

Coming Home
My God, My God, Why?

9

Conflict

The Christian Influence...

Considering the propensity of people to present their religion as the means to protect the faithful from Satan's influence, one would have thought that God was actively battling the Devil in the pursuit of human souls. But that is not the case. Yahowah has very little to say about *ha Satan* | the Adversary. We very seldom see God exposing him, condemning him, or warning us about him – at least by his given name (*Halal ben Shachar*) or his proper title (*ha Satan*). He is far more frequently presented as *ha Ba'al* | the Lord of religion.

With all the evidence showing Yahowah's overwhelming predilection to work through men rather than alone, we should have sought to find this conflict being waged through individuals, with Yahowah's Spirit enabling His chosen representative and Satan's spirit possessing the other. And that is exactly what we find.

In this ultimate conflict, the truth regarding the identities of the principal villain and leading advocate, is readily known. Their very names expose whose side they are on, with Dowd meaning Beloved and Sha'uwl being indistinguishable in the Hebrew text from *She'owl* | 'Hell.' Dowd was personally selected by God and then immersed in His *Ruwach* | Spirit as He anointed him *Mashyach* | Messiah. King Sha'uwl was chosen by the people as a repudiation of Yahowah. He, and the wannabe apostle by that same name (*Sha'uwl* | 'Paul'),

were both, and by their own admission, demon-possessed.

After Yahowah's name, which appears 7,000 times in His *Towrah*, *Naby'*, *wa Mizmowr*, Dowd's is the second-most frequently written and Sha'uwl comes in fourth, after Moseh. "Dowd" appears 1077 times to depict the name of Yahowah's *dowd* | beloved son, describing the man God chose to shepherd His flock. It is scribed another 70 times to depict a "beloved individual or vessel." He was a Yahuwdy – and thus Related to Yah.

Sha'uwl is overtly depicted by name as an adversarial individual 406 times. On another 66 occasions it is deployed to reveal how this misguided and misleading individual is associated with the lightless and Godless place of eternal separation which shares his name. It is from the verb, *sha'al*, which means "to inquire about, ask, and question." The wannabe king and apostle were both Benjamites, and thus, based upon Yahowah's depiction of the tribe in the *Towrah*, are "wolves," the principal predator of sheep.

"This is on behalf of the eternal Leader (*la ha natsach* – for the glorious and everlasting guide) **with regard to the servant** (*la 'ebed* – pertaining to the coworker) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration).

It is regarding Dowd (*la Dowd* – the approach of the Beloved) **who, walking along the correct path which provides the benefits of the relationship** (*'asher*), **spoke the words** (*dabar 'eth dabar* – communicated these statements) **of this song** (*ha shyrach ha zo'th* – of this composition of lyrics set to music) **to approach** (*la*) **Yahowah** (*Yahowah* – an accurate

transliteration of the only name of 'elowah – God per His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **during the day** (*ba yowm* – at the time) **Yahowah** (*Yahowah*) **delivered him** (*natsal 'eth huw'* – spared him by rescuing him, snatching him away and thereby saving him (hifil perfect)) **from the paws** (*min kaph* – from the palms of the hands) **of all of those in opposition to him** (*kol 'oyeb huw'* – all of his adversaries and enemies, everyone showing rancor, enmity, and hostility toward him), **in addition to** (*wa min* – including and away from) **the hand and influence** (*yad* – the fingers and control, even the dominion) **of Sha'awl** (*Sha'awl* – Question Him, ask questions regarding what he represents, commonly known as Saul), **when he said** (*wa 'amar* – when he proclaimed, raising his voice to sing),..." (*Mizmowr* / Lyrics to a Song / Psalm 18: Introduction)

Historically, the name, Sha'awl, describes the king who led Yisra'el away from Yahowah and His Towrah. By demonstrating their preference for a government and military leader in the model of the Gentile nations, the people had chosen to reject Yahowah's influence in their lives. By having voted to control their own destiny, placing their trust in the whims of a man who was demon-possessed while relying upon their capabilities, they walked away from the Towrah's Guidance. Had Yahowah not rescued them with Dowd, they would have been obliterated.

Prophetically, Sha'awl is the name of another Benjamite, a wolf in sheep's clothing, who, possessed by Satan, would devour Yahowah's flock. This is the self-proclaimed apostle who, under his Roman name, Paulos, did everything in the Adversary's power to ensure that the voice of God's people would be

discredited and silenced, so that precious few Gentiles would come to know the God of the Towrah.

Almost everything Yahowah and His son had to say about the wannabe King Sha'uwI applies to the wannabe Apostle Sha'uwI. The brief conflict between Dowd and his contemporary was chronicled as it played out in history to warn an unsuspecting world of a far more duplicitous, debilitating, and deadly foe to come.

We do not actually know how long King Sha'uwI was an annoyance in Yisra'el, or for how many years he sought to harm Dowd, whom he had initially favored, because the only reference is found in *Shamuw'el* / 1 Samuel 13:1, which says that the duration of his reign was an improbable "two years." And while the Qumran Scrolls present some or most of every chapter from 1 to 28, the entirety of the 13th is oddly missing. But this we can say, Dowd's interaction with Sha'uwI, and Yahowah's assessment of him, are overstated based solely on the king's insignificant influence on God's people. Therefore, it can be readily deduced that there is a reason that both Benjamites of this name sought to discredit the same individual, while sharing so much in common.

Just as the Exodus from Egypt served as a prophetic precursor to the upcoming exodus from Babylonian influences during the Time of Ya'aqob's Troubles, this portrait of the man the people believed should be their king was prophetic in its depiction of an individual even more people would believe should be followed as if he were an apostle.

Additionally, we know that Dowd worked with Yahowah, because God has once again repeated this essential distinction for our benefit. We know that Dowd was chosen by Yahowah, that Yahowah's Spirit inspired him, that Yahowah anointed him, that he was the

Messiah, and that he was right. We know that Dowd is the man God selected to shepherd His sheep, the one He called the righteous branch, His Zarowa' and Melek, the man with whom He will return. We know that Dowd was a true prophet because he proved it. And, as if that were not more than enough, Dowd is the one man of whom Yahowah said, "He is my son and I am his Father."

None of this can be said of *Sha'uwl* | Paul. If this conflict between right and wrong, between truth and lies, between life and death, were to be ranked in today's parlance, Dowd has the "High Game Score" and Paul shorted out the machine.

It may be nothing, but in a realm where every little nuance seems to matter, I couldn't help but notice that "*kaph* – paws" was used to describe the effects of the beasts in opposition to Dowd while it was the "*yad* – hand" of *Sha'uwl* from which Dowd was being delivered. It is what *Sha'uwl* would write with his hand that would become so hostile to everything Dowd represents.

There is nothing better than reciprocated love, nothing mightier than being resolute, or more empowering than Yahowah's name...

"...I have always loved You (*racham 'atah* – I continually and genuinely cherish our relationship and adore our association, moreover, I am merciful and compassionate because of my overwhelming affection for You, which also causes me to be concerned about You (*qal* imperfect – actually, genuinely, and literally with regard to the relationship and consistently and continually with regard to time) [from 11QPs]), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our

shalowm – restoration), **my strength, and the One who empowers and enables me** (*chezeq* ‘any – my source of courage and character, and the reason I am capable and competent, the power behind everything, from miracles to military force; from *chazaq* – to harden and strengthen, to make firm and resolute, to grow and prevail).” (*Mizmowr* / Lyrics to a Song / Psalm 18:1)

The Hebrew word for love is ‘*ahab*, not *racham*, which strongly suggests that we ought to consider the implications which expand its connotations. By using *racham*, especially in the qal imperfect, Dowd was declaring that in addition to “always loving” Yah, he “genuinely cherished his relationship” with God. Moreover, he became “merciful and compassionate,” but not in a soft, conciliatory sort of way, but instead, courageously so. This means Dowd recognized that while the truth may sting initially, without exposing and condemning lies we cannot be truly compassionate – especially where it matters most. Further, it was Dowd’s “affection” for God that caused this son to be concerned for his Father. And this is something we seldom consider. But in light of what religious men have said about Yahowah, it’s hard not to feel sorry for Him.

We very seldom see love and power juxtaposed. And yet, in a world filled with religious and political charlatans and patriotic and conspiratorial nimrods, it takes character and courage to speak so passionately about Yahowah and so critically of His human foes.

Moving into the symbolic language of a lyricist, Dowd waxes poetic as he sings...

“Yahowah (*Yahowah* – an accurate transliteration of the only name of ‘*elowah* – God per His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is the reason behind my elevated position** (*sela*’ ‘any – is my rock).

He is the One who keeps me grounded and steadfast (*wa matsuwdah* ‘any – my stronghold, my fortress and defense), **my means to survive** (*wa palat* ‘any – my source of rescue and deliverance, the One who keeps me safe and secure, free from danger), **my God** (‘*el* ‘any – my mighty shepherd among the sheep), **and my rock** (*tsuwr* ‘any).

In Him (*ba huw*’ – with Him) **I confide, and I am comfortable** (*chasah* – I find myself in a trusted place of refuge, a protected harbor, safe haven, and sanctuary). **He is my shield** (*magen* ‘any – my most effective defensive weapon against acts of insolence and hubris, from *ganan* – to defend by covering, enveloping, and surrounding), **and the brilliant light** (*wa qeren* – the horn, trumpet, breath, summit, illuminating rays, and radiant glow; from *qaran* – to shine, emitting rays of light) **of my freedom and salvation** (*yasha*’ ‘any – my deliverance and protection, my liberation and One who keeps me out of harm’s way).

He is the source of my illustriousness in this unassailable high place (*misgab* ‘any – my fortification and security, my fortress; a compound of *my* – to ponder the implications and *sagab* – of being in an inaccessibly high place, being set on high and seen as illustrious), (18:2) **whose light I radiate** (*halal* – whose virtues I extol and whose illustrious nature I radiate, clearly, visibly, and brilliantly conveying that light because He is worthy of it, and I am confident in it (*pual* – affirming that he is the beneficiary and that this light is from Yah)).”

Dowd’s status with Yah is unrivaled because his illustriousness comes from Yahowah, whose light radiates from him. We see it in every word he writes.

Normally it would be odd to speak of “my elevated position” and “being grounded” in the same breath. And

yet with Yah, this is our reality, as it was Dowd's. When we realize that we are who we are because He has made us this way, we can celebrate the manner in which we have been enriched, enlightened, and empowered without a hint of hubris. To ignore these marvelous benefits, and to say nothing about them, would deprive Yah of the satisfaction of knowing that we appreciate what He has done for us while depriving others of a reason to seek the same.

Further, it is by contemplating the nature of light that we come to understand the benefits yet to come. Light takes us to the next dimension and beyond. It makes us eternal. It gives us the capacity to explore the universe. And it makes us ever more like Yah.

Somewhere along the way, every Covenant member has done what Dowd was doing. We choose of our own accord to respond to Yahowah's Invitations to meet with us and welcome us into His home. Knowing that He has invited us into His Home and to be part of His Family, Dowd responded, as should we.

“I choose to call upon and meet with (*qara*' – I want to invite and welcome, summon and announce, read and recite (qal imperfect cohortative [from 11QPs])) **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), **and so from (*wa min*) my adversaries** (*'oyeb* *'any* – those in open opposition to me, showing animosity and rancor toward me, my enemies and foes), **I am liberated** (*yasha*' – I am delivered and spared, freed and kept safe (nifal imperfect)).”** (*Mizmowr* / Lyrics to a Song / Psalm 18:3)

Dowd came to appreciate what it took another three-thousand years to realize: first and foremost, Yahowah is our liberator, assuring our freedom from

human institutions – especially religious oppression. Those who believe that they will be saved as a result of being religious are unaware that God is only interested in saving souls *from* their religion.

The fact that there isn't a Hebrew word for "religion" ought to be enough to convince rational individuals that Yahowah isn't religious. The closest the language allows may be *chebel*, which is used in this next statement. Since it means "to bind," and speaks of a "binding oath of allegiance," it reflects the meaning of the Latin word upon which the English term, religion, was based: *religare* – to bind. Its root is *lig*, also meaning "to tie and bind," with *re* conveying "again." It is found in words like: ligament, obligate, oblige, and of course, religion.

And might I add the obvious: to liberate is to unbind. And therefore, to *yasha'* is to free from religion.

After the first such institution was invented more than six-thousand years ago, religions, through their oaths of allegiance, have bound the many to the few. The worst of this horrid lot became Christianity, the deadly plague which confused and confounded billions of Gentiles, many of whom were led to believe that God was willing to renege on His promises for their benefit.

“I am being entangled in the swirling (‘*aphaph* – for the moment, I am surrounded, ensnared and engulfed in the ever moving (qal perfect)) **binding (and thus religious) cords and company** (*chebel* – the binding implements and boisterous religious processions of the institutions requiring a binding oath and pledge of allegiance, the broken and offensive tentacles and ruinous riggings and noose, even the fibrous threads) **of the deadly plague** (*maweth* – associated with the decay of the physical body and the pandemic disease affecting the population) **and** (*wa*) **the torrents** (*nachal* – the

floodwaters seeking to usurp an inheritance) **of those who are unGodly and rebellious as a result of being confused and confounded** (*balya'al* – of those who have become worthless because of their failure to conform to the proper standard, who lack understanding and are abhorred and detested, ignorant and useless as a result of commingling and mixing together; from *baly* – to be negated and without and *ya'al* – benefit) **who have sought to torment me** (*ba'ath* 'any – are inundating me, seeking to overwhelm and overtake me).” (*Mizmowr* / Lyrics to a Song / Psalm 18:4)

So while there isn't a Hebrew word for “religion,” *balya'al* does a fine job of describing the effect this deadly plague has on: “those who are unGodly since they lack understanding as a result of being confused and confounded by mingling things together.” It is a compound of “*baly* – to negate and be without” and “*ya'al* – to benefit and avail.” To *balya'al* is to “forego the benefits” of the Towrah, Miqra'ey, and Beryth.

And speaking of the ill effects of religion, this next statement seems to predict Replacement Theology, which is the *raison d'être* underlying Christianity's existence. It served as the basis of Paul's arguments against the Towrah, the Beryth, Yisra'el, and Yahuwdym.

“**Sha'uwl's** (*Sha'uwl* – Question Him, commonly known as Saul and Paul) **tentacles** (*chebel* – the binding implements and boisterous religious processions of the institutions requiring a binding oath and pledge of allegiance, the broken and offensive company and ruinous riggings and noose, even the fibrous threads) **spin me around and change me** (*sabab* 'any – alter my purpose and direction, transforming my intent by turning everything around regarding me, and coiled around and encircling me they immobilize me as they seek to reverse my course).

They approach and confront me, making claims against me (*qadam* ‘*any* – in the West they initially encountered me with their antagonistic implications, anticipating what I would do while seeking to forestall it (piel perfect)) **with the enticing lure** (*mowqesh* – through the bait and snares deployed to capture and control, and thus the means of entrapment) **of the plague of death** (*maweth* – of this pandemic disease that causes the entire population stricken with it to die).” (*Mizmowr* / Lyrics to a Song / Psalm 18:5)

She’owl does not have tentacles. It cannot change the living. Further, King Sha’uwl was never able to control or change Dowd’s relationship with Yahowah – nor convince anyone that he had done so.

Therefore, this Sha’uwl is the wayward soul Yahowah called the Plague of Death, the one who “*sabab* – changed” his name to Paulos immediately before he “*sabab* – reversed course and spun everything around regarding” Dowd’s “purpose, with his tentacles coiling around him to immobilize” the Messiah such that he could “alter his intent.” In so doing, the “*maweth* – pandemic disease Sha’uwl was spreading” was given “*mowqesh* – an enticing lure,” enabling the Father of Lies to “capture and control” his victims.

The stakes are so high at this juncture, this bears repeating: When the self-proclaimed apostle Sha’uwl was immobilized and blinded by Satan, he was summoned by that name. His ambitions led him to go from personally murdering a handful of Towrah-observant Yahuwdym to creating a new religion which would turn the world against Jews, universally discrediting them and nearly wiping them out. It wasn’t until having been exposed and condemned as anti-Torah by Yahowsha’s Disciples in Yaruwshalaim, and then rebuked and discredited again by Yahowsha’ on Cyprus, that Sha’uwl changed his identity, becoming the anti-

Semitic Greco-Roman, the gentile world would honor as Paulos.

If you recall: in his own words, the transformation from the Hebrew Sha'uwI to the Roman Paulos occurred upon “encountering a certain magician, a Jewish false prophet whose name was Bar-Jesus (*bar Iesous* – son of Yahowsha’ [the Aramaic *bar* means child of, and the Hebrew name transliterated by the Greek *Iesous* is Yahowsha’]).” (Acts 13:6)

We know that he didn’t say that this man’s name was ‘Jesus’ because that name wouldn’t exist for another sixteen centuries. However, since ‘Jesus’ has been systematically deployed by Christians to replace Yahowsha’, should Sha’uwI have told the truth, we can no longer say that ‘Paul’ never met with ‘Jesus.’

As we now know, the world’s most nefarious false prophet immediately went about destroying his credibility by stating, “But Elymas the magician (for thus his name is translated) was opposing them, seeking to turn the proconsul away from the faith.” (Acts 13:8) That’s simply untrue. Elymas isn’t a translation of “Yahowsha’ – Yahowah Saves.” ‘*El* is God’s title, making ‘*Ely* “my God.” ‘*Mas* means “to reject, to despise and abhor a loathsome individual.” Therefore, rather than serving as a translation of *Yahowsha’* | Yahowah Saves as Sha’uwI falsely claims, *Elymas* conveys “My God Despises and Rejects this Loathsome Individual.” It should have been Sha’uwI’s epitaph. Yahowsha’s “God rejected” Sha’uwI.

Using a deceiver’s favorite ploy, Sha’uwI mitigated future criticism and confused his audience by projecting his faults on Yahowsha’, saying...“But Saul, who was also Paul, filled with the Holy Spirit, fixed his gaze upon him, and said, ‘You who are full of all deceit and fraud, you son of the Devil, you enemy of all righteousness,

will you not cease to make crooked the straight ways of the Lord?” (Acts 13:9-10)

Yahowsha' | 'Jesus' was truthful, and it was *Sha'awl*, now Paul, who was the son of the Devil. We know this because, having read the Prophets, we are aware that Yahowah unambiguously identified *Sha'awl* as the Son of Evil and the Father of Lies. And yet by recasting *Yahowsha'* as the Devil while discrediting His testimony and nullifying His actions, *Yahowsha'* would no longer represent Yahowah Saving us. Over the course of a few words, Satan's Apostle upended reality such that this Roman communicating in Greek was representing God and telling the truth, while *Yahowsha'* was not, and that neither Hebrew nor Jews could be trusted.

Recognizing that Satan is the 'Lord'... **“And now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.”** (Acts 13:11) This did not happen to “bar Jesus / Elymas.” In actuality, Paul is projecting what had previously happened to him on the road to Damascus onto this foe, which is a common tactic among Narcissists.

And now *Sha'awl* | Paul is doing as Dowd had just predicted – which is to make enticing claims which lure people to their death. The prediction in *Mizmowr* / Psalm 18:5 and its fulfillment in Acts 13 should prompt the way to turn away from the perverted Scriptures which proclaim: **“God raised him from the dead so that he will never be subject to decay. As God has said, ‘I will give you the holy and sure blessings promised to David.’”** (Acts 13:34)

As I shared previously, with *Sha'awl* and Christians, it is a case of deceptively devious individuals deceiving the faithful on behalf of their duplicitous

prophet to keep their disingenuous faith from being dismissed as dishonest, deadly, and damning.

With his transition away from *Sha'awl* | Question Him to the Roman Paul, the principal author of the Christian New Testament was telling the observant that he did not take kindly to Jews questioning his nonsense, neither the Jewish Disciples in Jerusalem nor this Jew in Cyprus. He had come to despise those who held him accountable, who exposed the fact that he was a false prophet. And since Yahuwdaym comprised the totality of those who knew the Towrah and Prophets sufficiently to confront his errant rhetoric, Sha'awl started denigrating the credibility of those commissioned with speaking for Yahowah.

In his transition to Paulos, Paul revealed his newfound affinity for the Greek god Apollo and his preference for Roman words and ideas. The fact that Paulos conveys “Lowly and Little” in Latin, demonstrates that a man, with his ego, did not choose it for what it means, but instead for what it represents – the sun-god of the Greeks. This reality is underscored by the fact that ‘Paul’s’ linguistic skills were so inept, he believed that Elymas was a translation of Yahowsha’.

By using *tsar*, this time of Dowd being besieged and diminished may coincide with the Time of Ya’aqob’s Troubles when Yisra’el is similarly confined and narrowed.

“In having been bound up and confined, with my scope distressfully narrowed (*ba ha tsarar la ‘any* – with having been besieged and diminished, being wrapped up and covered over in a troublesome and vexing manner, my case weakened by adversarial forces), I consistently call upon and continually meet with (*qara’* – I habitually invite and genuinely welcome, actually summon and announce, and literally

read and recite (qal imperfect)) **Yahowah** (*Yahowah* – an accurate transliteration of the only name of ‘*elowah* – God per His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

I have requested assistance (*shuwa’* – I have cried for help, pleading for backing, imploring aid by shouting out in this difficult and distressing situation) **from my God** (*wa ‘el ‘elohym ‘any*). **He consistently listens** (*shama’* – He hears, paying attention (qal imperfect)) **to my voice** (*qowl ‘any* – to the words I speak) **from** (*min* – because of and by way of) **His radiant residence** (*hekal huw’* – His brilliant temple, His shining sanctuary, His light-bearing royal complex).

My cry for assistance (*shuwa’ah ‘any* – my audible and loud request, my vocal pleading for help) **reached His presence** (*la paneh huw’ bow’* – approached and entered His appearance) **within His ears** (*ba ‘ozen huw’*).” (*Mizmowr / Lyrics to a Song / Psalm 18:6*)

Once again, Dowd was never confined or bound by King Sha’uwl. Further, Dowd never asked Yahowah to relieve him of the King. So this is describing a future event, one which will coincide with the Time of Ya’aqob’s Troubles. It is a time when Yah will once again call upon His son to shepherd His people through these dire straits.

I’m looking forward to seeing Yahowah’s “radiant residence in the sky.” And I’m pleased to know that Yahowah listens to those who are about His business.

As I was translating this next statement, Israel’s leading periodical, *HAARETZ*, published an article revealing that the Land was “Hundreds of Years Overdue for a Massive Earthquake.” The journalist included a validation of the earthquake 2,760 years ago during the reign of Uzziah and a future reference to a

“divine temper tantrum.” Too bad she didn’t report why this next big one is about to occur...

“Then (wa) the Land (ha ‘erets – the region, earth, and material realm) suffers earthquakes (ga’ash – moves back and forth, quaking in a wave or rolling motion, reeling such that those on it totter) and trembles violently (wa ra’ash – swaying to and fro), and the geological mechanism (wa mowsad – the fundamental basis building and extending the construction) of the mountains (har – of uplifted and elevated terrain and prominent hills, ridges, and ranges) shakes in agitating and anguishing fashion (ragaz – becomes unstable and turbulent, causing an astonishing disturbance) from earthquakes (ga’ash – moving back and forth, quaking in a wave-like motion, reeling and tottering); it is because, indeed (ky – truthfully as a direct result at this moment), He is angry (charah la huw’ – He is enraged and aroused, His temper burning with furious indignation, He has approached the point He is becoming incensed and displeased, even zealous in His concern).” (Mizmowr / Lyrics to a Song / Psalm 18:7)

So much for the notion that a happy little Jesus in his pretty white robes is returning with open arms to welcome the world’s children so that they all play together in perfect harmony. God is livid, and rightfully so.

Seismically, Yisra’el is riddled with faults, situated at the intersection of four tectonic plates: Nubian (East African and Syrian), Sinai (Northeastern Egyptian), Arabian (extreme Western Arabia), and Anatolian (Southeastern Turkey). The most serious of these lie along the Dead Sea Rift. So this is not an idle threat. It is also telling that the Jordan Valley last experienced major earthquakes in 1033, marking Yahowah’s disgust with

what was happening in Yisra'el in the Yowbel year 5000 Yah.

While the preceding and following contains symbolic language, let's not miss the point: Yahowah is not only indignant, He is very concerned about the welfare of His people. By unleashing a series of earthquakes, He can accomplish several things simultaneously. The religious and political edifices men have constructed, against His will, will crumble.

The Islamic jihadists, modern crusaders, and socialist armies, brought into Israel to subdue God's People, will be toppled. The Dead Sea, with the benefit of a southern escape route for its waters, could become vibrant again. And the promised upwelling of living waters may emerge from deep within Mowryah, flowing to the sea.

Should anyone think that this Song was written to commemorate Yahowah's response to the irritating behavior of King Sha'awl, rather than the religious fallout from the self-proclaimed apostle Sha'awl, please note that this next statement, and the one before and after it, depicts events which did not occur three thousand years ago, but will be experienced thirteen years hence.

Yes, King Sha'awl was a poor choice, one which was clearly counterproductive and deadly – but it was short-lived and quickly reversed – and the deaths were relatively few. Such is not the case with the Plague which became the Christian religion.

“Burning indignation (*'ashan* – heated carbon dust which obliterates the light as a result of smoking animosity) **will ascend** (*'alah* – will be offered up as a sign of intense rage) **from within His nostrils** (*ba 'aph huw'* – out of His resentment) **and** (*wa*) **a consuming** (*'akal* – a destructive) **fire** (*'esh* – blazing flame) **will**

come out of His mouth (*min peh huw'* – will come forth through His spoken words) **as burning coals** (*gachal* – flashes of flames and embers of fire) **are kindled** (*ba'ar* – combust and burn, blazing forth) **from Him** (*min huw'*)." (*Mizmowr / Lyrics to a Song / Psalm 18:8*)

Indeed, Yahowah is hot, burning with righteous indignation, but His response is not causing the expansion of the universe. God is either expanding it such that the earth is more isolated, so that there is more for His children to explore, or He is increasing the size of the spiritual realm so that He can come closer without destroying our planet.

Either way, it's going to be a bad day for those who have not yet availed themselves of His light. The world of men has finally devolved to the place that there is no longer any hope of salvation.

“He expanded the heavens (*wa natah shamaym* – He stretched out, extending and spreading the universe, bending spacetime) **and He descended** (*wa yarad* – He came down, diminishing Himself) **with deep gloom and misery** (*'araphel* – with a dark thick cloud which blocks all light, creating a hopeless situation for those engulfed within it) **under His feet** (*tachath regel huw'* – below His stance and underneath His footsteps).” (*Mizmowr / Lyrics to a Song / Psalm 18:9*)

Don't get caught without the Light. Return to Yah now, before trying to endure among Gentiles becomes hopeless, with a dark cloud, one even more miserable than that of the Holocaust, enveloping the world.

As I read this, my initial reaction was and remains that there are two reasons for the darkness below Yahowah's feet. First, these people are without light and will continue to endure without it in the black hole of She'owl. And second, Yah doesn't need or want to see

the resulting sense of hopelessness which will engulf the world. Said another way, God knows and enjoys the company of His children without being burdened by the aggravation billions of religious, political, patriotic, and conspiratorial morons would otherwise provide.

At this juncture, I'd like to interrupt our prophetic tour with this announcement: even though Hebrew verbs are liberated in time, because these translations are being presented in English where that is not the case with verbs, we have to choose a tense, relegating each action to the past, present, or future. The challenge for us is one of perspective. Dowd was taken to the future as a prophet to witness what will transpire in our time. He wrote about what will soon occur, documenting the most extraordinary episode in human history. He is, therefore, sharing something that he has observed from beginning to end, after its conclusion, although in the normal progression of time, none of this would occur for another three-thousand years from the date it was written.

The essential nature of prophecy is that time is a dimension in which spiritual beings can travel, just as we can move side to side, backwards or forward, and jump up and down in three dimensions. A prophet enabled by Yahowah can witness the future and can convey what he has observed long before it transpires. He isn't, therefore, predicting the future, but is instead reporting it.

If we, then, want to see this as Dowd experienced it, we must write it as if it has already occurred, because that is the perspective of a prophet. This is Dowd's testimony regarding what he was shown after he had witnessed it transpire.

Also relevant, having just reread the entirety of Dowd's ordeal with King Sha'uwl in *Shamuw'el* | 1

Samuel 18 through 31, nothing that is disclosed in this prophecy occurred at that time. By way of review, it wasn't until Sha'awl was demon-possessed that he sought to pursue Dowd, and that's important because Dowd had given Sha'awl no reason to dislike him, much less kill him. And yet Satan, realizing the role the son of God and Messiah would play in refuting the Adversary, wanted Dowd silenced.

King Sha'awl never came close to killing Dowd. The two occasions he and Dowd were together in the same place, Dowd had the upper hand and could have killed Sha'awl had that been his desire. But Dowd spared the life of King Sha'awl because the king was not his adversary – and he repeatedly told him so. Further, those most closely associated with King Sha'awl, including his senior advisors and son, not only refused to see Dowd as a foe, they praised him. Therefore, the events being depicted in this prophecy transpire in the future, not in the past. And this time, the self-proclaimed and demon-possessed apostle Sha'awl is absolutely and unequivocally Dowd's adversary – a person Dowd and Yahowah are committed to silencing as they strive to rid the world of his pestilence.

Returning to the narrative...

“And He experienced unfettered movement (*wa rakab* – He had freedom of flight, having grasped hold of and mounted, driving as if He were riding, traveling) **upon a winged being** (*'al karuwb* – a spiritual implement originally tasked with guarding the Garden of 'Eden, adding to the splendor of Yah's throne, while embellishing the Ark of the Covenant), **flying through the air** (*wa 'uwph* – He hovered and moved swiftly by flying).

He swooped down and soared (*da'ah* – effortlessly, He flew down, gliding majestically) **upon**

(‘al) **the wings** (*kanaph*) **of the Spirit** (*ruwach* – of the wind).” (*Mizmowr* / Lyrics to a Song / Psalm 18:10)

Unless Yahowah is returning in substantially diminished form, I don’t suspect that He needs to hitch a ride on a *karuwb* | winged spiritual being. However, the ‘Charabym’ are rife with symbolism, because they not only flank His throne but also His Ark. So they may add a bit of sparkle and pageantry to His arrival.

The reference to the *Karuwb* is especially interesting in light of Yahowah’s promise to rid the earth of human religious and political institutions so that He can transform what remains into the conditions experienced in ‘Eden. The Garden was guarded by *karuwbym*. Moreover, the fact that the wings of *karuwbym* rise above the back and sides of the Ark of the Covenant is relevant because this will become prominent upon Yah’s return for His Covenant Family. Therefore, this reference could be more about the importance of these things at this time and less about a means of conveyance.

It is also possible that Dowd is actually trying to describe how the “wings of the Spirit” appeared to him. The closest analog for him to draw upon were the wings of *Karuwbym* he had seen rising above the Ark of the Covenant. This could actually explain the Set-Apart Spirit’s association with the Covenant and Her means to give its children flight.

“He imposed (*shyth* – He turned direction and placed) **darkness to obscure** (*chosek* – a void of light to conceal) **all sides of** (*sabyb* – to surround) **His place of refuge and protection** (*sether huw’* – His protective enclosure). **His *Sukah* | Sheltered Dwelling Place** (*Sukah huw’* – His Tent to Campout) **was concealed** (*cheshak* – was hidden and obscured) **with visibly**

suspended and massive amounts of water (*maym 'ab shachaq*).” (*Mizmowr / Lyrics to a Song / Psalm 18:11*)

Upon Yahowah’s return, there will be sheep and goats, friend and foe. God’s family will be protected while those in pursuit of them are destroyed. Therefore, the place of refuge and protection is not only concealed from these adversarial forces, access to Sukah is also being denied to them. The religious and political are being restrained from harming Yah’s People and entering God’s Home.

As an interesting aside, religious Jews may have actually come up with a self-fulfilling prophecy regarding Sukah. At the insistence of rabbis, ever since the time of Herod, and doubling down after the Diaspora they caused in 133 CE as a result of Rabbi Akiba’s false Messiah, Sukah (referred to as Sukkot in Judaism) has been so marginalized that it is largely dismissed. As a result, religious Jews have excluded themselves from Camping Out with Yah.

Yahowah’s perspective on this date is quite different. He tells us in *Zakaryah* | Zechariah 14:16 that, upon His return and the restoration of His people, the Feast of Sukah is the one Miqra’ everyone will come to Yaruwshalaim to celebrate. Then in *Nachemyah* | Nehemiah 8, we read:

“And the entire community of those who returned from the captivity made a Sukah, and they dwelt in these tents. For since the days of Yahowsha’, the son of Nuwn, unto that day, the Children of Yisra’el had not done so. And there was great happiness. (8:17) Also, day by day, from the first day unto the last day, he [Ezra’] read from the Scroll of the Towrah of God. And they observed the Feast seven days. And on the eighth day, there was a

Mow'ed, according unto the instruction.”
(*Nachemyah* / Yahowah Comforts / Nehemiah 8:18)

Having worn themselves religious by abusing their souls on Yowm Kippur, religious Jews have lost the desire to read the Towrah and campout with their God. The only effort put into the observance entails a misreading of Qara' 23, where they cobble together a stick, some willow sprouts, a palm frond, along with an ugly piece of mildly sour and otherwise useless yellow fruit originally cultivated in Greece. (Rabbis being rabbis, however, have managed to create a cartel around this forlorn fruit and charge upwards of \$500 to \$1,000 for a single specimen of their religiously sanctioned etrog.)

While we are here, let's consider *Nachemyah* 8:8. 'Ezra's statement regarding Sukah is extraordinary:

“They read (*wa qara'* – they recited, reading aloud) **from the written document** (*ba ha sepher* – from the scroll and letter) **of the Towrah** (*Towrah* – Teaching, Guidance, Instruction, and Direction) **of the Almighty** (*ha 'elohym*) **so as to clarify the information, making it intelligible and clear through exacting translations and revealing explanations** (*parash* – to precisely inform, to show the declarations as distinct and distinguished, unlike anything else, and to explain it to enable effective decisions), **and they provided** (*wa sym* – they set before them and caused, bringing about) **insights by prudently interpreting the text, intelligently explaining the principles, involved** (*sekel* – knowledge by amplifying and elucidating the meaning) **so that they would understand, making the connections to comprehend the teaching** (*wa byn* – such that they could apprehend the information, process the instructions, and impart wisdom by way of diligent consideration of the directions) **of the Miqra' | Invitation to be Called Out and Meet with God** (*ba*

ha Miqra' – during the invitation to read and be welcomed, to be called out by name; from a compound of *my* – to ponder the meaning of *qara'* – to be invited and welcomed by reading and reciting, to be called out and meet).” (*Nachemyah* / Yahowah Comforts / Nehemiah 8:8)

If ever a statement could be interpreted as being supportive of what we are doing, this one certainly seems to apply. It is the motive behind the translations, interpretations, and commentary. It is also the source of our understanding and insights.

There may be nothing to it, but since it is possible, I thought I'd share the fact that the deadliest aspect of a star's light are cosmic rays. We are protected from them on earth by its magnetic field and the copious amounts of water in the atmosphere. Astronauts are not similarly immune, which is why scientists have decided that the safest space capsule is one surrounded by water. Just as is the case here with Sukah, walls of water protect against one of light's harshest attributes.

Yahowah's Family and His Foes will perceive the events of this day differently. Those who have returned to God and who have been restored into fellowship will find truth in every glimmer of light as they appreciate every shade and color. The religious and militant will experience the devastating effects of hailstones and fire. And this is as it should be, with water, light, and fire being both essential to life and caustic to it depending upon the circumstance.

“Out of (*min* – from) this knowledge and the brilliant illumination it provides (*nogah* – the radiance and splendor of enlightenment, of that which can be known and which engenders an appropriate response, this bright and majestic appearance, draped in the luster of light) conveying information about Him (*neged*

huw' – reporting vital evidence in front of Him, speaking volumes about Him), **colorful hailstones** (*barad* – dappled water crystals in speckled colors) **and flashes of fire** (*wa gachal 'esh* – flaming streaks of light) **passed through** (*'abar* – were extended, crossing over) **the visible moisture suspended in the air around Him** (*'ab huw'*).” (*Mizmowr / Lyrics to a Song / Psalm 18:12*)

“Yahowah (*Yahowah* – an accurate transliteration of the only name of *'elowah* – God per His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **spoke resoundingly** (*ra'am* – thundered and roared) **in the Heavens** (*ba shamaym* – within the spiritual realms), **and as the Almighty** (*wa 'elyown* – as the Most High; from *'alah* – the one who raises and lifts up) **offered His voice** (*nathan qowl huw'* – gave by bestowing the sound of His audible speech), **there were colorful hailstones** (*barad* – dappled water crystals in speckled colors) **and flashes of fire** (*wa gachal 'esh* – flaming streaks of light).” (*Mizmowr / Lyrics to a Song / Psalm 18:13*)

“Then He dispatched (*wa shalach huw'* – He sent out) **and broadly dispensed** (*wa puwts hem* – scattered such that they were disbursed in multiple places) **His missiles** (*chets huw'* – His arrows; from *chatsats* – that which separates and divides), **ruining and routing the confused, consuming them** (*wa hamam hem* – creating social chaos and panic for the adversarial forces, destroying them) **by firing countless beams of light** (*wa baraq rabab* – by shooting and hurling innumerable flashes and bolts of light).” (*Mizmowr / Lyrics to a Song / Psalm 18:14*)

It's always interesting the way Yahowah consistently brings us back to where it all began. The universe was created with light and, as we know, life emerged from water. Now it is light which will be the

demise of those who will be washed away after they are incinerated – with the Word of God being manifest as light and water. Having begun our relationship with God camping out with Him in the Garden of ‘Eden, our earthly adventure will conclude with *Sukah*, which denotes the time we are Invited to Campout with God forevermore.

Every now and again we confront a word that just seems a bit out of place. It could be due to the lexicons or my lack of understanding. But nonetheless, rather than pretend that I’m an unthinking robot ready to concur with everything we read, a little independence isn’t just appropriate, without it the relationship would be less interesting for Yah.

In this light, while I enjoyed the thought behind “*barad* – dappled water crystals in specked colors,” it was a bit disconcerting to see *hamam* used to describe the effects of the conflagration because it hints of “confusion.” I understand that the targets of these bolts of light will be confounded, having had their belief they were serving God shattered by God annihilating them. And yet I would have preferred to have had Yah explain why He is condemning them, rather than see them remain confused. However, to be fair, I haven’t had to endure their ilk having savagely attacked my family for the past three-thousand years.

Most of the time, everything fits just as we’d expect. Such is the case with these rivers becoming visible and the foundations of the world being exposed at this moment in time.

“Then (*wa*) **mighty rivers** (*‘apyq* – the valleys, ravines, and channels) **of water** (*maym*) **were seen** (*ra’ah* – became visible and were revealed).

And the foundations (*wa mowsadah* – the underlying structure) **of the world** (*tebel* – the planet,

including the perversity, confusion, and abominable nature of the people who live on the Earth) **were revealed and exposed** (*galah* – were made known and exposed) **from Your disapproval and rebuke** (*min ga'arah 'atah* – as a result of expressing condemnation and showing what was wrong), **Yahowah** (*Yahowah* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalom* – restoration), **as a result of** (*min*) **the conscience and resulting judgment** (*neshamah* – the capacity to be discerning and moral, to make reasoned decisions, to be rational and logical) **of the Spirit** (*ruwach* – the set-apart feminine and maternal manifestation of Yah's nature) **of Your breath to reveal Your animosity and resentment** ('*aph 'atah* – of Your nostrils to display Your displeasure).” (*Mizmowr* / Lyrics to a Song / Psalm 18:15)

The earthquakes will topple man's religious shrines, political establishments, and military outposts, turning them to rubble. The laser-like beams of light will reduce the offensive belligerents to dust and bone. Then the upwelling of massive amounts of water will wash it all away.

If I had been patient, I would have found that Yahowah is indeed going to expose and condemn the genocidal anti-Semites who were seeking to impose their Final Solution on Yisra'el and Yahuwdym. God is going to explain why they, including their religious beliefs and political aspirations, are wrong. He will judge them, holding them accountable.

However, since Yahowah's words haven't mattered to them in the past, even when they disproved their beliefs, they will not have any effect on them this day either. They will remain as “*hamam* – confused” as ever. The realization that evidence and reason, even when the testimony comes directly from God, have no effect on

the overtly religious and political, the conspiratorial and militant, is something we have long known. So while it's still appropriate for Yahowah to tell them why what they have said and done was wrong, He's not doing so for the comrades, crusaders, and jihadists, but instead on behalf of their victims.

Long ago, when we first tried to translate Yahowah's testimony regarding Creation, we came to the conclusion that by giving 'Adam a *neshamah*, God was not only making this man in His image, but was giving him a "conscience," the "ability to exercise good judgement," and thus the "capacity to think rationally." The *neshamah* was a tool, something mankind could use to differentiate between good and bad, truth and deception, that which is of God and that which is not. It was something we could use to find our way from mortality to immortality, from decaying matter to spirit, and from the world men were corrupting to a place Yah had perfected.

Here, this *neshamah* is not only associated with Yahowah, revealing that God has a conscience, when used in conjunction with *galah*, *ga'arah*, and *'aph*, it is obviously judgmental in nature. We had been right about our *neshamah* all those many years ago. Without it, these translations and coming to know Yahowah as we have would have been impossible. Our *neshamah* is not only that part of our nature which makes us like God, it is what we must use to know God.

As we progress to the next declaration, it's important to recognize that Dowd is speaking, revealing what he witnessed and experienced Yahowah doing on this day – chronicling a future event in which he would play a commanding role at Yahowah's behest.

“He reached out (*shalach* – He dispatched, stretching Himself out and sending away) **from on high**

(*min marowm* – from the heights of heaven, from the most elevated, advantaged, and desirable location; from *ruwm* – to rise and grow, becoming magnified), **grasping hold of me** (*laqach* ‘any – He obtained, selected and chose me, then received me), **drawing me out** (*mashah* ‘any – safely extracting me by pulling me out (the basis of Moseh – to draw out)) **of the abundance of waters** (*min maym rab* – of a great proliferation of water).” (*Mizmowr* / Lyrics to a Song / Psalm 18:16)

“He snatched me away and saved me, delivering me (*natsal* ‘any – He saved me from danger, rescuing me from harm’s way, taking me to more favorable circumstances after defending me, keeping me safe and secure by removing me) **from my most influential adversary** (*min* ‘*oyeb* ‘any ‘*az* – away from the one who opposes me the most intensely, the individual with the greatest animosity, enmity, hostility, and rancor towards me, the harshest and most pervasive foe, the most violent opponent) **and from** (*wa min*) **those who shun me, openly refusing to engage with me** (*sane*’ ‘any – the many who either dislike or abhor me and those who slight me due to their aversion to me).

For indeed (*ky*), **they held too high a status within society, had conquered too many people, and were too obstinate and hardened for me** (*‘amets min* ‘any – they were too self-willed and stubborn, too incapable of change, and were too established, persistent, and determined for me, especially as a result of the enormous forces they had mustered and marshaled against me).” (*Mizmowr* / Lyrics to a Song / Psalm 18:17)

Yahowah is using Dowd to protect His flock and defend them from those who would prey upon them, as He did three-thousand years ago. Only this time, the number has increased considerably as has the power of

their weapons. Therefore, Yah is both empowering Dowd and protecting him, dispatching him and saving him.

For those who may still be stuck in the past, as the demon-possessed King Sha'awl sought to kill Dowd, there was never a situation in which Yahowah's son was overwhelmed or overpowered by hostile troops or their weapons. Moreover, the attitude toward Dowd of those closest to King Sha'awl was the antithesis of what's being portrayed here, in that, rather than shunning him, they wanted to engage with him. He was a hero in their eyes. Therefore, this is a prophetic narrative, describing Yahowah's return for His people and the Second Coming of Dowd.

On this day, conditions are as they exist today. The religious and political are the most influential and empowered. They hold the highest status in our world. And yet they are among the most obstinate and self-willed people on the planet.

“They approach and confront me (*qadam* ‘any – they oppose me, some even anticipating me while trying to forestall my purpose) **during the day** (*ba yowm* – in the day) **of my imminent destruction and national distress** (*‘eyd* ‘any – my calamitous burden regarding the disastrous misfortune and oppression of Yisra’el; from *‘uwd* – my association together with firebrands), **and therefore** (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **came to exist as** (*hayah* – was, is, and remains, continually and consistently being (qal imperfect)) **my provision to support life** (*la mish’en* ‘any – the one approaching and drawing near to provide what I needed to sustain life and uphold the reason for my life; from *my* – to ponder who

and what to *sha'an* – to lean on and trust).” (*Mizmowr / Lyrics to a Song / Psalm 18:18*)

At first glance, it would appear that Dowd was personally confronted with his own imminent destruction on this day. But that is only true when we see Dowd as the embodiment of His people, Yisra'el. It is the nation of Yisra'el that would be destroyed at this time if Yahowah had not previously promised to intervene and support their right to exist.

The reason that we know this to be true is by considering '*eyd*'s usage in *Dabarym* | Deuteronomy 32:35 and *Yachezq'el* | Ezekiel 35:5. On both occasions it is Yisra'el's demise which is imminent.

Speaking of coming to the aid of His people on this day, a time when Yisra'el is defenseless, so that He can oppose those who have come to harm them, Yahowah said: **“This quarrel is Mine, so vengeance is Mine, as is recompense and retribution. Their feet will totter, and they will slip up and fall as they are overthrown in due time because the day of their destruction (*'eyd*) is at hand, and such things shall come upon them quickly.”** (*Dabarym / Words / Deuteronomy 32:35*)

And then we read, also speaking of these same foes: **“On account of the fact that you have shown a perpetual hostility and hatred and desire to stifle and vanquish the Children of Yisra'el by wielding weapons in the time of their misfortune (*'eyd*), at that time, such political perversity and religious corruption will end.”** (*Yachezq'el / God Strengthens / Ezekiel 35:5*)

It should be obvious to anyone familiar with Sha'uwl's jealousy, and resulting animosity toward Dowd, especially as that story is regaled in *Shamuw'el* | 1 Samuel chapters 18 through 31, that the scale of what

is happening here is infinitely beyond that episode. The historical account was clearly used to paint this prophetic portrait. The names wouldn't change nor would the location, only the time and the extent of the belligerents.

“And (*wa* – then) **He brought me out** (*yatsa* ‘any – He came out with me) **to** (*la* – approaching and concerning) **this vast expanse** (*ha merchab* – the freedom of an infinite space and limitless realm), **withdrawing me** (*chalats* ‘any – taking me away to a better place, delivering me from that danger while empowering me), **because indeed** (*ky* – this is reliable and worth emphasizing), **He really likes me** (*chaphets ba* ‘any – He wants to be associated with me, He is pleased with our association, and He is fond of His relationship with me, as He is a willing participant in our mutual desire to hang out together).” (*Mizmowr / Lyrics to a Song / Psalm 18:19*)

This is a very bold statement. It is the essence of what Dowd represents. It is central to everything we have learned.

“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) **treated me** (*gamal* ‘any – committed the energy, effort, and resources to deal with me, rearing me) **in accordance with** (*ka* – consistent with and corresponding to) **me being right** (*tsedeq* ‘any – me being correct, honest, and accurate, and thus me being justly vindicated and acquitted).

Consistent with (*ka* – according to) **the cleansing of my hands** (*bor yad* ‘any – the purity of my influence; from *barar* – to purify and cleanse, testing and proving), **He has brought me back and restored me** (*shuwb la* ‘any – He has facilitated my return and restoration,

taking me to this place where I currently reside).” (*Mizmowr* / Lyrics to a Song / Psalm 18:20)

When it comes to God, all that really matters is being right. He will take care of the rest.

Just as *shuwb* is used to describe the Occasion of Restoration and Return, it is used here to reveal Dowd’s involvement in it. He is being restored to life and power in association with Yisra’el’s return.

It is for this reason that Dowd’s name is mentioned more than any other, save Yahowah, Himself. Do as Dowd has done, follow the Messiah’s example, and you will enjoy the same result.

“Yes, indeed, this is because (*ky* – truthfully, it is for the explicit reason that) **I have observed, closely examined, and carefully considered** (*shamar* – I have paid attention to and focused upon, watching over, researching, scrutinizing, and analyzing, studied and seriously thought about) **the ways** (*derek* – the route and path through life, the journey leading to the destination) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

I have not been shown wrong (*lo’ rash’achy* – I have not been incorrect nor invalidated) **by my God** (*‘elohym ‘any*).” (*Mizmowr* / Lyrics to a Song / Psalm 18:21)

That is to say that Dowd was a prophet. With his words he was held to the highest possible standard: absolute perfection. Everything he wrote was accurate.

This is in part because he was inspired, but it is also because he capitalized upon Yahowah’s means to facilitate good judgment and to perfect him. He did his

part, and studied Yahowah's testimony such that his assessments were consistently in accord with God.

The same is true for us. The more we contemplate this open letter Yahowah has written, the more often we will be rewarded with useful insights. Yes, God could spoon-feed us, providing a data download, but then what would have been the purpose of everything He has already said and done? Relationships are only worthwhile when everyone participates, and our job is to listen to God and read what He has provided. It is also the only way to be right.

Dowd has set the example God would like us to follow.

“For (ky) His every means to exercise good judgment and justifiably resolve disputes (kol mishpat huw’ – all of His decisions, His judgments, and His justice, as well as His plans and prescriptions) were before me (la neged ‘any – were directly in front of me, open and available to me).

His inscribed prescriptions (chuqah huw’ – His engraved inscriptions of what one should do to live and receive an allotment in His written accounts) I did not remove from me (lo’ suwr min ‘any – I did not turn aside from me or reject, I took nothing away from nor did I forsake or seek to abolish (hifil imperfect)).” (Mizmowr / Lyrics to a Song / Psalm 18:22)

When we exercise good judgment regarding the means Yahowah has provided to justly resolve the issues which would otherwise cause us to be estranged, He can perfect us. It is in this way that an imperfect Dowd was perfected.

“And so (wa) I was, am, and will be (hayah – have become (qal imperfect)) perfect, which is to say entirely right (tamym – blameless and innocent, totally

correct and trustworthy), **with Him** (*'im huw'* – in conjunction with Him and in His company).

By being independently observant (*shamar* – by closely examining and carefully considering, and by remaining focused (hitpael imperfect – by consistently using my ability to be perceptive, and doing so completely on my own initiative, without any outside influence or assistance)) **I'm kept from being wrong and considered guilty** (*min 'awon 'any* – I'm free from the consequence of any wrong incurred).” (*Mizmowr / Lyrics to a Song / Psalm 18:23*)

When it comes to God, everything begins by being observant. Once we know what God is offering and understand what He is expecting from us in return, we are properly positioned to capitalize.

Dowd did, and so Yahowah reciprocated...

“Therefore (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has brought me back, restoring me** (*shuwb la 'any* – returned me while changing people's perceptions of the truth regarding me such that they turn to me (hifil imperfect)) **in a manner consistent with** (*ka* – accordance with and corresponding to) **me being right, honest, and accurate** (*tsedeq 'any* – me being correct, justly vindicated, and acquitted), **according to** (*ka* – consistent with) **the purity of my intent and influence** (*bor yad 'any* – the cleansing of my hands and testing as I accomplished the task; from *barar* – to purify and cleanse, testing and proving) **from His perspective** (*la neged 'ayn huw'* – in His view before His approach).” (*Mizmowr / Lyrics to a Song / Psalm 18:24*)

This is why Dowd is returning. It is why Yahowah is restoring him to his former duties and glory. It is why we are reading what he wrote.

Yahowah is always fair. We get what we deserve. God responds to us as we respond to Him.

“With (*im*) the steadfast, loyal, and devoted (*chesyd* – the set apart and Godly, the dedicated and compassionate), **You are steadfast, loyal and devoted, as well as loving and merciful (*chasad* – You are trustworthy and kind, favorable and compassionate).**

With (*im*) the strong and innocent man who is correct (*geber tamym* – the person with strength of character and courage who prevails, who is empowered and entirely right), **You perfect and make blameless (*tamam* – You are prepared to complete, prepared to provide what is required to make whole such that nothing is lacking).” (*Mizmowr* / Lyrics to a Song / Psalm 18:25)**

It is our responsibility to be correct, and thus right about God. It is Yah’s job to perfect us. When we do ours, we can count on Him doing His. As a “*geber* – a man of character and courage who was right” about Yahowah, as a “*chesyd* – steadfastly loyal and devoted individual,” Dowd was emboldened, knowing that Yahowah would respond in kind – and he said so without equivocation.

“With (*im*) those who are sharp and choose to be separated (*barar* – with those whose motives are pure, who after examination remove and cleanse themselves, who are bright, tested, and proven), **You show that You are cleansing and purifying (*barar* – You have chosen the separated and after examination and testing, provided purification and cleansing).**

But (wa) with those who distort and pervert the truth (*im 'iqesh* – those who twist and warp what is just and right, the corrupt), **You are hostile** (*pathal* – You create strife by being shrewd and can be tortuous).” (*Mizmowr* / Lyrics to a Song / Psalm 18:26)

With God, we have to be separated to be connected. It is better to be sharp, indeed bright, than dull. He is brilliant and isn't looking to surround Himself with dimwits. And as for those who distort and pervert His witness, as we have seen *Sha'uwil* | Paul do with reckless abandon, we know that Yah is far shrewder, and will soon turn his corrupting lies against him. What we haven't often considered, is that God is capable of a full range of recompense – all the way to being tortuous if it is warranted. After all, how does one deal with Paul and Muhammad, Tamerlane or Hitler?

The key to understanding this next stanza is developing an appreciation for one of Yah's favorite words: *'anah* – to answer and respond.

“For (ky) You ('atah) deliver and save (yasha' – rescue and free, liberating) a responsive and unpretentious family and a straightforward people who answer the testimony (*'am 'any* – a nation which expends the energy to reply to the witness as well as followers willing to invest the effort to sincerely help others in this relationship by being a witness without being arrogant; from *'anah* – to answer, reply, respond, ask, and declare information as a concerned witness, consistently occupied with the testimony, embroiled in the thought process, and concerned about the relationship, singing, vocally communicating, and shouting, especially if discounted and afflicted by doing so), **but (wa) those with haughty eyes and a rebellious gaze** (*'ayn ruwm* – those with a high and mighty perspective who see themselves as honorable, triumphant, and having attained status with an elevated

position, the winners in their own eyes who are arrogant about their insights and understanding in their sight), **You humble and bring down** (*shaphel* – You denigrate and humiliate, You demean and belittle, taking them from their high position to a much lower one, abasing them).” (*Mizmowr* / Lyrics to a Song / Psalm 18:27)

The doorway to heaven is opened when we respond to Yahowah’s testimony. God has extended the Invitations and is looking for us to reply. The path to becoming part of our Heavenly Father’s Family is straightforward, and it is predicated upon the answers He has provided throughout His witness.

In this regard, God’s way and man’s are the opposite. The religious look up to their god, praising him in the hope that he will save them. But His Family looks down at the words He wrote for us to read. By responding to them, we know Yah’s reply and don’t even need to ask.

The method Yahowah deploys to effect the benefits of the Covenant is to envelop us in His light. Light perfects us because where there is light, there is no darkness. Light makes us immortal, because light is forever. Light illuminates the words He wrote for us to read so that we could become enlightened. Light empowers us by the square of its speed. And light makes us more like Yah, who is light.

“For (*ky* – in reality) **it is You** (*‘atah*) **who lights** (*‘owr* – who shines brilliantly and brightly within) **my lamp** (*ner* *‘any* – my luminary filled with olive oil).

Yahowah (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), **my God** (*‘elohym* *‘any*), **illuminates** (*nagah* – provides light, shining brilliantly, burning brightly in) **my darkness** (*choshek* *‘any* – my

darkest places where I would otherwise be ignorant or confused, dimwitted or depressed).” (*Mizmowr / Lyrics to a Song / Psalm 18:28*)

This is what made Dowd brilliant, right, and perfect. It is the same benefit Yah is offering the rest of us.

In the defense of his people, Dowd makes Superman look like a chump.

“Surely with You (*ky ba ‘atah* – indeed, by You), **I can run and quickly drive off** (*ruwts* – I can rapidly chase away and dispatch (qal imperfect)) **a division of troops or a raiding party** (*gaduwd* – armies, paramilitary, bandits, and raiders; *gadad* – those who, acting together, invade and attack, penetrating one’s territory militarily, politically, or religiously).

And by my God (*wa ba ‘elohym ‘any*), **I can scale and ascend a wall or leap over a foe** (*dalag shuwr* – I can climb over a barrier, jump over any wall, or rise above any enemy).” (*Mizmowr / Lyrics to a Song / Psalm 18:29*)

He was the ultimate Avenger, the prototypical Super Hero.

And while he was three-dimensional once upon a time, rather than just two in the comics and films, and real as opposed to simply colors on a page, the Dowd of the Second Coming will be four-dimensional, and perhaps six, in accordance with Yahowah’s promises. He will be a beacon of light, tested and refined, equipped and protected by Yah.

“The Almighty (*ha ‘el*), **His Way is completely right and entirely perfect** (*tamym derek huw’* – His path is without defect, absolutely correct, unblemished and true, making a person who travels along it blameless and innocent).

The instructions and promises (*imrah* – the words and statements which are certain to be fulfilled; from ‘*amar* – sayings and speech, answers and promises, that which is said, told, intended, and related) **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) **are flawless when tested and are refining** (*tsaraph* – remove impurities when examined and are worthy of trust).

He provides the gift of a protective shield (*magen huw’* – giving the present of an ornamental and defensive weapon which forestalls an attack; from *ganan* – a protective covering which surrounds) **for all** (*la kol*) **who trust Him to keep them safe** (*ha chasah ba huw’* – who take refuge in Him, seeking His protection by confidently confiding in Him and relying upon Him).” (*Mizmowr* / Lyrics to a Song / Psalm 18:30)

It was and forever will be Yahowah’s words, His instructions and promises, which matter most of all. They convey everything we need to receive everything God has to offer.

“For (*ky* – by contrast to others) **who** (*my* – asking a who, what, where, why, when, or how question) **is God** (‘*elowah* – the root of the title chosen by the Almighty) **apart from** (*min* – except) **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)?

And who (*my* – asking a who, what, where, why, when, or how question) **is a rock** (*tsuwr*) **besides** (*zuwlah* – except) **our God** (‘*elohym ‘anahnuw*), (18:31) **the God** (*ha ‘el*) **who prepared and equipped me**

(‘azar ‘any – who strengthened and girded me, who encompasses and adorns me) **with the ability and aptitude to prevail** (*chayl* – with a worthy character and physical capabilities, enriching and empowering me)? (*Mizmowr* / Lyrics to a Song / Psalm 18:31)

He has provided and given such that (*wa nathan* – He has appointed and allowed, bestowing that) **my way** (*derek* ‘any – my journey through life, my path and route to the destination, and my conduct) **is right** (*tamym* – is correct, without defect or fault, making me innocent and perfect).” (*Mizmowr* / Lyrics to a Song / Psalm 18:32)

Since Dowd’s way is certifiably right, it behooves us to acknowledge that his approach to God was cerebral. He observed the Word of God and grew close to Him as a result.

That said, the man was a poet and lyricist, so we must make an accommodation for his exuberant prose...

“He made my feet comparable to (*shawah regel* ‘any ka – He crafted my stride similar and suitable to) **the deer** (*ha ‘ayalah* – a doe, a deer, a female deer), **and He presented me standing** (*wa ‘amad* ‘any – causing me to stand, strong, secure, and sustained) **on the heights** (*‘al bamah* – upon the high and elevated places). (18:33) **He trains** (*lamad* – teaches and instructs) **my hands** (*yad* ‘any) **for the approach of the war** (*la ha milchamah* – the upcoming battle, the conflict which is close at hand).

With me as the Zarowa’ (*zarowa* ‘any – with myself being the protective shepherd, the leading ram among the sheep, the empowered arm, and the one who sows the seeds producing these results), **I can bend** (*nachath* – I can go down and impress upon) **a bow of bronze** (*qesheth nachuwshah*).” (*Mizmowr* / Lyrics to a Song / Psalm 18:34)

If God had done this for us, if we had witnessed ourselves taking on the world in the ultimate battleground of ideas, we'd likely be a little full of ourselves, too. Especially if...

“You have given to me (*wa nathan la* ‘any – offered and bestowed upon me, allowing me to have and possess (qal imperfect)), **having handed over and presented the protective shield** (*magen huw’* – giving the present of an ornamental and defensive barrier which forestalls an attack; from *ganan* – a protective covering which surrounds) **of Your liberation and salvation** (*yasha’ atah* – of Your deliverance and freedom, overall safety and welfare).

And Your right hand (*wa yamyn atah*) **restored me, then sustained and upheld me** (*sa’ad any* – renewed me, supported and strengthened me). **And Your unpretentious nature** (*wa anawah atah* – Your humble attitude and humility, Your complete lack of arrogance and genuine and straightforward sincerity; from *anah* – Your sincere answers, generous reply, and humble response) **has allowed me to thrive and be great** (*rabah any* – Your nature is such that You want me to thrive and succeed, increased in every way such that one is multiplied, becoming many (hifil imperfect jussive)).” (*Mizmowr / Lyrics to a Song / Psalm 18:35*)

And that is what I wanted to read. Dowd was great because that is what Yahowah wanted. It is what any loving father would desire for his son. Yahowah’s joy is in seeing His children succeed, in having them recognized for their accomplishments and appreciated for what they have done. It is why Yah remains so embittered by Christianity, as the religion was predicated on transferring everything Dowd was promised and achieved to an errantly named religious caricature predicated upon Dionysus.

In this case, the Father just so happens to be God, the Creator of life and the universe, the Author of the Towrah and Father of the Covenant. So it is exceptional to see His son present Him as “*anawah* – humble and unpretentious, straightforward and genuine.” It is one of many reasons everything we read resonates – our God is exactly as we’d want Him to be: approachable and sincere. He doesn’t want to be worshiped or praised, neither feared nor seen as intimidating. God wants us to approach Him as we would our father – that is, if ours were like Yah.

Again, like a Father with a son...

“You have widely broadened (*rachab* – You have enlarged, increasing the spatial dimensions, creating tremendous opportunity) **my stride beneath me** (*ts’ad ‘any tachath* ‘any – my steps and walk under me) **and my ankles have never lost their flexibility nor wavered** (*wa lo’ ma’ad qarsol* ‘any – but my feet have never come up lame nor slipped).” (*Mizmowr* / Lyrics to a Song / Psalm 18:36)

It is the steadying hand of Yah that has made this possible.

“I pursued (*radaph* – I chased after, striving against, hounding and driving back, sometimes putting to flight and dogging) **my enemies** (*‘oyeb* ‘any – my foes, those in open opposition to me, those treating me with animosity and rancor, showing hostility and enmity toward me) **and** (*wa*) **overtook them** (*nasag hem* – caught them). **And** (*wa*) **I did not turn away** (*lo’ shuwb* – I did not turn around nor return) **until they were either all gone or wiped out** (*‘ad kalah hem* – until they were finished, they had grown weary and were worn out, they were eliminated or destroyed).” (*Mizmowr* / Lyrics to a Song / Psalm 18:37)

Remember, this is addressing Dowd's role in the final battle – the one whose purpose is to prepare the world such that Yahowah's Family can return to 'Eden. The militant and patriotic, the conspiratorial and religious, must be removed for there to be peace on earth.

“I pierced them (*machats hem* – I struck them, shattering them) **such that they were not able to rise up** (*wa lo' yokol quwm* – so that they would be incapable of taking a stand, nor dare incite hostilities).

They fell (*naphal* – they dropped) **under** (*tachath* – beneath) **my feet** (*regel 'any*). (18:38)

And this is because (*ky*) **You have prepared and equipped me** (*'azar 'any* – You have strengthened and girded me, You have encompassed and adorned me, and You trained and outfitted me for this conflict (piel imperfect)) **with the capability, character, and courage** (*chezeq* – with the competency and wealth, the power and strength, the resources and attributes, even the credibility; from *chazaq* – to harden and strengthen, to make me firm and resolute) **to prevail in this conflict** (*la ha milchamah* – for this battle and war, to combat these foes).

Those who rise up against me (*quwm 'any* – those who are established, exalted, and honored as my adversaries) **will kneel down, prostrate, subdued and miserable** (*kara'* – will bow down in submission, slumped over and vulnerable, ready to die) **beneath me** (*tachath 'any* – under and below me in the natural succession of events).” (*Mizmowr* / Lyrics to a Song / Psalm 18:39)

There will never again be a political or religious uprising against God or Yisra'el. Dowd was equipped by Yah with the ability to silence the thundering voices of those who have long sought to harm his people.

Every Covenant member, from the greatest to the least, from Dowd to me, has a role to play in this conflict. Dowd's is to rid the world of those who are in opposition to Yahowah and Yisra'el, who reject the Towrah and its Covenant. Mine is to share Yahowah's testimony on these matters so that as few people as possible remain on the wrong side of this debate.

It is a very bad idea to bow down before God or His representatives. It is the fate of those who have risen to power by denigrating God's beloved son.

Who among us realized that Dowd's enemies would turn out to be Christians or that they would become adversarial by believing Sha'uwl – something which would not occur until three thousand years after Dowd wrote these words? When we began, I could not have imagined that the King would be tasked with silencing the people most vociferous in their insistence that they are on God's side. And yet, that is where these words have taken us...

“You have given (*nathan* – You have brought and offered possession of) **my enemies to me** (*wa 'oyeb 'any la 'any* – those in hostile opposition to me, those with animosity and rancor toward me).

I silence (*tsamath* – I stop and discourage) **my adversaries** (*sane' 'any* – my abhorred and loathsome foes who strive against me) **by breaking their necks** (*'oreph* – severing the spinal column to incapacitate them).” (*Mizmowr* / Lyrics to a Song / Psalm 18:40)

Those who have been duped by Paul to “pray without ceasing,” who join “prayer groups” and become “prayer warriors,” praying at every possible occasion, should have come to realize it long ago: God never once answered their prayers.

“They desperately cry out for help (*shawa*’ – they plead for relief, desperate for aid, imploring) **but there is none** (*wa ‘ayn*) **to free or save them** (*mowshya*’ – to liberate or deliver them, to help or preserve them, to keep them safe or take vengeance; from *mow* – to question *yasha*’ – freedom and salvation).

Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation) **will not respond or answer them** (*wa lo’ ‘anah hem* – will not reply to them).” (*Mizmowr* / Lyrics to a Song / Psalm 18:41)

It is appropriate and fair. They didn’t care to listen to Him, so why should He listen to them? They denigrated His beloved son, engendering the wrath of the Father. They universally refused to answer His Invitations to be Called Out and Meet, so Yahowah is responding in kind.

Dowd is simply putting them out of their misery...

“And so (*wa*) **I pulverized them, grinding them** (*shachaq hem* – I crushed them, rubbing them out, milling them) **as if they were dust** (*ka ‘aphar* – insignificant earthen material, rubbish and rubble, simply dirt) **before the presence of** (*‘al paneh* – upon the appearance of) **the Spirit** (*ruwach* – the set-apart feminine and maternal manifestation of Yah’s nature, unseen but felt as an energetic force).

Like (*ka* – similar to) **the muck and mire** (*tyt* – the viscous mud and sticky slime, the easily molded clay) **of the public places** (*chuwts* – of cut off and severed, outside of the relationship in the broad and open way) **their fantasies are delusional and worthless** (*ryq hem* – they are nothing but mercenaries supporting the puff dreams, idle words, and vain, empty plans of scoundrels

being poured out of an empty container).” (*Mizmowr / Lyrics to a Song / Psalm 18:42*)

Describing those who became anti-Semites at the insistence of the ultimate scoundrel, those Sha’uwlites now called “Christians,” or as I like to call them, “Twistians,” they are “ryq – worthless as a result of their delusional fantasies.” Having succumbed to the “puffery and vanity” of Paul, they are an impediment to progress, muck and mire to be scraped off of the streets and tossed away.

It is a direct consequence of discounting and denigrating Yahowah and Yahowsha’, the Messiah and son of God, the Towrah and its Covenant, Yisra’el and Yahuwdym. The fantasies of faith are public enemy number one.

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