* – to go up, rise, and ascend), **the one accepted and anointed** (*dashen* – the one who was prepared and prospered then became satisfied (piel imperfect cohortative – first person expression of volition, attributed to the speaker, Dowd, where the object, which is the acceptable branch, has chosen to be put into action by the subject, God, with unfolding implications over time)). **Pause now and contemplate what this means** (*selah*)." (*Mizmowr / Lyrics to be Sung / Psalm 20:3*)

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

Those of us who have capitalized upon the opportunity to study and share Yahowah's message to mankind find that learning is its own reward. We find the notion of recognition and accolades inappropriate to the point of overstating our merit while depreciating our motives. We don't do so to impress our Heavenly Father either, although we realize that it is only natural that Yah would appreciate His children's desire to flourish in His family and grow.

"He wants to give to you (*nathan la 'atah* – it is His desire and will to bestow unto you, offering and allotting you (qal imperfect jussive)) **that which is in accord with** (*ka* – that which is consistent with) **your best judgment** (*leb 'atah* – you exercising good

judgment such that your heartfelt desire is determined by your conscience and is the product of observation, experience, character, and intellect), **and fulfill** (*wa male'* – choose to satisfy (piel imperfect jussive)) **everything you've advised for others** (*kol 'etsah* – all you have thought about, accepted, and acted upon, including that which you have proposed while counseling others).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:4)

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

As always, Yah is fair. We will ultimately reap what we sow. If it is religion, we will endure the fate of the religious. If we instead encourage others to embrace the Covenant, we will find ourselves in the embrace of our Father.

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

It is Yahowah's (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **desire and will to satisfy and fulfill** (*male'* – choice to complete to their total satisfaction (piel imperfect jussive)) **all of your requests and expectations** (*kol mish'alah 'atah* – every one of your inquiries and petitions, even your desires).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:5)

Yahowah is committed to “satisfying our requests by fulfilling our expectations,” but only after celebrating our deliverance from the web of interwoven human entanglements. Therefore, the context is especially important because the benefits are afforded those who have been liberated from these things in the name of God. Yahowah is, thereby, fulfilling the promises He has made to us through Dowd, Moseh, and Yahowsha'. The resulting benefits are being enjoyed by those who “choose to look at the conspicuous and celebratory banner which will be raised.”

Specifically, how the banner will be composed and raised we do not know, but the context here is revealing. This promise is found in a Mizmowr written by and prophetic of Dowd. So it would be reasonable to conclude that his words will be featured on the sign. Beyond this, we should expect that the banner will accurately reflect his relationship with Yahowah and correctly convey what the Messiah revealed.

While I'm admittedly extrapolating, it would be appropriate for the sign to be written in the language spoken by the most people, especially *Yahuwdym* | Jews, and that would be English. It will likely incorporate commentary and include insights derived from contemplating the words Yahowah inspired His prophets to inscribe, such that His message becomes especially

relevant to our time and facilitates not only understanding but an appropriate response.

As I write these words, the world is engulfed in fear, with governments refusing to allow people to work to support their families, while curtailing their ability to even associate with one another, all because of a virus. And as the cure becomes far more debilitating than the disease, the most famed clerics are asking the faithful to pray such that their god intervenes to remove the disease.

And yet it's a ludicrous proposition to think that a divinity would only notice, care, and respond when a sufficient number of people cry out to him. Worse, when there is no intervention, and the virus continues to disseminate exponentially, what does it say about the competence of such gods and the credibility of these religions and leaders?

That said, there are two aspects of the reaction to the coronavirus which should be noted and understood. For the first time in modern history people the world over have been able to experience just how radically everything can change in an instant. Imprinted with a "normalcy bias," we have the tendency to expect that tomorrow will be the same as today, and therefore have difficulty contemplating how horrific life will be for the *Yahuwdym* | Jews who ignore Yahowah's plea to return in advance of the Time of Ya'aqob's Troubles. This may be a wakeup call in this regard.

Secondarily, who among us would have thought that nations would conspire to deliberately keep most people from working, such that they would become completely dependent on government handouts? Who would have thought that politicians would deprive entire populations of freedom of movement and assembly – essentially sequestering everyone to their homes? And

who would have thought that 90% of the victims of the complete shutdown of economic systems and total deprivation of liberty would go along without complaint, actually believing that doing so was appropriate?

That is why the flow of this sentence is also critical. The fulfillment of our requests and expectations follows the celebration of our deliverance from these human schemes and subsequent opportunity to come home. This isn't God granting temporal and mundane prayer requests in the here and now, but instead promising that life with Him in the hereafter will be extraordinarily fulfilling.

This serves as an affirmation that we have been right all along. Our salvation is far less appealing than the prospect of being liberated in spacetime to explore the universe with its Creator, and with our Heavenly Father enriching, empowering, and enlightening us every step of the way.

This led to an epiphany, with Dowd not only coming to appreciate the implications, but also coming to understand his contribution to Yah's plan.

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

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

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

There is an aspect of this statement which I had not previously considered but which makes sense. Dowd is returning prior to Yah, not with Yah. God will not arrive until after Dowd removes those who threaten his people. Even in this extraordinary moment, Yahowah is going to work with a man for the benefit of mankind. Dowd has been and will continue to be God's *gibowr* | the one willing to fight to defend Yisra'el.

Mashyach is correctly translated “anointed” and appropriately transliterated “messiah.” *Mashyach* designates “someone God has specifically chosen and

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

There are some who would prefer to translate *mashyach* as “anointed” when addressing the repeated references to Dowd, and then transliterate it exclusively as “Messiah” when *mashyach* is found in the one prophecy pertaining to Yahowsha’. This approach, however, is replete with challenges which cannot be overcome. If *mashyach* isn’t properly transliterated as “Messiah” when it is presented as a title, then there is no “Messiah.” There is no other Hebrew word or concept that would justify it. And in *Dany’el* / Daniel 9, *mashyach* was used as an adjective modifying “messenger,” and not as a title, negating the opportunity to transliterate it as such in reference to Yahowsha’.

In the end it all comes down to who we individually choose to trust: these words or man’s weapons. It is a decision Dowd understood far better than most, because he wielded both. He recognized that the former was the source of his power while the latter were mere implements. He relied on One and used the other.

“There are those (‘*eleh*) in chariots and the weapons of war (*ba ha rekeb* – in armed and mobile military vehicles) as well as (*wa*) those (‘*eleh*) in high-horsepower, swift-flying machines (*ba ha cuwc*), but we (*wa* ‘*anahnuw*) remember and proclaim (*zakar* – invoke (hifil imperfect)) the name (*ba shem*) of Yahowah (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), our God (‘*elohy* ‘*anahnuw*).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:7)

In rebuttal to this statement, the lie is always the same: we must show respect to those serving in the military because without them we’d have neither life nor

liberty. And yet there is no correlation between this patriotic platitude and reality. The enormous cost of supporting a massive armed force bankrupts a nation and deprives the people of their liberty, especially those who enlist. It tends to cause nations to intervene in the affairs of others when they ought not, and leads the unwary to trust men rather than God.

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

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

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

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

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

This will occur in the waning moments of the sixth millennia of Yah – in early October 2033. As the world surrounds Yisra'el as a pack of rabid wolves, Dowd will wield the ultimate weapon: the Word of God.

מִן אֶלֶּם אֶלֶּם

The next verse is the same as the last. It is the never-ending story of a Father's love for His son and the son's reply. It's all about Dowd. Do you know why?

“This is on behalf of the eternal Leader (*la ha natsach* – for the glorious and everlasting guide). **It is a Mizmowr | Song** (*mizmowr* – words set to a melody, a musical composition with lyrics and instrumentation) **of Dowd** (*la Dowd* – from the Beloved).

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), **the king** (*melek* – the sovereign and designated leader, the counselor and advisor, the messenger and guide) **is elated** (*samach* – rejoices, is delighted, and has a very positive attitude) **with Your**

power and influence (*ba 'oz 'atah* – in Your strength and determination, with Your might and force, because of Your ability to do what is desired to strengthen and prevail).

Your deliverance and salvation (*wa ba yashuwa'ah* – with Your liberation and rescue, Your freedom and victory, Your welfare and prosperity) **is why** (*mah* – is how) **his jubilation is beyond measure** (*gyl ma'od* – he is greatly and utterly appreciative, to the greatest point on the scale, joyful at this favorable outcome).” (*Mizmowr / Lyrics to be Sung / Psalm 21:1*)

There is nothing more desirable than being empowered and enriched by Yah. His willingness to deliver us from the specter of death is worth celebrating. While some may see this as braggadocio, Dowd is actually keeping it real.

And in this regard, let's not lose sight of the Shepherd's role, which is to lead us to the same place so that we can enjoy a similar result. God is consistent, and so we can expect Him to do for us what He has done for His firstborn son.

“You have given him (*nathan* – You have produced and placed before him (qal perfect)) **the desires of his mind and heart** (*ta'owah leb la huw'* – the wishes and longings of his ambitions and inclinations of his thinking, the bounty of his good judgment beyond the limits of space or time).

And the requests (*'aresheth* – the desire to engage expressed) **of his lips** (*saphah huw'* – of his speech) **You have not withheld** (*bal mana'* – You have never refused nor denied).

Pause now and contemplate the implications (*selah* – stop what you are doing to process this).” (*Mizmowr / Lyrics to be Sung / Psalm 21:2*)

It's good to be right about God because it leads to becoming His son or daughter. Our Heavenly Father created us and then offered us the benefits of His Covenant because He wants to celebrate the resulting relationship and enjoy our company.

When our hearts and minds correctly coalesce, such that they are reflected in our words, we will find that everything we have rightly contemplated and desired will come true. God is committed to giving, not taking. And that is the opposite of the donation-and-sacrifice-hungry lord of religion.

He knows what we want and anticipates our needs...

“For indeed (*ky* – it is factual and true), **You come to meet him, approaching with forethought, engaging by foreseeing** (*qadam huw'* – You draw near, anticipating his needs beforehand, acting in a manner whereby You know in advance) **the benefits which are good and desirable** (*barakah towb* – the blessings which are beneficial and useful, the gifts which are pleasing and valuable, that which is uplifting and productive, moral and generous).

Upon his head (*la ro'sh*) **You have continually placed** (*shyth* – You have consistently put (qal imperfect)) **a crown of great value** (*'atarah paz* – a golden adornment symbolizing status which surrounds and encompasses comprised of precious metal which is refined and pure).” (*Mizmowr* / Lyrics to be Sung / Psalm 21:3)

What is the purpose of praying to God such that we ask Him to give us something we want when He is already fully aware of our needs and desires? Is the religious god so needy, that it's only when someone praises him and begs him that he will respond? Does the

religious god know less than the people speaking to him?

While Yah gave Dowd a crown of life, it is one He will readily and willingly share with everyone who responds to His beloved son. It symbolizes that fact that as Yahowah's children, we are royalty, and thus heirs to all He has to offer.

At this point we are transported into the future. Dowd was and soon will be the focus of Yah's approach to man.

“He inquired about and requested (*sha'al* – he questioned, seeking information about, asking for (qal perfect)) **life** (*chay* – prosperous, bountiful, favorable, and abundant life, always existing, living and flourishing) **from You** (*min 'atah*). **You gave it to him** (*nathan la huw'* – You bestowed and appointed, producing and allowing for him) **an eternal and everlasting measure** (*'orek yowm 'owlam* – a very long time, a duration of length beyond limitation) **as an eternal witness** (*wa 'ad* – with testimony into perpetuity and forever).” (*Mizmowr* / Lyrics to be Sung / Psalm 21:4)

“His status and manifestation of power (*kabowd huw'* – his respect and abundance, his glorious presence and his reward, his significance) **is great** (*gadawl* – is substantial and important, is extremely high) **through Your deliverance and salvation** (*ba yashuwa'ah 'atah* – with Your liberation and rescue, Your freedom and victory, Your welfare and prosperity).

Strength, authority (*howd* – a glorious countenance, a splendid appearance, vitality and health) **and** (*wa*) **the best qualities** (*hadar* – a sense of nobility and values) **You have bestowed on him** (*shawah 'al huw'* – You have conferred on him).” (*Mizmowr* / Lyrics to be Sung / Psalm 21:5)

Life is God's greatest gift. Extending it is something we all desire. So the only difference here between *Dowd* | David and the rest of humankind is that he knew where to inquire to derive the desired result. By trusting in the Towrah, he would live forever.

Please note: this is not an expression of faith. Dowd's life would be everlasting without a Gospel of Grace. There is no Jesus, no Christ, no Cross, no Church, and no Christianity. There is no Judaism or Talmud. The gift of eternal life came from Yahowah through His Towrah, as a result of His Miqra'ey, and because of His Beryth. Once freed from the tantalizing tentacles of man's schemes, Dowd would receive the benefits of the Covenant.

However, there is more to this prophecy than the ordinary fulfillment of the Familial blessings. *Dowd* | David is being equipped to rule the world. His job is to prepare his people for Yah's return while ridding the planet of those who would spoil the occasion.

Once again, by giving Yahowah credit, Dowd isn't boasting. In fact, had he failed to acknowledge Yahowah's blessings, he would have been ungrateful and selfish. He will not be doing this on his own accord or initiative.

“For (*ky*) You have placed upon him (*shyth huw'* – You have set forth and laid upon him) everlasting blessings and eternal benefits (*barakah la 'ad* – uplifting oaths and vows which promise unending and advantageous rewards).

You have caused him to be an effective, cheerful, and motivational teacher (*chadah huw'* – You have made him sharp and perceptive, delighted to be included) with the pleasure of Your company (*ba simchah panah 'atah* – with the delightful and joyous nature of Your presence, with Your cheerful and happy

disposition).” (*Mizmowr / Lyrics to be Sung / Psalm 21:6*)

I concur. Dowd is the most inspiring and efficacious, constructive and practical, indeed, enjoyable teacher the world has ever known. It is an honor to sit at his table and feast on his instruction.

His curriculum can be trusted. His phrasing is always correct. His source is impeccable. And as a result, his lectures lead to understanding.

“**Surely** (*ky* – truthfully), **the king** (*ha melek* – – the sovereign designated leader, the counselor and advisor, the messenger and guide) **trusts and relies upon** (*batach ba* – has placed his complete confidence in and confides in and depends upon) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **and** (*wa*) **in the steadfast devotion and unfailing love** (*ba chesed* – in the affection and kindness, the favorable and beneficial relationship) **of the Most High** (*‘elyown* – of the Uppermost, the awe-inspiring and supreme). **He will not fail or falter** (*bal mowt* – he shall not be shaken or be toppled, neither will he be removed or displaced, never encountering an unfavorable circumstance).” (*Mizmowr / Lyrics to be Sung / Psalm 21:7*)

Dowd didn’t just know Yah; He loved Him. His heart followed his mind to God.

Everything we have learned these past eighteen years leads to this very same place. It is by trusting and relying upon Yahowah that we experience God’s love, devotion, and mercy.

These are the benefits of the Covenant and the product of the Miqra’ey: eternal life, every beneficial and productive quality, great joy in His presence,

enrichment and empowerment. And with this declaration, Dowd has answered our question. He is the prime example, the living embodiment of the Covenant.

It's befuddling that so many have been susceptible to the Christian myth that 'Jesus Christ' is returning to lovingly embrace his Church. It's perplexing that they remain blinded to the realization that *Dowd* | David will precede Yahowah as they work together to rid the world of the religious and political. God has made the truth abundantly clear.

“Everyone who harbors animosity toward You (*la kol 'oyeb 'atah* – all of those who are hostile and adversarial, showing their personal opposition and enmity toward You) **will encounter** (*matsa'* – will discover and meet with, will find and experience (qal imperfect)) **Your hand** (*yad 'atah* – Your power, capability, and influence). **Your sense of right** (*yamyn 'atah* – Your rightful orientation, Your right side and hand) **will find** (*matsa'* – will expose and obtain control over (qal imperfect)) **those who dislike and detest You** (*sane' 'atah* – those who loathe and hate You, those who are averse and adversarial toward You because they oppose and abhor You, along with those who openly shun You).” (*Mizmowr* / Lyrics to be Sung / Psalm 21:8)

Most Christians will be surprised to find God holding them in contempt regarding Dowd. They have never heard of Replacement Theology and don't know that it began by artificially bolstering their religion's aspirations to promote “Jesus” as the Messiah and the “Son of God” when both titles pertain to Dowd. From there, the Church would replace Yisra'el, Christians would replace Yahuw'dym, the New Testament would replace the Towrah, Jesus would replace Yahowah, and a cross would replace the Menowrah, such that faith in the replacements would circumvent trust.

Devaluing His son is something God distains. He considers it detestable and loathsome. To deny Dowd is to reject Yah, because it cannot be done without calling God a liar. Therefore, it comes with a consequence. The one who was passed over to promote a religion will strike down those who discounted him.

But they will not go quietly into the darkness of an eternal night. They will be exposed and condemned by the light they sought to confiscate as their own, and on behalf of those they sought to replace.

On this day, Dowd will be as brilliant as the sun, incinerating those whose religions were derived from worshipping it. How's that for Divine justice?

“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), **You will cause them to endure** (*shyth hem* – You will impose upon them, placing and setting them, even outfitting for them) **that which could be compared to** (*ka* – that which is similar or analogous to) **a brightly glowing furnace** (*tanuwr ‘esh* – a flaming oven or blazing firepot, a fire that burns, radiating light and heat as organic matter is consumed) **in conjunction with the time of Your appearance** (*la ‘eth paneh ‘atah* – during the particular time before You appear, near the occasion of Your presence).

With H/his breath and righteous indignation (*ba ‘aph huw’* – in H/his anger and resentment, as a sign of H/his displeasure), **H/he will devour them** (*bala’ hem* – H/he will instantaneously engulf them such that they are swallowed up (piel imperfect)), **consuming them in the conflagration** (*wa ‘akal ‘esh* – such that they are eaten up by the radiant energy and destroyed in the blaze of brilliant light).” (*Mizmowr / Lyrics to be Sung / Psalm 21:9*)

While “He” could be Yahowah, or “he” could be Dowd, since one is not acting without the other, the best answer is both. Righteous indignation can be made manifest by men or God. But only with God can a man rid the world of the religious.

Given their choices and God’s options, instantly incinerating those whose politics and religions are in opposition to Him and His people is the most effective and painless way to prepare the Earth for its return to ‘Eden. It’s over in an instant and nothing repulsive remains. Light will become lethal to those who have avoided it.

“You will destroy them, wiping out (*‘abad* – You will annihilate and exterminate, eliminating such that nothing exists of (piel imperfect)) **that which they have produced** (*pery hem* – the fruit of their actions, the results of their undertakings, their harvests) **from the earth** (*min ‘erets* – out of the land and material realm) **and also their offspring** (*wa zera’ hem* – that which they have sown, their seed and their descendants, their progeny, even that which propagates their race) **from among** (*min*) **the children of man** (*ben ‘adam* – the descendants of ‘Adam and the offspring of humankind).” (*Mizmowr / Lyrics to be Sung / Psalm 21:10*)

It will occur so quickly and completely, it will be as if the religious, political, militant, and conspiratorial were never there.

While it has never been presented this bluntly in anything we have translated thus far, this is as it must be. Since Dowd is returning as brilliant as the sun, and Yahowah’s presence will be brighter still, those without spiritual protection will be extinguished by their mere presence. And that is by design. The political and religious, the conspiratorial and militaristic, have

engendered Yahowah's righteous indignation. Their continued existence would ruin eternity for those of us who have embraced Him. If you don't want to get burnt, follow Dowd.

If you disagree with God and don't think that the religious, political, militaristic, and conspiratorial deserve what's coming, perhaps you'll consent to the realization that they don't deserve to spend an eternity with the God they denied and never sought to know. Either way, the result is the same.

“Though (*ky* – indeed as contrarians) **they spread** (*natah* – they scheme and plot and are set upon winning by bending the truth, conspiring) **grievous harm against you** (*'al 'atah ra'ah* – wicked misery and tremendous suffering, great distress and grave misfortune, evil, hardships, and troubling circumstances against you even as fellow citizens and neighbors, the worst imaginable and most unpleasant outcome) **because they have decided and are determined to devise** (*chashab* –they are credited with considering, planning, plotting, and perpetrating (qal perfect)) **malicious schemes** (*mazimah* – wickedly evil intentions based upon discretionary and improper decisions with an evil intent, purposing plots), but **they will not prevail** (*bal yakol* – they will not succeed nor will they ever understand nor will they endure).” (*Mizmowr* / Lyrics to be Sung / Psalm 21:11)

Such will be the demise of religion and conspiracy. Good riddance. The world will be a better place without them.

It is, however, ironic in a way, especially today during the onset of COVID19, where people around the world are willing to sacrifice their independence from government, their freedom, and their economic aspirations to temporarily extend the lives of those who

are already approaching death's door. The harmful schemes they have so willingly accepted to prolong their existence will be their demise.

“That is because (*ky* – surely and truthfully) **You will impose upon them** (*shyth hem* - you will demand of them) **early on** (*shekem* – from the outset of the day) **with Your bow stretched** (*ba meythar 'atah* – with Your bow-string; from *yathar* – remnant) **and aimed** (*kuwn* – fashioned and arranged, decided and bent upon, ready and prepared) **upon their presence** (*'al paneh hem* – upon their appearance).” (*Mizmowr* / Lyrics to be Sung / Psalm 21:12)

While I cannot say whether *meythar*, representing a “stretched bow,” was used as a metaphor to depict the realization that the religious will be shot down by God, or if it was deployed to infer that the “remnant” of Yisra’el will take aim against them, the latter is intriguing.

“Choose to take action (*ruwm* – may it be Your will to take a stand, rising up (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 *shalown* – reconciliation), **in Your power, being forceful** (*ba 'oz 'atah* – with Your strength and capability). **We will choose to sing** (*shyr* – we will musically and rhythmically, even poetically, raise our voices (qal imperfect cohortative)), **vocally acknowledging** (*wa zamar* – melodically expressing as an accompaniment to (piel imperfect cohortative)) **Your achievements** (*gabuwrah 'atah* – Your awesome victory and accomplishment, along with Your overwhelming comparative advantage).” (*Mizmowr* / Lyrics to be Sung / Psalm 21:13)

Dowd will be leading the chorus.

I've been eager to translate the 118th Mizmowr because it dovetails so beautifully with what we have been reading. Let's see if it lives up to our expectations.

It begins by acknowledging that we have been granted the gift of freewill, and that it is something we are encouraged to express where it matters most.

“Choose of your own freewill to articulate what you know, acknowledging your appreciation (*yadah* – confess your admiration; from *yada*’ - to know and understand, to perceive and experience, to recognize and acknowledge (hifil imperative)) **to** (*la* – to approach and draw near) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **because** (*ky* - for the express reason) **He is generous and good** (*towb* – beneficial and pleasing, joyful and desirable, beneficial and agreeable).

His enduring love, unfailing kindness, and genuine mercy (*chesed huw*’ – His devotion and loyalty, His affection and commitment to the relationship, as well as His generosity) **are truly** (*ky*) **everlasting** (*la ‘owlam* – are eternal and forever).”
(*Mizmowr* / Lyrics to be Sung / Psalm 118:1)

Dowd recognized what the world has missed. The God of the Torah, Prophets, and Psalms is loving and kind. He is generous and merciful. He is good, both pleasing and agreeable. These are eternal hallmarks of His character.

And since the most popular religion became popular by telling the world otherwise, it bears repeating...

“**Yisra’elites** (*Yisra’el* – Individuals who Engage and Endure with God) **should of their own volition say** (*‘amar* – should choose to admit and want to acknowledge (qal imperfect jussive)), **‘Indeed** (*ky* – it is surely true), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’* – His devotion and loyalty, His affection and commitment to the relationship) **are indeed** (*ky*) **eternal** (*la ‘owlam* – are forevermore and thus everlasting).” (*Mizmowr / Lyrics to be Sung / Psalm 118:2*)

Never dismiss the realization that Yahowah’s focus is on Yisra’el. They are His people and His affection for them will never end. With these words, the Christian myth of Replacement Theology is torn asunder – and that was the intent. Yahowah did not and never will disavow Yisra’el – especially not for Gentiles or their Church.

“**The Family** (*beyth* - the House and Household) of **‘Aharown** (*‘Aharown* - Enlightened Freewill, to desire light, Moseh’s brother, first high priest, a Lowy), **please** (*na’* - I implore and beseech you) **of your own volition say** (*‘amar* – should choose to confess and want to profess (qal imperfect jussive)), **‘Truthfully** (*ky* – it is accurate), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’* – His devotion and loyalty, His affection and commitment to the relationship) **are surely** (*ky*) **eternal** (*la ‘owlam* – are forever and everlasting).” (*Mizmowr / Lyrics to be Sung / Psalm 118:3*)

‘Aharown was the wayward brother of Moseh. He is stained by the hideous decision to worship a Golden Calf while Moseh was on Choreb receiving the Towrah. And so by referring to the House of ‘Aharown, God is saying that His love for the Children of Yisra’el endures in spite of what they have done.

This is the chorus the world needs to hear. The God of the Towrah is lovable and merciful – at least toward those who respect Him and revere His name.

“Those who respect (*yare’* – those who revere) **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 implore you** (*na’* – please), **choose of your own freewill to convey** (*‘amar* – of your own volition confess and profess (qal imperfect jussive)), **‘Surely** (*ky* – it is indeed true), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’* – His devotion and loyalty, His affection and commitment to the relationship) **are absolutely** (*ky*) **everlasting** (*la ‘owlam* – are eternal and forevermore).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:4)

I routinely tell all who will listen that the God I’ve come to know by translating the Dead Sea Scrolls is approachable and lovable, fun-loving and kind. He is also responsive...

“During times of difficulty (*min ha metsar* - out of distress and hardship, while combating problems and troubles, when in dire straits) **I called upon** (*qara’* - I invite, call out to, and summon (qal perfect)) **Yah** (*Yah* – a friendly and familial shortened form of the name of *‘elowah* – God based upon His *hayah* – existence) **and He answered me** (*‘anah ‘any* - He responded to me with a reply (qal perfect)) **in the vast expanse of the freedom** (*merchab* - in the infinity of space and time and the capacity to grow) **of Yah** (*Yah* – an affectionate version of the name of *‘elowah* – God based upon His *hayah* – existence).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:5)

What a wonderful sentiment: “The vast expanse of the freedom of Yah!” Unlike religious and political

institutions which seek to control, Yah wants us to be free to express ourselves and live exciting and fulfilling lives. It is His intention for us to explore the vast expanse of the universe He has created for our edification and enjoyment.

Yes, indeed, Yahowah is approachable...

“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) **approaches me and draws near** (*la ‘any* – is concerned about me). **I am not intimidated** (*lo’ yare’* – I am not frightened or awestruck).

What can a man do to me? How can mankind affect me (*mah ‘asah la ‘any ‘adam* – who is man to act against me or engage such that there are ongoing consequences (qal imperfect))?” (*Mizmowr* / Lyrics to be Sung / Psalm 118:6)

There is no reason to fear someone you love and who loves you in return. And while mankind has been fearsome for millennia, when we are in Yah’s company we are bulletproof.

I have been asked countless times if I think man is basically good or fundamentally bad. My answer is always the same. Individually, they can be either, and are often both, but collectively, as civilizations and nations, mankind has been oppressive and vicious, deadly and deceitful.

“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 concerned about me** (*la ‘any* – is for me, near me, and by me, approaching me on my behalf), **ready to help, assist, and support me** (*ba ‘azar ‘any* – as my helper and assistant such that I

am increased, becoming more than I would otherwise be).

Therefore (wa) I shall consistently direct my gaze (*'any ra'ah* – I, myself, will see and perceive, and I will focus) **upon (ba) those who shun and dislike me** (*sane'* *'any* – those who detest and loathe me, those who are hostile to and oppose me, and those who do not love or appreciate me).” (*Mizmowr / Lyrics to be Sung / Psalm 118:7*)

I enjoy a very comfortable and friendly, parental relationship with Yah, so I'm seldom surprised when Dowd expresses the nature of his relationship with God in similar terms. But this is an exception. Yahowah is presenting Himself as Dowd's “*'azar* – assistant and helper.” It is the same term Yahowah used to describe what Chawah would do for 'Adam to make his life more enjoyable and productive, fulfilling and complete. The very idea that God would see fit to serve His son in this way epitomizes what it means to be a parent while obliterating the religious notion of worship.

Yah is perfectly suited for this role, and we need what He is offering. The Covenant Family is the very reason for our existence. With this known, why would anyone in their right mind turn Him down?

I admire Dowd for articulating something this counter to human perceptions because it causes us to pause and think about just how different Yahowah is from the gods men have conceived. It is also instructive because, when we embark on this journey and endeavor to study and share His message, we should see Yah as ready and willing to assist us every step along the way, helping us understand so that we might correctly convey His words to His people.

This said, it's the transition from Dowd recognizing that Yahowah is concerned about him and ready to help

him, to his apprehension toward those who have shunned him because they don't appreciate what he represents, that is especially revealing. This is because the underlying credibility of the most popular religion in human history is predicated upon transferring everything Yahowah said about His beloved Dowd to the Christian caricature known as "Jesus Christ."

Let me explain. "Jesus" referred to himself as the "son of man" and Yah said of Dowd, "He is My son and I am his Father," and yet it is "Jesus" whom the religious call "the Son of God." Yahowah specifically anointed Dowd His Mashyach three times, and even though "Jesus" was never prophesied to be the Messiah, never claimed to be the Messiah, and was never anointed as the Messiah, Christians refer to "Jesus" as such and not Dowd. Believers call "Jesus" the "King of Kings" when the title is afforded Dowd. The Kingdom of God is clearly Dowd's and yet it is ascribed to "Jesus." Yahowah asked Dowd to shepherd His sheep, and yet Christians portray "Jesus" as the Great Shepherd rather than the Passover Lamb. The religious are anticipating the "Second Coming of Jesus" when it's Dowd who is returning. And worst of all, Christians value the sayings attributed to "Jesus Christ" above those of Dowd, when Yahowsha' quoted Dowd's words as Divinely inspired, not the other way around. According to the "Gospels," the Son of Man and Passover Lamb cited more passages from Dowd's Mizmowr than any other prophetic source – including Moseh and Yasha'yah. And while we have more of the Mashyach's Psalms preserved among the Dead Sea Scrolls than any other writer or prophet, we don't have a single word Yahowsha' spoke credibly retained in his native tongue. Now how is that possible if Yahowah intended for us to listen to and follow the Lamb rather than the Shepherd?

What follows should be read before Congress as they misappropriate a trillion dollars to the national defense every year...

“It is beneficial and good and indeed much better (*towb* – it is desirable and pleasing, joyous and agreeable, beautiful and valuable, fortuitous and positive, as well as all together more productive) **to rely upon and trust** (*batach* – to place one’s confidence in, or to expect something from, thereby stumbling and falling by believing [from 4QPs while MT has ‘take refuge’]) **in** (*ba* – upon) **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) **than** (*min*) **it is to put confidence** (*batach* – to rely or place one’s confidence in, or to expect something from, thereby stumbling and falling by believing) **in humans** (*ba ha ‘adam* – in man, humankind and upon the descendants of ‘Adam).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:8)

Armies kill. That is what they are trained to do. Yahowah saves. That is what He wants to do. Man is seldom trustworthy and God always is. Beyond this, walking away from one’s country and then trusting and relying upon Yah are conditions of the Covenant, and thus exceptionally wise choices.

Should one be prone to exclude religious or political leaders from those who should not be trusted, Yahowah has this to say...

“It is more beneficial and productive (*towb* – it is desirable and pleasing, joyous and agreeable, beautiful and valuable, fortuitous and good, as well as all together more productive and better) **to be protected** (*chasah* – to find safety, comfort, and rest by trusting in deliverance) **by** (*ba* – with and in) **Yahowah** (*Yahowah*)

than (*min*) **it is to trust** (*batach* – to rely or place one’s confidence in, or to expect something from, thereby stumbling and falling by believing) **in leaders or government officials** (*ba nadyb* – in institutional rulers, in nobility or princes, in liberal ideas, in that which is incited or impelled).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:9)

Dowd was abundantly clear. His enemies and God’s foes are comprised of Gentile nations and institutions. Those who claim an affinity with God are about to have a rude awakening.

Beyond the obvious, consider the fact that throughout this *Mizmowr* and many others like it, Dowd is more than a man, as he represents Yahuwdah and Yahuwdym. And since this next statement is indicative of his people, before this chapter is through, I will prove this correlation with the 120th Psalm.

“Every nation and ethnicity (*kol gowy* – every gentile and pagan institution, all people estranged from Yisra’el, all of the culturally diverse and religious, all those representing the living dead) **circle around and surround me** (*sabab* ‘any – gather and encircle me, turning in my direction).

In the name (*ba shem* – with the proper designation and renown) **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) **I will, indeed, continually fend them off** (*ky muwl hem* – as a result, I will stop them, and either circumcise them or cause them to cease by warding them away, dividing and separating them by cutting them off or in (hifil imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:10)

Yahowah is deploying His shepherd and son to stop the Gentile assault on His people, fending them off so that they will be able to live in peace. But before that occurs, Yisra'el will be surrounded by her adversaries.

If we are to believe the Masoretic Text, even during the eleventh hour, as the fate of Israel hangs in the balance, some Gentiles will see the light and change their approach to Dowd. The Rabbinical variation suggests that it may never be too late to be circumcised. However, verse 11 is not found in 4QPs, the oldest extant copy of Dowd's Mizmowr. Therefore, while I'm sharing it with you, this thought is speculative at best...

“They turn in my direction, gathering around me (*sabab* ‘any), and in addition (*gam*), they change their approach toward me (*sabab* ‘any), so in the name (*ba shem*) of Yahowah (*Yahowah*), I will circumcise them (*gam muwl hem* – I will also either fend them off and stop them, causing them to cease by separating them or I will cut them in).” (Psalm 118:11 [deliberately left unboldened])

Depending upon whether 4QPs is correct or the MT, and whether the dark or light sides of *sabab* and *muwl* were intended, this may serve as an opportunity for reconciliation during a time most people will suffer a very different fate.

“Those who surround me (*sabab* ‘any – those who gather and encircle me, turning in my direction) **like** (*ka*) **a swarm of wild bees** (*dabowrahym* – honeybees, conversing and declaring; from *dabar* – speaking, promising, talking, or threatening) **will be snuffed out and extinguished** (*da'ak* – they will no longer combust or burn after coming to know and understand, they will vanish and disappear) **like** (*ka*) **a fire** (*'esh* – a blaze of light) **on a wick among thorns** (*qowts* – of non-fruit-bearing thorn bushes or on the filament of a lamp).

In the name (*ba shem* – with the proper designation and renown) **of Yahowah** (*Yahowah*), **I fend them off such that they cease to exist** (*muwl hem* – I will either ward them off and stop them, causing them to cease by separating them or I will cut them in by circumcising them (hifil imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:12)

God will offer no accommodation for Replacement Theology. It has always been an irrational notion.

“I was thrust aside and pushed to the limit (*dachah dachah* ‘*any* – I was exposed to a dangerous situation and thought to be weakened, tottering, and on the verge of being overthrown and driven away (qal infinitive qal perfect)) **such that I was someone to be neglected and considered inferior** (*la naphal* – I was thought to be fallen in stature and dead, failed and over with) **but** (*wa*) **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) **rendered assistance and helped me** (‘*azar* ‘*any* – came to my aid and supported me, increasing my value and ability).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:13)

And that will be the end of Christianity. With Dowd reestablished as the Messiah and Son of God, Yahowsha’ is properly positioned as the Passover Lamb and all is right with God.

This was and will be true of Dowd, but also Yahuwdym...

“Yah (*Yah* – the friendly and informal, personal and familial form of Yahowah’s name) **is my source of strength and power** (‘*oz* ‘*any* – my force and fortification, my ability to withstand whatever comes my way and prevail) **and the best of who I am** (*zimrah* – is who makes me valuable and able to sing; a compound of

mah – enquire about and *mizmowr* – the lyrics to the song).

He exists (*wa hayah* – He was, is, and always will be (qal imperfect)) **for me** (*la ‘any* – to approach me, draw near, and to be concerned about me) **as a means to liberty, deliverance, and salvation** (*la yashuw’ah* – as a source of rescue and safety, as the means to freedom, and as a savior).” (*Mizmowr / Lyrics to be Sung / Psalm 118:14*)

Yahowah represents the best of who we are. He is our source of strength and power. And just as He did for the Children of Yisra’el, He is our liberator and savior – at least He is for those who are right...

“There is the sound (*qowl* - the voice and auditory expression) **of pronounced jubilation** (*rinah* – rejoicing and optimism, of the ringing exultation of being overwhelmingly positive) **and freedom** (*wa yashuw’ah* - liberty and deliverance, contentment and prosperity, even salvation) **within the temporary dwelling places** (*‘ohel* – the tents and homes, the households and families) **of those who are right** (*tsadyq* – those who are correct, just, upright, and acquitted).

The rightful orientation (*yamyn* – the right hand) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **engages and acts** (*‘asah* – does and performs) **with strength and ability** (*chayl* – with vigor and might, being both capable and efficient).” (*Mizmowr / Lyrics to be Sung / Psalm 118:15*)

“The right hand (*yamyn* – the rightful orientation and propensity to be right) **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) **lifts up**

(*ruwm* – is uplifting and raises up on high).” (*Mizmowr / Lyrics to be Sung / Psalm 118:16*)

This next sentence is found in the Masoretic Text and some variations of the Septuagint, but not in 4QPs, by far the oldest witness to Dowd’s Mizmowr. “The rightful orientation (*yamyn*) of Yahowah (*Yahowah*) performs (*‘asah*) with vigor and might (*chayl*).”

Having now experienced the suppression of liberty associated with the coronavirus, we should all be looking forward to being unrestricted. Having been subjugated and harassed, Yahuwdym ought to be excited by this outcome. I know that I’m joyfully anticipating grasping hold of Yahowah’s uplifting hand.

Contrary to what *Sha’uwl* | Paul would claim, Dowd is very much alive and ready to serve Yahuwdah and Yisra’el. And contrary to *Sha’uwl* | Paul, it’s Dowd who was chosen to recount and record the work of Yah. As an example, we will soon delve into the 22nd Mizmowr, a Psalm devoted to chronicling Yahowah’s most acclaimed undertaking.

“I shall not experience a prolonged death (*lo’ muwth* – I will not remain dead nor have my soul extinguished (qal imperfect)). **Instead** (*ky* – to the contrary, surely) **I will continue to live** (*chayah* – I will be revived and my life will be restored) **so that I can recount, record, and relate** (*wa saphar* – I can continue to document and proclaim, creating a written record of) **the Work of Yah** (*Ma’aseh Yah* – the practices and focus of Yah, the deeds and accomplishments of Yah, the undertakings and pursuits of Yah).” (*Mizmowr / Lyrics to be Sung / Psalm 118:17*)

Years ago I realized that Yahowsha’ was not the *Mashyach* | Messiah. This title was never ascribed to him in any prophecy. And yet I recognized that he was doing the work of Yah on Pesach and Matsah. So I

began to refer to him as the *Ma'asehyah* | the Work of Yah. Turns out, I wasn't the first. Turns out, I was right after all.

“Yah (*Yah* – the familiar designation of Yahowah) **teaches and instructs me, even corrects me** (*yasar yasar* ‘any – reveals the consequences of being wrong to me, admonishing and disciplining me), **so** (*wa*) **He will not give me over to** (*lo' nathan* ‘any – He will not allow me to experience, never surrendering me to (qal perfect)) **the approach of the plague of death** (*wa la ha maweth* – regarding the pandemic disease that is killing many people).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:18)

The concept of Replacement Theology was initiated by *Sha'uwl* | Paul, whom Yahowah has called the Plague of Death. While there was never a contest between the brilliance of Dowd and Tweedle Dumb, should you prefer one to the other, it's nice to know whose side Yahowah is on.

While Dowd could have written these words with himself in mind, they are more meaningful when projected upon Yahuwdym...

“Open for me (*patach la* ‘any – freely release as I approach) **the doorway** (*sha'ar* – the gateway and entrance) **of being right** (*tsadaq* – for the correct, honest, and accurate) **such that I may enter it** (*bow' hem* – I may return and come in by it and be included [4QPs does not include the ‘*ba* – through’ found in the MT]). **I will want to make a public confession** (*yadah* – I will express my gratitude) **to Yah** (*Yah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:19)

Passover is the Door to Life. It is open for those who are right. And while we can pass through it quietly listening to Yah, why not celebrate the occasion by inviting others to join us?

“This is the doorway (*zeh ha sha’ar* – the gateway and entrance) **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).

Those who are right (*tsadyq* – the correct and accurate, the upright and honest, the just and acquitted, those in accord with the standard and vindicated) **shall enter through it** (*bow’ ba huw’* – will come through it and will be included).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:20)

Being good is good but being right is right. One will earn the accolades of man while the other will garner the attention of God.

More than anything else, this is what endeared Dowd to Yah...

“I will want to express what I have come to know, acknowledging my appreciation (*yadah* – I will confess my admiration; from *yada’* - to know and understand, to perceive and experience, to recognize and acknowledge (hifil imperfect jussive)) **to You** (*’atah*) **because** (*ky* – for indeed, surely) **You answered me** (*’anah ’any* – You responded to me).

You have become (*wa hayah* – You have been, are, and will be) **the source of my deliverance and freedom** (*la ’any la yashuw’ah* – the means to approach and save me, liberating me).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:21)

This statement unequivocally pertains to Dowd | David, as does the next. And that’s important because this brings us to the line which the Christian responsible for composing most of the Gospel of Matthew plagiarized from Dowd and attributed to “Jesus.”

“The stone (*‘eben* – the rock) **those who have built the edifice** (*ha banah* – who have reconstructed the means to restoration) **have spurned and rejected** (*ma’as* – avoided, limited their association with and showed an aversion for, failing to consider the merit of the information which was provided about him) **has become** (*hayah* – was and will be (qal perfect)) **the primary and most important** (*ro’sh* – the most crucial, first and foremost) **cornerstone and leader** (*pinah* – authority, presence, and appearance, the fulcrum upon which everything pivots).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:22)

Back in Volume 1 of *Coming Home*, we learned that the oldest surviving manuscript of the “Gospel of Matthew” is P¹⁰⁴, scribed sometime before 200 CE. It covers Matthew 21:34-37:

“When the harvest time approached, he sent his servants to the tenants to collect his fruit. The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. ‘They will respect my son,’ he said.”

Through even later copyedits, Christians were duped into believing that this was a battle between “Jesus” and “his killers” – *the always cheating and conspiring, power-hungry, Jews*. Verses 38 through 42 were not part of this papyrus, the lone pre-Constantine witness to the 21st chapter. Wherein we now read how this story was twisted by Eusebius to falsely implicate Jews:

“But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance.’ So they took him and threw him out of the

vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those tenants?

‘He will bring those wretches to a wretched end,’ they replied. ‘And he will rent the vineyard to other tenants, who will give him his share of the crop at the harvest time.’

Jesus said to them, ‘Have you never read in the Scriptures: “The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes?”’”

Not a word of this is found in the 3rd-century P¹⁰⁴. It is so awkward, so readily transparent, with “Jesus” asking his audience to complete his parable, only to offer an incongruent citation, it’s obviously a Christian interpolation. Think about it: why would Yahowsha’ ask those who were not to be trusted to convey something which is endorsed as trustworthy? Can you name another parable in which Yahowsha’ asks His audience to participate in the story?

With P¹⁰⁴ in the late 2nd century jumping from Matthew 21:37 to what is now classified as Matthew 21:43-44, we find:

“Therefore, I tell you that the Kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”

Since God hasn’t taken anything away from His people, and cannot do so without becoming a liar, we should be asking ourselves why this parable was attributed to Jews in a much later, 4th century, Roman addition:

“When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them.

They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.” (Matthew 21:45-46)

Therein lies, and I do mean “lies,” the “Gospel’s” most direct assertion of the spurious notion that the Kingdom of God had been taken from Jews and given to Gentiles. But without the added text from the 4th-century or later, it is torn asunder. Although to be fair, the entire proposition is preposterous. It’s Dowd’s Kingdom which will be established forever according to Yahowah, and Dowd is the most Yahuwd of Yira’elites.

The entire Psalm has been about Dowd, as is this statement...

“The stone those who have built the edifice have spurned, rejected, and limited their association, showing a disregard for the merit of the information attributed to him, has become, was, and will be the primary and most important cornerstone and leader, the fulcrum upon which everything pivots.”

Reestablishing Yisra’el and the Kingdom of Dowd is among Yahowah’s most reoccurring prophetic promises. As such, Dowd and his people are found celebrating the amazing things God is going to do for them on this day. It will be a time of great division, separating Yisra’el and the Covenant Family from the rest of the world – with God’s people applauding His actions and enjoying His company, while all others rue their exclusion and demise.

“For (*min* – because) **with** (*’eth* – associated with and accompanying, near and by, together with and beside) **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) **such things are** (*hayah zo’th hy’* – this is) **amazingly wonderful** (*pala’* – marvelous and

astounding, fulfilling and extraordinary) **in our eyes** (*ba 'ayn 'anahnuw* – from our perspective and in our sight).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:23)

“This is the day (*zeh ha yowm*) **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 acted and engaged** (*'asah* – has performed, doing what had to be done (qal perfect)).

Let us choose to rejoice (*gyl* – we will want to express our jubilation, being ecstatic (qal imperfect cohortative)) **and** (*wa*) **be elated** (*samach* – be happy and delighted, excited and glad continually and of our own volition (qal imperfect cohortative)) **during it** (*ba huw'* – with and in it).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:24)

Ignorant and irrational to the bitter end, Christians will continue to recite Psalm 118:23-24 *ad infinitum* in their churches during Sunday worship services as if it pertained to them, neither acknowledging Yahowah's name nor recognizing that the celebrants are Yisra'elites, not Gowym.

Similarly, having swallowed a pathogen of another kind while living in denial under the deadly fog of false hope, Socialist Secular Humanists are responsible for the creation and spread of COVID19. By design, and according to their own published research, a synthesized virus was created from bats carrying HIV, Ebola, and Corona viruses. This Frankenstein monster then infected the staff at the Wuhan Institute of Virology. We know this because the first to be infected worked at the lab rather than the seafood market originally blamed for the current outbreak (which was not selling bats at the time). The laboratory's best-known bat-virus researchers have gone missing and are presumed dead.

The Communist Party of China initially acknowledged their complicity, but has now engaged in all manner of centrifuge to deflect attention away from this research and resulting outbreak. Then as we know, they actually jailed the doctor who tried to warn the world. Their coverup precluded access by virologists who would have otherwise been able to coordinate a proper response. And then, the Communist government grossly underreported the number of those who had been infected and subsequently died. President Xi Jinping was hailed as Wuhan's savior during a subsequent visit, which required government media outlets to suppress the truth. (Even worse, the US Institute of Health partially funded this hideous research and macabre experimentation.)

Based upon the operations of the region's eight crematoria, victims should have been counted in the tens-of-thousands. There were 84 furnaces running around the clock for over two months, having a capacity of 1,500 bodies per hour, such that during the worst ten weeks there were 70,000 cremations in Wuhan – most of them with two corpses per furnace. These numbers are reinforced by the delivery of tens-of-thousands of urns (seven funeral homes distributed 3,500 per day) for cremated remains, the number of funerals, and the delivery of hush money (3,000 Yuan (\$423 USD)) to keep families who lost loved ones silent. The fatalities were not 3,300, but instead over 40,000. Corroborating this sickening reality, 20,000 cellphone accounts were suddenly silenced in Wuhan.

The largest totalitarian government in the world, and its false Messiah, is responsible for what the free world will endure. Researchers at the University of Southampton found that, had China confronted the virus just three weeks earlier rather than confronting the doctor exposing it, 95% of the infections and deaths

worldwide would have been prevented. But their leaders valued their reputations over lives and suppressed the truth. Such is the nature of political man.

Speaking of the propensity of men to behave badly, the UN Secretary General, Antonio Guterres, today acknowledged a “horrific increase in reports of domestic violence” and urged governments to include the protection of women in their response to the novel coronavirus. Domestic violence has surged globally in the wake of societal lockdowns. France is reporting a 35% increase over the past month, while sequestered Australian men have become 75% more abusive towards women. There has been an explosive rise in frantic texts (because they are quieter) to domestic violence hotlines in Italy and Spain. Especially alarming is the surge in China, with a 400% increase in reports of domestic violence to the police in Wuhan since the outbreak. This change is even more concerning than the percentages suggest because before it was aggravated by liberal social engineering, over a million women worldwide had been physically or sexually abused. This is in addition to the 200 million little girls who suffered genital mutilation at the behest of their mothers and fathers. Another 650 million girls have been sold, and thus forced by their parents to “marry” older men. In Somalia, a report yesterday denounced the rape of four- and five-year-old children – as if following Muhammad’s example and waiting until they were six would be acceptable.

While it’s admittedly anecdotal, a physician and world traveler who lives next to us in a marina in the USVI shared that her friends in China were finally allowed to make contact with her for the first time yesterday. Each parroted the CPC’s propaganda, saying “the disease came from the United States military,” that “it has been eradicated in China,” and that “the

Communist Party wanted to give the rest of the world the equipment they had used to defeat the virus.” But then again, it’s hard to blame them for saying such things because those who say otherwise disappear and never return. And as for the Chinese equipment, the tests and masks they gave Italy were useless.

While I’m not one for conspiracy, it is disturbing that with COVID 19 coming out of a lab in China, and then spread around the world by China, not only is Chinese influence on the rise, its totalitarian form of governance has swept the globe. They were even aided and abetted by the World Health Organization, whose leader, a Marxist terrorist, was in their pocket.

It is a wonder such a high percentage of today’s youth would prefer to be controlled, misled, and impoverished under a socialist or communist government, rather than enjoy the freedoms, access to information, and prosperity of free enterprise. And more to the point, I’m saddened that ninety percent of those polled applauded their leaders when they imposed such controls over them, shuttering the economy to combat the virus.

Reason dictates that proper hygiene and social distancing can be integrated into business practices as readily as they are imposed on social customs. Rather than creating a conflict between the economy and safety, one should have been used, to benefit the other – as was the case in South Korea and Taiwan.

Those who have read the eighteen books I’ve written to share Yahowah’s message over the past eighteen years, and who have listened to the radio programs, know that while I share God’s animosity toward politics, I advocate freedom of choice, access to information, personal responsibility, and individual accountability – as does Yah. Therefore, the less

government the better, which is why I prefer free enterprise to communism, socialism, fascism, or feudalism under a monarchy.

Recognizing that I'm neither an economist or epidemiologist, and thus could be wrong, it is nonetheless my contention that had businesses been allowed to stay open, countless thousands would have risen to the occasion to produce vast quantities of isopropyl alcohol, gloves, masks, antiviral soaps, UV lights, ventilators, medicinal treatments, vaccines, and the kind of temporary medical facilities needed to combat the virus. As a result, the world would not have veered so sharply toward totalitarianism – the very beast Dowd and Yah are returning to destroy. Food would have remained available, affordable, and abundant for most, but soon that will not be the case for many.

And then there are the churches. Lee Man-hee, the self-proclaimed Messiah who claims that he is the Second Coming of Christ, is the cult leader of the secretive Shincheonji Church of Jesus, the Temple of the Tabernacle of the Testimony. He acted in a murderous fashion. Sixty percent of South Korea's 10,000 cases of COVID19 are directly attributable to members of his sect.

This false prophet, who like Paul claimed that "Jesus Christ appeared before him as a bright heavenly figure," sequestered his 230,000-member congregation and precluded medical access. The cleric who claims that he will personally take 144,000 with him to heaven, called the virus "the devil's deed," and claimed that it was intended to stop the sect's growth.

Lee Man-hee's greatest fear was that if those who believed him were allowed out of his confines and provided access to the truth, they would recognize that he was a power-hungry and moneygrubbing charlatan.

The false Messiah preferred that his congregation be exposed and die rather than have his personal delusions revealed and his credibility extinguished.

But this false Messiah did not act alone. The following story was reported by Tangi Salaun of Reuters on March 30, 2020. It reveals what occurred in the second largest church in France, the Evangelical and Charismatic megachurch in Mulhouse pastored by Samuel Peterschmitt. The pastor, his mother and father, Suzanne and Jean, have long been accused of running a dangerous cult under the guise of a non-profit within their 2,500-seat sanctuary in a converted supermarket.

“PARIS (Reuters) – From the stage of an Evangelical super church, the leader of the gospel choir kicked off an evening of prayer and preaching: ‘We’re going to celebrate the Lord! Are you feeling the joy tonight?’ ‘Yes!’ shouted the hundreds gathered at the Christian Open Door Church on February 18. Some of them had traveled thousands of miles to take part in the week-long gathering in Mulhouse, a city of 100,000 on France’s borders with Germany and Switzerland.

For many members of this globe-spanning flock, the annual celebration is the high point of the church calendar. This time, someone in the congregation was carrying the coronavirus.

The prayer meeting kicked off the biggest cluster of COVID-19 in France – one of northern Europe’s hardest-hit countries local government said. Around 2,500 confirmed cases have been linked to it. Worshipers at the church have unwittingly taken the disease caused by the virus home to the West African state of Burkina Faso [370 infected/18 dead], to the Mediterranean island of Corsica [162 infected/6 dead (before being medevacked to Marseille)], to Guyana in Latin America [35 infected/2 dead], to Switzerland

[22,000 infected/800 dead], to a French nuclear power plant, and into the workshops of one of Europe's biggest automakers.

Weeks later, Germany [105,000 infected/1,850 dead] partially closed its border with France [100,000 infected/9,000 dead], suspending a free-movement pact that has been in place for the past 25 years. The church cluster was a key factor, two people familiar with the German decision told Reuters. Church officials told Reuters that 17 members of the congregation have since died of complications linked to the disease....

As the faithful gathered on a clear Tuesday evening in the church, an old shopping center converted into a 2,500-seat auditorium, the disease seemed remote. France had 12 confirmed cases, according to World Health Organization (WHO) data. There were none in the Mulhouse area.

'At the time, we viewed COVID as something that was far off,' said Jonathan Peterschmitt, son of the lead pastor and grandson of the church's founder. His father, Samuel, was unavailable for an interview because he had been sickened by the virus, his son and a church spokeswoman said.

The day after the first case linked to the church was identified on February 29, public health officials followed the usual protocol and traced the people whom the carriers had been in contact with, to stem the spread.... At this point, the health inspectors realized they were too late."

This church, unlike the cult in Korea, contributed to the spread of the disease by omission, not commission. The faith that brought them together fueled the pandemic.

Turning to America, the initial outbreak of the coronavirus in New York began among an Orthodox Jewish community in New Rochelle. A religious lawyer who was asymptomatic inadvertently infected over one hundred members of his synagogue in early March. Preparation for the Rabbinical festival of Purim, the religious laws requiring communal prayers, kissing the furred Torah's Parochet cloak, and rote prayers read from shared Mezuzahs exacerbated any hope of stilling the pandemic.

Making matters worse, and showing no regard for Yisra'el, in late March, 65 members of the Chabad Lubavitch congregation were placed under quarantine in Jerusalem, having tested positive for COVID19 after fleeing New York City. Their flight from Crown Heights commenced the day after the state shut down their Chabad headquarters. A month later, and now over 100,000 New Yorkers infected and 5,000 dead, Hasidic Jews in Brooklyn brought a plague of anti-Semitism upon themselves by photographing crowded processions of Jews in their clownish religious garb celebrating in the midst of the pandemic, as if they had no regard for the life of those they were now exposing. With these religious images plastered all over the media, we may have found the match that will ignite the configuration of hate that will eventually turn Americans against the seven million Jews who call the US home.

Since I realize that there are conspirators who are blaming Jews for COVID19, let's be clear – Jews were not responsible for the disease or bringing it to the United States. It began in China from conducting experiments that ran amuck and was complicated by the culture's rather disgusting choices in food, consuming bats, pangolins, dogs, and civet cats procured in less-than-sanitary markets. That said, I am the last person on earth to defend the practitioners of rabbinic Judaism.

I find their rote prayers, their argumentative scriptures, their gloomy black outfits, their oppressive rules, their affinity for Kabbalah, their unwillingness to work, their discrimination against women, and especially their rabbis restricting access to education, to the media, to smartphones, televisions, and the internet revolting. By claiming to be Torah observant when they neglect it for their Talmud, and by obeying religious edicts regarding the Shabat and Feasts, they do more to damage Yahowah's credibility than all other religions combined. But fortunately, less than five percent are Hasidic and just twenty percent of Yahuwism are religious, so these words are for the rest of you.

The same physician I spoke of earlier with regard to China, was also employed in New York. She began calling her colleagues last week to find that many of them had died. She found that doctors and nurses were divided into two camps: those who felt that they were duty bound to serve, and were dying, and those who chose to stay at home to protect themselves and their families.

The estimates currently suggest that COVID19 will infect tens of millions, if not hundreds of millions of souls worldwide by this time next year. With a mortality rate of 0.35% (compared to the flu which is 0.1% lethal), it may kill one million or more. And while that's tragic, it pales in comparison to the tens of millions who die from heart and lung disease each year.

Also interesting, when nations are ranked by rate of infection, the most infected rank among Israel's most ardent foes: the Vatican, Spain, Switzerland, Italy, Belgium, Austria, Somalia, Germany, France, and Portugal followed by the United States (which sells the most weapons to Israel's enemies), Iran, Denmark, the UK, and Turkey.

Yes, indeed, the novel coronavirus has infected the Whore of Babylon. As of March 30, 2020, the highest infection rate per capita on Earth was in the home of the plague of death: Vatican City. Some things are poetic.

May I take a moment more for some perspective on New York, America, and the world. Math is the mother's milk of reason, so in times like these when all around us are swirling in confusion, let's use it for our benefit. Over the past month, March 2020, the following chart presents the number of people who have died and the cause of death:

	New York	United States	World
Coronavirus	1,100 (7%)	3,700 (1.4%)	41,000 (0.9%)
Heart Disease	3,700	55,000	
Cancer	3,000	50,000	
Respiratory	600	13,400	
Stroke	525	12,500	
Alzheimer's	585	10,200	
Flu	390	4,700	
Diabetes	380	7,000	
Hypertension	225	3,900	
Vascular Poisoning	200	12,500	
Kidney Failure	245	4,300	
Accidents	650	14,200	
Murder, Drugs	450	7,850	
Suicide	250	4,250	
Other Causes	<u>3,500</u>	<u>61,000</u>	
Total Deaths	15,000	260,000	4,000,000

As you can see, in March 2020, the Coronavirus was especially deadly in New York State. COVID19

was the third leading cause of death during the period and killed one out of every fourteen people who passed away in the state that month. During this same period in the United States, COVID19 was not among the fifteen leading causes of death. Responsible for only 1.4% of fatalities in the month nationwide, the virus killed one-1000th of 1% of US citizens and was responsible for one death in seventy.

The influence of the novel coronavirus was 36% less significant worldwide. Nonetheless, while perspective is vital, this is a deadly pathogen and conditions are going to get worse, not better, especially in New York State, the US, and around the world over the next couple of months. By Passover, the 8th of April 2020, the death toll had already risen to 6,000 in New York, 14,000 in the US with 400,000 infected, and to nearly 90,000 mortalities worldwide.

Worse, the consequences of the totalitarian degradation of liberty and subjugation of business are only just beginning to reverberate throughout a stunned and frightened world – and these effects will be far more devastating and enduring. Curious, for the *Yada Yah Radio* program celebrating Bikuwrym last week, I tabulated the infection and mortality rate for the twelve states which have not deprived their people of their liberties and compared the results to the thirty-eight which have imposed statewide lockdowns.

To hear the media and politicians rant against freedom, one would have expected that liberty would have come at a terrible cost. And yet it was totalitarianism that had proven deadly. A free American was three times less likely to contract the coronavirus (0.465% infected) and six times less likely to die (9.5/1M) from it, than someone whose life was controlled by a governor acting like a dictator (1.675% infected with mortality of 60.0/1M).

Internationally, the same principle held true. Not only were lockdowns failing, they were counterproductive. By comparing infection and mortality rates between the three nations which had not restricted their citizens' movements nor closed down schools and businesses – South Korea (204/1M infected 4/1M dead), Taiwan (16/1M infected 0.3/1M dead), and Sweden (969/1M infected 86/1M dead) – to those whose citizens were deprived of their freedoms in national lockdowns, the math revealed that those deprived of liberty were seven times more likely to contract the virus and four times more likely to die from it. Should you want to validate these findings, the locked-down nations included: Norway, Denmark, Belgium, Netherlands, Ireland, Iceland, UK, Switzerland, Germany, France, Austria, Italy, Spain, and Portugal. As of April 10, 2020, the freedom-deprived suffered an infection rate of 1,985/1M with a mortality rate of 122/1M.

The actual, demonstrable, truth was the opposite of what politicians and the media, even the doctors and scientists being used by them, were reporting. And yet world leaders managed to fool almost everyone, robbing billions of their jobs and their freedoms, and hundreds of thousands of their health and lives. This serves as proof that when men and women are empowered, they are deceitful, destructive, and deadly.

In a world debilitated by fear, not one person in a million is aware that with a current population of 7,777,000,000 people worldwide, 16,500,000 have died this year from all causes, with only 100,000 of those suffering that fate as the result of the coronavirus (0.0060606). And of that fraction, that 0.6% of the deceased and 0.001% of the living, 80% of those who have succumbed to the virus would have died within a few years of the underlying complication that made them vulnerable.

Speaking of COVID19, 2019 for which it was named, it is seven years before we experience the seven years of Ya'aqob's Troubles. Do you suppose that the world's response to the novel coronavirus is foreshadowing what is to come? Is the totalitarian control of people's lives worldwide, the complete deprivation of personal freedom, the universal shuttering of economic opportunity, the dramatic rise of errant information and conspiracy, along with the ensuing anxiety and fear, a prelude to what will be required to get people to finally listen to Yasha'yah's prose and Dowd's poems? Is this the fulcrum upon which the world begins to pivot toward the place of no return?

Before we move on, I was surprised to learn that Yahowah spoke about thwarting the spread of a pandemic disease by using face masks and through social distancing. A keen and beloved Yahuwd brought it to my attention that Yah's instructions for mitigating the spread of pandemics are found in *Qara' / Invitations / Leviticus 13:45-46*. God's advice reads:

“Then (wa) the person infected with the contagious disease (ha matsora' – the individual with a serious and dreaded chronic condition, especially epidermis; a compound of mah – to question the implications of tsarath – an infectious and communicable condition) who is suffering from the pandemic ('asher ba huw' ha nega' – who it is revealed is associated with the spread of the plague), his clothing (beged huw' – his garments) should be on his volition (hayah – he should choose to exist as (qal imperfect jussive)) split such that it is easily opened (param – torn in a manner that it is less binding and more flexible). His head, specifically, his eyes, nose, and mouth, (wa ro'sh huw' – his face) should be (hayah) avoided (para' – kept away from, averted, shunned, and eschewed). Then (wa) upon ('al – on) his nose and lips

(*sapham* – the lower part of his face) **he should cover it with a piece of cloth** (*'atah* – he should wrap it with fabric). **And then announce** (*wa qara'* – cry out and denote, make known and proclaim publicly), **'Consider me socially contaminated and infected** (*tame' tame'* – unclean, defiled, and polluted through contact with others, tainted by those who are impure). (13:45)

All of the days (*kol yowmym*) **the infectious plague** (*ha nega'* – the trauma associated with the expansive spread of the pandemic disease which causes physical symptoms and suffering, with this pestilence growing as if spread by a biological fungus) **is associated with him** (*'asher ba huw'* – is revealed in relationship to him), **he shall continually be considered extremely unclean and infected** (*tame' tame'* – he is contaminated, defiled, and polluted through contact with others, tainted by those who are impure (qal imperfect)). **He must be separated and distanced from others** (*huw' badad* – he has to be isolated and alone, by himself, the only one in the space he occupies). **He should consistently stay** (*yashab* – he should live and remain, inhabiting a place (qal imperfect)) **away from the residences and public places** (*min huwts* – away from the homes and crowded areas, away from the businesses, markets, and meeting places) **associated with the population centers** (*la ha machaneh* – near the cities, towns, villages, and encampments) **of his household and settlement** (*mowshab huw'* – of his place to live and dwell). (*Qara' / Invitations / Leviticus 13:46*)

Brilliant, Dr. Yah. I especially appreciate the fact that rather than confining others, depriving everyone of their freedom, and shutting down the economy, You are advocating separating the infected individual so that they do not contaminate the entire community to the detriment of families and the mental health of Your

people. Also, You recognize that face masks only work when they are worn by the person who is contagious so that they don't infect the health of individuals who are caring for them. And speaking of health care, Yah actually instructs the priests on how they should deal with these stricken individuals, right down to the point of denoting the duration of the examination (7 days asymptomatic + 7 days with symptoms = 14 days) and the antibacterial, antifungal, and antiviral agents to use to clean their clothes. It's impressive.

As for the religious, they would have been far better served had they said what Yahuwdym will soon proclaim:

“Rescue and save us (*yasha*’ – deliver and free us), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **we ardently and lovingly request** (*‘ana*’ – we emphatically ask as it is our passionate response and enthusiastic reply; a compound of *‘ahabah* – out of love, *na*’ – please, and *‘anah* – to respond and reply). **Out of a sense of urgency, please** (*na*’ – conveying the desire and emphasizing the importance), **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), **we emphatically ask as this is our passionate response and enthusiastic reply** (*‘ana*’ – we ardently and lovingly request; a compound of *‘ahabah* – out of love, *na*’ – please, and *‘anah* – to respond and reply). **Choose to give us the means to succeed, fulfilling our desire to prosper and thrive** (*tsalach* – of Your own volition cause us to achieve our will to be victorious, successful, and useful (hifil imperative paragogic he cohortative)).

Please (na’)!” (*Mizmowr / Lyrics to be Sung / Psalm 118:25*)

It is simply a matter of knowing whom and what to ask. Yahowah has issued an invitation and is awaiting your reply.

Having once been one, I can attest that Christians love this statement too. But what’s the point if you don’t know His name?

“Blessed (*barak* – lovingly greeted, adored, and lifted up) **is the one** (*ha*) **who comes** (*bow’* – who arrives in association) **in** (*ba* – with) **the name** (*shem* – 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).”

Since neither religious Jews, Christians, or Muslims use Yahowah’s name, this must be either Dowd, who loves it, one of the prophets who used it, or one of us today who have come to celebrate it.

“We lovingly greet and bless (*barak* – we adore and uplift) **you** (*‘atah*) **by your name** (*ba shem ‘atah* – through your proper designation [from 11QPs / not in MT]) **from** (*min*) **the family** (*beyth* – household) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration).” (*Mizmowr / Lyrics to be Sung / Psalm 118:26*)

The House of Yahowah is in *Yaruwshalaim* | Jerusalem, on Mount *Mowryah* | Moriah in *Yahuwdah* | Judah *Yisra’el* | Yisra’el – as will be Yahowah’s *Beryth* | Covenant *Beyth* | Family and their leader, *Dowd* | David, during this celebration of Yahowah’s return. The Family

of God is showing their adoration for their Shepherd, Messiah, and King.

Further, everyone at this celebration knows, loves, and proclaims Yahowah's name...

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation) **is God** (*'el* – Almighty). **He has and will shine His light** (*'owr* – He will enlighten us (hifil imperfect)) **upon us** (*la 'anahnuw* – to approach us).”

There are two variations of what follows. The first is from the Masoretic Text and Septuagint while the second is found in 11QPs. Personally, I favor the Qumran text because it is reflected in *Shaphat* | Judges 15:13 and 16:11 and in *Yachezq'el* | Ezekiel 3:25.

“Vow to be bound by choosing to join in during (*'asar* – promise to be connected to, teaching and providing instruction regarding accompanying (qal imperative)) **the Festival Feast** (*chag* – the celebratory gathering of the Mow'ed Miqra') **with the Branch** (*ba 'abowth* – with the limb of the tree supporting the most vibrant growth), **extending as a witness** (*'ad* – as everlasting testimony) **to the showphar trumpet of brilliant light** (*qeren* – for the radiant and shining appearance of the horns) **of the altar** (*mizbeach* – the place of the sacrifice).”

Or...

“The Branch (*ha 'abowth* – the limb of the tree supporting the most vibrant growth) **of the Festival Feast** (*chag* – the celebratory gathering of the Mow'ed Miqra') **is with those who are bound by the teaching and instruction** (*ba 'asar* – is beside those who choose to join in with him) **as an eternal witness** (*'ad* – as

everlasting testimony) **to the showphar trumpet of brilliant light** (*qeren* – for the radiant and shining appearance of the horns) **out of the altar** (*mizbeach* – signifies the elevated place where the Pesach ‘Ayl was sacrificed).” (*Mizmowr / Lyrics to be Sung / Psalm 118:27*)

Either way, Dowd is the Branch and every *Chag* | Feast is a cause for celebration. I suspect, however, that this one will soon become everyone’s favorite because it depicts the occasion when we will branch out and grow, flourishing under the vibrant and glowing light of our God and His son. Dowd is singing about *Sukah* | Camping Out with Yah.

Soon, many thousands of Yahuwdym will join the Messiah’s chorus and sing...

“You are my God (*‘el ‘any ‘atah*). **I admit to knowing You while acknowledging your attributes** (*yadah* – I confess that I understand You and express my appreciation for You (hifil imperfect)). **My God** (*‘elohym ‘any*), **I will rise with You** (*ruwm ‘atah* – I am increased and lifted up by You, growing with You (piel imperfect polel energetic nun)).” (*Mizmowr / Lyrics to be Sung / Psalm 118:28*)

It is the son’s desire that we become part of God’s family by acknowledging Yah’s marvelous attributes. To know Him is to love Him.

“Choose of your own volition to acknowledge knowing and appreciating (*yadah la* – under the auspices of freewill come to know and understand, expressing your appreciation and gratitude to) **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), **for indeed** (*ky* – because truly and certainly), **He is generous and good** (*towb* – He is

beneficial and pleasing, joyful and desirable, respectable and agreeable) **for the express reason** (*ky*) **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw'* – His devotion and loyalty, His affection and commitment to the relationship, as well as His generosity) **are everlasting** (*la 'owlam* – are eternal and forever).” (*Mizmowr* / Lyrics to be Sung / Psalm 118:29)

Beautiful.

מִן מִן