

*Coming Home*  
My God, My God, Why?

13

Stand Out and Be Noticed

*In the Spirit of Yah...*

A dear friend shared something with me that I'd like to share with you. *Dowd* | David represents far more than one man. He is Yahuwdah. Here is proof...

**“A song** (*shyr* – lyrics and melody with instrumentation for singing) **for the thoughtful ascent** (*ha ma'alah* – for the steps of those walking up the stairway on the ultimate journey of the mind to the most elevated destination).

**During troubling circumstances** (*ba ha tsarah* – in times of anguish and distress) **for me** (*la 'any*), **I summoned and called out** (*qara'* – I invited and welcomed, I met with and encountered, I read aloud and recited) **to** (*'el*) **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 He answered me** (*wa 'anah 'any* – and He replied, responding to me).” (*Mizmowr* / Lyrics to be Sung / Psalm 120:1)

This is the first we have heard of it, and yet it is as we should have expected. Dowd wrote a song for us to sing as we thoughtfully ascend to Heaven. Throughout our journey of discovery through the word we will sing his song as we explore life, dimensions, and time. And at any point along the way, should we find ourselves in troubling circumstances, we can call upon Yahowah and expect Him to answer.

However, should we prefer the Siren song of another, and have our vessel lured to its demise, there is another option. But be aware, in this prophetic supplication, the lip, the liar, the treacherous tongue, and the source promoting false beliefs are singular. Dowd was inspired to write this about one extraordinarily duplicitous and deceitful, albeit popular, individual.

**“Deliver and save** (*natsal* – rescue, defend, and spare (hifil imperative paragogic he cohortative – I want You to engage with me because You want to save)) **my soul** (*nepesh* ‘any – my consciousness, my ability to be observant and respond, my inner nature including my attitude and attributes) **from the misleading and deceptive lip of the liar** (*min saphah seqer* – from speech which is mistaken and false, from the language of the one who is irrational and unreasonable, and from the mouth that utters that which is useless and vain, fraudulent and wrong) **and from the treacherous tongue promoting false beliefs** (*min lashown ramyah* – away from the deceitful and misguided words or tongue which is uncontrolled and undisciplined).” (*Mizmowr / Lyrics to be Sung / Psalm 120:2*)

Failing to appreciate the toxic implications of Christianity, tens of millions of *Yahuwdym* | Jews were abused and killed. What began with *Sha’uwl* | Paul would become the world’s most lethal plague.

These questions also pertain to one individual man...

**“What will be set forth and appointed because of you** (*mah nathan la ‘atah* – who and what will be presented and offered by you, placed and put before you, and appointed and brought about concerning you)?

**Why are you carrying on this way, how much more of this will be added by you in your repeated desire to create another edition** (*wa mah yasaph la*

*'atah* – so what additional will come from you and what is the basis of your increases, why are there different people associated) **with your undisciplined and deceitful tongue** (*lashown ramyah* – on account of your treacherous statements and false beliefs, because of your misguided and misconstrued words, even your spoken deceptions and outright fraud)?” (*Mizmowr* / Lyrics to be Sung / Psalm 120:3)

Dowd is as befuddled as am I that a religion so obviously fabricated upon irrationally misappropriating what Yahowah said of him and his people has grown from the deceitful tongue of one man to billions. He is obviously asking these questions as he surveys the carnage. And yet ever ready to defend his people, Dowd will prevent the world from continuing to harass and murder Yisra'elites.

**“The divisive projectiles** (*chets* – the weapons and missiles which create separation along with the piercing darts which divide; from *chatsats* – to divide and separate) **of the capable soldier who fights to defend and valiantly protect** (*gibowr* – of the empowered and vigorous champion who is a forceful political and military leader, a strong man who is considered to be brave and heroic) **are sharp and piercing** (*shanan* – the ever ready and cutting) **with flashes of fire** (*'im gachal* – burning embers and live coals) **from a broom** (*rothem* – out of a tree or bush used to sweep).” (*Mizmowr* / Lyrics to be Sung / Psalm 120:4)

While *gibowr* and Dowd are all but synonymous, our hero has never been to either of these places – although Yahuwdym have endured both...

**“Woe to me** (*'owyah la* *'any* – intense hardship and trouble with anguishing sorrows will come upon me) **because** (*ky* – expressly for the reason and as a result of the fact) **I have lived as an alien** (*guwr* – I have dwelt

as a stranger (qal perfect – literally at one point in time) **in Meshek** (*Meshek* – to Draw Out along a Secure Path, son of Yepheth, grandson of Noach and progenitor of people living considerably north of Yisra’el typically associated with Tubal and Magog in the last days) **such that I dwell** (*shakan* – I have inhabited and remained for a while (qal perfect)) **among** (*‘im* – with and near) **the tents** (*‘ohel*) **of Qedar** (*Qedar* – Darkness, son of *Yshma’el* | Ishmael, a nomadic tribe from the Arabian desert).” (*Mizmowr* / Lyrics to be Sung / Psalm 120:5)

Meshek is either in Anatolia (modern Turkey) or more likely in the region from the shores of the Black Sea to the southwestern projection of the Caucasus Mountains. Since it is associated with Tubul in Ezekiel, that city could be Tbilisi in modern Georgia, due east of the Black Sea, which is northeast of Turkey and thus within the same geographic area. And while either is possible, these are places Yahuwdym lived but Dowd never tread.

Likewise, Dowd never set foot in Qedar, much less drew his bow in this place. His battles on behalf of Yahuwdah and Yisra’el were defensive, and thus limited to enemies trying to invade his nation. He was not a conqueror seeking to expand his realm. Accordingly, he had no reason to chase nomads through the Arabian desert nor seek to subdue the Hittites, who likely controlled Meshek at this time.

That said, by tracing the migration of Yahuwdym and using DNA to affirm our findings, we discover that Jews have not only lived in these places, those who hate them occupy both today. And that means that Dowd has become synonymous with his people, *Yahuwdym* | Jews, especially during the Time of Ya’aqob’s Troubles.

The truth has always been better than any of the lies. With Yah’s plan and Dowd’s example so accessible

and verifiable, why go to all the trouble to create a new religion, to promote a different Messiah, to compose a New Testament, especially when reconciliation is there for the asking?

**“I have lived** (*shakan* – I have dwelt (qal perfect) [from 4QPs vs. MT ‘my soul lived for itself’]) **among** (*im* – with and around) **a great many** (*rab* – an abundance) **of those who oppose** (*sane*’ – of those who shun and abhor, who refuse and hate (qal participle)) **reconciliation, even the peace and prosperity enjoyed in a harmonious relationship** (*shalowm* – salvation or satisfaction, companionship or safety, even contentment from a more favorable circumstance).” (*Mizmowr / Lyrics to be Sung / Psalm 120:6*)

It is mind-boggling that God would so meticulously lay out such a marvelous means to reconcile our relationship, only to have mankind reject it and then replace His plan with one in total conflict with what He had offered. Worse, these same people would tack their proposition on the end of Yahowah’s book and then have the audacity to claim that God inspired their contradictions.

It would have been so much easier and, indeed, beneficial to simply consider what *Dowd* | David had to say on behalf of his Father. Hopefully, especially after reading this, more will do so.

**“I am for reconciliation in a harmonious relationship** (*shalowm* – salvation and satisfaction, companionship and safety, contentment and friendship, peace and prosperity) **and yet when** (*wa*) **I speak, sharing my message** (*dabar* – I verbalize or write these words (piel imperfect)), **they are combative and promote conflict** (*hem la ha milchamah* – they are prone to draw up battle lines and fight as if going to war).” (*Mizmowr / Lyrics to be Sung / Psalm 120:7*)

It is abundantly obvious. This simple truth permeates every word we have read. When we listen to Dowd and follow his example, we find contentment and peace with Yahowah. Our relationship is reconciled, and we are saved. God becomes our friend and companion and we prosper. All other options are combative and cause men and women to live in conflict with Yah.

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There are three additional prophecies pertaining to Dowd that I'd like to consider at this time. The first of these we considered several years ago in *Observations for Our Time*. It's different than the others because it reveals that Yahowah has chosen someone to trumpet the lyrics of Dowd's songs on behalf of His people. It begins...

**“Then a relatively insignificant implement** (*wa choter* – a stem, shoot, or secondary branch, a slender stick or twig, a sprout, a pliable wooden instrument, a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking while collecting the things Yahowah values as an unrestrained extension) **will be extended** (*yatsa'* – he will be brought forth to serve (qal perfect active sequential third person masculine singular – the *choter* will actually go forth and he will be active, albeit for a limited time)) **by means of** (*min* – because of, from, out of, and by reason of) **the stock** (*geza'* – the stump and root from which new growth emerges, the genealogical source or the trunk which has been cut down and yet is capable of supporting new shoots) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial,

to stand up and be noticed, to draw attention and to be enriched), **as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min* – from and because of) **his roots, and that which keeps him anchored, steadfast, and nourished** (*sheres huw'* – his base and foundation, his source and family line, that which keeps him permanent and firm), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling fruitfulness on behalf of successive generations (qal imperfect – genuinely being productive with ongoing implications over time)).” (*Yasha 'yah* / Liberation and Salvation are from Yah / Isaiah 11:1)

When we were initially exposed to the concept of a *choter* | stem growing out of the main branch that is being extended through Dowd, we considered a number of possibilities. Written in the perfect conjugation, this reference might be pointing back in time to Dowd, but that is unlikely since he wasn't named and since he is the main *tsemach* | branch of this tree.

Alternatively, it could be addressing a significantly lesser individual in the future who is deployed at a very specific moment in time – one which mirrors the depictions in the prophecy. This person would be rooted and nourished by that which came forth from Yshay. Therefore, he would be noticed for advocating on behalf of Dowd's Mizmowr and the Land of Yisra'el. This individual would have to be symbolically associated rather than literally connected to what grew from his roots because both of Dowd's direct descendants, Solomon and Yahowsha', could never be considered insignificant or small.

Also potentially telling, especially in the context of a stump: the olive is the tree most representative of the Promised Land because it is long-lived, firmly rooted, and produces the oil symbolic of the Spirit and used to anoint the Mashyach. When an olive tree ceases to be productive, as has been the case with Yisra'el, and is cut down or pruned, *choter* | shoots and suckers sprout out of the ground and off of the truncated branch to bring light to the roots of the tree. *Choters* rejuvenate that which has been neglected and unproductive.

Along these lines, the best time to reestablish olive trees from root suckers or stem cuttings is September, the time of Taruw'ah and often Kippurym. The best results come from finding a sprout or sucker that is the size of the most common of writing implements – a pencil. While suckers already possess roots, pruning shears should be positioned eight inches from the end of a shoot growing from an otherwise unproductive branch. The best results occur when the shoot's lower third is dipped in bee's wax (bee is the feminine of *dabar* | word in Hebrew: *dabarah*) and then inserted into familiar soil (representing Yisra'el), with a transparent wrapping enveloping it (symbolic of the Spirit's protection). For the best results, each *choter* should be planted such that it absorbs plenty of light. Water and nourish the shoot or sucker, and from it, new olives will grow.

If you recall, our search for the identity of the *choter* may have been resolved when we discovered that Solomon had a great deal to say about this otherwise insignificant implement. At the seminal moment in the life of a united Yisra'el, standing atop Mowryah with the recently completed Temple gleaming in the background, the man noted for his wisdom, *Shalomoh* / Reconciliation / Solomon, delivered the original "Sermon on the Mount." He was dedicating the Home of the Ark of the Covenant and original autograph of the

Towrah, with Ya'aqob's descendants gathered before him. Speaking of the promises Yahowah had made to his father to guide his people's footsteps, he used a much more descriptive term, "*nakry* – a foreigner from a distant place and time speaking a different language," to tell the Children of Yisra'el how they should respond to the words this individual would write on their behalf. Therefore, God's not kidding around with this *choter*, and we should take this seriously. He clearly has the Spirit's support.

When we consider how Yahowah is empowering His *choter*, we witness how an otherwise insignificant implement, a lowly stem off of a mighty branch, is emboldened, inspired, and enabled. In these words we find the fruit of God. We discover what made Dowd, not only beloved, but courageous, capable, and comprehensible.

Just as *Dowd* | David is the exemplar of the Covenant as the Son of God, the enabling of the *choter* reveals that the Messiah's words provide knowledge which lead to understanding. When his flock follows the advice and path of our Shepherd we are led directly into Yahowah's embrace. Yahowah wants His olive tree to bear fruit once again. The *choter* appears to be a means to that end by tilling the fertile ground that has been left untended.

While this prophecy speaks of a singular *choter*, it is designed to share how we can all be *choters* and flourish individually and collectively. Just as the Spirit did all of these things for Dowd, our Heavenly Father's beloved son, the Ruwach, as our Spiritual Mother, is ever ready to settle upon and remain, energize and restore, every sheep in His and Her flock.

Said another way, the entire purpose of this *choter* is to encourage all who will listen to Yah's prophets,

and especially Dowd's message on behalf of Yahuwdym, to become fruitful by being grounded and nourished by the one who grew out of the root of his father to become the Firstborn Son of God. We can, indeed, claim the promises Yahowah made to Dowd for ourselves – not by taking them away from Dowd – but instead by sharing them with him.

The *Ruwach* | Spirit did everything which follows for Yahowah's Chosen, just as She will do for you and me. Therefore, I read these words as they apply to me, just as you should claim them as they apply to you. Dowd's *tsemach* | branch is exceedingly strong and will support many thousands of vibrant and fruitful limbs and subsequent stems.

**“This is because (*wa*) the Spirit (*ruwach* – Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support, the protection and light, especially the faculty to respond) 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) will settle and remain on him (*nuwach* ‘*al huw*’ – She was placed upon him, She energizes him and restores him, She is in an alliance with him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter the challenge (qal perfect third person feminine singular and third person masculine singular)),**

**the Spirit (*ruwach*) providing the capacity to comprehend and teach (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate; from *chakam* – capacity**

to learn and ability to teach) **and** (*wa*) **enable understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration; from *byn* – making connections between and among things so as to be observant, looking closely while being perceptive, to consider and distinguish, to discriminate and thereby intelligently determine insights leading to understanding and enlightenment),

**the Spirit** (*ruwach*) **of advice and counsel** (*'etsah* – of pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a strong, courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, to excel by being upright, always fighting to defend God's people and affirm their rights),

**the Spirit** (*ruwach*) **of knowing and knowledge** (*da'ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth, or being perceptive; from *yada'* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to distinguish between good and bad, truth

and lies, and to become acquainted and personally familiar) **so as** (*wa*) **to respect and revere** (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **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).” (*Yasha'yah* / Liberation is from Yah / Isaiah 11:2)

The Spirit would give the *choter* everything he would need to know to understand the Word of God such that he would be able to offer trustworthy advice and counsel to Yahuwdym.

Other than the courage and strength of conviction, everything the Spirit is offering is cerebral. This list includes the means to think our way to God.

1) The *Ruwach of Yahowah* – These are Yahowah's words, His message, His plan. This list begins and concludes with His name because without it, nothing else matters.

2) The *Ruwach of chakmah* – the mental aptitude and wisdom to instruct, the comprehension and technical expertise to do what is required to impart understanding and educate, the capacity to comprehend and teach.

3) The *Ruwach of binah* – enabling understanding by making connections which reveal insights, facilitating the propensity to ponder and process information, offering the ability to be perceptive and discerning, discriminating and judgmental, aiding intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration.

4) The *Ruwach of 'etsah* – of advice and counsel concerning pertinent directions regarding how to

properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions.

5) The *Ruwach of gebuwrah* – on how to be a strong, courageous leader who is empowering, of being emboldened and inspiring, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, excelling by being upright, always fighting to defend God's people and affirm their rights.

6) The *Ruwach of da'ath* – of recognizing where to look for answers and how to acquire relevant information, of knowledge, of being aware of the evidence and being able to discern what is applicable and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth.

7) The *Ruwach of yira'ah Yahowah* – of respecting and revering Yahowah, appreciating His awesome nature, outstanding character, superlative ability, and astonishing greatness.

I hope you have found all of these things in these words. If not, it's my fault, not the Spirit's. But if I may speak on behalf of the Spirit, it is these, and only these, things that the *choter* has brought to this endeavor. Moreover, recognizing that, you will notice, there was no:

Spirit of faith, because it is irrelevant.

Spirit of compromise, because God doesn't.

Spirit of prayer, because we benefit from listening.

Spirit of being good, because being right matters.

Spirit of obedience, because the goal is liberation.

Spirit of worship, because we are family.

Spirit of fear, because it's a loving relationship.  
Spirit of charity, because work is a virtue.  
Spirit of meekness, because we are called to be bold.

Spirit of a pure heart, because our thoughts matter.  
Spirit of healing, because our bodies aren't relevant.  
Spirit of miracles, because God does not show off.

Yahowah has made it abundantly clear: the *choter* is not a prophet. Instead, he will learn from them. God has already revealed far more than we need to know to capitalize upon what He is offering. We just need to listen and respond...

**“Additionally** (*wa* – in addition), **by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw'* – his acceptance and perceptiveness, his nose for the truth, his capacity to distinguish right from wrong and willingness to reply, providing answers after his virtual meeting will be pleasing, bringing him very close; from *ruwach* – Spirit (hifil infinitive perfect – empowered by the Spirit he will for a time embody Her characteristics)) **with regard to developing a profound admiration and respect for** (*ba yira'ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **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 it has been repeated, it bears repeating: nothing matters more than Yahowah's name. Without it, there is nothing. Jesus, Christ, Allah, Shiva, and the Lord are no more God than is navel lint. The universe has only one creator, only one who conceived life, one Author of the Towrah, and one who inspired the prophets.

There is one who is worthy of our trust, one liberator and savior: Yahowah. He met face to face with Moseh. He caused Dany'el to see visions. He spoke to Yasha'yah. He reveals Himself to the rest of us through the words He inspired them to write.

**“Therefore (*wa*), it will not be by an appearance or vision (*lo' la mare'ah* – and will not be through the visual form which can be seen nor from any spiritual revelation, miraculous vision, or supernatural phenomenon; from *mah* – to seek answers by *ra'ah* – seeing) **seen with his eyes** (*'ayn huw*' – of his own perceptions or perspectives, appearances or personal understanding) **that he will decide** (*shaphat* – that he will confront the evidence and should judge, making decisions).**

**Also (*wa*), it will not be by hearsay (*lo' la mishma'* – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, nor by listening to information which cannot be verified; from *my* – to question and *shama'* – listening) **heard with his ears** (*'ozen huw* – by him simply listening) **that he will make judgments or prove his arguments** (*yakach* – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide, attempt to disprove, or determine who is right, nor debate).” (*Yasha'yah* / Deliverance is from Yah / Isaiah 11:3)**

This may be the only place in the Towrah and Prophets where anything like this is stated. Yahowah has invariably revealed Himself to humankind through either a personal appearance, as was the case with Moseh and the Towrah, or to His prophets through visions and spoken words. Neither would occur in this situation because everything the *choter* would need to know had already been revealed.

This is good because with everything there for the looking, the *choter* will show Yahuwdym that Yahowah had always been knowable, even in the darkest hours. Therefore, the dearth of Covenant members up to this point would simply be from a lack of interest on their part.

If it were not Yahowah's intent to empower and enable the *choter* with His Spirit, and then use this implement in a profoundly important way, this prophecy regarding his nature and purpose would not have been revealed. But since it not only exists, but is prolific in its explanations, we ought to use it to appreciate what Yahowah is offering and expecting in return. We should contemplate our role in all of this, evaluating what we can contribute to his mission – to making the olive tree that is Yisra'el blossom, rooted and fruitful in the Land. That is why he is depicted as a *choter* | stem. It is what this is all about.

**“He will exercise good judgment** (*wa shaphat* – he should decide, judging for himself, adjudicating the matter, argue and resolve disputes) **by** (*ba*) **seeking to be accurate, honest, and forthright** (*tsedeq* – being fair and correct, in accord with the truth, avoiding any conflict or inconsistency with the established standard) **with regard to opening the doorway for the discerning** (*dal* – advice on providing a way in for the few and otherwise insignificant, using spoken words to disclose the entrance on behalf of the needy, powerless, distressed, and unpretentious who have been deprived; from *dalah* – to draw conclusions and thus be discerning).

**He will provide proof using sound arguments** (*yakach* – he will use evidence and reason to decide, to judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict (hifil perfect)) **with** (*ba*)

**everything out in the open, doing so fairly** (*myshowr* – by putting everything on the table, on the level, nothing hidden, justly and equitably in a very forthright and direct manner; from *yashar* – to be right, approved, and candid) **on behalf of** (*la*) **the sincere who are seeking straightforward answers** (*anaw* – those who are unpretentious and willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *anah* – to answer and respond, to seek and receive answers, and to testify as a witness) **of the Land** (*erets* – of the material realm).”

The *choter* will wield the words of God on behalf of those seeking answers. He will do so accurately and honestly. His assessments, from his conclusions to his insights, will be presented in a forthright manner. His arguments on behalf of Yah will be sound, as they will be based upon evidence and reason. But more than anything, His presentation of Yahowah’s Word will be consistent with the standard God has established. Every thought-provoking statement will lead to the same place, striving for the same result: directing our attention to the doorway Yahowah has provided such that it is opened for those who have been deprived of life.

But it isn’t only about life. The *choter* will be deployed to do as Dowd has done. He will aggressively and openly expose and condemn those who are contrary to Yahowah and Yahuwadm. For those open to listening to the words of Yah, his oratory will bring life. For those who are opposed, they will bring death.

Based upon the choice of verbs, there will come a place and time when the *choter* will be asked to defend Yahowah’s flock. His words will become weapons. Just as they bring life to those who accept the Father and son who spoke them, they will be fatal to those who would deny them.

Since Yahowah is continuing to speak of the *choter*, this is sobering. It is a matter of life and death, of reconciliation or extermination.

**“Then (*wa*) he will strike, verbally attacking and disabling (*nakah* – he will confront, crippling and incapacitating, sarcastically mocking, chastising, and judging, while pointing out the irony of it all to ravage and defeat, ending lives within (hifil perfect masculine singular – he will use the staff to strike a debilitating blow for a time at the direction of another)) those in the material realm (*ha ‘erets* – those who live on the earth [rendered from 1QIsa]) with the rod and staff and on behalf of the nation of tribes (*ba shebet* – with the implement and stem associated with the scepter and on behalf of him to whom it was given by means) with his mouth, and thus using his voice (*peh huw’* – of his audible communication; from *pa’ah* – to separate and shatter).**

**And with (*wa ba* – in addition to or along with) the Spirit (*ruwach* – the wind, the Divine power, mind and disposition) influencing his lips and resulting language (*saphah huw’* – his speech), the wicked who are wrong (*rasha’* – the Godless whose thoughts, words, and deeds are criminal and evil, those who are religious and deserve condemnation for having opposed the standard, those guilty of creating disunity and disharmony) will be destroyed, ending of their mortal lives (*muwth* – will be deprived of physical life over the course of time, eventually leading to the death of those who will cease to exist as a living beings (hifil imperfect active masculine singular – the Spirit will engage this unique man in this manner with unfolding consequences throughout time) [translated from 1QIsa]).” (*Yasha ’yah* / Salvation is from Yah / Isaiah 11:4)**

In the Great Isaiah Scroll found hidden in the bluffs above Qumran, the wicked who are wrong will cease to

exist as a result of the words spoken by the *choter* who is now being influenced by the Spirit. But in the Masoretic Text we read “He will kill the wicked.” While the result is the same, the process is considerably different – and telling.

Not only is the *Ruwach* feminine, not masculine, making the Masoretic Text incorrect, there is no reason for Yahowah to do anything beyond what He has already said will occur. The wicked and wrong will cease to exist the moment they are addressed by the Spirit and confronted by the Word of God. Their demise is a consequence of their choices. Having chosen to mislead and abuse His people, they are not fit to live with God or Yisra’el. Their souls, unlike those in the Covenant who are the beneficiaries of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah*, will not endure in Yahowah’s presence. They are not properly adorned. They have not answered His Invitations to Meet. They have not accepted the conditions of the Covenant, and thus they will not receive its benefits. They will die.

When we first considered these words, I was not prepared for them. I did everything I could to weaken the implications of “*nakah* – strike and disable” and “*muwth* – ending a mortal life.” It is one thing to verbally expose and condemn those who are wrong – it is another to extinguish their lives. But fortunately for the *choter* | stem, it is the *Ruwach* | Spirit empowering this transition from exposure to extermination. He will not be wielding weapons, just words.

I am aware of a single instance in which Yahowah empowers individuals to the extent that their words have this effect. Since we know that ‘*ElYah* | Elijah will be one these witness during the final days of Ya’aqob’s Troubles, this suggests that the *choter* may be the other. If so, ‘*ElYah* will speak to Yisra’el and Yahuwdah,

while the *choter* may be there to hold Christians, Muslims, and Secular Humanists accountable.

Hopefully, the *choter*, even when overshadowed by the greatness of 'Elyah, will still be able to share Dowd's words to call Yisra'el and Yahuwdah home, otherwise, this will be tough duty. And considering the *choter's* fascination with 'Elyah's sarcastically bold approach, he will likely be awestruck by being in his company. Thankfully, Yah can change the world with flawed and reluctant implements, proving His case with the muttering of Moseh.

**“Being right, correct, and honest** (*wa tsedeg* – being accurate, righteous, upright, fair, and just, redeemed, vindicated, and innocent, rational and in accord with the standard) **will be** (*hayah* – shall become (qal perfect masculine singular)) **the belt around his waist** (*'ezowr mothenym huw'* – the sash, band, and cloth around his midsection, supporting his back while protecting his core) **and** (*wa*) **the trustworthy and reliable nature of the witness** (*'emuwnah* – the integrity and dependability of the individual and testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from *'aman* – to support and confirm that which is trustworthy and reliable, upholding and nourishing, established and verifiable) **the band girding him** (*'ezowr chalats huw'* – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated).” (*Yasha 'yah* / Liberation is from Yah / Isaiah 11:5)

Being right matters. Being reliable counts. So long as we trust Yah, we will be properly girded – no matter the mission.

Affirming that the *choter* will be empowered on behalf of Yahuwdym as we approach Dowd's return and

the celebration of Sukah, Yahowah uses some rather intriguing word pictures to describe the world as we will soon see it. Nothing will be the same.

**“Then the wolf** (*wa za’eb* – the predatory mammal (representing the most infamous Benjamite, Paul, the Wolf in Sheep’s Clothing responsible for Christianity)) **shall dwell as an alien, stirring up trouble and strife while being quarrelsome as a result of his insidious plans** (*guwr* – will sojourn as a stranger, congregating with the flock while leading them astray, conspiring while scheming a harmful, treacherous, and deceitful response by being rebellious, picking a fight by instigating an attack (qal perfect – doing so for a finite period of time)) **against the lamb** (*’im kebes* – in opposition to the dominant ram (used in the Towrah in conjunction with Yahowsha’ as the Passover Lamb and Pesach)).

**And the leopard** (*wa namer* – a spotted and camouflaged predator (symbolic of Nimrod and Babylon)) **will stretch out ready to pounce** (*rabats* – or will lie in wait, couched and prepared to leap) **in association with** (*’im*) **the goat** (*gady* – a young kid; from an unused root meaning: to cut off (thus symbolic of those on the wrong side of judgment)).

**The adolescent calf** (*wa ’egel* – a weaned cow; from *’agol* – to revolve, coming full circle (symbolic of Yisra’el and those responsible for the golden calf)) **and the young lion** (*wa kaphyr* – used as a metaphor for Yahuwdah; from *kaphyc* – to connect and *kaphar* – be covered) **who have been rebellious and recalcitrant** (*wa mary* – who have been resistant and in opposition, displaying animosity, resisting God’s authority) **will be together at the same time** (*yachdaw* – will be in one accord with Yah, alike and in one place). **And so this insignificant steward and easily determined and known servant** (*wa na’ar qaton* – the attendant of a

lower social status who can be readily known on behalf of the scattered sheep) **shall motivate, lead, and guide them** (*nahag ba hem* – will be direct and influential among them as he attempts to direct their voluntary movements (qal participle active masculine singular – meaning that one man will literally and demonstrably influence them). (11:6)

**The cow, representing the fruitful and flourishing** (*wa parah* – the abundantly productive fruit; from *para*’ – fruitful) **and the bear, representing the empowered and capable** (*wa dowb* – a protective and motherly omnivore; from *dobe*’ – to be strengthened and become powerful, able to capitalize on all life has to offer, living a favorable existence in a peaceful state) **will be shepherded** (*ra’ah* – will be led to nourishing pastures and flowing waters, protected and guided).

**Together** (*yachdaw* – as one, unified and alike, in the oneness of Yah), **their youth** (*yeled henah* – their young children who are naturally born and begotten in the travails of childbirth) **will lie down** (*rabats* – will lie and wait ready for action).

**The lion, as a wild carnivore** (*wa ‘aryeh* – the powerful and regal, meat-eating predator, one of seven Hebrew words of lion; from *‘arah* – to gather together and pluck away, symbolic of Yahuwdah) **like** (*ka* – similar to) **the ox, as a domesticated herbivore** (*ha baqar* – a large herd of grass foraging animals, especially bulls or oxen; from *baqar* – to seek, enquire, and consider) **shall consume** (*‘akel* – shall eat and be fed) **straw** (*teben* – the stock of the grain between the ground and the head, used as fodder for livestock and as a building material).” (*Yasha ’yah* / Deliverance is from Yah / Isaiah 11:7)

I’ve pored over and contemplated every symbolic metaphor in this list, doing what I could to present each

as insightfully as possible, but I cannot attest as to whether Yah's intent was other than I have surmised. But in the end, my take on all of this is that the worst of times will lead to the best of days. The killing will stop, and living will commence, with the fiercest predator becoming an herbivore.

Admittedly, given the options at our disposal, I've presented much of this differently than I had years ago. The *choter's* role in events leading up to these events has been so surprising and unexpected, even now it's difficult to remain objective. Nonetheless, our mission has always been to strive for accuracy and then go where the words lead.

What we know is that life is no longer red in tooth and claw. The toxins have all been removed. The Earth is now much like 'Eden six-thousand years ago.

Life is good for many reasons, one of which is that the serpent is no longer in residence. And while Satan will once again be allowed to slither into the Garden for a brief moment in time to corrupt Yah's word and flock, that day won't occur for another thousand years. The world has been remade in Yah's image, with children now doing that for which *Yitschaq* | Laughter and Playfulness was named.

**“An infant** (*wa yowneq* – a suckling child and tender shoot at the early stages of life) **will play** (*sha'a'* – will be delighted, finding great pleasure and enjoyment having fun) **over the hole** (*'al chur* – over the den) **of a serpent** (*pethen* – a poisonous snake or venomous viper; from an unused root meaning to twist) **and upon** (*wa 'al*) **the nests** (*ma'uwwrah* – the cavities in the ground where reptiles of a lesser light dwell) **of snakes** (*tsiph'ony* – of the poisonous vipers; from an unused root meaning to extrude toxins, a mythical beast akin to a dragon) **the weaned and reared** (*gamal* –

those who are now accountable for their own actions and have been raised) **shall place his hand** (*yad huw' hadah* – will stretch out and put his hand).” (*Yasha'yah / Salvation is from Yah / Isaiah 11:8*)

The Earth has become the happiest place in the universe. It is as Yah intended, filled with life and joy. And in part, it is this way because there is no longer any quarter for the toxins that have made our planet so deadly.

The absence of evil, of corruption and deception, is only half of the equation. For there to be abundant life, a life worth living, there must also be that which is good, wholesome and true. If we know this, so does God.

**“They shall not perpetrate evil** (*lo' ra'a'* – they will not be harmful or troublesome, and will not mistreat or distress anyone, they will neither ruin nor destroy, no longer be bad, injurious, or displeasing (hifil imperfect)) **and they shall not corrupt** (*wa lo' shachath* – they will not pervert or spoil, ravage or ruin, mar or blemish) **anything in association with** (*ba kol* [*kol* not present in 1QIsa]) **My Set-Apart** (*qodesh 'any*) **Mountain** (*har*) **because** (*ky* – for the express reason) **the Land** (*ha 'erets* – the Earth and material realm) **shall fully and completely proclaim** (*male'* – shall fully accomplish the goal, totally satisfying the requirement, fulfilling and finishing what shall be confirmed [feminine in 1QIsa vs. masculine in the MT]) **the information which can be known about** (*de'ah 'eth* – the knowledge required to exercise good judgment regarding the nature of [from 1QIsa]) **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), **just as** (*ka*) **the waters** (*ha maym*) **cover** (*kasah* – overwhelm and conceal or adorn) **the sea** (*la ha yam*).” (*Yasha'yah / Liberation is from Yah / Isaiah 11:9*)

The reason we shall know Yah on this day is that He will be placing His *towrah* | guidance inside of all who survive to enjoy it with Him. The *choter*'s job will be complete. Even the *gowym* | gentiles, represented by the sea, will either be covered and adorned in the Word of God or overwhelmed by it and concealed from sight.

And yet before this occurs, the *choter* will have one last hurrah. Perhaps it will serve as affirmation, a tangible recognition that Yahowah fulfilled His promise to His people. Perhaps it will serve as confirmation of Yah's nature, that even in the big things, He uses the least impressive among us. Perhaps the *choter*'s final task will be to introduce the returning Son, Branch, Messiah, Shepherd, and King he has so long admired.

And perhaps, even though it would be embarrassing, after having performed as instructed and after having survived the worst man could throw at him, Yah might be allowing those, who have benefited from what He did through him, to express their appreciation now that the mission is complete. Whatever the reason, before he fades into obscurity, the *choter* will, as Yshay implies, stand out and be noticed for the banner he and the Spirit scribed for the family.

**“Then (*wa*) it shall come to pass (*hayah* – it will actually happen, albeit briefly (*qal* perfect)) in that day (*ba ha yowm ha huw'*), the root which anchors and nourishes (*sheresh huw'* – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) of *Yshay* | to Stand Out and Be Noticed (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched), who showed the way to the benefits of the relationship (*asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings**

and joy) **will stand up, present and accounted for** (*'amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision, being evaluated himself while standing and unbowed (qal participle)), **approaching as** (*la* – regarding and concerning an extension toward the goal of producing) **a signal and banner** (*nec* – a standard bearer, a sign and ensign, something which is lifted up to communicate a message to those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca'* – to set forth on a journey) **for the family** (*'am 'el* – for the people who are related (describing the Children of Yisra'el and the Covenant)).

**Through him** (*'el huw'* – toward him as he leads, providing direction to God (*nec* is masculine singular)) **gentiles** (*gowym* – people unrelated to or living outside of Yisra'el) **have and will continue to seek** (*darash* – they will have inquired about, searched for, and investigated, expecting to find a responsible presentation about engaging in the relationship which is nourishing and keeps them safe with ongoing implications throughout time as they strive to investigate and learn all that can be known, always enquiring and inquisitive (qal imperfect active – literally and continuously search)).

**And so therefore** (*wa*), **his restful residence** (*manuwchah huw'* – his place of repose and reflection, His comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah* – will be) **a reward and a source of enrichment and empowerment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of power, and as an attribution of an inheritance of

impressive splendor).” (*Yasha’yah* / Deliverance is from Yah / Isaiah 11:10)

Those who have sought to know Yahowah along with the *choter* will now spend eternity exploring the universe with the rest of the family. Eternity’s purpose and the source of its joy are derived from “*darash* – seeking to know.” And yet after each new adventure, we will return home to rest and reflect upon what we have discovered along life’s way. The *choter* is no different in this regard than any of Yah’s children in that he will live an empowering and enriching existence as a result of his inheritance. It’s good to be one of God’s kids.

Having told us what He is going to do, having told us how He is going to do it, Yahowah inspired *Yasha’yah* to describe the result. There will be a second exodus as *Yisra’elites* and *Yahuwdym* are called out of the world.

**“So (*wa*) it will have come to pass (*hayah* – it will have occurred (qal perfect)) in that day (*ba ha yowm ha huw’*), my Upright One (*‘edowny* – the Upright Pillar of my Tabernacle) will once again associate (*yacaph* – will increasingly add, again joining (hifil imperfect active)) His hand (*yad huw’* – His influence, power, and control) a second time (*sheny*) to reacquire, bring forth, and redeem (*qanah* – to provide rebirth to, recover, and obtain) the remnant (*‘eth sha’ar* – the remainder and direct relatives who are genetically similar) of His family (*‘am huw’* – His people (the Children of *Yisra’el*)) which remains (*‘asher sha’ar* – which to show the way to the benefits of the relationship) out of (*min* – away from) ‘Ashuwr | Northern Iran & Iraq (*Ashuwr* – To Tread Upon / Assyria), from (*wa min*) Mitsraym | Lower Egypt (*Mitsraym* – Crucibles of Oppression / Northern Egypt), out of Pathrows | Upper Egypt (*wa min Pathrows* – Subject to a Deceptive Interpretation / perhaps the Copts**

and Bedouins from Southern Egypt), **from** (*wa min*) **Kuwsh | Arabian Peninsula** (*Kuwsh* – Dark and Unknown / Horn of Africa, the Southern Sinai, all of Arabia, Yemen, and Oman and perhaps including Northern Mesopotamia), **out of** (*wa min*) **‘Elam | Southwestern Iran** (*‘Elam* – Conceal / Persia), **from** (*wa min*) **Shin’ar | Iraq / Babylon** (*Shin’ar* – Confluence of Rivers / Babylonia), **out of** (*wa min*) **Chamath | Syria** (*Chamath* – Military Fortress / Syria), **and from** (*wa min*) **the coastlands** (*‘y* – the inhabited shores of countries between or surrounded to some extent by large bodies of water / notably: Lebanon, the United States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and North and South Africa) **of the sea** (*ha yam* – of the gentiles).” (*Yasha’yah / Salvation is from Yah / Isaiah 11:11*)

Prior to the use of the inclusion of *‘iy ha yam* | inhabited coasts, or lands surrounded by water, God appears to be describing what we have referred to as “Geographic Babylon.” These are places infected with Islam today – in which DNA research is revealing a very high concentration of Jews who converted under threat of death. It would be in distinction to “Religious” and “Political” Babylon, represented by the Roman Catholic Church and the United States – both replete with vestiges of Rome and home to countless Yahuwdym.

Now that we know that Yahowah will be calling Yahuwdym out of Northeastern Africa, the Arabian Peninsula, Iraq, Iran, and Syria, and from throughout ancient Babylon, we can use the dominant male haplogroup (Y DNA) as our guide to assess the percentage of these peoples who are Jewish on their father’s side. But first this disclosure, DNA testing has not been done randomly, and only on a small percentage of these people. Further, we are relying exclusively on

the dominant male haplogroup in our extrapolations. As a result, while the tests are conclusive and accurately portrayed, it is very likely that only those with innate personal curiosity who are most open to scientific enquiry among Muslims would have allowed themselves to be tested, artificially skewing the result by a factor of ten or more. Therefore, in our quest to be reasonable, I've downgraded the results across the board tenfold.

Iranian Persians: 38% of 81 million = 30.8 and thus 3.1 million Jews

Iranian Kurds: 60% of 6 million = 3.6 and thus 0.4 million Jews

Egypt: 21% of 97 million = 20.4 and thus 2.0 million Jews

Assyrians: 12% of 1.6 million = 0.2 and thus 0.02 million Jews

Iraqi Sunni Arabs: 64% of 11 million = 7.0 and thus 0.7 million Jews

Iraqi Shia Persians: 35% of 22 million = 7.7 and thus 0.8 million Jews

Iraqi Kurds: 18% of 5 million = 0.9 and thus 0.09 million Jews

Syria: 33% of 18 million = 6.0 and thus 0.6 million Jews

Saudi Arabia: 40% of 33 million = 13.2 and thus 1.3 million Jews

Qatar: 58% of 2.5 million = 1.5 and thus 0.2 million Jews

UAE: 34% of 9.5 million = 3.2 and thus 0.3 million Jews

Kuwait: 33% of 4.1 million = 1.3 and thus 0.01 million Jews

Oman: 38% of 4.6 million = 1.7 and thus 0.2 million Jews

Yemen: 72% of 28 million = 20.2 and thus 2.0 million Jews

Only a tiny fraction of these ten million individuals know that they are Jewish. If more were to know, it would be cathartic due to the anti-Semitic nature of Islam. After the Muslim conquests, having had their forefathers convert to Islam rather than die, most are far too corrupted by their satanic religion to hear Yah's voice.

Wouldn't it be wonderful if after reading *Prophet of Doom* and then *Yada Yah, Observations*, and *Coming Home*, that thousands of Yisra'elites were to emerge from geographical Babylon to become part of the Covenant Family.

Moving elsewhere, there are many inhabited coasts around the world – too many in fact to list. There is a much smaller inventory of nations completely surrounded by water. It would include: the UK, Ireland, and Crete, Taiwan, the Philippines, Malaysia and Indonesia, along with New Zealand and Australia. While there are many countries mostly enveloped by the sea, some of the most relevant include: India, Turkey, Greece, Italy, Spain, the United States and Canada, along with a host of Central American nations.

There are also several intriguing implications associated with 'iy which may help us in our quest to understand. It serves to “negate a statement,” and thus may include those whose lives “are negated because of their statements.” This could include Christians, Muslims, and Secular Humanists.

*Iy* depicts a “carnivorous nocturnal animal, like a jackal or hyena which is prone to howl.” It is also used to describe “demonic spirits, ghosts, and goblins,” even “the walking dead from distant lands.”

It is an interrogatory which asks: “why and for what purpose.” Especially revealing, 'iy is another way to express “*howy* – woe,” making it synonymous with the United States, in that it was subject to the ultimate woe in Yasha'yah 18. In fact, 'iy was used to describe America in that prophecy. Of those who acknowledge that they are Jewish, over 7 million reside in the United States.

Strong's Lexicon suggests that 'iy is derived from 'awah, meaning “to covet and desire, longingly waiting

and greedily expecting.” It can also convey “lust.” Now there is an interesting word study with fascinating implications.

Yah’s comments on the *choter’s* contribution conclude with...

**“So (wa) He will lift up** (*nasa’* – He will at a point in time raise and bring forth, He will bear and carry (qal perfect)) **a signal and banner** (*nec* – the standard bearer, a sign and ensign, something which is designed to communicate a message on behalf of those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca’* – to set forth on a journey) **for the gentiles and their nations** (*gowym* – for ethnicities, people, and places other than Yisra’el).

**Then (wa) He will gather together and remove** (*acaph* – He will collect and assemble as in a harvest, bringing together and withdrawing (qal perfect)) **the straying and scattered** (*nadach* – the banished of the diaspora who were expelled and forced to live in a different place) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

**And (wa) the dispersed** (*puwts* – the scattered who are away from home and shattered) **of Yahuwdah** (*Yahuwdah* – Beloved and Related to Yah) **He will gather up and obtain** (*qabats* – He will collect, assemble, and relocate as a result of the relationship, harvesting them (piel imperfect)) **from (min) the four** (*arba’*) **extremities** (*kanaph* – distant places, corners, or borders; from *kanaph* – to be thrust aside and hidden from view, to be cornered) **of the earth** (*erets* – material realm).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:12)

This will be the last call before the curtain drops. Yah is calling His people home, and along with them

receptive Gentiles. It is not known how many of these will have read the *nec* | banner, but it is certain that they all concur with its contents.

This is all so picturesque and poignant. When Yahowah invited Yasha'yah to Shamaym and opened Heaven's Door, the great prophet lamented because there was no one standing outside ready to enter. But God's story was far from over. For the solace of His prophet and benefit of His people, Yahowah revealed how, in a distant place and time, an implement described as a *choter* would be enlightened and emboldened by His Spirit such that his words would resonate with Yisra'el.

The *choter* would compose a *nec* to convey the message the prophet had been inspired to write to a world finally willing to listen. Yasha'yah would live up to his name, Dowd would return to center stage, and as a result, all will be right with the world as Yahowah is acknowledged by His people. Soon, there will be thousands gleefully dancing through Passover's Door.

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(Completed on Pesach, April 8, 2020)