

Coming Home
My God, My God, Why?

6

Does Anyone Understand?

Consider the Evidence...

One of our greatest joys is to start with a blank page and then fill it with Yahowah's words. Each new chapter affords this inspiring opportunity.

Sometimes we are rewarded after having worked diligently for it, and on other occasions, God's great treasures are placed openly before our eyes. With this series of Psalms we are certain to enjoy some of both.

This Song begins as have so many before it...

“On behalf of (*la* – approaching and drawing near) **the everlasting Leader and eternal Director** (*natsach* – the glorious and majestic supervisor and preeminent one). **It is by Dowd** (*la Dowd* – regarding the Beloved).” (*Mizmowr / Lyrics to be Sung / Psalm 14 Dedication*)

“The foolish who lack understanding (*nabal* – the senseless without the will or capacity to know) **say, claiming** (*amar* – respond by stating) **from their perspective and in their judgment** (*ba leb* – according to their perceptions and inclinations), **‘There is no God** (*‘ayn ‘elohym* – God does not exist).’

Their capricious actions (*‘alylah* – the results of their slanderous accusations) **are incredibly corrupting** (*shachath* – they are ruinous and demeaning, they are without merit and devastating, akin to decaying slime

and decomposing matter), **and they are repulsive and abhorred** (*ta'ab* – degrading and despised, contemptible and loathsome, because their opinions are vile). **There is not one who can** (*'ayn* – none) **accomplish** (*'asah* – contribute) **anything worthwhile** (*towb* – good and are useful or beneficial).” (*Mizmowr / Lyrics to be Sung / Psalm 14:1*)

This statement is prophetic. It wasn't until quite recently that men began publicly proclaiming that God does not exist. In their promotion of the Big Bang and Evolution, replete with their Socialist Secular Humanist agenda, it's become the unifying mantra of progressive politics, the only theory accepted within the scientific and academic communities, and the lone voice broadcast throughout the media.

As is the case with religions, there is sufficient truth woven into man's myths to make their claims appear sufficiently credible, they have come to corrupt several generations to a devastating extent. And while they consider themselves rational and enlightened, even progressive and compassionate, what they have done to mislead billions is repulsive. Unfortunately for those who embrace this view, Yahowah accurately spoke of His role in the Big Bang and Evolution several thousand years before His creation misappropriated what He had done to write Him out of His equation.

Appropriately, God has a different approach, one He views as vastly more effective and beneficial. It is predicated on *sakal* | understanding derived from *darash* | systematic investigation.

“Yahowah (*Yahowah* – God's personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *'elowah* - God) **looks down from His elevated position in the**

spiritual realm (*min shamaym shaqaph* – from a higher dimension, He is perceptive and observant in heaven, directing His gaze upon (hifil perfect)) **on the children of man** (*‘al beny ‘adam* – upon the sons descended from ‘Adam) **to see** (*la ra’ah* – to perceive and reveal (qal infinitive)) **if there is** (*ha yes* – whether there exists (common singular absolute)) **anyone who understands** (*sakal* – someone with whom He can engage such that he becomes interested in accurate and amplified instruction, who has the capacity for diligent and prudent discernment as an understudy to be used to ascertain the correct and complete meaning of the information, someone who is open to cooperating with Yah to derive valid insights at His direction, who, with Yah enabling him, will pay attention and become sufficiently circumspect to learn, coming to comprehend and then successfully teach using evidence and reason to interpret and then explain the overriding principles (hifil participle masculine singular absolute – the subject (Yah) enables object (this man) to engage in a highly descriptive manner such that he becomes His understudy as they work together)), **who through frequent and systematic investigation genuinely seeks to learn what was not previously known** (*darash* – who strives diligently to discover, comprehensively account for, and then responsibly present after seriously thinking about all of the ramifications of actually developing a dynamic relationship (qal participle masculine singular absolute – literally and vividly)) **about God** (*‘eth ‘elohym* – regarding the Almighty).” (*Mizmowr / Lyrics to be Sung / Psalm 14:2*)

Amplification is always our ally as we seek the truth, but that is especially true here. We would frustrate the distinction Yahowah is making between *sakal* and *darash* if we were to limit our translations to a single word. Similarly, we’d shortchange ourselves by ignoring

the empowering nature of the hifil stem or the participle's descriptive influence on these verbs.

God was looking for: "*sakal* – someone with whom He could engage such that this person would become interested in accurate and amplified instruction." Such an individual "could be guided into developing the capacity for diligent and prudent discernment" if he could be found and engaged. The intent was for this person "to work as an understudy, both willing and available to be used to ascertain the correct and complete meaning of the information God wanted to convey."

The object of God's search would, by definition, be "*sakal* – open to cooperating with Yah to derive valid insights at God's direction, with Yah enabling him in the process." If he existed, "he would be willing to pay especially close attention to what was important to God, such that he would become circumspect, learning by making the connections needed to understand." This exceedingly uncommon individual would, as *sakal* indicates, "be committed to putting his new-found knowledge to work, teaching others what he had learned using evidence and reason. His goal would be to interpret and then explain the overriding principles which God wanted him to make known." In the hifil participle masculine singular absolute, "the subject, who is Yahowah, was looking to empower him such that they would engage together in this manner, incorporating everything *sakal* represents, with this individual becoming God's understudy as they prevailed together."

The means to this remarkable collaboration between Creator and created would differ from His interactions with the prophets, at least apart from Moseh's commentary and many of Dowd's songs. The others had been tasked with passing on what Yahowah had said to them. That would not be the case with this individual.

He would not be a prophet in the sense of imparting a declaration God communicated privately that Yah wanted to make public for the first time.

The person Yahowah was seeking would instead be a student, someone desirous of learning what God had previously conveyed. We know this because the path to *sakal* | understanding would be through: “*darash* – frequent and systematic investigations, by genuinely seeking to learn by striving to diligently discover and comprehensively account for, then responsibly present after serious contemplation all of the ramifications regarding developing a dynamic relationship” with the Almighty. There would be “insights not previously known,” but the means to them would be through closely examining and carefully considering what was already available.

In a world rife with those who have faith in their god, and laden with others who believe reason dictates there is no God, in this debate between logic and faith, there have been no winners, because it is only a systematic and thoughtful approach to knowing and understanding that leads to the truth.

By doing what God has sought from us, long ago we discovered that Yahowah proves His existence while also validating His testimony in His *Towrah, Naby’, wa Mizmowr* through the inclusion of exacting and verifiable prophecies. He accurately describes our world as it was, is, and will be. All who *sakal* and *darash* understand that when we think our way to Yahowah, faith becomes unnecessary, even counterproductive.

It is also important to recognize, that while Yahowah was searching for one such individual, there is every reason to conclude that He would have preferred to have found hundreds, even thousands and millions. And yet, even today during this time of the great

awakening, this occasion of restoration and return, there are still far fewer than one in a million who know Yahowah and understand what He seeks and values.

“Each one (*ha kol* – every one of them without exception) **has gone in a different direction and removed himself from consideration** (*suwr* – has turned away, gone down an alternative path, having rejected and forsaken the original and intended approach (qal perfect)).

Collectively, and without exception (*yahdaw* – wholly and completely), **they are confused, corrupted, and contaminated** (*alah* – they are tainted and soured, spoiled and lacking integrity, morally perverse and culturally depraved).

There is not one (*ayn* – none) **who can accomplish** (*asah* – who can do or contribute, engage in or perform, cause or work to bring about) **anything worthwhile** (*towb* – good and valuable, useful or beneficial, pleasing and productive), **not even one** (*ayn gam echad* – no, not one).” (*Mizmowr / Lyrics to be Sung / Psalm 14:3*)

Long before the internet was conceived and search engines like Google were developed to probe its content, Yahowah had the capacity to evaluate every soul on the planet. He designed and thus understood the codes upon which life and the physical world operated. And yet the most comprehensive search ever conducted would yield no results.

God had explicitly designed us so that we could know Him. And yet men had so frustrated God’s intent, there was no longer anyone on Earth capable or willing to *sakal* and *darash* His *dabar*. Can you even imagine how frustrating this would have been for Yah, considering what He was offering?

Religion and politics, conspiracies and cultural influences, are the only human institutions capable of confusing and corrupting almost everyone, while at the same time preventing access to the truth about God for those willing to go where His words would otherwise lead them. Recognizing this, we come to appreciate why Yahowah warns us against these things.

Based upon Yahowah's assessment, and thus from God's perspective, Satan achieved his ambition. The creation had universally squandered God's intent, because everyone was contaminated.

We have long known, because God has told us, that the Chosen People collectively disregard the One who had chosen them. It is why Yasha'yah was saddened when he realized that after speaking vociferously about Yahowah, when God opened the door to heaven no one sought admission. It is why there have been no prophets since Malaky.

With Yahowah seeking to find someone He could use who was willing to closely examine and carefully consider the revelations that He had conveyed through those prophets, who would devote the time needed to know and understand and then share His testimony, conveying the insights that His people had missed, there was none – not one. It has been nearly 2,500 years since the last of the prophets, representing over ten-thousand generations of Yahuwdym who had gone in a completely different direction, removing themselves from consideration.

It is as obvious as anything we have thus far concluded: to the degree that we are serving in the role the Chosen People relinquished, our participation is by default, not by merit. And it is only because Yahowah was left with no other choice than to reach out to His People through a Gowy.

Thankfully, Yahowah eventually found someone through whom He thought He could work among the billions who weren't interested in knowing the God of the Towrah. Sadly, he wasn't up to the challenge. There would be a steep learning curve, because Yah's search led Him to someone a lot less qualified and articulate than Moseh and considerably less intelligent and insightful than Dowd. Had it not been for God's patience, His willingness to work through a flawed individual, and His keen ability to teach using evidence and reason, coupled with this man's willingness to devote the time, his desire to be reliant, and commitment to go where God's words would lead, even if they took him to a place no one had been in thousands of years, the witness Yah sought for His people would have failed.

The obstacles were enormous. There was almost as much to unlearn as there would be to discover. As such, they would begin their collaboration as far from Yahowah's Word as is possible, with Islam, before systematically renouncing Christianity and Judaism – and then: politics, patriotism, militarism, and conspiracy. Whether it is with our approach to the Covenant or to the Towrah, it isn't until after we walk away from the muck of man that we are allowed into Yahowah's presence. And it is only when we begin to see things from His perspective that we are capable of understanding and explaining His words.

Thanks to Dowd, we now know the attributes God wanted to exploit. We know that we don't have to be perfect to get the job done. And we realize the enormity of the mission that can be accomplished by a single individual through whom Yahowah is able to work. We have discovered that there is power in His words, more than enough to accomplish their intent.

All the while, Christians, Muslims, Hindus, Secular Humanists, Communists, Socialists, and Atheists, even Orthodox Jews, remain unaware of the God who created them. And yet for them, there is no excuse. The most frequently published and widely distributed texts of all time contain Yahowah's testimony. While not accurately translated, His words were responsibly maintained, and they are available.

“Why don't they know (*ha lo' yada'* – what precludes them from becoming aware, from discovering and then acknowledging, from becoming familiar and revealing, and why is there no *yada'* (qal perfect))?

All (*kol*) **of those who carry out** (*pa'al* – who devise and advance, who fashion and forge, who conceive, plan, carry out, and commit) **deceit in religion** (*'awen* – that which is corrupting and idolatrous, troublesome and unfortunate, false and fraudulent, objectionable and unjust), **those who devour** (*'akal* – who consume and destroy, feeding upon) **My people** (*'am 'any* – My family and nation), **they eat** (*'akal* – they consume) **bread** (*lechem* – baked grains including yeast) **without inviting or calling upon** (*lo' qara'* – without summoning, without reading or reciting, and without proclaiming) **Yahowah** (*Yahowah* – God's personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *'elowah* - God).” (*Mizmowr* / Lyrics to be Sung / Psalm 14:4)

God has named the responsible party. There is an institution fixated on eating bread as part of a religion that forbids speaking Yahowah's name. They call themselves the Roman Catholic Church. They haven't just misappropriated Jewish land and stolen their possessions, impoverishing and degrading them for

centuries, they even stole the promises Yahowah made to His People, claiming them for themselves.

There has always been evil in the world, and this duplicitous and malignant force has plagued souls under many different names. On this day, and in the context of ritualistically eating bread without invoking Yahowah's name, the terrorizing menace is the final beast, the Whore of Babylon, as she emerged from Imperial Rome. While the Church's deceitful and corrupting idolatrous religion has preyed upon God's People longer than any other, their final assault will fail.

“Toward this place, and by name and reputation (*la sham / shem* – behold, the time is nigh and the locale is near when by their name and designation regarding this place [from 11QPs]), **they will have become dreadful terrorists invoking fear** (*pachad pachad* – they will cause and endure severe distress, inducing and suffering impending danger and intense anxiety).

And yet by contrast (*ky* – surely to combat this, and for this reason), **God** (*'elohym*) **will be with the generation** (*ba dowr* – will engage with and be included as part of the eventual descendants through the family line at this time) **of those who are right** (*tsadyq* – who are upright and correct, vindicated and acquitted, and whose cause is just).” (*Mizmowr / Lyrics to be Sung / Psalm 14:5*)

The reason that the Roman Catholic assault on Yahowah's People will fail is that at long last, during this time of restoration and return, God is going to intervene on behalf of Yisra'el and Yahuwdah. Yah is going to stop the religion dead in its tracks. As we will discover, every trace of this Gentile institution will be obliterated.

Should you be curious and wonder why the founders and subsequent leaders of the Roman Catholic

Church, beginning with *Sha'awl* | Paul, would choose to marginalize and silence, even abuse and annihilate Jews, the answer is as simple as it is disgusting. They knew that they were lying, that there was no basis for Christ, the Church, or Christianity, for Replacement Theology, or for their unjustifiable contradictions and annulment of Yahowah's name, Covenant, or Torah. And yet at the same time, they realized that Gentiles wouldn't recognize their duplicity nor care – but that Jews would. Therefore, for the Church to prevail, Yisra'el's standing with God and the testimony of Yahuwdym regarding Him, would have to be muted and besmirched. Like a crook on trial for a crime he committed, the Church intimidated and killed the witnesses. The same is true with Muhammad and the creation of the Qur'an and Islam – which is why his Scriptures are as anti-Semitic as the Christian New Testament.

Their strategy produced nothing of value, caused centuries of suffering, and led to the Holocaust. But this contest is not over. God eventually found someone He could use. His people are coming home. And as a result, those who have perpetrated the greatest crime in human history are about to meet their doom at the hands of the God they have long opposed.

Speaking to Christians and those responsible for misleading them, Yahowah declares...

“You have frustrated (*bowsh* – you have created despair, having worked against and humiliated) **the ambitions and advice** (*'etsah* – the goals, plans, and consultations) **of the oppressed and persecuted** (*'any* – of those who are subjugated and suffer), **so as a result** (*ky* – so therefore), **Yahowah** (*Yahowah* – God's personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *'elowah* - God) **will become their savior by rescuing**

them (*machseh* – their protector, the one who saves and delivers them out of harm’s way).” (*Mizmowr* / Lyrics to be Sung / Psalm 14:6)

No ethnicity has been oppressed longer nor persecuted to a greater extent than Jews. And no institution has done more to abuse and annihilate God’s People than the Roman Catholic Church – religious Babylon. So rather than saving the Church as these perpetrators have been led to believe, Yahowah will intervene on behalf of Yisra’el. God is thereby announcing an Occasion of Restoration and Return.

Why now some may wonder, even though Yahowah has already provided the answer. There simply hadn’t been anyone through whom He could communicate prior to this time. It isn’t enough to want God to save us, we have to know how this is possible for it to occur. Without *sakal* and *darash*, Yah was precluded from doing as He would have preferred.

Dowd is the answer to this question, making it rhetorical. And yet it is an answer deliberately hidden, indeed confiscated, by Christians. They have consistently replaced his name with that of “Jesus Christ,” and have, as a result, left billions clueless.

“Who (*my* – why, when, and how) **in association with** (*min* – from) ***Tsyown* | the Signs Posted Along the Way** (*Tsyown* – the conspicuous directions which have been provided to mark the path and show the way) **will provide** (*nathan* – will give and bestow) **deliverance, liberation, and salvation** (*yashuw’ah* – rescue and freedom) **for Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **before** (*ba* – in conjunction with) **Yahowah’s** (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our

'elowah - God) **return to restore** (*shuwb* – coming back to repair, bringing back the previous and preferable state) **the fortunes, assets, and property** (*shabuwth* – the captured land and controlled lives through the process of restoration) **of His People** (*'am huw'* – His family and nation)?

Ya'aqob (*Ya'aqob* – One who Supplants His Heels and is thus steadfast and unwavering) **will want to rejoice** (*gyl* – will choose to express his exuberance and joy over the favorable outcome and circumstances (qal imperfect jussive)).

Yisra'el (*Yisra'el* – Those who Engage and Endure with God) **will be delighted and celebrate** (*samach* – will be ecstatically happy and content, outwardly expressing their elation (qal imperfect jussive)).” (*Mizmowr* / Lyrics to be Sung / Psalm 14:7)

Yahowah's return and Yisra'el's restoration were foretold by the son who knew the Father best and by the king who brought the divided nation together. All anyone has to do to capitalize is to read what Dowd posted along the way. The path to our liberation and salvation runs along Tsyown, beginning with Pesach and concluding with Sukah.

מִלְּאֵלֶיךָ

There is one God, one Towrah, one Covenant, and one Yisra'el. And yet, they have not sought to exclude guests seeking to live in Yahowah's Home. There is an open invitation from God in the Towrah regarding the Covenant.

What follows is Dowd's explanation of how a foreigner can become included or excluded from God's

Family. For those of us of a different ethnicity, these are words to live by...

“A Mizmowr (*Mizmowr* – Lyrics in a Song) **of Dowd** (*la Dowd* – concerning the Beloved).

Yahowah (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our ‘*elowah* - God), **which** (*my* – who and what is the criterion regarding) **foreigner will dwell as an invited guest** (*guwr* – as an alien can sojourn and live together, abiding and remaining (qal imperfect third person masculine singular)) **within Your tent, in Your dwelling place and household** (*ba ‘ohel ‘atah* – in Your house and home, living in close proximity to You within Your Tabernacle; from ‘*ahal* – to be clear and shine, clearly radiating light)?

Who (*my* – which ones) **will live and abide** (*shakan* – will inhabit and remain, camping out and residing, settling down within a home and as part of a family, established) **on Your Set-Apart Mount** (*ba har qodesh ‘atah*)?” (*Mizmowr* / Lyrics to be Sung / Psalm 15:1)

The answer to this question will be provided positively and negatively, revealing the specific path taken by those who will live next to Dowd alongside Tsyown, and those who will not, because they are too stubborn to change. Reinforcing the positive, Dowd encourages us to appreciate the value of being correct and acting upon that which is right. These things have become his hallmark. Additionally, Dowd was inspired to affirm the importance of reliably, steadfastly, and truthfully sharing the Word of God, of using our best judgment to ensure that our rhetoric conforms to that which is trustworthy and true.

The answer is...

“The one who walks (*halak* – the one who responds and goes about, living his life in the specified way, traveling (qal participle masculine singular)) **with integrity in a manner which is correct** (*tamym* – perfected and unimpaired, blameless and innocent, genuine and entirely right, completely in accord with the truth which has been verified factually), **who acts upon and engages in** (*wa pa'al* – who expends considerable energy to carry out, prepared to bestow the gift as a benefit to others (qal participle masculine singular)) **that which is right** (*tsedeq* – correct, honest, just, accurate, and fair, in accord with the standard), **and who speaks, communicating the word** (*wa dabar* – who communicates and verbalizes the message (qal participle masculine singular)) **reliably and truthfully** (*'emeth* – dependably and honestly, with steadfast integrity such that it consistently conforms to that which is trustworthy and who continues to do so; from *'aman* – to support and confirm that which is verifiable and true, established and confirmed, upheld and reliable) **in his judgment** (*ba lebab huw'* – based upon his conscience and character, his ability to distinguish what is right and wrong, with the correct attitude, approach, and aptitude using good judgment),...” (*Mizmowr* / Lyrics to be Sung / Psalm 15:2)

While *tamym* can be rendered “perfect,” something that was beyond Dowd’s capability and ours, “being perfected” is readily achieved through the Towrah. Dowd explains this, calling the Towrah “*tamym* – perfecting” in the 19th *Mizmowr* | Psalm, which, as a result has long been one of our favorites. Moreover, since *tamym*’s primary meaning is “to be completely correct,” there is a lesson here for those who believe that no matter the extent of the differences between the Towrah and New Testament, their faith will be

sufficient. *Tamym* suggests that no matter how many strands of truth are woven into an illicit tapestry, a counterfeit is worthless.

If we were to alphabetize the endearing aspects of this ledger, we should: *Aleph*) Walk with integrity, striving to be completely correct. *Beyet*) Act upon and engage in that which is right. *Dalet*) Communicate the Word truthfully and do so continually and honestly. And *Heh*) Consistently use our best judgment to distinguish between right and wrong.

This sentence covers a lot of ground, requiring a longer attention span than those who have had theirs shortened by the sound bite snippets of social media and the news can handle. Nonetheless, it is what is required of us because the approach that Dowd has learned cannot be affirmed any other way.

An included foreigner is one:

“...who does not degrade the name and reputation through slander or by stepping upon his tongue (*lo’ ragal ‘al lashown huw’* – who does not speak with malicious intent to falsify or tread upon his tongue [this is omitted in 5/6HevPs]), **he does not engage in** (*wa ‘asah* – he does not work, expending considerable effort to labor in, profit from, or bring about (qal perfect)) **that which brings misfortune and hardship to his misguided countrymen** (*la rea’ huw’ ra’ah* – malignant and adversarial injury to his errant and loudmouthed, uproarious and misled neighbors, troubling his friends and companions in an undesirable manner), **nor does he lift up or promote** (*wa lo’ nasa’* – he does not advance or tolerate, he does not desire or respect, and he does not get carried away with or forgive (qal perfect)) **that which is contemptible and insulting** (*cherpah* – a harmful slur, shamefully reproaching or dishonoring; from *charaph* – to accuse, taunt and defy)

against his closest kin and most intimate relationships when the time is imminent (*'al qarowb huw'* – upon those with whom he associates at a time when their fate is approaching in very close proximity),...” (*Mizmowr / Lyrics to be Sung / Psalm 15:3*)

We can surmise from this that Yah does not want to be in the company of men who do any of these three things, nor does He want us to waste our time with them because they won't be moved by our words or His. Therefore, if we were to enumerate what we must avoid in seeking to live with Yah, we find: 1) Do not degrade Yahowah's name or anything else He shares with His people, especially with malicious intent. 2) Do not add to the misery and misfortune of those living around you who are already misguided, by being adversarial to their interests. And 3) Do not insult Yisra'elites or Yahuwdaym, slurring and dishonoring them, especially now when Yahowah's return is imminent.

Continuing to provide advice on what we ought to avoid, as well as what will endear us to Yah, we ought not be among those:

“...who are discounted and despised (*bazah* – devalued, held in contempt, and poorly regarded, seen as despicable and disdained), **rejected and avoided** (*ma'as* – spurned and loathed as a festering sore), **in His eyes** (*ba 'ayn huw'* – in His sight), **but instead** (*wa 'eth*) **be one who values and honors** (*kabed* – who heralds the significance and merit, acknowledging the status and distinguished nature of) **those who revere and respect** (*yare'* – appreciate the awe-inspiring and awesome attributes) **Yahowah** (*Yahowah* – God's personal and proper name pronounced as instructed by His *towrah* – directions regarding His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as *'elowah* – our God) **rather than being one who swears oaths and**

makes promises (*wa shaba'* – instead of one who makes pledges of allegiance) **to his own disadvantage** (*la ra'a'* – which are noxious and displeasing, to his detriment, harming himself) **and who does not change** (*wa lo' muwr* – and does not alter course or conduct),...” (*Mizmowr / Lyrics to be Sung / Psalm 15:4*)

God’s list of don’ts continues with: 4) Avoid being discounted by God and thus rejected by Him. 5) If you have offered pledges of allegiance or sworn oaths, immediately stop doing so. 6) Do not cripple the impoverished through usurious interest. And 7) Do not accept a bribe, especially when it affects the innocent.

In addition, Dowd delineated yet another positive approach: *Wah*) Value the importance of respecting Yahowah.

Therefore, we should be:

“...**one whose money** (*keseph huw'* – whose property and that which he values) **is not offered** (*lo' nathan* – is not produced or given) **with usurious interest** (*ba neshek* – at biting rates of return), **and who does not accept** (*wa lo' laqach* – does not take or receive) **a bribe** (*wa shachad* – a ransom of gift as a *quid pro quo*) **in opposition to** (*'al* – holding it over) **those who are free of obligation** (*naqy* – who are innocent and held without a valid accusation).

He who engages in or acts upon these things (*'asah 'eleh* – who does this) **shall never be moved nor have their resolve shaken** (*lo' muwt* – will not be sufficiently shaken to stop staggering, and thus will never be dislodged nor removed from them (nifal imperfect)), **even throughout the duration of time** (*la 'owlam* – forevermore).” (*Mizmowr / Lyrics to be Sung / Psalm 15:5*)

These are the five rights and seven wrongs of beloved and unbecoming conduct. And while they are instructive, be cognizant of Dowd's concluding realization. We ought not waste our breath trying to change unmovable objects. Those who are defined by their religion, their politics, or their economics are not going to change. Try as we might, words alone will not suffice to shake them out of their intoxicating stupor.

מִלְּךָ מִלְּךָ

Dowd knew what to anticipate from Yah because he knew what God wanted to provide and what He expected in return. It is a simple equation: be observant and trust Yahowah and He will attend to your needs, providing comfort and protection.

“A poem (*miktam* – a written piece of literature, inscribed by staining the parchment upon which it is indelibly conveyed; from *ma* – to ponder and question and *kethem* – the elements which are pure gold) **of Dowd** (*la Dowd* – concerning the Beloved).

Watch closely over me and be concerned about me (*shamar* ‘any – keep a caring focus upon, tend to, and be observant regarding me), **God** (‘*el*), **because** (*ky*) **in You** (*ba ‘atah* – with You) **I confide and trust and I am kept safe and comforted** (*chasah* – I rely for protection and safekeeping).” (*Mizmowr* / Lyrics to be Sung / Psalm 16:1)

Dowd, more than anyone else, had reason to gloat. God chose him, anointed him Mashyach, empowered him with His Spirit, called him His son, said that he was right, made him a prophet, and picked him to shepherd His people, to be their king forever. From Yahowah's perspective, Dowd was and remains the brightest and

most articulate man in human history. And yet, Dowd recognized that apart from Yah, he had nothing to offer. And yet together, they would offer the keys to understanding the Towrah and to participating in the Covenant.

“I say (*‘amar* – I confess and convey, expressing in words), **to approach** (*la* – drawing near and concerning) **Yahowah** (*Yahowah* – God’s name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation from *‘elowah* – our God), **‘You are my foundation and support** (*‘edown* *‘any* *‘atah* – You are my Upright One who is the Pillar of my Tabernacle), **I have nothing to offer which is worthwhile or useful** (*tobah* *‘any bal* – I have nothing good, satisfying, or beneficial) **apart from You** (*‘al* *‘atah* – over You, God).” (*Mizmowr* / Lyrics to be Sung / Psalm 16:2)

Together they were poetic, writing prose that was both satisfying and beneficial. By so doing, they would not be alone. Thanks to what they accomplished through their collaboration, by harmoniously composing these lyrics, we have become part of their celebration.

“Regarding (*la* – concerning) **the Set Apart** (*qadowsh* – the separated and uncommon) **in the Land** (*ba ha* *‘erets* – within the country and material realm) **who show the way to the relationship** (*‘asher* – who lead to the benefits of the proper path), **they are also** (*hem wa*) **awesome** (*‘adyr* – marvelous, desirable, and splendid, honorable and worthy), **and in them** (*ba hem* – with them) **is all my satisfaction and enjoyment** (*kol chephets* – is my greatest joy, engendering my complete support and appreciation).” (*Mizmowr* / Lyrics to be Sung / Psalm 16:3)

Dowd is addressing everyone who is part of the Covenant Family. He realizes the more the merrier. He understands how we can all be part of the same refrain. And he is pleased to share his Father, his Land, his relationship, and his joy with all who will listen to his poem.

Yes, Dowd has been given more than anyone else, more than we can possibly imagine, and yet what he finds truly awesome is sharing it with his brothers and sisters in the Covenant. He is excited about what matters most: adding to Yah's Family.

There are two reasons for this. First, life with Yah is marvelous. There is more to give than there are souls seeking an inheritance. And second, life is traumatic for those who impetuously chase after imaginary gods. Dowd, having experienced the best his Father has to offer, wants the same result for his people. That is what qualifies him to serve as Yah's shepherd.

“The sorrows and suffering (*’atsebeth* – the anxiety and anguish, the unfavorable circumstances and mental state, as well as the trauma) **of those** (*hem*) **who are impetuous and who chase after** (*mahar* – who are rash and without wisdom, who are fearful, and unwilling to invest the time to study, and who quickly buy into) **another** (*’achar* – someone or something different, either following along or doing so to develop a following) **will be great as they will be numerous and influential** (*rabah* – will multiply, becoming the preponderance of people, and who through their popularity will gain tremendous status).

Their drink offerings of blood (*nesek hem min dam* – their sacred and pagan liquid libations to a deity associated with killing and death [a.k.a. the Roman Catholic claim that “Jesus” died and that they are drinking his blood during their Eucharist]), **I will never**

pour or offer (*bal nasak* – I will not endorse nor cause to happen, especially with all of their associations with pagan gods, religious rites, and death). **And I will not advance or promote** (*ba nasa'* – I will never lift up or bear, honor or respect, desire or tolerate) **their names** (*'eth shem hem*) **on my lips** (*'al sapah* – as part of my speech).” (*Mizmowr* / Lyrics to be Sung / Psalm 16:4)

There is a religion which has become numerous and influential and whose rites include drink offerings of blood: Christianity, and especially the Roman Catholic Church. Dowd is professing that he will never endorse anything the largest and most powerful institution to co-opt his name does or says. He will not partake in their Eucharist nor promote their names. He, as is the case with every one of Yahowah’s prophets, never utters: Christ, Christian, Jesus, Catholic, Cross, or Church. These names never appear in the words inspired by God! Moreover, there is no justification whatsoever for the most-practiced of Catholic religious rites: the Eucharist.

However, because the Roman Catholic Church deliberately and dishonestly, and in a degrading and debilitating manner, attempted to steal what Yahowah had given to him and to his people, all to shore up their complete lack of credibility, Dowd has a great deal to say about the consequence of their malfeasance. Christianity not only became the most pervasive and abusive adversary to his people, no institution in human history would mislead as many souls. And they would do so through Replacement Theology: stealing for themselves God’s promises to His beloved son and Messiah.

Rather than irritating Yahowah by doing the opposite of what His Towrah instructs, Dowd has chosen a different cup from which to drink...

“Yahowah’s (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation from *‘elowah* – our God) **gift is my decision, my fate, my assigned share, and my reward** (*manath cheleq* ‘any – allotment is my choice, my parcel of ground and my portion of what is offered) **as well as my cup and receptacle** (*wa kows* ‘any – and the vessel which holds what I will drink). **You** (*‘atah*) **uphold** (*tamak* – hold and control) **my lot and destiny** (*gowral* ‘any – my portion and allotment, even my systematic means of making decisions, delineating the outcome).” (*Mizmowr / Lyrics to be Sung / Psalm 16:5*)

All of those who participate in the Eucharist (where Catholic priests claim that they have turned wine into the blood of Jesus), or even partake in Communion (the Protestant alternative to Passover), will die, as did their imaginary god. Life is afforded to those who decide to accept Yahowah’s reward. And this begins with recognizing that Yahowsha’ served as the Passover Lamb.

When we are evaluated through the Towrah, we become acceptable in all of the delightful ways Yahowah intended. Through it, we inherit far more than the universe.

“The measuring lines (*chebel* – the inheritance and boundary lines, the shares and apportionments, symbolically even the rigging of the vessel and the joyful processions and boisterous parades) **have aligned for me** (*naphal la* ‘any – have been allotted and distributed to be) **in highly acceptable and delightful ways** (*ba ha na’ym* – in pleasant and favorable places). **Surely** (*‘aph* – indeed, and in addition), **I have been offered** (*‘al* ‘any) **an enjoyable and pleasing, especially brilliant** (*shaphar* – a lovely and beautiful,

radiant and bright) **inheritance** (*nachalah* – association and share).” (*Mizmowr / Lyrics to be Sung / Psalm 16:6*)

This was true not only for Dowd, Yah’s beloved son, but for all of us who follow his lead. The universe we are given to explore is not only ninety-three billion light-years across, it exists in two additional dimensions beyond those we can presently perceive – and Heaven is yet another dimension beyond that. Our inheritance through the Covenant is indeed bright and beautiful.

As a result, it is fitting and right...

“I will commend the excellence of (*barak ‘eth* – I favor the goodness and I am thankful for the greatness of) **Yahowah** (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation from *‘elowah* – our God), **who, to show the way to the benefits of the relationship** (*‘asher* – who, to lead the way to the path to get the greatest joy out of life), **determines the plan and provides me with counsel and purpose** (*ya’ats ‘any* – decides the direction and offers me advice), **even as** (*‘aph* – and surely also), **during the night** (*laylah*), **my emotional response to being Yah’s implement** (*kilyah ‘any* – my kidneys (which the ancient Hebrews perceived as the source of emotions), core nature, inclinations, and feelings, my innermost being; a compound of *kol* – total, *kaly* – implement of *Yah*) **provides me with disciplined teaching, proper instruction, and correction** (*yasar ‘any* – facilitates my training and acceptance, direction and guidance, and my appreciation for cause and consequence).” (*Mizmowr / Lyrics to be Sung / Psalm 16:7*)

Dowd enjoyed serving as Yahowah’s implement. He relished God’s plan for his life and the counsel He provided to reveal his purpose. He saw the Towrah for

what its name implies: the source of disciplined teaching and proper instruction. His life's mission became commending what Yahowah had revealed to show the way to receive the benefits of this relationship.

Everything God has said and done coalesces such that we are in the right place when we do as Dowd has done.

“I intensely desire to firmly place (*shawah* – I genuinely want to put) **Yahowah** (*Yahowah* – God's proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation from *'elowah* – our God) **before me** (*la neged* ‘any – in front of me) **always and continuously** (*tamyd* – regularly and consistently, even perpetually).

Indeed (*ky*), **as a result of** (*min*) **me being right** (*yamyn* ‘any – my orientation, right side, or right hand, even looking east as the sun rises; from *yaman* – to choose to be right), **I shall neither be shaken nor fall into an unfavorable or unresolvable circumstance** (*bal mowt* – I will not slip up, be dislodged, habitually stagger, fail, nor fall, nor will I lose control, be random in my approach, nor found to be consistently inadequate (nifal imperfect – it is by being right that Dowd carries out and also receives the benefits which are ongoing throughout time)).” (*Mizmowr* / Lyrics to be Sung / Psalm 16:8)

Dowd was not bragging. He was telling the truth. He knew that he was right, not only because Yahowah declared it was so, but also because he had thoughtfully considered the Towrah, and having come to understand it, had responded correctly. He was, therefore, aware of his Father's promises in this regard, and knew that, as a result of being right, he would never be found inadequate nor fail.

To know Yahowah in this way, to rely on God as Dowd has done, is to be bold and adventurous, living life while proclaiming the truth without fear or hesitation. I know this not only because Yahowah inspired Dowd to say it, but because I've lived it. In the nearly nineteen years I've openly exposed and condemned Islam, Christianity, Judaism, Socialist Secular Humanism, Multiculturalism, Political Correctness, Patriotism, Militarism, and Conspiracy, while unequivocally advocating Yahowah's testimony, I have never been random in my approach, encountered an unresolvable circumstance, fallen into an unfavorable situation, been dislodged from the truth, lost control, or failed. Striving to be right with Yah enables all of this.

It has been the most rewarding and enjoyable part of my life, as it was with Dowd before me.

“Therefore (*la ken* – it is reasonable and rational as a consequence that), **my attitude and thinking** (*leb any* – my inclination and disposition, my judgment and approach, my character and nature, my internal resolve and thoughtful response) **are joyous** (*samach* – are upbeat and happy, elated and content).

What's more (*wa*), **the manifestation of power which is abundant and valued within my persona** (*kabowd any* – the glorious and rewarding Divine presence within me) **expresses His joy over this enormously favorable and uplifting situation and outcome** (*gyl* – sings and shouts as a result, calling out in jubilation, utterly delighted in this situation).”

Please get Dowd right and not me wrong. Yahowah chose Dowd as His son, anointed him Mashyach, inspired him as a prophet, appointed him Shepherd and King, empowering him with His Spirit for our benefit as well as his. The point to all of this is that we can live like Dowd, be like Dowd, and experience what Dowd

enjoyed, when we study his words and apply them to our lives. Therefore, it is appropriate and desirable for you and me to acknowledge that we have experienced the same result because that is the intent. We should all be singing along.

Returning his attention to the most adversarial influence on both Jews and Gentiles, Dowd levels a broadside against the Gnostic nature of Pauline Christianity. The argument that *Sha'uwil* | Paul used to rob Yahowah, His Towrah, His Covenant, His People, and His Mashyach of their relevance, was to opine that they were of the flesh, which, from the Gnostic perspective, was corruptible and evil.

Paul would then claim that, by contrast, his faith was spiritual, and thus believable and worthy. He imposed his errant perceptions on 'Abraham and Dowd to make his point. Unfortunately for Paul, and those who foolishly believe he spoke for God, the flesh isn't evil. Moreover, there are beneficial and malevolent spirits – with the most adversarial of them inspiring Paul and the most beneficial inspiring Dowd to write these words...

“In addition (*'aph* – moreover and furthermore), **my physical body and my proclamation regarding my flesh** (*basar* – my pronouncement and positive news regarding my corporeal human and animal nature, and the substance which sustains that life) **lives and abides** (*shakan* – dwells and remains, camping out for a considerable period of time) **with confidence** (*la betach* – safely and securely, without any concern, through trusting and relying; from *batach* – to trust and rely with confidence and be bold, living without fear).” (*Mizmowr* / Lyrics to be Sung / Psalm 16:9)

Should Dowd be correct regarding the flesh, and he was clearly inspired by God, then Paul was not only wrong, he was obviously not inspired by God. As is the

case with everything in this debate, trust and reliance, indeed confidence, is a product of knowing and understanding insights such as this, while faith bridges the gap when a believer is ignorant and irrational. The reason Yahowah inspired Dowd to share this with us is so that we could replace one with the other, and like His prophet, be right about God.

Speaking of not knowing, should you be of the belief that this poem hasn't been about commending Yahowah and condemning *Sha'uwl* and the religion he fathered, consider this, especially in light of Paul saying: **“Now when David had served God's purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed.”** (Acts 13:36) Methinks this proves that principal author of the Christian New Testament was wrong...

“By way of contrast (*ky* – emphasizing this point while exposing the contrary position), **You will not abandon Your association with** (*lo' 'azab* – You will not neglect, reject, forsake, nor desert, never releasing (*qal* imperfect)) **my soul** (*nepesh* ‘any – my consciousness, my inner person, character, and personality) **with regard to Sha'uwl** (*la She'owl / la Sha'uwl* – by approaching She'owl or on behalf of the goals of Sha'uwl), **never allowing** (*lo' nathan* – never offering nor giving, not permitting nor surrendering (*qal* imperfect)) **Your set-apart one** (*chasyd 'atah* – Your dedicated and loyal one, Your special and unique individual (adjective singular)) **to see** (*ra'ah* – to look upon, to experience, to gloat about, or to find pleasure in) **corruption or degradation** (*shachath* – what it is like to be corrupt or corrupted, useless or ruined, marred or blemished, dishonest exploitation or fraud, especially in association with the slime and the dungeon and pit in which such corrupt and ruinous captives are

destroyed).” (*Mizmowr / Lyrics to be Sung / Psalm 16:10*)

What’s particularly illuminating about this statement is that Sha’uwl (mis)quoted it as Divinely inspired, thereby acknowledging that it was true. And yet by misappropriating it and apportioning it to ‘Jesus,’ Paul undeniably proved that he should not be trusted when by stating: ...“**So it is also stated elsewhere: ‘You will not let your holy one see decay.’**” (Acts 13:35).

Let’s never lose sight of the fact that Sha’uwl and She’owl are synonymous for a reason. One leads to the other.

The greatest contrast in the debate between relationship and religion, between right and wrong, is between Dowd and Sha’uwl, between the Towrah and New Testament, between the Covenant and Christianity.

God is on Dowd’s side, which is why Sha’uwl misquoted this statement and twisted it to claim otherwise. But forewarned is forearmed. We know that Yahowah will not allow the continuance of Sha’uwl’s dishonest exploitation, his willful disregard of the truth, or his degradation of His people and promises.

Sha’uwl’s way leads to death and destruction while Dowd’s way leads to renewed life. It is the reason for this contrast and the purpose of this *Mizmowr*. Let us never forget...

“You have made known to me (*yada’* ‘any – You are my source of understanding, You reveal information and instruction to me, You enable me to be aware and perceptive such that I am acquainted with, reveal, and experience (hifil imperfect second person masculine singular – You alone constantly and consistently equip and enable me to know and understand such that I become ever more like You)) **the way to** (*’orach* – the

path, manner, conduct, and route to travel which leads from this place to) **life** (*chay* – living a bountiful, blessed, favorable, and prosperous existence, nourished, restored, and renewed; from *chayah* – to live and remain alive, with life restored and sustained).

There is total satisfaction and contentment in the abundant (*soba'* – there is complete and abounding) **transcendent joy** (*simchah* – sublime delight with an uplifting cheerful attitude, favorably entertaining the senses) **associated with Your presence** (*'eth paneh 'atah* – through Your appearance and in association with Your face).

The pleasure of being accepted (*na'ym* – the benefits of being considered favorably and becoming acceptable, along with the melodious contentment and satisfaction) **by being right with You** (*ba yamyn 'atah* – with my orientation on Your right side, with my right hand in Yours, and with me looking east in the morning toward You as the sun rises; from *yaman* – having chosen to be right) **is glorious and forevermore** (*netsach* – is splendid and unending, producing everlasting status and permanent prominence).” (*Mizmowr* / Lyrics to be Sung / Psalm 16:11)

To accept Yah is to be right. To know Yah is to live. To be with Yah is to be joyous, satisfied, and content. We'd have to search long and hard to find a more fitting proclamation.

We could read this a thousand times and never grow weary of what it reveals.

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