*Coming Home*

My God, My God, Why?

1

Yahowah’s Name

*It is Magnificent…*

The concluding chapters of the previous volume were among the most cathartic of our journey, exuberant with the good news about Dowd, the son of God and the Messiah, and tragic with the recognition that the Pauline and Catholic influences on the “New Testament” have rendered the result an unreliable and anti-Semitic fraud. Its contents take us away from God rather than to Him.

Fortunately, now eighteen years into our quest to know the truth, to discover who Yahowah is, what He is offering and asking in return, there is ample opportunity to learn from His *Towrah, Naby’, wa Mizmowr*. And so it shall continue to be our focus.

At this juncture there are scores of places I’d like to explore, but before we chart our course, let’s continue a while longer on the path we are currently navigating. It will assuredly lead us to the purpose of our quest: being right.

After the exhilarating rush of the 6th, 7th, and 89th Mizmowr, here is the 8th…

**“To** (*la* – on behalf of) **the Enduring Guide and Everlasting Director** (*natsach* – the continuously glorious and majestic leader and guide in every endeavor and task over an unlimited duration of time) **based upon** (*‘al*) **the *Githyth* |** **Winepress** (*ha gityth* – an idea or instrument associated with a winepress)**. This is a *Mizmowr* | Melody and Lyrics** (*mizmowr* – a song to be sung) **by *Dowd* | the Beloved** (*Dowd* – of the exceedingly passionate, boiling over in adoration and loved in return, the adored friend and admired associate)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8: Introduction and Dedication)

One of many reasons we know that the beloved son of God recognized that Yahowah’s Towrah was a Source of Teaching and Instruction, Guidance and Direction, is because he dedicated many of his *Mizmowr* | Songs to the Enduring Guide and Everlasting Director. While seldom acknowledged, *natsach* speaks of God, not man, as it addresses the One who is a “continuously glorious as a majestic leader, a guide for every endeavor over an unlimited duration of time.” There is only one such individual: Yahowah.

Dowd composed three *Mizmowr* which began by referencing the *gityth* | winepress in conjunction with *Sukah* | Camping Out with our Heavenly Father: 8, 81, and 84. I suspect the reasons were many, including the realization that Dowd was given the responsibility for cultivating Yahowah’s vineyard.

Other reasons may include the fact that, while good wine caresses the palate, for it to blossom, the vines from which it is harvested must be chosen based upon what they are capable of producing. They must be tended with care, their grapes must be pressed to be productive, and the resulting wine must be allowed to mature under the proper conditions. When wine is consumed responsibly, it is a wonderful accompaniment to an evening meal. At the same time, consumed irresponsibly, it is capable of incapacitating the judgment of the unrestrained.

Dowd’s name defines his place in Yahowah’s universe, in His Towrah and Covenant. It means “beloved,” and it describes one who “loves so passionately he is adored in return.” It is based upon a root which means “to boil.” And that’s interesting in itself. No matter how polluted, water is purified by boiling it. Steeped in these words, we are similarly cleansed. The hotter the water, the greater the energy. Enormous machines are powered by steam. This speaks of our transition from limited physical beings to vastly more energetic spiritual ones. Not only is water the source of life and its most essential ingredient, the steam produced when energy is added is reminiscent of the Set-Apart Spirit, of whom Dowd was filled.

Knowing where these Mizmowr lead, it’s also relevant to know that being *tsadaq* | right, something Dowd was recognized by God for being, is what leads to Yah’s love. In other words, Dowd was loved because Dowd was right. It is vital we remember this when we consider the conclusion of the 11th Psalm. It is profoundly important – central and foundational to our approach to God and His testimony.

The author of this Song is Yahowah’s “adored friend, close companion, and admired associate.” More than anyone, he recognized the importance of Yahowah’s name and continually sang its praises…

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, our *‘Edown* | our Upright and Strong Pillar** (*‘edown ‘anahnuw* – our Mighty and Upright One, our firm base and reliable pedestal in the center of our Tent of the Witness which sustains and enlarges us, making us secure)**, how** (*mah* – this interrogative pronoun encourages us to ponder and inquire about the implications behind the who, what, why, where, when, and how characteristics associated with the persona and designation of His) **awesomely magnificent** (*‘adyr* – powerful and majestic, superior and splendid, stately and sovereign, noble and beautiful, desirable and grand, suitable and recognizable, respectful and relational; from *‘adar* – glorious and honorable) **is Your name** (*shem ‘atah* – is Your proper designation, reputation, and renown) **in the entirety** (*ba kol*) **of the** **material realm** (*ha ‘erets* – of the earth and Land)**, which to show the way to the benefits of the relationship** (*‘asher* – to provide the correct means to walk to get the most out of life, and to lead to a place of great joy) **You have chosen to gloriously bestow** (*nathan howd ‘atah* – You have magnificently and magnanimously given as a manifestation of Your power, countenance, and authority, literally providing and placing Your splendor to satisfy my desire and Your will (qal imperative paragogic cohortative – an emphatic and genuine expression of first and second person volition)) **beyond** (*‘al* – beside and in proximity to, as an extension of and in relation to) **the spiritual realm** (*ha shamaym* – the universe and the heavens)**.** (*Mizmowr* / Lyrics to be Sung / Psalm 8:1)

The Creator of the universe, and our God, is offering us His name, not just so that we can come to know Him, but so that we can attach it to our own. It is as a bride does with her husband’s last name, revealing that they are now part of the same family. As a result, they will then share their surname with their children.

Unlike the rest of us, whose names were picked by our parents, Yahowah chose His name. It expresses characteristics He wants to share. We know this because He expressed it 7,000 times in His revelation to us. We would do well to respect His choice and appreciate the reasons behind it.

Based upon this declaration, the dumbest, indeed the most irrational and counterproductive thing any of us could do would be to disrespect Yahowah’s name by ignoring it, rejecting it, or replacing it with the titles “God, the Lord, HaShem, Adony, or Christ,” or the names “Jesus or Allah.” Those who would claim “God does not care what we call Him as long as we speak to Him” would be dead wrong. Moreover, every name attributed to God other than Yahowah would be equally wrong. In a medley of Psalms devoted to the choice between “*rasha’* – wrong” and “*tsadaq* – right,” this is the fulcrum upon which our fate pivots.

Calling Yahowah “Jesus Christ” as if He manifests Himself as a Gentile and a Greek not *Yahuwd* | Jew, as if He had a last name, as if His name wasn’t a combination of Yahowah and *yasha’* | to liberate and save, as if He was the Messiah, as if the fullness of God could be reduced to that of a mortal man, as if He was the founder of a new religion, is arguably the single most disrespectful, ungrateful, and irresponsible thing any of us could do.

We have covered this ground before and yet it bears repeating since the title appears frequently throughout Yahowah’s testimony. The Towrah defines *‘edown* as “the upright pillar of the tabernacle.” It is the “firm base, established foundation, strong column, and reliable pedestal placed in the center of the Tent of the Witness to sustain, secure, and enlarge” this special place for us to meet with God. It is only in defiance of these implications that the same four letters were vocalized as *‘adown* and then defined as “lord and master.”

When directed at Yahowah, it’s His Towrah’s definition which matters, not man’s extrapolations. Just because we’ve heard “Lord” used so many times that it rolls effortlessly off our tongues, and just because we are living in times where we are less familiar with the purpose and value of the central support pillar of a large tent enclosure, doesn’t give us a license to go down the easy road. “Upright Pillar” is unnatural to our ear only because of the religious influences defining the culture in which we have been indoctrinated.

Whether it is scribed *mah* or simply *ma*, this word is our cue to search for answers to the how, who, what, where, why, and when questions that should be pondered regarding whatever follows. In this case, Dowd is encouraging us to consider the “*‘adyr* – superior, suitable, and splendid, stately and sovereign, recognizable and relational nature” of Yahowah’s “awesomely magnificent” name.

There are few endeavors more rewarding. It is one of the ways we can express our regard and respect for Yah. Knowing His name is the first step in getting to know Him.

Let’s take this realization to its natural conclusion. Do not trust anything anyone has to say about God, who does not know and use His name. That includes the entirety of the Christian New Testament, all Christian doctrine, the words of the rabbis, including their Talmud, the Qur’an, or any bible translation that substitutes “the LORD” for Yahowah. Even in translation, but especially in interpretation, Yahowah needs to be known, understood, and respected for the result to be more *tsadaq* than *rasha’*.

In the pictographic alphabet of ancient Hebrew, God drew His name by showing His hand. He is reaching down and out to us as our Father to lift us up as His children. His hand is open, because He wants us to grasp hold. It is the way parents lift up their children, encourage them to walk, keep them from falling, letting them know that we love them and that they can rely upon us. God leads and guides us, even protects us with His hand as well.

In the original alphabet, the two letters which are repeated in His name, the Heys, were drawn to represent two individuals standing up, reaching up, and looking up to Yahowah. There are two because of ‘Adam and Chawah and ‘Abraham and Sarah, depicting Yah’s relationship with us in the Garden and in the Covenant.

The intervening letter depicts a tent peg, an essential part of an ancient home and tabernacle because with it, they are enlarged and secured. It is what Yah did for ‘Adam and Chawah and then for ‘Abraham and Sarah. And while there might be a tendency to think that the two Heys could depict the Liberator and Messiah, Moseh and Dowd, a concluding *ah* in a Hebrew word makes it feminine.

Do not allow the tendency to think of a tent peg as antiquated, as temporary, or as unsophisticated, to cloud your appreciation of why this letter was chosen. These things were by design. The earth, itself, is but a temporary home, a place for Yahowah to campout with His children. It is the perfect way to depict the experience encapsulated in Sukah, which means “to Camp Out.”

Moreover, with Yahowah, the fullness of time exists forever, with the past serving as a reflection of our future, with ‘Eden depicting Sukah. Even with the apparent unsophistication of a tent compared to a mighty cathedral, the comparison reveals Yahowah’s nature and preference. Moreover, a Wah conveys inclusion and addition, of bringing God and man together in an inclusive way, each adding to the other.

Affirming all of this, Yad means “hand” in Hebrew and depicts an individual’s influence and ability. Hey means to “pay attention, look up, and be observant.” And the Wah is the single most common word in the Hebrew text, serving as the conjunction: “and.” It joins ideas and individuals, adding to them.

Do not be misled by those who would have you believe that no one knows how to pronounce Yahowah’s name, or worse, that it shouldn’t be pronounced out of respect for it. The four letters – YHWH – are all vowels and are pronounced consistent with the verb which God told Moseh defines His name – *HaYaH* – in His *ToWRaH*. That is all we need to know to say: YaHoWaH!

With these realizations obvious and irrefutable, those who have misused religious authority to rob believers of these insights over the ages, disrespectfully removing Yahowah’s name from His testimony, appallingly replacing it with the Adversary’s depiction, “the Lord,” have so angered God that their crime, perhaps the most damaging ever committed, is unforgivable.

In order of relevance, it could be accurately stated that the focus of these eighteen books over the past eighteen years, and the thousands of audio programs produced to share and expose them, has been Yahowah’s name, His Towrah, and His Covenant. The initial seven volumes were named: “*Yada Yah – To Know Yahowah*.” Quite simply, our priorities are as they should be: Yahowah, Towrah, Beryth. Collectively, they are the essence of life, liberty, and pursuit of the joy experienced in ‘Eden. They are the means to enlightenment and enrichment, knowledge and understanding.

According to Dowd, Yahowah’s name is not only beautiful and desirable, it is a magnificent and magnanimous gift which Yahowah has chosen to bestow so that we might benefit from the path He has provided to get the most out of life. The majestic nature of the universe, from the spiritual to the material realms, is not only a manifestation of His power and glory, it is encapsulated in His name.

From the Messiah’s perspective, our highest calling and God’s will are both visible in Yahowah’s name. Based upon the inclusion of the cohortative and imperative moods within the phrase “*nathan howd ‘atah* – **You have chosen to gloriously bestow,”** expressing first and second person volition, recognize that Yahowah has chosen to offer this gift to us, hoping that we might choose to accept it. Suffice it to say, Dowd’s understanding and appreciation of Yahowah’s name is the antithesis of Jewish and Christian theologians, scholars, priests, and pastors. So, who do you think knew Yahowah better? Who is *tsadaq* and who are *rasha’*?

Even as infants in our Heavenly Father’s Family, we ought to know His name. It is the foundation upon which His Home and our lives were constructed.

**“Out of** (*min* – from) **mouths** (*peh* – oral expressions and verbal communications) **of children** (*‘owlel* – of little ones, from infancy to adolescence) **and** (*wa*) **infants** (*yowneq*) **You have laid a foundation** (*yasad* – You have established a base and offered the means to associate together, constituting a place with purpose, serving as an extension) **of power and strength which can withstand anything** (*‘oz* – providing the ability to accomplish whatever is desired and intended, including providing an impervious fortification, a completely safe place to live; from *‘azaz* – dependably strengthening and prevailing)**.”**

There is tremendous power and strength in Yahowah’s name. With it, we stand on a firm foundation and can withstand anything. Whereas the names “Jesus Christ” and “Allah” are worthless, even appalling.

When we embrace it, and accept all that Yahowah represents, there is no adversary who can harm us. We become Satan’s most effective foes. We are empowered to take on mankind’s most deceitful, deadly, and damning institutions. Yahowah has revealed as much…

**“This is in order** (*lama’an* – this was designed) **to put a stop to** (*la shabath* – to end the actions of, causing the reign to cease and the object to disappear by sending it to a different place, especially in concert with the promise of the seventh day and Shabat (hifil infinitive construct – subject asserts their influence unto the object, presented as a verbal, or actionable, noun)) **the adversary** (*‘oyeb* – the enemy in open and hostile opposition, the national or institutional foe demonstrating animosity and rancor) **and those who are trying to diminish You, those who bring trouble by being antagonistic toward You** (*tsarar ‘atah* – rivals for Your affection who are openly intimidating and antagonistic by covering over the truth to constrain and confine; from the verbal root *tsarar* – to wrap up, enclose, and cover, to bind and tie up, to oppress and distress, to confine and abuse (qal participle construct – serving as a verbal adjective incorporating a literal and genuine depiction which is possessive)) **as well as to hold the guilty accountable by punishing the perpetrator** (*wa naqam* – so as to seek justice, harming the harmful, avenging the crimes by redressing grievances, seeking retribution and payback for all of the maltreatment which has been perpetrated (hitpael participle – acting with respect to Himself and unassisted by anyone else, God is going to dramatically and vividly hold Satan and those associated with him accountable, appropriately punishing him and them for what they have done))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:2)

Yahowah wants us to follow His example and take a stand against those things which are most adversarial – especially religion, government, militarism, and conspiracy. They don’t just ruin lives, they damn them.

Whether it is the sun-, star-, or king-worshiping pagans of ancient civilizations, the advocates of the Godless existence of Socialist Secular Humanism, the replacement man-god of Christianity, the Catholic Church exercising undeserved authority, or rabbis substituting their Talmud for Yahowah’s Towrah, mankind has been trying to diminish the One True and Living God with all manner of imposters, extinguishing lives in the process. Fortunately, Yahowah is going to hold them accountable. Those who claimed to be God or to be authorized to represent Him will be judged and convicted by Him.

It will be entertaining to see popes, caesars, and pharaohs grovel. And yet, there will be great sadness knowing how many souls they poisoned and abused.

In many ways, Dowd’s proclamation in Mizmowr 8:1-2 serves as a prophetic affirmation of the promise Yahowah made as Moseh and the Children of Yisra’el sang the Song of the Sea at the conclusion of the Exodus.

**“Then, at this time and place, Moseh, the One who Draws Out, and the Children of Yisra’el, sang this song designed to teach, conveying the intent of Yahowah and how to draw near.**

**They expressed in words, ‘I will sing, lifting up my voice melodically while traveling on a journey of discovery to behold and to approach Yahowah because He should be appreciated for having stood up majestically to the war stallion and their riders, casting them into the sea.** (15:1)

**Yah** **is my source of strength, my means to empowerment, my fortification and protection, the One whom I can rely upon because He never changes, my source of boldness and courage,** **making me capable and the best I can be,** **empowering and enriching me.**

**He has become and always will be my means to approach, to be delivered and liberated, even saved. This is my God.**

**And so I will express words which are appropriate and laudable regarding Him and I will dwell in His beautiful home.**

**My fathers’ God will lift me up on high with Him and I will be raised by Him, increased, empowered and enriched by Him.** (15:2)

**Yahowah is a nurturing and confrontational individual, a fighter, and the living embodiment of the provision, an aggressively challenging being, a defensive and protective person, an engaging and salty example of masculinity, and the means to enable the feasts, becoming the manifestation of the provision. Yahowah** **is His name,** **His personal and proper designation.** (15:3)

**You are right, Yahowah,** **splendid and glorious, extremely impressive** **in authority and ability, in power and might, unchanging and dependable. You choose that which is right, You are right, and being on Your right side** **crushes and destroys** **the adversarial enemy.”** (*Shemowth* / Names / Exodus 15:6)

Even more explicit in this regard, *Dabarym* reads: **“It is for Me to retaliate and inflict retribution** (*la ‘any naqam* – concerning vengeance, the process of reprisal and payback, in addition to bringing punishment to avenge what has been done are Mine to approach and achieve) **as well as restitution and repayment** (*wa shalem* – requital and determining and prescribing the penalty) **for the time** (*la ‘eth* – in association with the period) **their stance caused such staggeringly unfavorable circumstances** (*mowth regel hem* – their steps thoroughly shook, troubled, toppled, and controlled)**.**

**For near** (*ky qarowb* – indeed approaching) **is the day** (*yowm*) **of their destruction** (*‘eyd hem* – of their siege and resulting calamity as a consequence for their violence to people and property when they will be raked together, branded, and bear the burden for what they have done)**.**

**Their fate is necessary** (*‘atyd hem* – their ill-fated destiny is ready and is based upon what is needed, that which has been prepared and determined for them)**,** **and it will come without hesitation** **upon them** (*wa chuwsh la hem* – quickly and rapidly, swooping down on them such that some will find enjoyment in their great dismay)**.”** (*Dabarym* / Words / Deuteronomy 32:35)

The more we’ve studied human history, the story of civilizations, and our horrid propensity to subjugate and torment our fellow man politically, religiously, militarily, and economically, we’ve discovered that there is a common denominator, a constant and repetitive pattern to institutionalized human influence: pervasive corruption and the universal abuse of power. The individual stories of those who have been deliberately misled, oppressed, and tormented are anguishing and exasperating.

If the perpetrators of this malevolent conspiracy between religious, political, military, and economic leaders, aren’t held accountable, then there is no justice. Their victims deserve to witness those they were powerless to stop, suffer for their hellacious crimes. And since the God who inspired these words is just, He will personally see to it that the guilty are punished.

The lack of forgiveness in this circumstance does not demonstrate that the Towrah’s God isn’t merciful, but instead reveals that by being intolerant of that which is harmful, He is demonstrating His capacity for compassion. Moreover, the all-loving, all-forgiving, god of the Christian New Testament is a myth, a capricious and duplicitous divinity crafted in the image of the men who conceived him. Rather than the Christian “Jesus” being the solution, he is a counterproductive fabrication.

Mankind’s heinous behavior isn’t just an artifact of ancient history, because it’s every bit as prevalent today, especially among the religious, overtly political, and conspiratorial. And to an increasing degree, the principal victims continue to be Jews. While anti-Semitism is a legacy of Imperial Rome, the Roman Catholic Church, and Islam, it has become rampant in Socialist Secular Humanism, in academia, throughout Protestant Christianity, and among nationalists.

The propensity to bash and blame Jews is growing at an unprecedented rate among the many who advance conspiracies. And in almost every case, these adversarial individuals and institutions falsely accuse Jews of what they, themselves, have done. They are all dishonest, ignorant, hypocrites. Fortunately, they are far too stupid to appreciate and accept the conditions of the Covenant and thus will be excluded from it.

It is, of course, good news that those who either relax, or worship their god on Sundays will be stopped on the *shabath* | Shabat. It is all part of the promise of the seventh day. I suspect that Yahowah will have one of His *mal’ak* | messengers lift up the two Tablets of Stone He engraved to validate His commitment to the Shabat during the waning days of the Time of Ya’aqob’s Troubles to reinforce this point.

But why do you suppose this news comes out of the mouths of babes? I think the answer lies in the protective nature of parental love. Our children deserve to know that we will defend them against anyone who attempts to harm them. And who better to do so for us than our Heavenly Father?

I’m a huge proponent of nonviolence, and always rely on words rather than weapons or fists, but I’d make a lone exception when it comes to curtailing the deliberate physical abuse of those I love. Since this is the most reasonable interpretation of this statement, and recognizing that the Children of Yisra’el are Yahowah’s family, those who have abused Jews over the millennia are in world of trouble.

Considering all of the aggravation men have caused in their quest to be as gods, and how few have sought to respect the only real One, it’s truly astounding that God endures the many for the sake of the few. And yet, for the likes of Dowd alone, Yahowah would have done it all, and He would do it again.

**“Truly, when** (*ky* – and by way of contrast as) **I look at** (*ra’ah* – I am shown, observe and examine, envisioning (qal imperfect)) **Your heavens, the universe and spiritual realm** (*shamaym ‘atah* – Your lofty abode and also the sky and stars, even the atmosphere above)**, the accomplishments** (*ma’aseh* – the products and extension of energy and effort; from *‘asah* – the acts and engagements, efforts and effects) **of Your fingers** (*‘etsba’* *‘atah* – of the digits of Your hand)**, the moon** (*yarach* – the means to distinguish months and establish a calendar) **and stars** (*wa* *kowkab* – the light of the stars)**, which to reveal the benefits of the relationship** (*‘asher* – to show the correct path to walk to get the most out of life, to encourage us, bless us, and to elevate us, such that we would be genuinely happy) **You have fashioned and formed** (*kuwn* – You have prepared and established (piel perfect – in a moment in time You caused this to occur))**,** (8:3) **what** (*mah* – who, why, and for what reason) **is mortal man** (*‘enowsh* – humankind, ordinary men and women, people who are all but incurable, ill, anxious, and despairing; indistinguishable in the text from *‘anuwsh* – incurable, beyond hope, despairing *‘anash* – frail, weak, and sickly, desperate, wicked, woeful, and incurable) **that by comparison** (*ky* – by contrast and to the contrary) **You are mindful of him** (*zakar huw’* – that You speak the truth publicly about him, remembering him)**,** **and the son of man** (*wa ben ‘adam* – the children of ‘Adam, the first man conceived in God’s image with a conscience) **that surely** (*ky* – that making an exception, truly) **You take stock of him and relate to him** (*paqad huw’* – You relay Your message and will to him and You write things down for him because You care about him)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:4)

Just yesterday, I was asked why the universe had to be so big for Yahowah to relate to us. This is the answer. It’s a matter of knowing our place, of relative position, power, and perspective. There are many more reasons, all of which are interesting, but this is as good as any. It does us well to consider why Yahowah created us and why He continues to relate to us when He is greater than we can imagine, and we are infinitesimally small by comparison.

There is another interesting reason, one that reveals our position within spacetime. Yahowah calculated the exact amount of energy required to create the stage for the kind of life we enjoy within the formula of relational time He desired.

From the perspective of the Creator at creation, the universe is six days old and about to enter its seventh. Time at the source of the Big Bang moves 1012 faster than it flows on earth, making the 14 billion years since the universe began, and 6 days, equivalent relative to the observer.

It is now fourteen years shy of six-thousand since ‘Adam and Chawah were expelled from the Garden of Eden, and so we are just fourteen years from our return. The universe is six dimensional, with Yahowah existing in the seventh. This includes the four we know as spacetime in addition to the unknown source of separation and attraction incorrectly labeled dark energy and dark matter.

Returning to the question posed by Dowd in Psalm 8:4, as a father I know the answer. And that is by design. Every parent should be able to recognize the obvious.

In that Dowd has made this personal, initially presenting Yahowah’s viewpoint from the perspective of children and now speaking of the son of a man, I’m going to personalize it further. One of the reasons I don’t attempt to “pray away” my struggles with family is that without them I’d have no basis upon which to appreciate Yah’s vantage point. So while my experience is limited to a single home and two sons, and I’m decidedly imperfect as a father, I enjoy a wonderful relationship with one son and have come to have none with the other.

It wasn’t always that way. My eldest and I were so close we would refer to one another as twins, just thirty years apart. And yet a year ago, after doing three things that are among the most altruistic and appropriate, especially compassionate and loving, I’ve accomplished, and entirely on behalf of my sons, my eldest attacked and shunned me, preventing me from continuing to see my granddaughter whom I dearly love, and grandson whom I was just beginning to know. I had intervened to protect him and his brother from the debilitating acquisitions and demands of their mother, enriching and empowering both by liberating the trust funds I had provided for them in a selfless and thoughtful parental manner. I asked for nothing in return, and yet, irrationally, I was banished from his life. There has been no opportunity to resolve the conflict that had severed the relationship and forestalled love. So it is through this anguishing and bewildering experience that I was given a glimpse into the perspective Yahowah’s beloved son is sharing.

What is it with us that we are so hard on ourselves and so difficult to reason with and please? Why do we reject God’s desire to enrich, empower, and liberate us?

Through life’s experiences, I have also come to appreciate Yahowah’s struggles with Yisra’el, whom He calls His bride. Just as Yahowah pronounced His divorce from Yisra’el through *Howsha’* | Hosea, I divorced my wife of 34 years because I could no longer endure her propensity to be dishonest, mean-spirited, and condescending – with her coming from a place where there was no correlation between what she believed and reality. I continued to withdraw over time until there was nothing left except lies, heartache, and frustration.

What’s interesting in this regard is the need for a renewed Covenant. Since according to the Towrah, a man cannot remarry a wife whom he has divorced, Yahowah must resolve the fracture between Yisra’el and Yahuwdah, and then transform the united result, betrothing Himself to His perfected bride through a Covenant which is slightly and yet magnificently different, not only in that its Towrah guidance will be written inside of His People, interwoven into the fabric of their lives, but also in that it will focus entirely on guidance without prohibitions. This is the message of *Yirma’yah* / Jeremiah 31.

In spite of the perceived difference in scale and ability, Yahowah actually created us as close to Himself as was prudent, such that we could relate to Him, and He to us, without being over- or underwhelmed. Endowed with these attributes, and with the benefits of the Covenant enriching and empowering us, Yahowah will enhance our status, bridging this gap through a straightforward transformation from matter to energy, and from three to seven dimensions. In this way we will quite literally become His sons and daughters.

**“Therefore** (*wa –* then so)**,** **You have made him somewhat lower, withholding something** (*chaser huw’* *ma’at* – caused him to be a little less empowered, lacking and thus needing something to sustain life, slightly diminished) **from God** (*min ‘elohym* – than the Almighty) **and yet** (*wa*) **You surrounded and enveloped him** (*‘atar* – You crowned and honored him, enriched and embellished him, providing for him the blessings, adornments, and symbols associated with status) **with honor and respect, with an abundance of riches, with a powerful presence and glorious reward** (*kabowd* – such that his personal significance was extraordinary and that he is enormously valued) **along with** (*wa* – in addition to) **the most appealing attributes, valuable qualities, and useful aptitudes** (*hadar* – being attractively adorned, revealing great partiality and favoritism)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:5)

Yahowah made us in His image, and thus very much like Himself, just with vastly less power and a finite lifespan, currently capable of operating in fewer dimensions – all for our own good. That said, the abilities we were given are more than sufficient for us to know our Maker and engage in a meaningful relationship with Him.

While we don’t act like it, we are the pinnacle of creation. And indeed, based upon the nature of His testimony, Yahowah has given us the capacity to think, to closely examine and carefully consider His words. It is apparent that Yahowah thinks more of us than we think of ourselves.

Beyond this, ponder the distinction, indeed, the honor, of being invited to be part of Yahowah’s family, to become the sons and daughters of God. Imagine the enrichment and empowerment, the enlightenment and freedom He envisions for us. The Covenant’s benefits provide an abundance of riches.

Truth be known, we were created as a living proverb. We can stand upright, freeing our hands to do as we choose. We have opposable thumbs to fashion and use tools, including the ability to turn the pages of His Towrah and hold writing instruments to expound upon what it means to us.

We are afforded ears to listen, eyes to see, mouths to speak, and brains to process it all. We are given a conscience to discern right from wrong and the freewill to respond accordingly. Vulnerable, we must use our intellect to survive. We choose our life partners, conceive and raise children in a familial setting, sheltering and protecting them, parenting them by teaching and guiding them, with mothers and fathers contributing in different ways such that everything about us serves as a word picture of the Covenant.

**“You have provided him with proverbs and allowed him to exercise his freewill** (*mashal huw’* – You have shared vivid and memorable messages with him, giving him the ability to be in charge, and to have wisdom and dominion) **within** (*ba*) **the accomplishments** (*ma’aseh* – the products and extension of energy, the works and overall effort; from *‘asah* – the acts and engagements, efforts and effects) **of Your hands** (*yad* *‘atah* – of Your power, ability, and influence)**.**

**You have placed** (*shyth* – for the time being, You have established and put, setting (qal perfect)) **everything** (*kol*) **under his feet** (*tachath regel huw’* – beneath his stance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:6)

For the past six-thousand years, mankind has ruled over the earth, reached for the stars, and stepped upon the moon. It has been our planet to impose our will as we have desired. While we have made a bloody mess of things, God has seldom intervened to restrain our ambitions.

During this time, and with regard to all of His gifts – life, a conscience, and freewill – the greatest gift has been His devotion to us, something He has expressed in His Towrah and through His Covenant. He has placed the means to become ever more like Him, right beneath our feet.

Of **“***mashal huw’* – **You have provided him with proverbs and allowed him to exercise his freewill,”** Dowd knows of what he speaks because he was both subject and beneficiary, inspiration and scribe. Years ago, as we began translating the 6th *Mashal* / Proverb for *Observation for Our Time*, it became readily obvious the theologians were wrong, and that Dowd was the author, not Solomon, of the Proverbs. They were all written about family, of our Heavenly Father’s and Spiritual Mother’s devotion to their beloved son, Dowd. They are open letters regarding the Covenant.

Spoken as a true shepherd…

**“Flocks of sheep** (*tsoneh* – small grazing mammals) **and** (*wa*) **thousands of domesticated cattle** (*‘eleph* – herds of large grass-eating mammals)**, all of them** (*kol hem*)**,** **and also the wild animals of the open environs** (*wa gam bahemah saday*)**,** (8:7) **the birds of the sky** (*tsipuwr ha shamaym* – winged creatures flying in the air) **and fish of the sea** (*wa dag ha yam* – aquatic creatures swimming in the water)**,** **extend along** (*‘abar* – pass by) **the way of the seas** (*‘orach yam*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:8)

This reflects our place among the living. We are all animals, sheep and cattle, birds and fish, and yes, we humans, too, are animated with mortal souls. Yet, God created the others for our benefit. The manner in which we treat them speaks volumes about us.

That does not mean that we should not be nourished by them, as that was clearly Yah’s intent. It simply means that we ought not kill for sport, rob animals of their habitat, nor allow any animal to suffer needlessly. And yet there is one animal, the lamb, which at the right time, for the right reason, when prepared and consumed the proper way, can nourish our bodies and save our souls.

Yahowah has honored us above the rest of His creation, conceiving life and giving us this marvelous blue planet, and for that we should be appreciative. At the very least, we ought not irritate and disrespect Him by attributing our place in the universe to gods men have crafted, to the likes of Jesus Christ, the Holy Ghost, HaShem, the Lord, Allah, Buddha, Vishnu, Brahma, Mother Earth, Mary, the Queen of Heaven, or Nature.

There is one God and He has one name.

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, our *‘Edown* | our Upright and Strong Pillar** (*‘edown ‘anahnuw* – our Mighty and Upright One, the firm base and reliable pedestal in the center of our Tent of the Witness which sustains and enlarges it, making it secure)**, how** (*mah* – an interrogative pronoun which encourages us to ponder the implications behind the who, what, why, where, when, and how characteristics associated with the persona and designation of God and His people) **awesomely magnificent** (*‘adyr* – powerful and majestic, superior and splendid, stately and sovereign, noble and beautiful, desirable and grand, suitable and powerful, recognizable, respectful, even relational; from *‘adar* – glorious, and honorable) **is Your name** (*shem ‘atah* – is Your proper designation, reputation, and renown) **in the entirety** (*ba kol*) **of the** **material realm and Land** (*ha ‘erets* – of the earth)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 8:9)

This is not only the first step toward knowing who we are, what we are doing here, where we are going, and how we get there, it is the only responsible, rational, and respectful approach to God. If you do not know His name, you do not know Him. If you are using another name for your god, you are disrespecting and annoying the one true God.



This is an auspicious beginning…

**“To** (*la* – on behalf of) **the Enduring Guide and Everlasting Director** (*ha natsach* – the continuously glorious and majestic leader in every endeavor over an unlimited duration of time) **about the death of the son** (*‘al muwth la ha ben* – over the child dying)**. A *Mizmowr* | Melody and Lyrics** (*mizmowr* – a song to be sung) **of *Dowd* | the Beloved** (*Dowd* – the exceedingly passionate, boiling over in love and thus loved in return, the lover and the beloved, the adored friend and admired associate)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9: Introduction and Dedication)

We have three ways of looking at “the death of the son.” First, while Dowd’s physical body is long gone, having passed away, it was never relevant. His soul endures. And in the end, Dowd will return to the physical realm, serving at Yah’s right hand during the millennial celebration of Sukah.

Then there is Yahowsha’s body, which was of paramount importance because it served as the Passover Lamb by dying. But His body is also long gone, having been incinerated on the eve of Pesach in accordance with the Towrah’s instructions. As for His soul, it was likely Yahowah’s that endured Matsah and then was reunited with the *Ruwach Qodesh* | Set-Apart Spirit on Bikuwrym. Had this soul been Yahowsha’s, then He would have been Yahowah’s Firstborn rather than Dowd.

Finally, there are the Children of Yisra’el – the sons of Ya’aqob and the heirs to the Covenant. For all manner of speaking, they have died by the millions for having rejected Yahowah.

The greatest heartache one can suffer in life is the loss of a child. Dowd lost three. His firstborn died on the eighth day. His second-born was killed by his third-born son to avenge the rape of his sister, Dowd’s eldest daughter. The third of Dowd’s sons was then killed for having led a *coup d’etat* against his father.

This would have destroyed a lesser man. However, Dowd endured, largely because it drew him closer to Yah, enabling God’s son to empathize with his Father.

**“I express my appreciation** (*yadah* – I know and therefore I am thankful (note: *yadah* is either an active female *yad* – hand or the feminine perspective and approach to *yada’* – knowing) (hifil imperfect jussive – Dowd is engaging Yah causing God to continually express His desire regarding *yadah*)) **to** **Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist) **with my whole heart and in my best judgment** (*ba kol leb ‘any* – with the totality of my intentions, motivations, and attitude and in the manner of totally rational thinking, wholly consistent with my inner nature, character, disposition, knowledge)**.**

**I want to recount** (*saphar* – I have chosen to quantify and record, to proclaim and inform, providing an accounting of (piel cohortative – the object is engaged by the subject’s will)) **all of** (*kol*) **Your wonderful and amazing revelations** (*pala’ ‘atah* – Your marvelous and astounding accomplishments, Your awe-inspiring and fulfilling deeds, Your extraordinary and distinguishing characteristics which surpass ordinary comprehension)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:1)

Once again, *Dowd* | David has affirmed the reason Yahowah referred to him as His beloved son, as His anointed Messiah, and as King. His thoughts and words were devoted to sharing what he had come to know about Yahowah. He was engaged in the most important and beneficial mission in the universe.

**“I will rejoice** (*samach* – I will of my own volition delight in and be elated by (qal imperfect cohortative – actually, continually, and by choice)) **and jubilantly express my admiration, celebrating** (*wa ‘alats* – and so I want to triumph, being victorious over all adversaries) **with You** (*ba ‘atah* – in You)**. I want to sing** (*zamar* – I have chosen to combine lyrics with melody to musically give voice) **to Your Godly name** (*shem ‘atah ‘elyown* – to Your highest and proper designation, revealing Your supremacy and status)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:2)

Most people, especially at the loss of a child, would either blame God and be embittered toward Him, or believe that for this to occur there must be no God. And yet Dowd searched for, found, and embraced the reason behind death and the solution for it.

I have come to see life in this way, Dowd’s way, which is one of the reasons I find his life and lyrics so illuminating and inspiring. With the proper attitude, with sound thinking, we can learn and grow from every experience, especially the difficult ones.

If the scholars are correct, having respect for Yahowah’s name precludes it from being spoken. And yet, how would that be possible since no one had greater respect for Yahowah than Dowd and he routinely sang it aloud? Why would he have written it into his lyrics if it would serve no purpose? Do you think Dowd would have told us that Yahowah’s name was too “sacred to pronounce” if that were actually the case? Given the choice between Dowd’s enthusiastic desire to convey Yahowah’s name and today’s theologian’s assessment that it either should not or cannot be pronounced, who do you think is *tsadaq* | right and who is *rasha’* | wrong?

Dowd’s enemies have long been comprised by the likes of those who are opposed to his love for Yahowah and His name. His foes would include those who are averse to what Yahowah has and will do through him, those who would transfer the roles, respect, and titles God afforded his beloved son and ascribe them to another. It would be like calling the founding CEO of a business a day worker.

**“With** (*ba* – in) **the turning away** (*shuwb* – the retreat) **of my enemies, those with personal animosity and rancor towards me** (*‘oyeb* ‘any – of those in hostile opposition to me)**, they will stumble back** (*‘achowr kashal* – they faltered and fell back, they were brought down and overthrown) **as they are expelled from** (*‘abad min* – while they are exterminated, ceasing to exist in) **Your presence** (*paneh ‘atah* – proximity of Your appearance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:3)

There is a day of reckoning, a time in which the dividing line between living in God’s presence and being eternally banished will be our love for Yahowah’s name and appreciation for His son. It is as it should be, as it was with Dowd. Yahowah introduced Himself to us in His Towrah and proved His existence through His prophets. He has provided all of the information we need to exercise good judgment to determine what is right and wrong about God. This process is interactive, with Yahowah revealing and us observing.

Yahowah designed us for this purpose…

**“For** (*ky*) **You have acted upon and engaged in** (*‘asah* – You have worked, laboring in and bringing about, doing what was needed to accomplish) **my decision making** (*mishphat ‘any* – me using good judgment and being discerning to correctly resolve my disputes, my ability to judge and be just, to govern and resolve controversies; a compound of *ma* – which encourages us to question the how, who, what, where, when, and why and *shaphat* – to decide, to judge, to resolve disputes, to exercise good judgement, to execute justice, and to govern) **and my ability to distinguish between right and wrong** (*wa dyn ‘any* – and my judgment, my arguments and debates, and my cause, when I should defend and plead a case and claim, or when to speak out against someone or something which is wrong in a condemning manner, my capacity to correctly judge, contend, and plead)**.**

**You establish and inhabit** (*yashab* – You sit and dwell around) **accordingly** (*la* – the approach to) **Your seat of honor** (*kise’* – Your place of authority)**,** **deciding correctly** (*shaphat tsedeq* – judging rightly, executing valid judgment, being just, appropriately and rationally vindicating and condemning, properly resolving disputes, doing what is logical and right, honest and fair)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:4)

The path to knowing Yahowah and understanding what He is offering, indeed, what He expects in return, is neither through obedience nor faith. Yahowah provided His *Towrah, Naby’, wa Mizmowr* so that we could be thoughtful and discerning in our response to Him. The process, however, to deliver the desired result, necessitates listening before speaking, observing before engaging.

The *Gowym* | Gentiles Yahowah consistently and continually rebukes and reprimands are the foreigners who now claim that God has chosen them and their Hellenized “Jesus Christ” over *Dowd* | David and his people, *Yisra’elites* | Israelites and *Yahuwdym* | Jews. The notion is ignorant and irrational, which is why it requires faith to believe. It is also hypocritical and irresponsible. Many, if not most, of these foreigners are ever ready to complain that illegal aliens, like Jews, are ruining their country and trying to take it from them – even though their forefathers stole it from the native peoples.

And yet as foreigners, these Gentiles want us to believe that they are the heirs to Yisra’el and to God’s promises. Further, they hate the very race that provided not only the Passover Lamb, but the entirety of Yahowah’s witness. If these preposterous notions were not interwoven to form a religion, no one would believe a word of it.

This is among the many reasons why Yahowah is forever associating Gowym with *rasha’* | being wrong. It is why God is disapproving and will censure Gentiles. It is why the foreign souls who have been misled and who are mistaken, will be exterminated, their names and reputations annihilated forevermore.

This is sobering. It is also absolute and irrefutable proof that the Christian New Testament’s insistence that the promises Yahowah made to Yisra’el have been given to the Gentile Church, indeed every aspect of Replacement Theology, has no basis in reality. The foundational claim of the Christian religion is torn asunder by what follows.

**“You will rebuke and reprimand** (*ga’ar* – You have expressed Your disapproval with conviction because it is time to insult and censure (qal perfect)) **the *Gowym* | Gentiles** (*gowym* – non-Israelites and non-*Yahuwdym* | Jews, the religious people and nations which are estranged and opposed to Yisra’el, the confluence of ethnicities)**.**

**You will destroy, annihilating and exterminating** (*‘abad* – You will wipe out the lost, the squandered lives of those without value, including those who have gone astray) **those who are misled and mistaken** (*rasha’* – those who corrupt after having been corrupted, those who are invalid and unethical and have done or spoken that which is inappropriate and should be condemned, and in a word, those who are wrong (piel perfect))**.**

**Their names** (*shem hem* – their designations and reputations)**,** **You will blot out** (*machah* – You will destroy, wipe out, and remove, annihilating (qal perfect)) **forevermore** (*la ‘owlam wa ‘od* – consistently and continually, for all time, serving as a witness in antiquity of eternity)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:5)

The two most invasive and pervasive expressions of the *gowym* are Christianity and Islam, collectively debilitating 60% of the world’s population. They are both anti-Semitic. They are both vehemently opposed to Yahowah’s name. Both prefer their uninspired messengers, Paul and Muhammad, over Dowd.

There are no Christians or Muslims in Heaven. This is not my opinion, but instead an irrefutable conclusion based upon Yahowah’s testimony. Affirming the validity of this assessment, God just said that after rebuking these misled and mistaken Gentiles, they would be wiped out, their souls exterminated, and their names and reputations blotted out for all eternity.

If we didn’t know better, this would be alarming news for those like myself who are not genetically linked to Ya’aqob. However, we now recognize that it’s the religions, politics, conspiracies, societal customs, and militaristic nature of the Gowym that Yahowah is rebuking and removing, not their ethnicity. We know this because it is those who are “*rasha’* – wrong” who will suffer this fate. Therefore, by becoming Towrah observant, by engaging in the Beryth, by attending the Miqra’ey, by learning from the Naby’, and by respecting Yahowah’s name, by being “*tsadaq* – right,” our place with Yisra’el, in the Covenant, and in Heaven is assured.

This known, it is in contrast to Yahowah’s consistent and universal reprimand against the practices of the Gowym, and His advice to avoid the ways of the Gentiles, that the prophecies regarding the *Choter* and *Nakry* are so exceptional. It suggests a number of things, each of which is enormously revealing. First, Yahuwdym remain in rebellion, stubbornly recalcitrant regarding Yahowah and His testimony. If this were not so, God would have chosen one of them to call His people home. Yet, as Yahowah has revealed through Yasha’yah, God looked and found no one.

Second, the realization that there was only one willing individual underscores just how unpopular the truth has been and remains. This is shocking to those of us who embrace it because the truth about God is so vastly superior to the lies Gentiles have promoted.

Third, it would take a Gentile to untangle the lies of *Gowym* – exposing the two most popular deceptions: Christianity and Islam. Jews are seldom, if ever, critical of either faith – even though both religions have sought to annihilate them. Until Yahuwdym understand why these *rasha’* institutions despise them, until they divest themselves of their influences and are freed from their debilitating anti-Semitism, Yahowah’s call for them to come home will fall on deaf ears.

And fourth, there has to be a consequence for those who were chosen by God to reveal Himself to the world for having chosen not only to ignore Him, but for also having played a leading role in establishing Christianity, Islam, and Socialist Secular Humanism – Yisra’el’s most prevalent threats. As a result, the brightest ethnic group on earth will be awakened to the realization that they have gone so far off track, they gave God no other option other than go it alone (which is against His nature and our purpose, even contrary to a loving family) or work with a Gowy to reconcile His relationship with Yisra’elites and Yahuwdym.

It is sad, but true. It is not surprising, however, especially considering the misguided arrogance of the rabbinical influence among Jews and within the insanity of Israeli politics. As Jews and Israel stand today, circa 2019, even God’s words are insufficient to awaken them or save them. However, this will change, especially as Jews are caught in a multidimensional vice, being defamed and abused by the far right and far left, by Christianity and by Islam – even by the politics and academia of Socialist Secular Humanism. Today Jews are as likely to be murdered by a neo-Nazi as they are to be slaughtered by a jihadist, or to be deprived of their rights and land by a socialist politician and scholar as they are by an unthinking nationalist conspirator. Soon there will be only one safe haven and Savior.

One last thought in this regard. While every verb was scribed in the perfect, meaning that the time when this reprimand and rebuke, this annihilation and extermination, even the erasing of all memory of such people and things, is limited in duration, the result is “*‘ad ‘owlam* – everlasting.” Yahowah isn’t going to harp on this forever, so those who wish to avoid the eternal consequence have a limited time to react before it is too late.

The days of the religious are numbered, at least here on earth…

**“Neither the open opposition nor the Adversary will continue** (*ha ‘oyeb taman* – the hostile foe along with the animosity and rancor he inspires, including that which is destructive and harmful, will be completely and universally stopped in space and time, totally finished, as they will cease to exist (qal perfect))**.**

**The** **preeminent** **authority figures** **will be** **incarcerated and controlled forever** (*charbah la natsach* – the powerful overlords and their superintendents will go to a hot, as if burning in the sun, dry and desolate place of decay and ruin, the distinguished chieftains who have excelled will endure eternity in a state of degeneration; from *natsach* – to excel and become preeminent and distinguished, to endure as an overlord, superintendent, director, or chief)**.**

**Additionally** (*wa*)**, You will uproot and destroy** (*nathash* – You will pull out of the ground, utterly forsaking (qal perfect – literally at a moment in time)) **their cities** (*‘iyr* – their habitations and population centers, their shrines and temple complexes, even the anger, anguish, and wrath of these asses) **such that the remembrance of them** (*zeker hem* – so that their mention, honor, celebration, or worship of their status and renown) **ceases to exist** (*‘abad* – perishes and is obliterated, vanishing)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:6)

For the earth to return to Eden, the authority figures who govern political, religious, and military institutions will have to go. They cannot coexist with God. Unfortunately for the billions they have poisoned, to protect the family, those they have plagued will be forsaken and will die – in their cities, towns, and shrines – ridding the living of all remembrance of the dead.

They have had a bad run, some six thousand years of mischief and mayhem. But it cannot and will not continue. The Adversary and his Apostles will soon be gone – most forever.

Just as Satan was allowed to corrupt Yahowah’s testimony in the closing days of the Garden, luring ‘Adam and Chawah away from God, he will be allowed to do the same in the waning days of the Millennial Shabat – and for the same reason. Those conceived during this time must be afforded what must appear to them to be a credible reason to ignore or reject God, as crazy as that might seem. Without it, there would be no freewill, negating the prime objective of creation.

But from that moment, upon the completion of the seventh and final millennia of man on earth, every religious and government leader, all those who aided and abetted them, every military officer, cleric, politician, and conspirator, will be eternally condemned and incarcerated. The preeminent will be reduced to the collective value of a modicum of decaying fluff.

We are just fourteen years from the beginning of forever – for the *rasha’* and *tsadaq*. The first order of business will be…

**“Then** (*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) **will establish the eternal dwelling place** (*yashab la ‘owlam* – He will live and remain, camping out and abiding throughout time, from antiquity to eternity (qal imperfect))**.**

**He has fashioned and formed** (*kuwn* – He has established and proven, standing firm and erected upright and secure) **His place of honor and seat of leadership** (*kise’ huw’* – His throne and authority) **for justice based upon the means to resolve disputes and to exercise good judgment** (*la ha mishpat* – for the discerning for the purpose of considering the who, what, where, why, when, and how of making sound decisions; a compound of *ma* – to question and ponder and *shaphat* – to decide, to judge, to vindicate or condemn, to distinguish between true and false, right and wrong)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:7)

Relatively soon, 1014 years from now to be exact, Yahowah is going to destroy this world, the entire universe, so that we may witness the creation of a bigger and better one. It will be our playground forevermore – interesting enough to eternally capture our imagination.

We have been afforded yet another affirmation that Yah’s seat of honor awaits those who exercise good judgment. God is really smart, and He doesn’t seem interested in wasting His time surrounded by a bunch of dummies.

While they will be forgotten, they will not be forgiven. The religious will be held accountable for robbing so many souls of the opportunity to live and others of a life worth living.

**“Then** (*wa*) **He, Himself, will execute justice** (*huw’ shaphat* – He will judge, deciding) **on this perverse and confused world** (*tebel* – the abominable and detestable people who live on the Earth along with their perversions and corruptions)**, doing so** **correctly and fairly** (*ba tsedeq* – rightly, in a straightforward and appropriate manner, adhering to what is required according to the standard, accurately and honestly)**, judging** (*dyn* – deciding based upon what is right and wrong, such that a reward or punishment may follow in accordance with the agreed set of principles (qal imperfect**)) the nations and people who are religious and political** (*la’om* - individuals from distinct national and religious interests and geographical locations, the populations of different countries and regions who congregate together under their leaders and who are governed by antiquated philosophies, many of which are evolved from Babylon) **in a straightforward and equitable manner in conformance with the established standard** (*meysharym* – justly in an upright and fair way; from *yashar* – the right way, in a straightforward manner, on the level, and upright)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:8)

Once we come to grips with the implications of freewill and with the realization that there are three potential outcomes for human souls, not just a reward in heaven or torment in hell, we realize that God can be just and fair. And as soon as we come to appreciate that we are returning to Eden, we understand why the religious and political must be expunged from the earth.

Ours is a perverse and confused world, one a perfect being would find unpleasant, indeed nauseating, so something must change to accommodate His arrival. And as a loving Father, God must protect His children.

**“Therefore** (*wa*)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **exists as** (*hayah* – was, is, and will be) **a safe and secure place to dwell** (*misgab* – an inaccessible and impenetrable stronghold in which to live and as a fortress, a refuge in high places) **for those who have been harassed, afflicted, and oppressed** (*la ha dak* – for the abused, crushed, distressed, and subjugated)**, a safe and secure place of refuge** (*misgab* – an inaccessible and impenetrable stronghold in which to live serving as a fortress, a dwelling in a high and elevated place; from *sagab* – elevating, exalted, and inaccessibly high) **as troubling times approach** (*la ‘eth batsarah* – during periods of impoverishment and destitution)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:9)

While this is true, I don’t think it is universal. There is no indication that Yah will reach out and protect those who haven’t listened to His call to come home. Therefore, the most secure location as troubling times approach will be the place closest to God: Yisra’el and Yahuwdah.

He’s said it so many times and in so many ways, it’s incredulous that as few as one in a million take Him at His word. There are a billion souls who call God Shiva, a billion-five who call Him Allah, and two and a half billion who claim He is Jesus. Another fifteen million refer to Him as Hashem and ‘Adony. They would all be wrong.

Fictitious gods are highly unreliable. Only the real One can be trusted.

**“Then** (*wa*) **those who know** (*yada’* – those who are made aware of, recognize, and respect, becoming acquainted and familiar with after having been shown, and who acknowledge and understand (qal participle construct – a literal and actual, highly descriptive depiction in concert with what follows)) **Your name** (*shem ‘atah* – Your personal and proper designation and reputation**) will trust and rely upon You** (*batach ba ‘atah* – are confident and secure in trusting You (qal imperfect)) **because** (*ky* – for indeed, surely) **You have not and will not abandon or forsake** (*lo’ ‘azab* – You have not left, will not desert, nor will ever neglect**) those who seek You** (*darash ‘atah* – those who inquire about, diligently attempting to learn from, whom they resort to while searching to have a caring and nourishing relationship with You (qal participle construct))**, Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:10)

These benefits await those who are seeking Yahowah, and are not afforded to others, thus excluding Christians, Muslims, and Hindus. At the very least, those who seek to know the living and true God must do so by name. There is no merit to “knowing” Jesus, Allah, or the Lord. Moreover, in all of the universe, there is but one place to find Yahowah, to come to know Him, to appreciate what He is offering and to understand what He is requesting in return. The only question is one of desire: do you want what is best for you and your soul, for those you love, and are you willing to invest the time to learn the truth? Are you sufficiently rational to accept Yahowah’s offer once you are made aware of it?

There is something confirmed within this statement that condemns the basis of Christianity. God is on record saying that He will not abandon or forsake those who *yada’* Yahowah, and first and foremost among them are those called by His name – Yahuwdym.

Trying not to appear as blatantly anti-Semitic as they actually are, Muslims will say that they are opposed to the Zionists rather than Jews. If they only knew that Yahowah wrote the message found on Tsyown. More than this, it’s His actions in this place which make our immortality possible.

“**You should want to sing** (*zamar* – choose to combine lyrics with melody to musically give voice (piel imperative)) **to** (*la* – regarding approaching) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **who establishes a dwelling place** (*yashab* – who inhabits, abides, and remains) **on *Tsyown*** (*Tsyown* – the markers used to non-verbally communicate the direction to, identity of, and location of the ridgeline between Dowd’s home and Yahowah’s Home on Mount Mowryah, the Signs Posted Along the Way)**.**

**Report among the people** (*nagad ba* – conspicuously announce, providing evidence to inform, making known within the family) **what He has done and is doing** (*‘alylah huw’* – His actions, deeds, and endeavors)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:11)

This is the prime objective and it is central to our being – to our very existence. The desire to sing and share what we have come to know and love should flow out of us like a spring of living waters. It is why these words appear before your eyes.

However, no matter how majestic the name, how melodious the song, how marvelous the lyrics, how lovely the home, how magnanimous the deeds, or how compelling and beneficial the report, if you don’t acknowledge and accept the offer, it is all for naught – at least for the reticent soul.

If you are not already on the right side of these words, please don’t read another until you are.

If you are ready, then as we approach this next statement, be mindful of the fact that a God who would forgive and then forget about those who have horrifically abused His children, torturing and killing them, is neither just nor compassionate, neither fair nor loving. Since Yahowah is all of these things, He will do the right thing, which is to expose, judge, condemn, and punish those who have tormented His people, along with those who have encouraged them.

**“Indeed** (*ky* – for because) **He who accounts for** (*darash* – He who looks for, even requires) **blood** (*dam –* that which is essential to life) **is mindful of them** (*‘eth hem zakar* – remembers them)**.**

**He will not overlook or forget** (*lo’ shakah* – He will not ignore nor fail to respond to the significance) **the cry of distress and screams of pain** (*tsa’aqah* – the anguished wailing and outcry) **of the miserably afflicted** (*‘any* – of the subjugated and abused who are persecuted and harassed)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:12)

Should you have wondered if God has witnessed the agonizing pain inflicted by the Catholic inquisitor, the concentration camp guard, or the Islamic terrorist, now you know. And if you were concerned that their governments and religious institutions, by having justified it, allowed them to get away with murder, put your mind at ease.

While it is politically incorrect, it is absolutely true: to love we must know what and how to hate. One cannot be merciful without opposing that which is contrary to our Creator’s testimony and opposed to our best interests. To engage in this regard we must know right from wrong and appreciate the power of words, allowing Yahowah’s to work as they were intended. Once we have done as compassion requires, we ought to trust Yahowah to complete the job, doing as He has promised. There is life in His words.

Christians are wont to see their “Jesus” returning in flowing white robes with outstretched hands, welcoming the world to him. Muslims believe that Allah will engage at last and kill the infidels, beginning with the Jews and then Christians. Neither will occur, but as is the case with all religious deceptions, there is an element of truth running through both myths. God is returning, and He will welcome His Family with outstretched arms. However, to protect them and preclude the anti-Semites from continuing to harass His children, the *rasha’* will all have to go for good.

As much as any, I think that this is one of the reasons Yahowah valued His relationship with Dowd…

**“You have chosen to be merciful to me** (*chanan ‘any* – You want to be compassionate and generous towards me, You are inclined toward kindness and benevolence for me (qal imperative – it is Your will to be merciful toward me))**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**. You have seen** (*ra’ah* – You have chosen to observe and consider (qal imperative)) **my tremendous dedication to accomplishing the mission of being a witness and my frustration over the abuse I’ve endured as a result of responding by testifying** (*‘ony ‘any* – my willingness to invest the time and expend the energy to achieve the goal of providing testimony along with the trouble and abuse I’ve suffered because of my response and answers, my harassment and affliction I’ve endured because of my songs; from *‘anah* – to answer and respond, to be occupied and engaged, responsive and committed to being a witness, resulting in being afflicted and put down**) against those who dislike and shun me** (*min sane’ ‘any* – in opposition to those who detest and loathe me, who show malice towards me and view me as an adversary)**.”**

I wasn’t the first and won’t be the last to have been blindsided regarding the malicious shunning of Dowd, and yet it is hard to understand why our collective ignorance is so pervasive, especially considering how prevalent this message has been throughout the *Mizmowr* | Psalms. For this concern to be emphasized in this manner by Yahowah, it’s clearly something He wants us to know so that we can do whatever is required to counter its derogatory effects.

In this case, it is hard to imagine a more dire result. With Dowd no longer considered the Shepherd of God’s People, the beloved Son of God and the Messiah, the Chosen One and the King of Kings, the one who will return with Yah and who will always reign, the prophet and inspired lyricist, the living embodiment of the Covenant, *Sha’uwl* | Paul and his fellow Christians were able to project these attributes onto Dionysus, conjuring up the vastly more popular god now known as “Jesus Christ.”

The purpose of the Passover Lamb, the intent behind UnYeasted Bread, and the benefit of Firstborn Children was completely negated by the resulting “Last Supper,” “Good Friday,” and “Easter Sunday Resurrection.” A “New Testament” would replace the *Towrah, Naby’, wa Mizmowr* as a religion grew to replace the Covenant relationship Yahowah intended and desired – the one He so brilliantly revealed through His love for Dowd.

There actually is a resurrection in this story, just not bodily, and not of the sacrificial lamb. Yahowah will raise His beloved son to be at His side upon His return. Whom better to celebrate and serve with on this occasion?

Three thousand years ago, Dowd not only knew his future, he revealed it publicly within the most widely read text of all time.

**“He will lift me up** (*ruwm ‘any* – He will raise me triumphantly, He will cause me to rise up (participle poel piel – a verbal adjective whereby the object is influenced in this way by the subject)) **from the gates** (*min sha’ar* – through, away from, and out of the entrance or doorway to the enclosed area) **of the realm of death** (*maweth* – of the conclusion of mortal life, of the pervasive plague and pandemic disease, of the state and place of death)(9:13) **so that as a result** (*la ma’an* – for the express reason and for the explicit purpose that) **I will be able to recount and proclaim, providing a written record of** (*saphar* – I will choose to enumerate and describe in a written form so as to communicate (piel imperfect cohortative – I will of my own accord be empowered to inform on a continual basis)) **all of Your superlative accomplishments and adorable characteristics in a song of appreciation** (*kol tahilah ‘atah* – every one of Your praiseworthy actions and encounters and all that is associated with Your reputation and renown, doing so in a *mizmowr*) **within the gates** (*ba sha’ar* – the doorway to the assembly, the entrance into the courts) **of the daughter** (*bath* – the female offspring, but also the maternal garments) **of *Tsyown* | the Signs Posted Along the Way** (*Tsyown* – the markers used to communicate the direction to, identity of, and location of the ridgeline between Dowd’s home and Yahowah’s Home on Mount Mowryah)**.**

**I will rejoice in and celebrate** (*gyl* – I will express my positive and joyful attitude in song (qal imperfect cohortative)) **Your liberation, deliverance, and salvation** (*yashuw’ah ‘any* – Your provision for my welfare, You rescuing me and setting me free, Your help and aid)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:14)

Even upon Yah’s return, Dowd will be focused on the business at hand. He will be there to proclaim the Word of God. His lyrics and life will continue to serve as a living testament to all Yahowah intends for His Children. Wonderfully imperfect from the beginning, Dowd’s example exists as proof that there was never a reason for a “New Covenant,” for a “Church,” for the “Gospel of Grace,” or “Salvation through Faith.” God’s plan and God’s man reveal the one true, reliable path to mercy, to redemption and vindication, to eternal life. It has not changed. It cannot be improved. It is God’s way and thus not ours to alter. It is also ludicrous to dismiss it.

Since this will all transpire within the gates of Tsyown, there is no merit in the Vatican, nor antagonism toward Zionists. God’s blessings were not transferred to Christians or Americans. They are as they have always been.

Paul claimed that the Towrah could not save, and that if a person violated one provision, they were guilty of having failed all of them. And yet Dowd, a man of many flaws is most assuredly saved. If you are rational, for this reason alone you will reject Paul and embrace Yahowah.

While Dowd has been delivered from death and freed from guilt, the same is not so with the religious. This being the case, it’s impossible to justify the absurd notion that the benefits promised to Yisra’el were somehow transferred to a Gentile Church.

**“The Gentiles** (*gowym* – the people with different ethnicities with religious and political affiliations based upon pagan practices, non-Yisra’elites with an aversion to Hebrew who congregate together and act like animals) **will sink down** (*taba’* – will be fastened and settled) **into the pit of destruction** (*ba shachath* – the grave of obliteration and annihilation and the dungeon of decay) **which they have fashioned** (*‘asah* – which they have acted and engaged on behalf of, worked for, dealt with, and now have brought upon themselves)**, into the trap** (*ba resheth* – within the judgment and network of men wherein leaders catch other men; from *yarash* – to seize, to control, to take possession of, to impoverish, and to destroy, causing to be dispossessed and disinherited, from a primitive root meaning to occupy someone else’s territory by driving them out, robbing them of what is rightfully theirs) **which** (*zuw* – such that) **they have** **concealed** (*tamuwn* – they have hidden, keeping secret, covering over that which they have discarded)**.**

**Their feet and their every step** (*regel hem* – their stance) **are** **captured in it** (*lakad* – are caught in their trap, forcefully grasped hold of, and seized, ensnared and governed, immovable)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:15)

This is a blanket statement, which means that most Gentiles will descend into the pit of destruction, their souls either incarcerated or annihilated. As such, the three leading Gentile belief systems, Christianity, Islam, and Socialist Secular Humanism, are nothing more than enticing traps for billions of souls. Supporting them, tolerating them, makes one an accomplice to murder if the advocacy is premeditated.

According to God, the most popular traps for human souls are man’s doing, something that the leaders of these popular religious and political institutions have crafted to seize control of the masses, dispossessing and impoverishing them. Yahowah is also revealing that the heads of these institutions have kept their intentions secret, and as such, they are not only deliberately deceiving those who believe them, they realize that if the truth were known, they would have no followers. And this makes the leadership of the most popular Gentile institutions the most loathsome and despicable people on earth – something we have long acknowledged.

Yahowah is not only the antithesis of the gods men have fabricated, He can be known – no faith required…

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is known** (*yada’* – is recognized and understood, is perceived and acknowledged, even instructs and is experienced) **by His means to exercise good judgment and resolve disputes** (*mishpat* – by His judgment, His decisions, and His commitment to justice, His desire to be fair and do what is proper and fitting; from *ma* – to ponder the implications of and *shaphat* – to decide, to judge, to discern right from wrong) **which He acts upon and engages in** (*‘asah* – which He has prepared, produced, brought about, attended to, and performed)**.**

**Those guilty of being wrong** (*rasha’* – those who are misled and who mislead, the mistaken who are religious, the evil and fraudulent who are hostile to God, the unGodly and invalid, the wicked and contemned for lack of ethics, those guilty of malfeasance who are deceitful, the confused and confusing) **are ensnared** (*naqash* – are struck, stricken down, and entrapped) **in the deeds** (*po’al* – by the wages of the work, by the things done) **of their own hands** (*kaph hem* – under their influence)**.**

**Meditate and reflect on this** (*higayown selah* – pause and consider the implications)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:16)

Since God can be known, there is no reason for faith. Since the means to knowing Him is by exercising good judgment, believing would be counterproductive. Therefore, what is the purpose of Christianity?

Beyond all of this, Yahowah is stating that He is best known by the way He has chosen to resolve the kind of disputes which separate men and women from Him – which is through His *Miqra’ey* | Invitations to be Called Out and Meet. Further, He is revealing that He planned and then personally acted upon these appointed days. Therefore, our quest to more fully understand and then capitalize upon His involvement in the seven Miqra’ey has been validated. It is by seeing what God has done for us that we find ourselves in a relationship with Him.

Men, on the other hand, are trapped by their own devices. Religions are a snare designed to control the unwary, causing those caught within them to be deprived of the life and liberty Yahowah intended. Claiming to have been appointed to serve God, religious institutions deprive their converts and believers of what Yah is actually offering.

Religion is man’s doing, while the Covenant relationship is entirely God’s. No one was more devoted to his deadly religion and opposed to Yah’s intended relationship than *Sha’uwl* | Paul. Dowd was *tsadaq*. Sha’uwl was *rasha’*.

**“****Those guilty of religious malfeasance** (*rasha’* – those who are invalid, fraudulent and unethical, leading others astray, those who are misled and mistaken,those who are deceitful and wrong, those who are corrupted and corrupting, those who are evil, hostile to God, and unGodly, the wicked and contemned for lack of ethics, those culpable of crimes against the masses and who, by being opposed to what is right, have done or spoken that which is inappropriate and confusing and should be condemned) **shall turn to** (*shuwb* – shall be turned away because of) **Sha’uwl** (*Sha’uwl* / *She’owl* – Saul | Paul, Question Him, and/or *She’owl* | ‘Hell’ which is the Place of Separation and Questioning) **along with every** (*kol*) **Gentile nation and institution** (*gowy* – country and individual alien to Yisra’el, heathens of different societal customs whose religious or political affiliations are based upon pagan practices, non-Yisra’elites with an aversion to Hebrew who congregate together and act like animals)**.**

**They** **will sink down** (*taba’* – will be fastened and settled) **along with all** (*kol* – including every one of) **the Gentile** **nations and institutions** (*gowym* – the non-Yisra’elites, the individuals and countries of different societal customs with religious or political affiliations opposed to God’s people) **who disrespect** (*shakach* – who disregard and are not aware nor mindful of, who have forgotten and are oblivious to) **God** (*‘elohym* – the Almighty)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:17)

The subject is defined by *rasha’*, a word which describes the prevalence of a “widespread criminal enterprise engaged in religious malfeasance.” God uses *rasha’* to describe those who are “wrong, both inappropriate and revolting, evil and wicked, both corrupt and corrupting.” The *rasha’* “are misled and mislead in return.” They are “invalid, fraudulent and unethical, leading others astray knowingly.” The *rasha’* are “deceitful, corrupted, and corrupting, hostile to God and unGodly.” It depicts those who “lack ethics and are culpable of crimes against the masses and who, by being opposed to what is right have done or spoken that which is inappropriate and confusing and should be condemned.”

*Rasha’* has a face: Sha’uwl, and an audience: Gentiles, and a cause: disrespecting God, and a consequence: being dismantled. This derogatory term is being attributed to non-Yisra’el Christian nations and institutions. They are “errant and malicious” with regard to God and His people, and also “contemptible in their disrespect” of *Yahowah*, *Yisra’el* and *Yahuwdym*, the *Towrah* and *Beryth*, the *Mashyach* and *ben*. Their premeditated promotion of this fraud has God condemning them.

Yahowah’s disdain for the Gentile Christian nations and institutions swayed by *Sha’uwl’s* | Paul’s toxic diatribes and poisonous scribbles, as well as the non-Yisra’elite individuals who are *rasha’* | wrong, is not only the driving force behind this *Mizmowr* | Psalm, but the next two as well. Consider this a prophetic warning against Replacement Theology and Christianity, especially the religious and political manifestation of Babylon: Roman Catholicism and the United States.

The operative verb in this statement is *shuwb*. It means “to turn,” and thus describes “having one’s course changed, either altered or swayed by compulsion or choice.” In this case it is by Sha’uwl.

We know that this is a consequence of Sha’uwl, not She’owl, for many reasons. We have not been given the location of *She’owl*, so no one can actually turn to it. *She’owl* is an inanimate object, and thus incapable of encouraging anyone to move in its direction – even if it were known. “Hell” has no influence in our world and thus cannot be *rasha’*, having neither a message nor an agenda.

Therefore, these unGodly Gentile nations and institutions are being prophetically shown turning to *Sha’uwl* | Paul, and thus to Christianity – the Jewish people’s and God’s most deceitful and destructive, deadly and damning, debilitating and demeaning, foe. The most popular religion on earth has become public enemy number one. It is the most troubling irony in human history.

It is by renaming Yahowsha’ “Jesus Christ,” by promoting a “New Testament” as if it were inspired “Scripture,” by conceiving Christianity to replace the Covenant, and then by robbing Dowd and Yahuwdym, as well as Yisra’elites, of all of God’s promises, transferring them to a Gentile Church, that Yahowah’s place in our lives, in the Towrah, Miqra’ey, and Beryth was lost. The faithful became oblivious to God, and worse, hostile to Him and His people.

This is a dire warning for Gentiles, their nations and institutions. Regardless of whether you render Sha’uwl as the person Yahowah called the Plague of Death and Father of Lies, or She’owl as a place of eternal separation from God, Gentiles are headed in a deadly direction. Their rendezvous with God will be an unpleasant one.

Whether it’s Paul’s New Testament, Akiba’s Talmud, Muhammad’s Quran, or liberal man’s Socialist Secular Humanist agenda, the result has been that three-quarters of the world’s population has become oblivious as to Yahowah’s name, nature, testimony, and plan. By having been allowed to exercise our freewill, we have made a mess of things.

For those who endured the excoriating analysis of the “Gospel of Matthew” and of the Romans and Catholics who conceived it, there is a hidden treasure in Dowd’s next line…

**“This is because** (*ky* – indeed and by contrast) **the plight of those willing to receive deliverance who have been abused by the oppressive** (*‘ebyown* – those who seek liberation from troubling circumstances, those who are demeaned as a lower class of people, those who have been impoverished and made to live in substandard conditions while still yearning for better from God and who are open and willing to accept what God is offering; from *‘abah* – to be willing, to accept, to desire and to consent) **shall not always be forgotten** (*lo’ netsach* *shakach* – the enduring lives and legacy, the confirmed and everlasting truth, shall not be overlooked or disregarded)**.**

**For this expectation** (*tiqowah* – this positive outcome, this connection and longing) **on behalf** **of those who are afflicted** (*‘any* – of those who are abused and impoverished, and treated as if they were inferior) **shall not be forestalled** (*‘abad* – will not be foregone, given up, lost, nor delayed) **forever** (*‘ad* – affirming the witness for an unlimited duration of time on behalf of the everlasting testimony)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:18)

The *Ebyown* were the first to recognize and follow Yahowsha’. As we have learned, they were overtly opposed to *Sha’uwl* | Paul. And because they were Towrah-observant, they were systematically demeaned and abused by the early Christian Church. They adopted the name *‘Ebyown* based upon the Hebrew account of the “Sermon on the Mount” where it was said that they would inherit the earth. Its use in this context – describing those who survive oppressive Christian subjugation during the last days – gives additional credibility to the likelihood that Yahowsha’s instructions on this occasion were correctly recorded in *According to Hebrew*. It also means that Yahowsha’ cited Dowd yet again.

Yahowah has not forgotten His People – these Jews that the religious, political, militaristic, and conspiratorial have repressed throughout the ages. Reminding *Yahuwdym* that He still cares about them, and is committed to liberating them from the ongoing abuse men have heaped upon them, is the reason behind this prophecy.

Without exception, we can confidently expect everything Yahowah has promised to be fulfilled. This remains especially true for Yisra’elites because they have been the recipients of most of Yah’s promises. But please note the caveat. This positive outcome is directed toward “*‘ebyown* – who seek liberation from troubling circumstances, who while demeaned as a lower class of people still yearn for better from God and who are open and willing to accept what He is offering.” This is one of many places where the actionable root speaks as loudly as the noun derived from it. *‘Ebyown* is from “*‘abah* – to earnestly desire acceptance.” God’s offer is open to everyone, but only those who accept will benefit.

If you are like me, a *Gowy* | Gentile, then to be with Yah, you and I need to be an exception to their *rasha’* ways. What follows is yet another blanket condemnation of the nations, religious institutions, and political parties who are opposed to Yisra’el. Dowd wants and expects better.

**“Take a stand** (*quwm* – arise and stand up to them, come onto the scene and provided validation and proof)**,** **Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist)**. Do not allow mortal man** (*‘al ‘enowsh* – and let nothing of mankind) **to prevail** (*‘azaz* – to become emboldened and established)**. The Gentile institutions and nations** (*gowym* – the non-Yisra’elites, the individuals and countries of different societal customs and ethnicities with religious or political affiliations) **must** **be judged** (*shaphat* – be tried based upon determining what is right and wrong, be decided upon and discriminated against, then be condemned and punished as deserved) **upon** (*‘al* – before or during) **Your appearance** (*panym ‘atah* – Your presence)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:19)

The way of the Gentiles and the ways of man, the way of governments and religions, are indelibly intertwined. And none of it is good.

When it is within our power, and to the degree we are capable, we should strive to follow Yahowah’s example. We are witnessing God taking a stand against the ways of man. Using His words, and our understanding of them, we can do the same.

Yahowah isn’t coming back to redeem mankind, but instead to thwart human schemes. He isn’t trying to save everyone, but instead will be judging them.

Further, this statement pits the family of man against Dowd, His people, Yahuwdym, and against the family of God. This is profoundly important.

This statement also provides a refutation of the counterproductive notion found in today’s Christian New Testament: “Judge not lest you be judged.” Since God is taking a stand against the schemes of mortal men, since He is judging the Gentiles, we would be right to do the same. It is only by exercising good judgment and by being discerning that we can make valid decisions regarding our responses to God. Ultimately, we have been given freewill so that we can choose between the ways of the Gentiles and the way of the Towrah, between the schemes of mortal men or the eternal God.

That said, being judged by Yahowah is not good. Since the Covenant’s children are passed over for judgment as a result of Pesach and Matsah, those standing trial before Yah will either be annihilated or eternally incarcerated. And the occasion of judgment isn’t good news either, because by the time Yahowah returns it will be too late to forego the ways of man.

Within these words we have been offered yet another affirmation that the promises God made to Yisra’el were not given to the Gentile Church. Simply consider the timing and consider the audience.

God is precluding mortal man from prevailing, ant that is lethal to the world’s most popular religion because the Christian god was a mortal man, one susceptible to death. So may I ask, how many times does God have to delegitimize Christianity before the faithful relinquish their lies?

Gentiles estranged from Yahowah and opposed to Yisra’el will not endure God’s return. Whether they be counted among Christians, Muslims, Socialist Secular Humanists (as agnostics and atheists), or conspirators, even caste-imposing Hindus, they will be seen as an impediment to peace upon His return for His people. As part of Gowym nations and institutions, they remain estranged. As mere mortals, they will not survive.

The Messiah is clearly not amused by their religion or politics, their militaristic and conspiratorial ways. He would ask of Yah…

**“Constitute and impose upon them** (*shyth* – appoint for them, put, place, and set upon them) **a sense of dread and fear, the disconcerting realization** (*mowra’* – a sense of respect born out of trepidation and dismay)**,** **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)**, that the Gentiles** (*gowym* – that the non-Yisra’elites, the individuals and countries of different societal customs and ethnicities with religious or political affiliations) **realize** (*yada’* – come to know and recognize) **they are mortal** (*hem ‘enowsh* – that they are just men)**.**

**Pause now and reflect on this** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 9:20)

In a way, Christians have been right all along. God is coming for their Church – albeit to destroy it.

The mortal are destined to die. There are only two ways to get out of this life alive, one good, and the other bad. Those whose souls are not extinguished will either spend eternity in Shamaym with Dowd or in She’owl with Sha’uwl. They are either *tsadaq* | right or *rasha’* | wrong.

Prior to composing these translations, I was unaware that the initial *Mizmowr* | Psalms were all written prophetically of the Last Days, a time of conflict between Yahuwdym and Gowym, between Yahowah and mortal man. I did not know that they were composed to refute Sha’uwl, Replacement Theology, and Christianity, as well as the Gentile nations and institutions they influenced. I was unaware that they would provide a referendum between relationship and religion. And yet, that is where we find ourselves.



*Coming Home*

My God, My God, Why?

2

Contradicting God

*The Essence of Religion…*

Yahowah’s animosity toward the Gentiles who have fraudulently claimed to have inherited the blessings He gave to Yisra’el continues with the next Mizmowr. God is making a point, one relevant to us today, so we should listen. Additionally, He has a great deal more to say about the villainous creature identified in the lyrics of the preceding Song.

The Psalm begins with Dowd asking Yah why He has distanced Himself from His people and for how long He intends to remain aloof. The answer to the first question is simple, and thus Dowd wrote it for our benefit. God is setting an example we must follow to enter His Home. He has separated Himself from His people because they have become political and religious. Yisra’el came to accept the ways of the *gowym*. It would be hypocritical for Yahowah to ask us to disassociate from these institutions and then endear Himself to those embracing them.

The answer to the second question is equally straightforward. When His people cease being political and religious and answer His call to return Home, He will come for them. And that is why this will occur on the Day of Reconciliations.

**“For what reason** (*mah* – why and until when) **do You stand away, distant and separated** (*‘amad ba rachowq* – do you delay and remain, continuing to present Yourself so far away and remote for such a long interval of time)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, concealing Yourself** (*‘alam* *‘atah* – with You remaining unseen and disregarded) **in times** (*ba ‘eth* – during periods) **of trouble** (*tsarah* – of vexing distress when being confined to less space by adversarial rivals, and of anguishing tribulation)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:1)

While God only intervenes in human affairs when required to honor His promises, or support His Covenant’s children when we are about His business, there is an additional reason that Yahowah remained unseen, even during the Holocaust: neither the victims nor perpetrators knew Him. While He was overtly opposed to the political, religious, military, and conspiratorial influences, institutions, and individuals prevalent at this time, there wasn’t a single victim who could relate to Him, who was part of the Covenant, who even knew His name, much less who was Towrah observant. God has at times introduced Himself to strangers, but unless they respond appropriately, He does not save them.

Beyond the answers to the rhetorical questions, the underlying issue being raised has long been germane to my most probing enquiry: why did God make His message so challenging to understand? The level of difficulty, of course, is subjective. Yahowah’s message has become obvious to us after years of observation and thus cannot be all that difficult to figure out.

And yet for most, Yahowah is not readily or easily known. The effort required to realize that God has proven His existence as well as demonstrated His inspiration of the words found in His Towrah, the time needed to discover that we can trust Him, appreciate what He is offering, and accept what He expects in return, is considerable. To know our purpose and place in the universe takes a rational and open mind and a diligent, systematic approach to His testimony. We have to know where to look and how to approach His witness. And considering the sorry state of religious “translations,” we have to be willing to either learn Hebrew or embrace the tools which facilitate our understanding of God’s chosen and special language. I have been at this for eighteen years and we are still learning. And it is for the purpose of aiding others in their search that I wrote *An Introduction to God*.

I’ll readily acknowledge that coming to know Yahowah has to be challenging to make eternity enjoyable and rewarding for everyone. And yet, there are times that I wish He had made it a little easier. That is up to a point, because if God had provided much more than He has already given us, those without a passion for learning and exploring, those without an honest commitment to truth and to reason, would feign their acceptance of a few simple steps and contaminate heaven with their apathy and unfounded opinions thereafter. As such, the Towrah is both the way and the filter, the path and the door – one which can swing open or closed. Those who come to God through His words will have been vetted along the way. Through our due diligence, we can find God.

The phrase “*mah ‘amad ba rachowq* – why do You stand away, separated, continuing to present Yourself so distant and remote for such a long interval of time” provides an interesting insight into the period in question. Apart from serving as the *Pesach ‘Ayl* in year 4000 Yah, it would be three-thousand years from the date Dowd wrote this Song to the time his message was fully disclosed.

When I considered the words Yah inspired in this next statement, I was immediately taken back to the museums throughout Europe, which I had perused during years of travel, which were dedicated to displaying the torture devices deployed by the Roman Catholic Church. And after reading this, I now realize that those who invented and deployed such heinous contraptions will be forced to suffer their effects. You can call it Divine retribution. I would call it justice.

My opinions don’t matter, but nonetheless I want the political and religious Christians who authorized and encouraged the use of these torturous devices to suffer well beyond what their victims endured. For the penalty to fit the crime, the guilty must suffer in excess of the innocent they abused.

Also, while the perpetrator is singular throughout this condemnation, as he was in the preceding Mizmowr, and thus still *Sha’uwl* | Paul, the preeminent author of the Christian New Testament was nothing without the Church that promoted and sanctified him. And that is why “the one” metastasizes into “them” as his cause becomes its consequence.

This sounds like the Father of Lies launching his assault against Jews…

**“****The dishonest one who was wrong regarding the proper standard** (*rasha’* – the one who is the opposite of right, who is opposed to the Towrah and who speaks contrary to it, who is vexing, unethical, and evil, hostile to God, and unGodly, the one contemned for his massive crimes, the one guilty of religious malfeasance who was invalid, fraudulent and unethical, leading many astray, who was deceitful and corrupting)**, who arrogantly** (*ga’owah* – the self-proclaimed and prideful individual who rises up presumptuously, claiming status which is undeserved while acting as if magnificent and magnanimous) **inflames burning animosity** (*dalaq* – hotly and impulsively pursues, harasses and even promotes persecution) **toward those who are pursued, persecuted, and impoverished, who are abused, robbed of their lives, status, and possessions** (*‘any* – the mistreated and disenfranchised, those considered debased and of little value who are systematically repressed and afflicted)**, let him be seized and forced to endure** (*taphas* – let him be caught for having perpetrated these malicious schemes and then arrested and manipulated within, grasped hold of and controlled such that he is compelled to suffer, having been caught in the act (nifal imperfect – appropriately the subject who carried out the tortures shall be forced to endure them without end)) **within the evil devices** (*ba mazimah* – within the wicked inventions and implements of their discretion which were part of the heinous plans) **that they have imagined and conceived** (*zuw chashab* – which they have invented and judged appropriate, even devised and esteemed)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:2)

Hebrew stems and conjugations are a story in themselves, as is the case with *taphas* written in the nifal imperfect. It reveals that those who imposed these schemes and deployed the resulting devices will endure their effects for a considerable period of time. Therefore, it is God’s conclusion that it is appropriate for perpetrators to endure the pain they imposed on others. God will not forgive them – nor should He.

Should they be held accountable, I don’t think that Church officials will enjoy the nauseating effects of the “Pope’s Pear,” the excruciating pain of “Jacob’s Seat,” the debilitating agony of their “Iron Spider,” the torturous effects of the “Scold’s Bridle,” the horrific suffering of their “Heretic’s Fork,” the anguishing misery of the “Lead Sprinkler,” the torment inflicted by their “Knee Splitter,” their infamous “Rack,” the monstrous “Iron Maiden,” “Scavenger’s Daughter,” or “Strappado,” the Inquisition’s “Spanish Donkey,” “Head Crusher,” and “Saw Torture,” the overwhelming agony of being “Drawn and Quartered,” being slowly “Burned at the Stake” or “Boiled Alive,” enduring the repugnant torment of “Death by Rats,” or having to endure their “Breaking Wheel.” Look them up if you want to see why Christians must endure what they have conceived and perpetrated. To forgive and forget would be a miscarriage of justice.

Keep in mind that these torturous inventions were not used to encourage religious devotion, but instead to impose the authority of the Church and suppress rebellion. They were implemented to control people through fear. And make no mistake, they were commonly used on Jews for no reason other than they were Jews.

In the end, it all comes down to who you choose to trust. On the one hand, you have the likes of Moseh, Shamuw’el, Dowd, Yasha’yah, and Yirma’yah, all of whom spoke for Yahowah, and as prophets, each proved that their witness was valid. Their revelations were meticulously maintained and are extant for our inspection among the Dead Sea Scrolls – dating to 200 BCE. They revealed the same story and were universally consistent. Foremost among them were Moseh, who liberated God’s people and gave us the Towrah, and Dowd, who united and protected Yisra’el and Yahuwdah, bringing us the Mizmowr and Mashal. The former was called the greatest of the prophets while the latter was the Firstborn son of God, the Branch from which we would grow, the Chosen and Set-Apart One, the Messiah, the King of Kings, the embodiment of the Covenant, God’s Strong Arm and Protective Shepherd. His name means “Beloved.” He wrote exclusively of Yahowah and on behalf of Yahuwdah and Yisra’el.

On the other hand, you have Sha’uwl, who would adopt the Roman moniker, Paulos. His given name means “Question Him.” He would write about himself and on behalf of the Romans and Greeks against Yahuwdah and Yisra’el. He never once mentions Yahowah’s name. He only provided one prophecy to validate his opinions, and he managed to get that one wrong. Likewise, he claimed to speak for “Jesus Christ,” and yet on the lone occasion he quoted something Yahowsha’ had said, he got it wrong. Everything he wrote was in opposition to the story provided by the prophets. Even his own accounts were riddled with contradictions.

And, lest we forget, God referred to him as the Plague of Death, the Father of Lies, the Son of Evil, and the Despicable and Despised One. Filling out this opposing hand you have Luke, Paul’s coworker, who wrote as a devotee of Sha’uwl, “Mark” and “Matthew,” neither of whom were Disciples or eyewitnesses, and *Yahowchanan* | John, who, if his testimony hadn’t been so deliberately corrupted by Greek translators and scribes, would have been of some value.

It seems like a rather easy choice, and yet in a referendum of man over God and by a ratio of a million to one, the pinnacle of Yahowah’s creation has chosen the likes of Paul, Luke, Muhammad, Akiba, and Huxley over Moseh, Shamuw’el, Dowd, Yasha’yah, and Yirma’yah. There is no excuse, because we were warned…

**“Indeed** (*ky*)**,** **the dishonest and fraudulent one who is** **wrong** (*rasha’* – the wicked and evil one who is guilty of religious malfeasance, the one engaged in criminal activity who is hostile to God, the one who is dishonestregarding the proper standard, who is the opposite of right, who is opposed to the Towrah and who speaks contrary to it, who is vexing and unethical, especially unGodly, the one contemned for crimes against society, who is corrupt and corrupting, errant and invalid, fraudulent and unethical, leading many astray) **improperly slanders and insanely** **boasts** (*halal* – shows a lack of respect, mocks and ridicules, such that this self-proclaimed and self-glorifying psychopath acts like madmen and puts on a furious and thoughtless show praising and arrogantly lauding himself) **because of** (*‘al* – according to and concerning) **what his soul desires** (*ta’awah nepesh huw’* – the lusts, covetousness, and greed, the cravings and longings of his own inner nature, individual consciousness, personality and character)**.**

**And** (*wa*) **the one** **who** **wrongfully severs the relationship and inspires** **violence** (*batsa’* – the one who accomplishes his mission through brutal and hostile aggression born of covetousness and greed, who is dishonest and immoral, fraudulently seeking to gain an advantage while cutting people off from God) **commends, while advocating** (*barak* – encourages kneeling down while admiring, praising, and blessing) **that which** **is abhorred and condemned** (*na’ats* – spurned, scorned, and despised, rejected and treated with contempt) **by** **Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:3)

Honestly, this is hard to read, painful to think that one of those Yahowah created, a life He conceived, one of His chosen to whom He had offered every blessing, would turn on Him in this way, partnering with Satan to deliberately discredit Him and oppose His people in the most hideous way. It is the single greatest betrayal ever perpetrated by the created against the Creator. Perhaps as many as ten-billion souls were lost in his words.

There has never been a clearer choice between right and wrong, truth and lies, light and darkness, life and death, a relationship or religion, God versus man.

This statement was written of Paul, but there are aspects of it that also apply to Akiba and Muhammad. They were wrong and knew it, making them frauds. All three fathered religions. Each was insanely arrogant and improperly slandered Yahowah. All three did so to satiate personal desires – none of which were moral. Individually and collectively, they inspired horrific violence against God’s people, and two of the three (Muhammad excluded because he knew nothing of it) severed the most important relationship in the universe – the Covenant between Yah and His people. In their writings (again, excluding the illiterate Muhammad) we find them consistently advocating the very things Yahowah abhors and condemns.

It matters not if you are a Jew or Gentile. To engage in a relationship with Yahowah, you must first disassociate from the likes of Paul, Akiba, and Muhammad. They were wrong. Their arrogance is worthy of condemnation, not acceptance, devotion, or praise. Walk away from them and everything they have poisoned.

This referendum is life or death, so as a concerned Father, our God is continuing to expose and condemn the Father of Lies and the Son of Evil…

**“****Accordingly** (*ka –* consistently)**,** **the deceitful one who is** **wrong** (*rasha’* – the fraudulent, wicked, and evil one guilty of leading others astray by engaging in religious activity which is hostile to God, dishonestregarding the proper standard, opposite of what is right, and opposed to the Towrah and who speaks contrary to it, who is vexing and unethical) **exalts in the arrogance** (*gobah* – inappropriately elevates his stature and worth such that he is conceitedly lifted up and venerated as great in spite) **of his resentment and animosity** (*‘aph huw’* – of his angry countenance, temper, ire, and wrath)**.”**

Resentment lies at the heart of what motivated Paul, Akiba, and Muhammad. Foolishly, indeed, arrogantly, they decided to make God pay for their perceived slights. Paul was a failed rabbi. Muhammad was a failed caravanner. Akiba was a failed revolutionary.

*Halal ben Shachar* | Brightly Shining Son of Darkness, more commonly known as Satan, became the Adversary because he resented Yahowah’s devotion to humankind. Resentment is the underlying motivation for most of man’s most heinous and selfish endeavors. For a modern exemplar consider Adolf Hitler. His resentment grew out of blaming others for his failure to gain admittance to art school, out of his failure to achieve the fame he sought as a courier in World War I, out of his inability to accept the consequences of Germany losing the war, and out of resenting Jews because they were smarter, more supportive of one another, and more successful than he. One man’s festering resentments led to the loss of fifty-million lives. And yet Hitler was a piker compared to Paul.

**“He** **will never** (*bal* – he is unable and cannot, he accomplishes nothing and thus fails to) **seek after or enquire about Him** (*darash* – turn to Him nor resort to Him, consult with or care about Him)**.** **All** (*kol*) **of his** **decisions, schemes, and thoughts** (*mazimah huw’* – deductions and determinations, his plans and purposes, his mischievous and wicked intentions and inventions) **contradict and negate** (*‘ayn* – are contrariwise, lacking, without, and devoid of) **God** (*‘elohym*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:4)

So much for the accommodating notion that when it comes to the likes of Paul, Akiba, and Muhammad, since some of what they had to say appears beneficial, we can take the good with the bad. Sorry, but right and wrong don’t work that way. The commingling of popular religious sentiments with personal agendas does not lead to God.

With these words, Dowd has affirmed something we have long known but have struggled to convey in a way that others appreciate. Effective liars, such as the aforementioned, always weave strands of truth throughout their proclamations such that their deceptions appear credible – at least to those without good judgment.

However, no matter how magnificent it looks, how delightful it smells, how delectable it tastes, how satisfying it seems, or how much of it there is, poison is always toxic. It is no less deadly when placed within an apple pie than it would be sprinkled on a cow patty, other than we’d all be more susceptible to it served à la mode. Lies presented in the midst of what believers consider “Scripture” is akin to placing them within a pie.

A counterfeit bill is worthless, in fact illegal, and yet the best of them are 99.99% accurate. The more consistent they are with the genuine article, the more effective the fraud. Such is the underlying deception underpinning every religion. It is how Satan fooled Chawah in the Garden of ‘Eden – twisting Yahowah’s message by adding his own spin. While the additions were far more prevalent, while the spin far more disorienting, this is the strategy Paul, Akiba, and Muhammad deployed to make their mumblings appear Divine.

Since their lies were plentiful and obvious, those who knew them best, those who listened to them in person, saw Paul, Akiba, and Muhammad as self-serving, mean-spirited, frauds. Each of these men blamed their fellow Jews rather than their lack of character or their irrational rhetoric as the reason they were being rejected. Damn the torpedoes, they remained recalcitrant.

Once they headed down their road to oblivion with Satan as their guide, there was no turning back, no hope of salvation. The lemmings who would follow them would dive off the cliff of life and reason, believing that God would somehow prevent the death that they had made inevitable – as if God would negate their own freewill.

These three men were among the least Godly in human history. Their legacy is one of deceit, destruction, oppression, and death.

From the beginning, this Mizmowr and the one which preceded it, has spoken critically of a single scandalous soul. Therefore, among the three, we can either accept the fact that Sha’uwl has already been identified as the adversary or we can consider the nature of the rebuke to determine that he is also the most adroit fit.

More than anyone, Paul’s spoken and written testimony contradicts God’s witness. It was Paul who sought to negate what Yahowah has done and said on our behalf by taking what God revealed out of context and twisting His words. It was Paul who was admittedly the most arrogant of the three.

Our diagnostics of Sha’uwl’s speech and writings in the previous chapters ought to have been sufficient to identify this culprit. But if not, there is more…

**“Throughout time** (*ba kol ‘eth* – always in time and given the right circumstance)**,** **his way** (*derek huw’* – his path) **endures replete with twisted perversions as he dances about** (*chuwl* – is perverted and brings forth misery and suffering, torture and torment, anguish and fear, even for the faithful)**.”**

Paul was a vicious con man with an acerbic personality and an irritating ego. His grasp on reality was tenuous. His arguments were littered with all manner of fallacies. He never once accurately quoted the God he claimed to serve, and his every word contradicted and annoyed Him. As a deficient speaker, writer, and thinker, and as an obvious charlatan, it took just the right circumstances at just the right moment in time for his misguided rhetoric to take precedence over the Messiah’s, and for his religion to become popular. His twisted perversions endure largely because they appealed to the egos and xenophobia of Romans and Greeks, and they were compatible with their religious nomenclature and myths.

Paul made these Gentiles, and thus Roman Catholics and Orthodox Christians, feel good about despising Jews, their Torah, and their God, justifying their racial hatred while assuaging their propensity to subjugate those they believed were inferior. As Rome was brutalizing and enslaving Jews, Paul’s ode to the Romans in the 13th chapter of his book by the same name, was music to their ears.

The Romans and Greeks to whom Paul’s lies appealed were similarly vicious and egotistical, equally devoted to imposing their will on others, robbing them of their liberty, property, and lives, all in the name of the gods they had conceived in their image. They had no interest in Yahowah, His Towrah, His Covenant, His Prophets, His Messiah, His Chosen People, Yisra’el, Yahuwdah, or anything Hebrew. They were like the man who had wooed them by telling them what they wanted to hear.

**“Your means to exercise good judgment and justly resolve disputes** (*mishpat ‘atah* – Your approach to justice, to rational thinking, to determining right from wrong, to being discriminating and discerning, and inquiring about the means to make good decisions) **are elevated high above and beyond** (*marowm min* – are dignified well outside) **what is conspicuous in his sight** (*neged huw’* – what is easily seen by him, obvious and openly exposed to him for a reason, corresponding to a straightforward purpose which serves as the counterpart to him)**.**

**With all** (*ba kol*) **of his troubles and** **adversity** (*tsarar huw’* – of the times he is bound or distressed, tied up or shut up, shown any form of hostility or confined) **he becomes a loud-mouthed blow hard** (*puwach* – he resorts to scoffing and snickering, mindless puffery, inflaming others in the process, pouring out a maligning witness) **regarding them** (*ba hem*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:5)

In all of Sha’uwl’s mind-numbing rhetoric, verbose elaborations, grandiose claims, and pervasive contradictions, it was his perverted reasoning and twisted citations which enable the informed and rational to realize that there is nothing about God in Paul’s words. His letters, along with his mission as told in the Book of Acts, were all about him and his inner demons. Fact is, just as there was never any distinction between Muhammad and Allah, Paul and his Christ were one and the same. In the end, he was nothing more than a loud-mouthed blow hard, bellowing on behalf of the Adversary.

When we read Dowd’s Psalms and then Sha’uwl’s Letters, it is immediately obvious that God’s ways were well beyond Paul’s grasp. There were no redeeming insights from the *Towrah, Naby’, wa Mizmowr* to be found in his letters – just negations of them. And that may be the biggest failing for the religious. They not only accept easily proven fallacies, the lies they have come to believe were deliberately placed such that they conceal the truth. Therefore, they miss the majesty of Yahowah’s message, especially as conveyed by the rightful *Mashyach* | Messiah.

By reading Paul’s letters, we know that he was an ill-tempered advocate for the demon he admitted possessed him. His constant complaining about imagined hardships and insults were all concocted such that his mythical sufferings would supersede what Yahowah did for us on Pesach, Matsah, and Bikuwrym. This is among the most irritating aspects of his persona.

Well, maybe not the most annoying, because we still have to deal with his irrational approach, errant citations, and his self-aggrandizing ego…

**“He has said** (*‘amar* – he will declare) **through his reasoning** (*ba leb huw’* – in his heart, from his inclination and attitude)**, ‘I shall never be shaken, waver, nor falter** (*bal mowt* – nothing will cause me to slip, to be dislodged nor overthrown, and I will never be cast down nor decay) **throughout the** **generations, times, and places** (*la dowr wa dowr*) **such that** (*‘asher*) **I am never in** **the wrong** **nor considered the** **adversary** (*lo ba ra’* – I’m not distressed about being errant)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:6)

When considering Yisra’el’s most formidable foes, Paul and Muhammad, while the former’s reasoning was fallacious, the latter’s cognitive capability was nonexistent. And in Paul’s case, to a greater extent than his speeches or writings (which isn’t saying much), his foregoing self-assessment was at least marginally accurate – albeit on one point.

While Sha’uwl died a miserable death, alone and rejected, his letters, riddled as they were with contradictions and inaccuracies, were resurrected to serve as the basis of the most popular religion in human history. That is not to say that he deserved such an infamous distinction, only that the Romans who capitalized upon his words were able to create a beast out of them that would trample the world, doing so for nearly one-hundred generations. As for “not being adversarial,” “never being cast down” or “not being wrong,” not so much.

Yahowah, through Dowd, has said and done more than enough for even the most pea-brained human to ascertain the ugly truth about *Sha’uwl* | Paul, the principal character, actor, and writer of the Christian New Testament. And He isn’t done excoriating him.

**“His mouth** (*peh huw’* – his lips and speech) **is filled with an abundance** (*male’* – is overflowing with loud and vociferous proclamations, fulfilling this prophecy with a massive conglomeration) **of vile insults and injurious curses invoking Divine retribution** (*‘alah* – of exceedingly harmful sworn public statements regarding a covenant with detrimental binding stipulations which leads to sanctions, of unfit and improper false oaths causing lamentable and sorrowful eulogies)**.**

**In addition** (*wa*)**,** **he** **deliberately misleads using deceitful deceptions** (*mirmah* – He is perpetrating an outright fraud, a dishonest and treacherous betrayal filled with false narratives and self-serving words and deeds, using subtle and crafty guile, encouraging feigned and disappointing worship; from *my* – ponder the implications of *ramah* – being beguiled, deceived, and misled, treacherously tricking the unsuspecting into religious devotion and disillusionment in a place of worship)**, along with** (*wa* – even) **distressful spoken statements which create a state of oppression** (*tok* – deceitful expressions leading to being controlled by others, to fraud, extortion, serious injury, and subjugation)**.**

**It is a consequence of** (*tachath* – it is systematically and deliberately caused by and succeeds based upon) **his nauseatingly** (*‘amal* – distressing and unpleasant, perverse and wicked, wearisome and toilsome) **evil and corrupting** (*wa ‘awen* – injurious and damaging, misfortunate and unfavorable, false and idolatrous, erroneous and mischievous) **tongue** (*lashown huw’* – language and speech)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:7)

This is Dowd’s appraisal of Sha’uwl – the stones of aspersion he has cast from his sling. The brightest mind, the most articulate writer, the most beloved and acclaimed prophet of God did not mince words in his condemnation of this man. And should you believe that God’s ongoing denunciation isn’t directed at Paul, then I encourage you to search the annals of human history to find someone else who has had a longer or more extensive negative influence on Dowd’s people and kingdom, or who has done so in the manner herein described.

Or I can save you the trouble. Either read *Questioning Paul* or do what I have done, systematically contrast Yahowah’s testimony with Paul’s to demonstrate that Sha’uwl’s mouth was filled with an abundance of vile insults and injurious statements, and that he deliberately misled believers by perpetrating an outright fraud, putting the faithful in opposition to God by corrupting Yahowah’s *Towrah* | Teaching.

Throughout time, those who have insulted God with their arrogant claims, have threatened Divine retribution on anyone who didn’t capitulate. Foremost among them was Paul, followed by the Romans he influenced and empowered. His false narratives have done more to harm Jews, and has done so for a longer period of time, than all of the other scallywags combined. Further, unlike Muhammad or Akiba, Paul did it all with words – with a deliberately duplicitous tongue.

Should you have wondered if Sha’uwl knew he was lying, or if he was simply misled, that question has been answered. Paul purposely and knowingly led billions of souls away from God. The most compassionate among us despise him as a result.

Sha’uwl, like the one who possessed him, was crafty. Once his letters were accepted as “Scripture,” Paul was positioned to set his ambush right out in the open, placing his trap in plain sight.

**“He lurks in ambush** (*yashab ba ma’arab* – he sits and dwells, abiding and remaining to ensnare and trap, lying in wait to harm those who approach him, surprising them) **openly in the courtyards of communities** (*ba ha chatser* – right out in the open, perpetrating his crime in public view, in towns and cities, blowing his horn as part of the orchestra, his intent carefully concealed)**.**

**While the central figure, he’s not easily recognized** (*ba ha misthar* – in the same location for a substantial length of time, yet not commonly acknowledged nor held accountable for his leading role) **as he forestalls the lives** (*harag* – he kills, causing the death, intentionally ending the lives) **of the innocent** (*naqy* – of the uncorrupted who otherwise would not be to blame, of those free from punishment and exempt from obligations; from *naqah* – empty vessels, clear of entanglements, free of contaminants, and blameless regarding pollutants, otherwise innocent)**.**

**Yet his sights are set** (*‘ayn huw* – his eyes and his focus are) **on the unfortunate victims** (*la chelakah* – on the hapless ones who are harmed and should be pitied; related to *chalal* – to be defiled and to be common)**,** **waylaying them** (*tsaphan* – ambushing and crippling them while concealing his intent such that he isn’t identified as the culprit by them)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:8)

The last place most would expect Satan to be championed, to be worshiped as if he were God, would be in churches, temples, and mosques. And yet that is where we find Paul’s, Akiba’s, and Muhammad’s Lord. It is in houses of prayer and worship, inside the most prominent and respected edifices erected by man that the Adversary has laid his trap, forestalling the lives of believers. It has been that way since the dawn of the human experience. It is the most relevant and least understood conundrum on earth.

This is Satan’s most stellar achievement and mankind’s most egregious crime: religiously replacing the Creator with the Adversary. Billions of souls have been waylaid in the process, victimized by the Devil as they sought to worship God.

The calculus behind this loathsome achievement is actually rather simple. Satan must disguise his “*ha satan* – the Adversary” depiction if he is to accomplish his stated mission, which, in the context of Babylon, is to rise above the Most High. The easiest, indeed the only way to effect the desired perspective of being perceived as superior to Yahowah, is to be worshiped by men as if he were God. The Adversary would do so, as the Lord using the religions which evolved from the confusing, commingling of Babel.

To get humankind to play along, all Satan had to do was exploit the worst among us, playing to the egos, the thirst for power, riches, and carnal desires of the likes of Paul, Akiba, and Muhammad. As long as they were willing to share a portion of their ill-gotten gain with underlings, as long as they were sufficiently fearsome and militant while still offering hope for a better life in the hereafter, the resulting religious and political, military and economic, alliances, were readily able to subdue the masses. People would go along with their program or die.

Once these religious and governmental, militaristic and economic orders were intertwined by commingling myths with reality, the resulting concoctions became sufficiently seductive to become popular and, indeed, commonplace. Therefore, Satan, knowing the truth, counterfeited just enough of Yahowah’s intent through the strokes of each religious scheme to appear credible.

Although Satan, by whatever name, is the central figure of each religion, the more he has allowed man to imbue him with human characteristics, the more comfortable people have become relating to and worshiping him. To effect this result in the world’s most popular religion, Satan had one of his most debilitating demons possess Sha’uwl, a savage, immoral, and covetous man, on the road to Damascus. In control of the Romanized incarnation of the failed rabbi, Paul would create the religion Imperial Rome used to subdue the world under the Roman Catholic Church. And that is how the final Beast, the Whore of Babylon, was born.

Deceived, Christians claim that they are following “Jesus,” but it is obviously Paul’s words which have led them to this place: to the religious, political, or geographic incarnation of Babylon. While Sha’uwl will forever be the central figure in Christianity, by cleverly disguising his role behind the man-god he crafted to serve his interest, he is not easily recognized as such. Nonetheless, the words following, “But I, Paul, say…,” would take precedence over anything Dowd wrote or Yahowah inspired in the lives of the Gentiles, beginning with Romans and Greeks.

This snare was laid right out in the open, along the path people thought that they were following to God. It was disguised under the popular and glittering trappings of religion.

**“He has set a deceptive trap for humans** (*‘arab* – he is either lying in wait or on the attack, lurking in ambush in his lair like a thief, kidnapper, or assassin, shrewdly and covertly weaving a ruse, spinning a web of lies and intertwining a twisted snare, then waiting, ready to ambush people by catching them unaware, using his ability to craft stories about idols through artifice and trickery) **where the identity of the one disguising his intent isn’t recognized** (*ba ha misthar* – with his eyes and face turned, averting examination, such that his agenda isn’t readily predictable even though he is the prime suspect, a chameleon, remaining so for a substantial length of time, yet not commonly acknowledged nor recognized for his leading role in what has been perpetrated)**.**

**He has done so** **in the manner of a ferocious and destructive predator** (*ka ‘aryeh* – similar to a lion or fierce and aggressive enemy, used to depict a person prone to devour others as a cruel adversary; from *‘arah* – a traveler and wanderer going from one place to another whose destiny is to violently pluck away) **from within his tents that he uses to screen his presence** (*ba sok huw’* – in his temporary dwelling places which are covered in a screening mesh to partially conceal what’s inside the less illuminated interior from the brighter exterior)**, cunningly commingling and deceptively twisting everything to craftily ensnare** (*‘arab* – shrewdly and covertly weaving together a trap, spinning a web and intertwining a snare, then lying in wait ready to ambush victims, killing them by catching them unaware, acting as a thief, kidnapper, and assassin using the ability to craft stories about idols through pretense and deception)**.**

**In this way he seizes** (*la chataph* – he afflicts, catches and takes without their consent) **the oppressed and persecuted** (*‘any* – the afflicted deprived of status who are impoverished, suffering harassment and hardship)**.**

**He abducts and carries off** (*chataph* – he catches, seizes, and takes without consent) **those he has deprived of rights and resources** (*‘any* – the oppressed and persecuted, the afflicted robbed of status who are impoverished, suffering harassment and hardship) **by drawing them into** (*ba mashk hem ba* – by forcefully dragging them to and then taking them away in) **his net** (*resheth* – his trap used to confine his captives; from *yarash* – to seize and dispossess, to disinherit and impoverish)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:9)

No people have been as deprived of rights and resources as Jews, and no one has done more to put them in harm’s way than Sha’uwl. This Benjamite wolf would be their most vicious predator.

According to Sha’uwl, prior to flunking out of rabbinical school and life, he was a tentmaker, most likely for the Roman Legions. He is now being shown using them to conceal his intended purpose and actual identity. He would lurk among the people as the thief of souls, camping out like a pedophile next to a school. And as we have seen, his approach was predicated upon deceptively twisting God’s testimony, cleverly commingling the tainted result with a steady diet of his own contradictions.

The resulting brew was as intoxicating for Gentiles as it was debilitating for Jews…

**“Those who cower and bow down in submission** (*shachach* – those who collapse, downcast and downtrodden, hopelessly and helplessly bowing their heads) **he crushes and destroys** (*dakah* – he disparages and pummels)**.**

**Treated as inferior, his victims fall** (*naphal chelakah* – the unfortunate are cast from a higher position to a lower one) **by the multitudes associated with him** (*ba ‘atsuwm huw’* – by the throngs of people who accomplish his purposes)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:10)

In our quest to affirm the identity of this lone assailant, we have just been given a remarkably important clue. Multitudes are not only influenced by him, they seek to disparage and destroy Yahowah’s people, treating them as undeserving and inferior. This narrows the field to two infamous individuals: Paul, the founder of Christianity, and Muhammad on behalf of Islam. Jews would be humiliated and abused by both religions.

I realize that this is more easily said than done. God clearly does not want us to cower nor bow down in submission – regardless of the consequence. Doing so makes an entire population easier to manipulate, and thus abuse. We are called to be like Dowd, and thus courageous in disavowing and discrediting harmful institutions.

Yahowah recognizes that standing up for Him and for what is right in the face of systematic Roman, Roman Catholic, Islamic, or Nazi subjugation would have had torturous and deadly consequences for those not protected by Him for being about His business. And yet from His perspective, when it comes to man’s most heinous ways, defiance is better than acquiescence.

The following position is Paul’s, not Akiba’s nor Muhammad’s…

**“From his disposition and inclination** (*ba leb huw’* – in his judgment and in his mind and heart, based upon his motivations, feelings, and thoughts)**, he says** (*‘amar* – he suggests)**,** **‘God** (*‘el*) **isn’t mindful, He no longer responds appropriately, and thus He should be ignored** (*shakah* – He is oblivious and no longer cares, He is forgetful and should be forgotten, He is no longer knowable nor remembered, having concealed Himself and vanished, He cannot be found, He is obsolete and thus no longer matters nor exists (qal perfect – literally at this time))**.**

**His presence** (*paneh huw’* – His appearance and face, His identity and the very perception of Him) **will not be observed nor seen** (*bal ra’ah la* – can no longer be revealed or perceived, is never shown and seldom considered, is undiscernible and thus negated; note: *bal* and *Bel*, the Lord, God of Babylon, are scribed identically in Hebrew) **permanently and** **forevermore** (*la netsach* – for the rest of time)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:11)

According to this adversarial individual, God has not only become unknowable, He will never be seen again. As such, Pauline Christianity positioned the Dionysian “Jesus” as part of its Babylonian Trinity. Replacement Theology not only transferred Yahowah’s promises on behalf of Yisra’el to the Gentile Church, it not only misdirected what God granted to Dowd such that it was bequeathed upon the Christian Christ, the absentee and unknowable God of the “Old Testament” was discarded such that He was replaced by a god whose presence was more easily perceived – a god made in the image of man.

Even for an egomaniac of Paul’s refute, this is an extraordinarily bold position to take in opposition to the living God. And yet it is the sole reason for the Christian New Testament, for the Talmud, and the Qur’an. If this were not the case, come up with another explanation as to why God would want or need someone to pursue a different means to salvation – one that contradicts and demeans His own.

Dowd knew that Sha’uwl was wrong and wanted God to rise up against him. The Messiah, Dowd, saw Yah as He really is: intolerant and uncompromising of those who would deceive Gentiles such that they would abuse His Children.

**“Please, choose to take a stand** (*quwm* – it is my desire that You elect to stand up, choosing to rise up against him (qal imperative, paragogic he, cohortative – an expression of volition in first and second person, spoken in a way that is both pleasing and respectful))**, 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)**. Lift up Your hand** (*nasa’ yad ‘atah* – raise and bear your influence (qal imperative))**, God** (*‘el* – Almighty, depicted in paleo-Hebrew as a Ram, who is the leader and protector of the flock and a Shepherd’s Staff)**.**

**Please do not overlook nor forget** (*‘al shakah* – of Your own freewill, remember, and never ignore, always continuing to care about (qal imperfect jussive**)) those who have been demeaned, impoverished, and persecuted** (*‘any* – the afflicted and oppressed, those deprived of status, rights, and resources, who are forced to live in ghettos)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:12)

As king and shepherd, God’s beloved son recognized that for justice to prevail, for there to be healing, those who are evil must be held accountable. There has to be a consequence for corrupting the truth because millions have been abused and billions have been misled. Dowd had a backbone, and so apparently does God.

To ignore or forget, and thus to forgive the Egyptians, the Assyrians, the Babylonians, the Greeks, the Romans, the Roman Catholics, the Muslims, the Nazis, the Politically Correct, or the Conspirators for the grave harm they have inflicted upon His people, would make Yahowah an accessory after the fact. It isn’t going to happen. There will be a day of judgment. Those who have demeaned, impoverished, or persecuted Jews, who have sought to deprive them of their rightful status, will be condemned for perpetrating the most unGodly crime in human history.

This next question is asked by Dowd of a single *rasha’* individual. We are, therefore, encouraged to ponder its implications within this very narrow scope. It is the legacy of one nefarious fellow that this *Mizmowr* | Psalm has been assailing from the beginning – one who has not only had the most negative influence on Yisra’el and Yahuwdah, but one who is still adversely influencing God’s people at this time.

**“On what basis and for what reason does** (*‘al mah* – toward what purpose and end, over what, why, and how does) **the fraudulent one who is** **wrong** (*rasha’* – the wicked and evil one who is guilty of religious malfeasance, the one engaged in criminal activity who is hostile to God, the one who is dishonestregarding the proper standard, who is the opposite of right, who is opposed to the Towrah and who speaks contrary to it, who is vexing and unethical, especially unGodly, the one contemned for crimes against society) **discredit and renounce, contradict and negate** (*na’ats* – demean and despise, reject and treat with contempt, dishonor and revile, provoke and spurn (piel perfect – for a time, the object is affected by the subject))**,** **God** (*‘elohym*)**?**

**Based upon his inclinations** (*ba leb huw’* – in his judgment and heart, based upon his thinking and feelings) **he says** (*‘amar* – he claims)**,** **‘You will not care about nor account for this** (*lo’ darash* – You will not question me nor hold me accountable)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:13)

Dowd is a man of letters and logic, of evidence and reason. He knows right from wrong, the difference between that which is true and false. As such, he realizes that Christianity is a fraud, a deliberate hoax. He understands that its claims discredit, contradict, negate, and renounce the words of the God he has come to know and love. Frankly, while it ought to be obvious to any informed and rational person today, it is telling that Dowd exposed the religion that has terrorized his people one thousand years before it was conceived.

I have surmised that this is the reason for the conflict between Sha’uwl and Dowd circa 1050 BCE. Dowd’s bout with the demon-possessed and Towrah-adverse Sha’uwl, as the popular choice for king, was prophetic of this debate between the Messiah and the enormously admired, demon-possessed Apostle of the Gentiles.

Dowd is predicting that Sha’uwl will be so brazen, so arrogant and presumptuous, that he will contradict God, believing that he will get away with his debilitating crime. This is to infer that Paul believed that he would rule over the world as Satan’s Apostle. The Son of Evil came to reflect the Father of Lies causing the Plague of Death.

For most of the past two-thousand years, the Devil’s Advocate has achieved the status both he and his mentor craved. Sha’uwl is the principal author of the world’s most popular religion and Satan is worshiped as its god.

It hasn’t gone unnoticed…

**“However** (*ky* – by contrast)**, You do see** (*ra’ah ‘atah* – You are shown, perceive, notice, observe, and consider) **the effort that is put forth to create perversions causing trouble and misery** (*‘amal* – that which is distressing and unpleasant, overly wearisome and perverse, requiring burdensome toil and an enormous amount of work)**.**

**And** (*wa*) **You do consider** (*nabat* – You observe, perceive, and respond appropriately to) **these as annoying provocations** (*ka’as* – grief and sorrow, anxiety and sadness based upon that which is twisted, vexing, irritating, indignant, and wrong)**.**

**Therefore, You will take** (*la nathan* – so that You may place) **into Your hands** (*ba yad ‘atah* – bestow within Your control and influence) **those who remain and who have renounced prior affiliations** (*‘azab* – the rejected and forsaken who have left, the apostates who are now free of allegiances)**, those who have been victimized** (*chelakah* – those who have been harmed to the point they should be pitied, the impoverished and disenfranchised)**.**

**And the fatherless** (*yathowm* – the orphan, from *yathuwr* – those who remain and are searching and *yathar* – the remnant left behind)**,** **You exist to** (*‘atah hayah* – You have and You will) **aid and support** (*‘azar* – assist and help, increase and augment)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:14)

There will be a time of reckoning, of setting things right again. Hell’s Angels, the proponents of religion and politics, will be exposed and condemned for the misery they have inflicted. These annoying provocations of God’s people will not be overlooked.

In the end, and upon His return, Yahowah will comfort those who remain and who have finally answered His call to come out of Babylon. Those who have severed prior political and religious affiliations will be embraced by God. The fatherless orphans who continued to seek their Heavenly Father will find that He exists, ready and willing to assist them.

During this time of reconciliation, for the earth to return to the conditions found in the Garden of ‘Eden, the religious and political, the military and economic influences which have polluted it must be eliminated, starting with their means to influence other men. Just as there are three beneficial *Zarowa’*, Moseh, Dowd, and Yahowsha’, there are plenty of bad sheep and misguided shepherds.

**“You will crush** (*shabar* – You will shatter and destroy, smashing and crippling) **the leadership capabilities** (*zarowa’* – the ability to shepherd and protect, the strength of the arm and reach, the potency and capability, the power to guide and influence) **of the deceitful one who is** **wrong and religious** (*rasha’* – the fraudulent, wicked, and evil one guilty of leading others astray by engaging in criminal activity which is hostile to God, dishonestregarding the proper standard, opposed to what is right, and opposed to the Towrah and who speaks contrary to it, who is vexing and unethical, especially unGodly)**, this one who by being evil severs the relationship through improper means** (*wa ra’* – the one who is immoral, irrational, undesirable, and injurious, grievously evil, malignant, and disagreeable, who is villainous and corrupting)**, accounting for** (*darash* – responding appropriately after a thoughtful evaluation such that everyone is held responsible for their actions) **his fraudulent religious malfeasance** (*rasha’ huw’* – his wicked and evil criminal activity, his hostility toward God, his dishonestdegradation of the proper standard, his propensity to be wrong, his opposition to the Towrah, and his vexing and unethical approach) **until You find that there is nothing left to be uncovered** (*bal matsa’* – until there is nothing left for You to learn, find, or discover)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:15)

God is going to cripple those who have led their flock away from Him, whether they be comprised of believers, citizens, or soldiers. The snake isn’t as dangerous without its head. The wolf will be defanged.

In a way it is disconcerting to see *zarowa’* deployed in this negative light, and yet we know that Satan is a counterfeiter by nature, making it appropriate and instructive. There is both a trustworthy as well as an errant Testament, a beneficial covenant and one which is decidedly counterproductive, both true and false prophets, good shepherds and bad ones, and sheep who follow Moseh and learn from Dowd, as well as those who have wandered away. In this context, then, *zarowa’* speaks of the guidance and protection, the influence and capability, of the world’s shepherds. Their sheep will be shattered.

Although the lexicons don’t mention it, there is a connection between “*rasha’* – deceiving by being wrong” and “*ra’* – being irrational, improper, immoral, and injurious.” Sha’uwl was both, and therefore, Yahowah is going to hold him accountable. And according to what we have just read, God is going to do an infinitely better job than what I’ve attempted – which is to expose and condemn every false statement, errant citation, irrational conclusion, and twisted expression Paul ever uttered and scribed. That isn’t as easy as it may sound. It only takes a handful of words to create a lie, but it requires ten to one hundred times that many to prove something false. And between his speeches in Acts and fourteen letters, there are thousands of *ra’* statements.

Based upon something Yahowah inspired Yasha’yah to write, speaking of the world’s leadership bowing in judgment, I suspect that all of those who used Paul’s words to advance their political and religious agendas will be codefendants during what is sure to be a prolonged and indicting presentation by the prosecution.

And while I’ve admittedly done an inferior job, my methods have been valid when it comes to excoriating Paul and his ilk. This trial will proceed by comparing Yahowah’s words with *Sha’uwl’s* | Paul’s, contrasting the truth with the lie. God is right, and so when someone annuls something He has revealed, contradicts Him, or alters His message in any substantive way, they are wrong. As such, Christianity is errant, as are Judaism and Islam.

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **reigns by guiding** (*melek* – as king is in charge, providing advice and counsel, direction and support) **forever** (*‘owlam* – into perpetuity and time without end) **as an eternal witness** (*wa ‘ad* – with enduring testimony)**.**

**Gentile institutions and individuals** (*gowym* – non-Yisra’elite countries, cultures, societies, governments, beliefs, ethnicities, and people) **will be expelled and cease to exist** (*‘abad* – will be annihilated and exterminated, wiped out and destroyed, their lives squandered for having wandered away, they will be driven out for having lacked the necessary knowledge, vanishing and perishing) **from within His Land** (*min ‘erets huw’* – out of His country, region, place, and material realm)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:16)

It is His Land and His Home. It is even His planet and universe. He conceived all life within it. As such, He is entitled to include or expel whomever He sees fit.

The ability to participate in the Covenant and become part of God’s Family is the most compelling reason for us to disassociate from Gentile influences, their nations and institutions. Doing so is a prerequisite, but this is another: all things *gowym* are going to be driven away and destroyed. Call it Yahowah’s “One State Solution” or “People for Peace” – as in ridding His Land of the worst of them.

There will be no “Palestinians” or other Muslims, no Roman Catholics or other Christians, no Politically Correct Socialists or other liberal protestors, and no Conspirators or other anti-Semites. The only question remaining for these corrupting influences is whether after being expelled will they also be exterminated – as if rats carrying the plague. Either way, separated from Yahowah and His people, they will soon die.

For those of us who were *gowy* by birth, this prophetic assessment should underscore the merit of being adopted into Yahowah’s Family, of walking away from politics and religion, militarism and conspiracy, to be grafted into the Tree of Lives. The less *gowy* that stains us, the better. The more we grow to reflect the intended purpose of Yahuwdah, the more we will be Loved by Yah.

In this light it is interesting that the far right and extreme left concur on but one thing, as do the secular and sectarian, even Christians and Muslims: a festering hatred for Yisra’el and Yahuwdym. Anti-Semitism has become part of Gowym DNA.

It has been a long time since anyone has listened to Yahowah, but that does not mean that God has been deaf to the anguishing pleas of His people…

**“The yearning** (*ta’awah* – the longing and desire) **of the straightforward and unpretentious** (*‘anaw* – of those who are sincere and yet not esteemed within society, those the culture dictates a low status to and deprives of rights, property, possessions, or life) **You have heard** (*shama’* – You have listened to (qal perfect))**.**

**Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist and *towrah* – to guide)**,** **You help shape and develop** (*kuwn* – You help fashion and formulate, establish and prove, sustain and authenticate**) their ability to make reasoned decisions** (*leb hem* – their capacity to discern right from wrong, their inclinations and thinking, their attitude for exercising good judgment)**.** **Your ears are used to listen attentively so that You can respond appropriately** (*‘ozen ‘atah qashab* – You perceive what they are saying through Your faculty of hearing and reply accordingly (hifil imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:17)

One of the many distinctions between believing and knowing is the ability to avoid puffery and be straightforward in our approach to God. We aren’t trying to impress anyone with our “faith,” Yahowah included. We can be sincere in our quest for answers and forthright in our expressions of trust.

Based upon Yah’s statement, it is such people that He hears, ostensibly because we listen to Him. We may say a million times less than those who pray without ceasing, but what we convey manages to tickle God’s ears.

We have long understood that Yahowah made us such that we could choose to be receptive to Him, so that we could learn what we need to know to relate to Him. This realization is strengthened by the previous declaration. God designed us to be perceptive and discerning. He bestowed us with the capacity to exercise good judgment. It is by listening to God that we learn how to respond properly to Him.

**“By doing justice on behalf of** (*la shaphat* – by defending and providing legal aid to, by litigating on behalf of and executing justice, deciding between right and wrong, good and bad, guilt and innocence of) **the fatherless** (*yathowm* – the orphan and defenseless, the ones unable to protect themselves who are seeking to rely on the proper parent, from *yathuwr* – those who remain and are searching and *yathar* – the remnant left behind) **and** (*wa*) **the** **oppressed** (*dak* – the harassed and persecuted, subjugated and demeaned)**, no longer will** (*bal yasaph ‘owd* – never again throughout eternity will) **mortal man** (*‘enosh* – humankind) **strike terror** (*la ‘arats* – terrorize, invoking fear, or perpetrating oppression) **upon the earth** (*min ha ‘erets* – within the Land or material realm)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 10:18)

We have long recognized that for God to be just, the religious and political, the conspiratorial and militaristic, must be exposed and condemned. We have also known that they must be expunged from the earth to end their reign of terror, in order to keep those they have oppressed safe. Nonetheless, it’s always reassuring to hear Yahowah affirm these conclusions as He has done here.

In summation, just as there were no political or religious influences in ‘Eden, their stench won’t ruin the Millennial Kingdom either. Good riddance.

Speaking of such things, and in context with our return to the Garden, I’ve noticed a pattern I’d like to share. In each of these *Mizmowr* | Psalms, a considerable amount of the text has been devoted to exposing *Sha’uwl* | Paul and ridding the world of his caustic influence. It is as if Dowd is announcing the target of and the reasons behind his final battle.

Christian theologians have dismissed much of what Dowd wrote, put off by the notion that “David was incessantly complaining against his personal enemies.” But in actuality, Dowd’s message is prophetic, explaining his triumphant return when he will be working with Yahowah to free his people from their most menacing enemy. He’s establishing the final battle lines between good and evil.

In the process, the first ten Psalms have systematically dismantled Christian theology and eschatology, destroying the credibility of Paul’s rancid letters along with most everything that has been falsely attributed to the Christian god, “Jesus Christ.” Each of the first ten Mizmowr strive to return our focus to Yahowah, His Towrah and its Covenant, to God’s relationship with Dowd and all that implies, especially to Yisra’el and Yahuwdah. Gentiles and their Church aren’t the answer, but are instead the problem.

Somehow either blinded or rendered irrational, Christians have completely missed this message. Every word scribed by *Dowd* | David undermines the foundation of their religion, destroys the myths they have attributed to their god, and exposes their scriptures as fraudulent.

In the words of these *Mizmowr* | Psalms, we do not find the Christian Church receiving the promises Yahowah offered to Yisra’el. We do not find Gentiles celebrating the return of their god. Instead, the faithful are being exterminated by Yahowah’s actual Messiah for the security of God’s people.

It’s well past time we forego every lingering aspect of Christian eschatology and recognize that the final battle isn’t Armageddon, but it is instead the annihilation of all Christian influences.



We are witnessing the future of the world through fresh eyes. Almost everything our culture has indoctrinated us into believing is false, and much of what we have been encouraged to discount and ignore about God is true.

Let’s continue…

**“To** (*la* – concerning approaching) **the everlasting and majestic leader** (*ha natsach* – the eminent and enduring director who continuously guides) **of Dowd, the Beloved** (*Dowd* – of the one who is loved, of the close friend and adored associate)**.**

**“With** (*ba* – in) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, I find someone I can trust to keep me safe** (*chasah* – I am comfortable, restful, and reliant, at peace, protected, in perfect harmony by having properly placed my confidence)**.**

**So why would you say** (*‘eyk ‘amar* – how is it that you claim) **of my soul** (*la nepesh ‘any* – my consciousness, my character and inner nature, my personality, proclivities, and aptitudes)**, ‘Flee** (*nuwd* – flutter away, wandering and aimless, shaken and lamenting while going astray, rebellious from grievances, traveling with no specific destination in mind, homeless and destitute, even squawking and complaining) **to your mountain like a bird** (*har ‘atem tsipowr* – for your mount flying with wings)**?’”** (*Mizmowr* / Lyrics to be Sung / Psalm 11:1)

Religious leaders would have *Dowd* | David all but disappear. For them his life was little more than an aimless pursuit of personal grievances, his words lamentable, his attitude that of an incurable complainer. They would have him flutter and fly away, and then remain in the place they view with contempt: *Tsyown* | Zion.

The easiest way to simulate this flight of fancy was to take that which was redeeming from him and give what God bestowed to another. In so doing, at least in their eyes, his life became irrelevant, as did his kingdom, his titles, his people, his purpose, his prophecies, and his songs – even his relationship as the son of God. Whatever merit there had been in what was written about him was spun in their centrifuge of Replacement Theology. They took the unrecognizable result and applied it to themselves, their church, and their incarnation of Dionysus.

In this regard, Dowd was observant but not the least bit amused. He put us all on notice. This is brilliantly written and vividly depicted.

**“Indeed, behold** (*ky hineh* – on the contrary, pay attention)**,** **those guilty of vexing religious malfeasance** (*rasha’* – those who are wrong, evil, and hostile to God, the wicked and contemned for lack of ethics, those culpable of horrid frauds and massive crimes) **have bent** (*darak* – have set out to shoot) **the bow** (*qeshet* – the weapons which project their deadly influence and power)**.**

**They have fashioned and aimed** (*kuwn* – they have formed and shaped, prepared and directed (4QCatenaA suggests *mah’an* – to aim or direct)) **arrows** (*chets hem* – missiles as weapons (plural in the extant 1QCatenaA)) **upon the string** (*‘al* *yether* – to the bow, the cord, and sinew) **to shoot** (*la yarah* – to move destructively) **through** (*bamow* – in the midst of) **the darkness and shadows** (*‘ophel* – the depression and despair of being unreceptive, even calamity and terror, the doom and gloom derived from a lack of light) **at those who are straightforward and correct** (*la yashar* – at those who are on the level and right) **in their thinking and judgment** (*leb* – in their inclinations and disposition, in their understanding and decisions, in their core being, nature, and heart, in their conscience, reflections, and resolution, even courage and determination)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 11:2)

This is prophetic, addressing the times when Imperial Rome, the Roman Catholic Church, the Holy Roman Empire, and all that would grow out of this Beast, including Orthodox and Protestant Christianity, European Kingdoms and indeed, the Third Reich, bent the bow of religious malfeasance and pointed their arrows directly at Yahowah’s people – *Yahuwdym* | Jews. It started early, with Paul taking aim at Yahowsha’s Disciples and then with his devotees railing against the *‘Ebownym* | Ebonites. Jews would be hunted and slaughtered, demonized and abused, by Rome and its legacy thereafter.

The following statement is a rhetorical question. Dowd is asking us if we know the most appropriate way to respond to what Paul and his Roman Catholic Church have done to demean and replace Yahowah, His Towrah, and Covenant…

**“Indeed, when** (*ky* – because by contrast, as) **the most basic principles** (*ha shath* – the foundation and essential elements, that which frames and defines the issues, the very purpose and means of support; from *shyth* – that which is put in place, appointed, and fixed, constituting the proper mindset and response) **are torn down** (*haras* – are broken apart and dismantled, damaged, demolished, or destroyed, then overthrown and superimposed by something considered superior (nifal imperfect paragogic nun – the subject carries out and receives the action of the verb on an ongoing basis as an expression of volition in the first person))**,** **what should those who are right do** (*tsadyq mah pa’al* – what should be accomplished and done by those who are correct, what should be prepared and performed by and engaged in by the upright, those in accord with the standard who are vindicated (qal perfect))**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 11:3)

*Dowd* | David knew the answer, which is why he was asking the question. We know it too because we have read what Yahowah inspired him to compose. And having studied his response, it should reflect our own.

The Messiah and son of God is blatantly and boldly confrontational, ever prepared, willing, and ready to expose and condemn that which is “*rasha’* – wrong.”

Let’s be clear: the most basic principles of the Towrah have been assailed and dismantled by Christianity. It began with His name. The Christian god would not be known as Yahowah, but instead called “the Lord Jesus Christ.” Yahowah’s Teaching and Guidance would be mischaracterized as a laborious list of arcane laws which were no longer relevant and could neither be obeyed nor save. Yahowah’s Covenant was replaced with a new and different one, a covenant detached from the Towrah and Yisra’el. Its conditions and benefits would be forgotten and annulled – each superimposed by religious mandates. The Invitations to be Called Out and Meet with God would suffer a similar fate, each superseded by a Babylonian holiday, beginning with Christmas and Easter.

The Shabat was torn asunder as Sunday came to reign as the Lord’s Day. Hebrew was discarded in favor of Greek, then Latin, as the truth was lost in the translation. Yisra’el was demeaned and cast aside for a Gentile Church. The intended relationship became a fraudulent religion. Truth gave way to faith. Reliability became changeability as consistency was overthrown by contradiction.

Even Dowd, Yahowah’s beloved son, Chosen One, Branch, protective Shepherd, Set-Apart One, anointed Messiah, valiant fighter, poetic prophet, and eternal King, even Zarowa’, would be mischaracterized in order to make “Jesus” appear credible. Even then, after butchering His name, Christians would deprive Yahowsha’ of His role as the Passover Lamb – negating their salvation.

Prayer, defined as talking to God, replaced *shama’* | listening to Him as man’s opinions took precedence over Yahowah’s testimony. From there, it would be a simple matter to bewilder the masses such that they would reject the truth and believe even the most perverted of lies.

God would be born as a baby on Christmas Day. He would die. His symbol would be that of a dead god on a stick. The Passover Lamb would be resurrected on Easter Sunday. The Babylonian Trinity would be ordained as Godly. And the Adversarial Lord, Satan, himself, would be worshiped as if he were a god.

The Chosen People would be condemned as inferior by Romans, then Roman Catholics, so that the Gentile Church could predicate their new religion on Supersessionism. Those advancing such lies would be admired and enriched while those refuting them would be scorned and ridiculed.

Welcome to the here and now that these *Mizmowr* | Psalms have been assailing. As recently as the Spring of 2020, the Lutheran Church’s Danish Bible Society published a revised “translation” of the Christian New Testament called “The New Agreement.” These Anti-Semitic advocates of Replacement Theology not only excluded Yahowah’s Towrah, Prophets, and Psalms, they excluded “Israel.”

Ignoring the obvious, that present-day Israel is located within the boundaries God depicted, that the population is comprised of *Yahuwdym* | Jews, that their official language is Hebrew, and that there are countless prophetic declarations depicting Yahowah’s return to Yisra’el on behalf of Yisra’elites, the Bible Society justified their conspiratorial animosity and rancid racism by falsely claiming: “The ancient Israelites are not linked in any substantive or material way to the contemporary, modern state of Israel. The biblical narrative of Israel has almost nothing to do with contemporary Israel other than the intentional manipulation of sacred texts to justify a political project.” (Cited from a speech given by Evangelical Lutheran Church pastor, Robert O. Smith, a stalwart of the World Council of Churches and proponent of the Boycott Divestment Sanctions movement against Israel.)

When liars lie, especially religious narcissists and self-aggrandizing psychopaths, they almost always project their own faults on those they oppose. That is precisely what occurred here. It is the Danish Bible Society that is trying to justify a political project. And they have manipulated their sacred texts to claim for themselves something that has nothing to do with them.

At the same Anti-Semitic conference, a Fakestinian Lutheran, pastor Raheb, who is an administrator and theologian, chimed in: “It wasn’t the Lord God who promised Israel the land; it was the Lord Balfour.” He would indict himself further with: “Jesus was a Middle Eastern Palestinian Jew.” That is akin to claiming that a camel is the result of mating an extinct ass with a lion.

While I can’t speak for the Lord, Yahowah spoke of Yisra’el, Tsyown, and Yaruwshalaim over 3,000 times in His Towrah, promising to return to this very place on behalf of His people. And fortunately, based upon what Dowd revealed in his Mizmowr, those of us who have come to love what Yahowah adores will not have to endure the putrid presence or jaundiced verbiage of those who oppose Yahuwdym or Yisra’el.

Life is about exclusion and inclusion. We are each afforded the opportunity to choose between God or man.

Long ago, some fourteen billion years looking back from our relative position in the universe, six days ago from God’s, Yahowah made a decision He would never change. Since He created the universe, conceived life, authored His Towrah, and offered His Covenant to become part of a Family, anything our Heavenly Father could do with us or through us, He would not do alone. In Heaven, He has positioned and empowered us to expose and condemn those who would do as He has warned. Whether or not we engage as He intended is up to us. But be aware, even though Yah is leaving this up to us, He is aware of our choices in this regard.

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is in His Set-Apart temple** (*ba hykal qodesh huw’* – is positioned within His separated and uncommon sanctuary, His royal residence; from *yakol* – having the capacity and power to endure, overcome, and prevail)**.**

**Yahowah’s** (*Yahowah* – God’s one and only name, pronounced: YaHoWaH, based upon *hayah* – to exist) **seat of honor** (*kice’* huw’ – His throne, place of authority and status) **is in the heavens** (*ba ha shamaym* – placed within the spiritual realms)**.**

**He uses His faculty of sight to perceive what can be observed regarding the agreement** (*‘ayn huw’ chazah* – His eyes see, beholding visions by choosing to receive certain information, conveying that message prophetically to communicate for the purpose of perception and discernment regarding His contractual relationship)**.**

**His gaze, like a beam of light** (*‘apha’phym huw’* – His glances, like flashing rays, examine and communicate through His ability to jump through light)**,** **assesses** (*bachan* – probes, examines, and tests, providing proof as it scrutinizes) **the children of man** (*beny ‘adam* – the sons of ‘Adam)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 11:4)

For most of the past three-thousand years Yahowah has been hands off, allowing man to do as he pleased. He intervened to provide this prophetic testimony to the likes of Yasha’yah, Yirma’yah, Zakaryah, Howsha’, and Malaky, but has been silent ever since. He fulfilled His obligation to serve as the Passover Lamb and to honor His promise on behalf of the Covenant regarding UnYeasted Bread, Firstborn Children, and the Promise of Seven. He likely intervened through His *mal’ak* | spiritual representatives to protect those who were about His business.

That’s it. There has been nothing more. And that isn’t because He wanted it to be that way, but because we left Him with no other viable option. Yahowah looked for someone who was willing, but found none – not one over the course of a score of centuries.

Now that we have reached the point of final return, Yahowah is moving among His people, inspiring those devoted to the prospect of calling His people home. He is easier to find and know now than ever before.

God wants to interact with His children. It is all He has ever wanted. But for that to occur, we have to do our part. Our approach to God must be based upon the facts, our assessment of His testimony must be accurate, and we must respond correctly. When this occurs our motives will be genuine.

**“Yahowah** (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist) **examines the genuineness** (*bachan* – observes, closely examining and carefully considering, even testing the reaction) **of those who are upright and correct** (*tsadyq* – of those who are right, in accord with the standard, and thus vindicated)**.**

**But** (*wa*) **the** **deceitful one who is** **wrong and religious** (*rasha’* – the fraudulent, wicked, and evil one guilty of leading others astray by engaging in criminal activity which is hostile to God, dishonestregarding the proper standard, opposite of what is right, and opposed to the Towrah, who speaks contrary to it, who is vexing and unethical, even unGodly) **and** (*wa*) **the one who is fond of** (*‘achab* – who desires, romances, and becomes familiar with, who is a friend to, associates with, and shows a predilection and love for) **violence** (*hamas* – that which is wrong and destructive, that which terrorizes and maims without moral restraint, plundering and looting others (a concept emblazoned in the name of the Islamic terrorist gang, HAMAS))**,** **He hates his soul** (*sane’ nepesh huw’* – He loathes and detests such an individual, He disdains and abhors this person, He intensely dislikes, shuns, and rejects this life and consciousness)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 11:5)

Volume 1 of *Observations* commenced with, “Hate is a virtue.” It was not my opinion. It was not my idea. It did not make me ignorant or mistaken. It is God’s conclusion.

Not that God needs anyone to defend Him, but nonetheless, evidence and reason dictate that He is correct in His assessment. One of the reasons that humankind has been so mistreated, so abused, so prone to deceit and violence for the past five-thousand years is because far too few people have had the courage or compassion to oppose the religious, political, militaristic, cultural, and conspiratorial influences which have been so universally corrupting and corrosive. Until and unless far more of us learn and accept what and how to hate, the religious and political, the militaristic and conspiratorial forces that have stained every human civilization with blood will continue to be as destructive and deadly, as deceitful and damning as they have been from the beginning of time.

Terror exists and prevails because there isn’t one in a million of us who has invested the time, who has demonstrated the courage, who has embraced the characteristics which caused Yahowah to inspire Dowd, who as a result are willing to expose and condemn Islam, the religion responsible for 95% of those atrocities. There isn’t one in a million who knows, understands, and despises what Paul wrote sufficiently, to systematically disavow Christian deceptions, holding the religion accountable for the crimes it has committed against man and God.

There isn’t one in a million willing to explain why we should not be political or patriotic, providing the reasons to not support a political party, military, spy organization, international diplomacy, or state religion. Until far more people come to their senses, shed their ignorance, develop some character, and start thinking rationally, deceit and violence will continue to ravage our world, with its carnage littering every place on earth.

For love to prevail, hate must exist. For the truth to be known and accepted, the lies must be loathed. There are many things that God has identified worthy of our disdain. For us to do as we should, they must be known, understood, exposed, and condemned – all with words wielded wisely using evidence and reason.

I appreciate Yahowah for so clearly stating what we have come to appreciate. I only wish we had read this statement sooner and responded more resolutely.

Before we move on, I want to reinforce two things which are essential to Yahowah in this regard. God said that He hates the soul of the individual who disseminates lies on behalf of a religion and who advocates violence. This means two things. First, we should never promote violence as a solution to any problem. We must use words.

Second, we must acknowledge that religion and other forms of deceit live within the souls of their advocates. They will continue to be corrosive as long as their proponents live. This is why Yahowah will be expelling and exterminating them. It also means that it is appropriate for us to condemn the most vocal and notorious proponents of delusions since Yah clearly holds them in disdain.

The idea of a prison whose bars are comprised of light appears intriguing, especially fitting and proper.

**“He will bring down** (*matar* – He will cause to fall, raining) **on** **those who are misled and mistaken, the deceitful and religious** (*‘al rasha’* – on those who have been corrupted and are wrong, those who are invalid, fraudulent, and unethical, leading others astray, and who, by being opposed to what is right have done or spoken that which is inappropriate and confusing and should be condemned) **a means of incarceration** (*pach* – a confining means of control, a snare) **comprised of fire** (*‘esh* – made of flames, burning light, and combustible material, that which glows brightly and burns hotly) **and brimstone** (*wa gaphryth* – sulfur, a yellow element which burns blue, emitting poisonous and noxious fumes) **in addition to** (*wa*) **a scorching spirit of righteous indignation** (*zal’aphah ruwach* – a rightfully and appropriately opposed and angry spirit, one that is suitably enraged) **– a fitting receptacle and an appropriate fate for them** (*manath kows hem* – the portion that encapsulates their destiny, the cup which has been assigned to them based upon what they have contributed to this vessel, a dutiful decree and decision of God)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 11:6)

It has become obvious that Yah despises everything associated with *rasha’*. Eternal incarceration in a cell comprised of burning sulfur while enduring the righteous indignation of an angry spirit, does not sound appealing. So by all means, let’s avoid being *rasha’*: misled or mistaken, religious and thus deceitful,corrupted or corrupting, wrong, and thus invalid, fraudulent. or unethical. Let’s be careful and not lead anyone astray, always avoiding that which is inappropriate and confusing in relation to God.

Being *tsadyq* | right is clearly a better idea. In fact, *rasha’* is being presented in direct contrast to being *tsadyq*. One is wrong and the other is right. And therein is the difference between life and death, Yahowah and Satan, the Shamaym or She’owl.

**“Concerning** (*ky* – surely, instead and by contrast, because on behalf of) **those who are right and thus vindicated** (*tsadyq* – those who are upright and correct, and therefore acquitted)**, 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) **loves** (*‘ahab* – desires and adores, establishing a close personal relationship with) **the upright and correct** (*tsadaqah* – those who are right and thus vindicated, the just and innocent who prosper by deciding appropriately)**.**

**The straightforward and reasonable** (*yashar* – those who are on the level and consistent) **shall gaze upon** (*chazah* – shall observe and behold, look upon and see (qal imperfect)) **His face** (*paneh huw’* – His appearance and presence)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 11:7)

There are a significant number of things we need to know, understand, accept, and act upon to appear before Yahowah, and more importantly, receive His love (perhaps even earn His appreciation based upon how closely our lives model the Beloved’s campaign against *rasha’*). But in the end, all of them are bound together by a single idea: *tsadaq* – being right.

When it comes to being correct about Yahowah, the thing I enjoy more than learning the truth is sharing it. From the very beginning, through eighteen years and eighteen books, we have been committed to more correctly and completely translating Yahowah’s words, contemplating their implications, and going to where His Guidance leads.

Everything Yahowah has revealed on our behalf leads to *tsadaq* | being right. Good thing, because as it turns out, being *tsadaq* | right provides direct access into Yahowah’s presence and His love.

In a world fixated on faith and hope, on being politically correct even when it means being wrong, it is reassuring to know that from Yahowah’s perspective nothing matters more than knowing and accepting the truth. This means that everything we have translated and contemplated over the years has served a purpose: giving the open-minded and willing the opportunity to be *tsadaq*.

We should not be surprised by any of this, including the simplicity of it all. Even with ‘Abraham and Yitschaq there was a test, one where they were able to prove that their understanding and responses were correct.



*Coming Home*

My God, My God, Why?

3

God or Man

*Whose Side Are You On?*

There is a common theme among the next four Mizmowr, one that flows out of the previous eleven. We are being afforded a choice between the Family of God and the institutions of man. Yahowah wants to provide the information needed to equip us to make an informed decision.

Considering what follows, this is the perfect way to dedicate this psalm…

**“To the enduring Leader** (*la ha natsach* – to approach and on behalf of the everlasting and majestic Director who endeavors to lead and who is preeminent and distinguished, even glorious, forever (*natsach* is a verb modified by the piel participle in the masculine singular, which means: that those who listen to the song which was inspired by the eternal Conductor will be influenced by His lyrics)) **above and beyond** (*‘al* – upon and over) **the eighth octave** (*shamynyth* – a scale for eternity, for heaven and beyond; from *shamyny* and *shamaym* – eighth, infinite time, and the spiritual realm)**.** **A Song of Dowd, the Beloved** (*Mizmowr la Dowd*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12 Dedication)

This is the second of three occasions where *shamynyth* | eighth appears in the text in reference to the instrumentation for a song. Closely related to *shamyny* | eighth, if taken out of context it would be natural to consider *shamynyth* to be the “eighth octave” as the English term, octave, is based upon the Latin word for eight, *octo*. The problem with this approach is that a harp can only play six-and-a-half octaves, not eight, and its range exceeds other stringed instruments. Further, since this is a song, the human voice is only capable of performing within a four-octave range, with the eighth octave residing at the upward limit of what people can hear. It is interesting, nonetheless, that sheep can hear well into the eighth octave.

In context, however, when we consider a scale based upon eight in harmony with Yahowah’s nomenclature, we are led to several thought-provoking possibilities. As we discussed several chapters ago, the eighth day of Sukah serves as a reference to eternal life with God in Heaven. Further, the Hebrew word for eight, *shamyny*, is remarkably similar to *shamaym* | Heaven.

Also interesting, musically, there are seven notes in an octave: A, B, C, D, E, F, and G, audibly affirming Yahowah’s plan which is based upon seven. It is one which reverberates throughout His Word and time.

Consequently, Dowd is dedicating this song to Yahowah in recognition of his desire to spend his eternity in his Father’s company in Heaven. He realizes that God is not pleased with the conduct of men on Earth, and that conditions will be far better in the spiritual realm.

As evidence of this, consider the implications of the name and verb which follow…

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **wants to** **liberate those who choose to be saved** (*yasha’* – has chosen to deliver and to rescue those who decide that they want Him to remove them from danger, freeing them, protecting them from harm, providing deliverance and salvation (hifil imperative paragogic he, cohortative – the subject, Yah, wants to enable the object, the liberated, to participate in their salvation by choice, with those who decide to be rescued by Him becoming ever more like God in the process, written as an emphatic expression of volition in first and second person, thus conveying that this is Dowd’s desire and Yah’s will))**.”**

It’s just two words long, and yet it defines God’s and our purpose, His offer and our opportunity.

This is a celebration of freewill, expressed in the cohortative (as first-person volition it conveys Dowd’s desire) and in the imperative (as an expression of second-person volition, it denotes Yah’s will).

This is a commemoration of cause and effect. Scribed in the hifil stem, Yahowah is facilitating those who choose to be liberated by Him such that they participate in their own deliverance and salvation. Dowd is thereby affirming that our decision to accept and act upon the five instructional conditions of Covenant participation, not only liberate us from the edicts and institutions of man, they enable Yahowah to save us.

This is a treatise on “*yasha’* – liberation and salvation.” They not only go hand in hand, one leads to the other. To be “saved” we must first “remove” ourselves from the corrupting and corrosive influences of man’s most divisive and duplicitous individuals and institutions.

Attributed directly and exclusively to Yahowah, Dowd is crediting God, and Him alone, with the capacity to “*yasha’* – deliver us out of harm’s way and save us, freeing us from a plethora of negative influences.” This means that Yahowah is our Savior, which is why His set-apart, enormously diminished, physical manifestation as the Passover Lamb was called Yahowsha’ – a compound of Yahowah and *yasha’*.

This is a lesson on the purpose of the Towrah. It is the will and desire of its Author, His inspiration to liberate us, freeing us so that we might enjoy and capitalize upon our freewill. This means, of course, that Jews and Christians would both be wrong in classifying the “Torah” as “Laws” to be “obeyed.” It takes the opposite approach, guiding us to freedom. It also means that the Father of Lies, the Son of Evil, and the Plague of Death, *Sha’uwl* | Paul was “*rasha’* – wrong” when he said that the “Torah cannot save.”

Just two words, and yet for those who recognize that Yahowah inspired *Dowd* | David to write these *Mizmowr* | Psalms, they explain what Yahowah is offering, they lay out the path to a relationship with Him, they reveal God’s will for our lives, and they demonstrate the connection between freedom and salvation, all while conveying the choice we are afforded and the benefits derived from it.

As positive and uplifting, as liberating and beneficial as those words were, what follows is tragic. The reason as few as one in a million understand what Yahowah inspired the Messiah to write is, that for a very long period of time, no one was paying attention.

**“Unfortunately however, and by contrast** (*ky* – truthfully and because)**,** **the Godly and steadfastly dedicated** (*chasyd* – those who are devoted and loyal; from *chacad* – to appreciate what it means to be merciful and good) **no longer exist and fail to perform** (*gamar* – are gone, no longer engaged nor active, having become too few and inadequate for a period of time for anything positive to occur or to fulfill their purpose (qal perfect – literally for a finite period))**.**

**For indeed** (*ky* – surely) **those who are trustworthy and reliant** (*‘emuwn* – those who are reliable and dependable, those who can be trusted and relied upon, those who are truthful and honest, whose testimony steadfastly aligns with reality; from *‘aman* – to support, confirm, and uphold the truth and to stand for what is right) **have vanished** (*pasas* – disappear for a period of time (qal perfect)) **among** (*min* – from or as part of) **the sons of ‘Adam** (*beny ‘adam* – the children of man and the descendants of humankind)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:1)

All of the prophets who revealed Yahowah’s inspiration came after Dowd with the exception of Moseh and the king’s contemporary, Shamuw’el. The last to convey Yahowah’s prophetic message, *‘Ezra’* | Ezra, *Nechemyah* | Nehemiah, *Chagay* | Haggai, *Zakaryah* | Zechariah, and *Malaky* | Malachi, did so between 500 and 450 BCE – or around five centuries after the Messiah’s initial reign. That was 2500 years ago, and yet during this intervening period, there have been very few sufficiently dedicated to Yahowah to be trustworthy witnesses on His behalf. During most of this time, there have been none.

There has never been a shortage, however, of those willing to lie for personal gain. In fact, most civilizations and cultures have been shaped by them.

**“Man** (*‘ysh* – an individual or person (common singular absolute)) **speaks** (*dabar* – communicates verbally and in writing, uttering words (piel imperfect – the object suffers the effect of his statements throughout time)) **futile and worthless lies** (*shawa’* – deceives, errantly conveying idolatrous pleas on behalf of pagan gods replete with empty promises and false narratives, leading to nothingness, to ill-treatment and suffering; from *show’a* – to ravage and devastate, to ruin and waste, and to negate based upon vain and empty, worthless delusions) **in association with** (*‘eth* – against and to the accompaniment of, which are in accord with) **his loud-mouthed and immoral countrymen** (*rea’ huw’* – his wicked and evil associates, his good-for-nothing and undesirable friends with common ethnicities (read: Romans and Greeks), shouting that which is improper, regretfully hindering and severing the relationship among those living in geographic proximity with similar social customs based upon his irrational reasoning)**.**

**They continuously speak** (*dabar* – they routinely communicate verbally and in writing, constantly uttering words (piel imperfect – the object suffers the effect of his statements throughout time)) **with flattering, yet divisive, lips and insulting praise** (*saphah chalaq* – with a slippery and slick mouth, with disingenuous speech, and with illegitimate language, a smooth talker who apportions and plunders, dividing and separating in a deceitful manner; from *chalaq* – to divide and plunder) **with emotional appeals and individual reasoning** (*leb wa leb* – with a duplicitous heart and ulterior motives, conveying his inner nature, inclinations, and ambitions)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:2)

There is an affirmation of something we have long recognized. Religious deceptions are enormously popular. The false narratives prevail because they resonate with and are amplified by the perpetrator’s immoral countrymen. All too often it is because the instigator, as was the case with Paul and even Hitler, plays to a community’s sense of superiority, flattering those he seeks to beguile by telling them what they want to hear – all while blaming others for their lack of success.

Far more profound is the realization that God is opposed to flattery and praise. After all, a being who would create inferior lifeforms to worship him would be so insecure and desperate, he wouldn’t be worth knowing. When Christians purport to praise God during their worship services, they are discrediting and demeaning Him – all while demonstrating that they do not know Him.

We have also said, and clearly with Yahowah’s support, that we would do well to stop talking and start listening. Praying to God is counterproductive. There is nothing we can say that He does not already know, and when we do so, we are not listening to Him. In fact, by inverting the proper order of things, the prayerful are far more likely to insult and anger the Almighty than they are to beneficially engage Him. This is the reason that Yahowah never once asks us to pray but constantly encourages us to listen.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by *towrah* – to teach) **has chosen to cut off and exclude** (*karath* – He will elect to cut down and eliminate (hifil imperfect jussive)) **every** **divisive lip and every insulting bit of praise** (*kol saphah chalaq* – all of the flattery coming out of slippery and slick mouths, the totality of disingenuous speech and illegitimate language, all of the smooth talkers who apportion and plunder, dividing and separating in a deceitful manner)**, the tongues** (*lashown* – the language behind and talking underlying) **conveying a many great speeches** (*dabar gadowl* – uttering seemingly important words and revered statements)**,** (12:3) **who to show their way** (*‘asher*) **state** (*‘amar* – say, declaring and promising)**,**

**‘Through our verbal declarations** (*la lashown ‘anahnuw* – with our tongues, words, and speeches, by means of language, approaching through our oral declarations) **man’s greatness will be established through overwhelming inundation** (*gabar* – mankind will prevail and our arrogant barrage will be justified because we humans are irresistible and awe-inspiring, even overbearing in our universal acceptance among the preponderance of people)**.**

**Based upon our languages and our speeches** (*saphah ‘anahnuw ‘eth ‘anahnuw* – in concert with our lips and with our spoken words) **who** (*my* – what if anything) **is lord and master** (*‘adown* – could impose their status, controlling or possessing, thereby wielding power) **over us** (*la ‘anahnuw* – with regard to us, concerning us, or over us)**?’”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:4)

Those willing to listen to what Yahowah has to say to us, process it thoughtfully and respond rationally, are cut into the Covenant as a result. Those who speak to Him and others on behalf of their religion are considered divisive, and thus will be excluded.

Unless we are sharing Yah’s testimony, and helping others understand it, the fewer speeches we make the better. And the more we seek a following, the harder we seek to establish our worth, the less God will think of us.

When men and women promote a religious or political ideal, party, or individual, they are actually revealing their lord and master. Equally vital, those who do so also affirm that they are not led by God.

Demonstrating the purpose of deliverance, explaining on whose behalf it was bestowed, while revealing from whom it is provided, even the means to it, the following is a treatise on *yasha’*…

**“‘As a result** (*min* – because) **of the oppressed and subjugated** (*‘any* – the harassed, abused, and impoverished who are denied their status and rights, the unpretentious and straightforward lacking hubris who are afflicted) **who are violently plundered of their possessions and forced into annihilation** (*shod* – who are subjugated to devastating destruction and ruin and horrifying havoc and injustice)**, because** (*min* – as a result) **of the anguishing sighs** (*‘anaqah* – of the emotional suffering, the torture, and physical distress, even the groaning and wailing) **of** **those who desire deliverance from abuse** (*‘ebyown* – of the wants and needs of those subjected to oppression, who while troubled show a desire to accept salvation; from *‘abah* – showing a willingness to consent and a desire to accept)**, at this point in time** (*‘atah* – now, simultaneous with these events)**,** **I will take a stand** (*quwm* – I will stand up, establishing Myself in opposition)**,’ says** (*‘amar* – declares) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**He will place** (*shyth* – He will set and establish, moving to constitute and appoint) **in a safe locale, delivering and liberating, even saving** (*ba yasha’* – away from clear and present danger, so as to provide salvation) **those who testify as a witness for Him** (*puwach la huw’* – the one who speaks exuberantly and passionately, pouring out words which clearly demonstrate his desire for Him, showing a willingness to expose and malign false witnesses and perjurers on His behalf)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:5)

Since He is just, Yahowah must seek recompense, holding those who have abused His people accountable for what they have done. Foremost among those who will see their abusers punished are the ‘*Ebyown* | Ebonites. They, being Towrah-observant recognized Yahowsha’ as the Passover Lamb while rejecting Paul as a false prophet. That was all it took for Pauline Christians, both Romans and Greeks, to discredit, slander, and then exterminate them.

The ‘Ebyown sought the deliverance Yahowah intends to provide. They clearly understood that liberation precedes salvation and that freedom is not only the basis of freewill, it is a byproduct of the Towrah and its Miqra’ey.

Our willingness to “testify as a witness on behalf” of Yahowah isn’t a requirement for salvation, but instead serves to demonstrate that our relationship with Him is genuine. Just as He has freely offered His guidance to us, we naturally want to share what we have learned.

As we have consistently noted, mankind’s claims are constantly changing, always unreliable, and filled with contradictions, while Yahowah’s promises are always fulfilled. God’s words are reliable and true, free of imperfections.

**“The words and instructions** (*‘imrah* – that which is communicated and predicted, and which will be fulfilled by the teachings and guidance) **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) **for those who are correct** (*la tsadaq* – on behalf of those who are right and thus vindicated, upright and acquitted (from 11QPs, not in MT) **are promises which provide guidance** (*‘imrah* – are communicated vows, certain to be honored, comprised of directions which can be relied upon)**.**

**They are pure and consistent, flawless and perfect** (*tahowr* – they are without impurity and devoid of foreign ingredients, commingling, or intermixing and thus cleansing and purifying)**, similar to** (*ka* – like and analogous with, metaphorically speaking) **refined** (*tsarap –* true and tested, examined and flawless, smelted) **silver** (*keseph* – elements of enormous value reflecting a strong desire, yearning, and longing) **in the active crucible** (*‘alyl* – in a place where that which is wanted and valuable is demonstrably removed from that which is worthless and undesirable) **of the material realm** (*la ha ‘erets* – for the land and of the Earth)**, purified** (*zaqaq* – refined and skimmed and strained of impurities) **sevenfold** (*shib’athaym* – seven times on seven occasions in seven ways)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:6)

Character is often forged in crucibles, during challenging times when our mettle is tested. Such was the case in Mitsraym, the Crucibles of Oppression, when the Chosen People were removed from the dross of human, religious, and governmental subjugation under trying circumstances. And even then, especially then, they were delivered from harm after walking away from the oppressive human influences experienced in Egypt. And while all were spared, not all were saved. It takes more than walking away from man to live with God.

The seven ways we are refined and purified, becoming desirable, are manifest through the seven Miqra’ey: Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, Kippurym, and Sukah. Through them, we become flawless and perfect, in addition to becoming enormously valuable to God.

As we consider this next statement, it is left for us to ponder when, with what generation and time, Yahowah intends to honor His promise to eternally protect those He has refined.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by *towrah* – to teach)**, You** (*‘atah*) **will watch over them** (*shamar hem* – will always focus on them, closely examining and carefully considering them (qal imperfect))**, protecting and preserving us** (*natsar ‘anahnuw* – sparing us by removing us from harm’s way, causing the branch to bloom and flourish) **from this generation** (*min ha dowr zuw* – from this place and time and away from this group or people in this period) **and forevermore** (*la ‘owlam* – throughout eternity)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:7)

If we define those who are refined narrowly, seeing only the souls who have individually availed themselves of the benefits of the Miqra’ey, this promise has always been true – beginning with ‘Adam, then Noach, and ‘Abraham. But if that was what Yah was inferring, why tie the promise to “*ha dowr zuw* – this specific generation?” As such, I think that this is prophetic of Yah’s return, and speaks of those living in that generation.

Wrong has always been more popular than right. Villainy is common and truth is rare. In a world where false gods are worshiped, the one true God is seldom acknowledged.

**“All around and from every side** (*sabyb* – surrounding and encircling, forming a perimeter and circuitously)**,** **those who are deceitful and wrong** (*rasha’* – those willfully negating the standard, the errant and evil, those who are Towrah-averse and unGodly, the fraudulent and religious, thoseguilty of leading others astray by engaging in criminal activity, those who are vexing and unethical, seeking disharmony between man and God) **travel about** (halak – walk about, conducting themselves) **lifting up and exalting** (*ruwm* – elevating and advocating in rebellious fashion) **villainy and vice** (*zuluwth* – immoral filth and foolishness, that which is worthless, squandering one’s life by making light of the truth) **among** (*la* – regarding) **the descendants of ‘Adam** (*beny ‘adam* – the children of man))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 12:8)

The hardest part of coming to know Yahowah, of coming to understand His testimony, is filtering out all of the worthless ideas that have corrupted our judgment.



Considering what follows, this is the perfect way to dedicate this Mizmowr…

**“To the enduring Leader** (*la ha natsach* – to approach and on behalf of the everlasting and majestic Director who endeavors to lead and who is preeminent and distinguished, even glorious, forever (*natsach* is a verb modified by the piel participle in the masculine singular, which means: that those who listen to the song which was inspired by the eternal Conductor will be influenced by His lyrics))**, a Song of Dowd, the Beloved** (*Mizmowr la Dowd*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 13 Dedication)

As we approach these questions, we can envision Dowd representing Yisra’el and Yahuwdah. And if that is the case, he is asking God how much time will pass before He reengages with His people. Alternatively, these inquiries can be answered within the scope of the struggle for souls between Dowd and Sha’uwl, or between the Messiah and the author of the Christian New Testament.

Based upon the statements which follow the questions, as presented in the conclusion of 13:2, the latter interpretation becomes the most reasonable approach, thereby shaping the translation of the questions…

**“‘Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, for how long, especially on behalf of the enduring witness** (*‘ad ‘an* – for what extent of time regarding the everlasting testimony)**,** **will You allow me to be overlooked** (*shakah ‘any* – will You endure me losing my significance, thought about improperly, ceased to be cared about, and essentially forgotten such that there is no response to me (qal imperfect))**?**

**Everlasting Leader** (*natsach* – majestic and enduring Guide, preeminent and distinguished Leader, and perpetual Overseer)**,** **for what extent of time** (*‘ad ‘an* – for how long on behalf of the enduring witness) **will You conceal** (*satar* – will You hide and keep hidden, covering (hifil imperfect)) **the direct and close association** (*‘eth* – the accompaniment as well as the proximity and nearness) **of Your presence** (*paneh ‘atah* – of Your appearance) **with regard to me** (*min ‘any* – from me as an implement and because of me, even as part of me)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 13:1)

It was among the most devastating crimes ever perpetrated, with the most horrific consequences for God and His people, and yet it would be sixteen years into devoting ten hours a day, six days a week translating Yah’s words before I uncovered it. It started with one prophecy, and indeed with one word. In *Yasha’yah* | Isaiah 9:6 we realized that, “*gibowr* – the mightiest of men, the valiant and brave warrior who would prove his valor by effectively defending his people while being a champion for a worthy and virtuous cause,” spoke of Dowd, not Yahowsha’. This same prediction and term led Jews to long ago realize that Yahowsha’ couldn’t be the *Mashyach* | Messiah.

Then there was another, and another, with hundreds of affirmations from Yahowah’s perspective that Dowd is the most important and enlightened person who ever lived. God had more to say about him and through him than anyone else, including Moseh before him and Yahowsha’ after him – a thousand prophecies, with some of the most riveting found in *Mizmowr* | Psalm 89. Dowd’s position with Yah is so obvious, and so important, so undeniable, it’s astounding that billions upon billions have bought into the Christian deception, whereby most everything God had to say about Dowd was taken from him and given to “Jesus,” all to make the Christian savior appear Godly.

Through the confusion, Yahuwdym have lost sight of the son of God, their Mashyach, their King, and, indeed, their savior. An unfathomable number of gentiles were lured to their deaths by the resulting fraud.

I was not the first, nor will I be the last, to recognize that Yahowah revealed Himself to us and has chosen to relate to us through His son, Dowd, our Shepherd, Messiah, and King, rather than Yahowsha’, the Passover Lamb. Six prophets spoke specifically of it in addition to Dowd: Shamuw’el, Howsha’, Yasha’yah, Yirma’yah, Ezeky’el, and Zakaryah.

We have already considered some of these, and will present them all, beginning with the earliest hints in the Towrah. The proof is overwhelming and irrefutable. They demonstrate that the faith of billions has been wrongly placed in a false messiah by a false prophet, leaving Christians estranged from the Covenant of God’s People. All the while, Yisra’elites and Yahuwdym have become oblivious to his role in their lives, past, present, and future.

It is my hope that what we have discovered will be found by, and will resonate with, a sufficient number of Yisra’elites and Yahuwdym, that they will listen to what Yahowah inspired Dowd, and the other six prophets, to write, and follow them home. But with gentiles, as well as with the religious among the Chosen, I am conflicted, knowing the horrible cost of the crimes both have committed.

Fortunately, knowing that Covenant participation comes with requirements, God will use them to vet those who read these translations of His words such that the Family remains untainted by the despicable deception known as Replacement Theology. Without it, there is no Christianity. With it, the preponderance of people remain lost in the exchange.

The question Dowd asked in this Mizmowr will be answered over the next fourteen years, albeit in steps, with the book *Coming Home in Our Time* contributing to moving the world closer to the right outcome. We know the answer, as do all those who have read these books and listened to the audio programs based upon them. But what we do not know is how they will be distributed, how many will find them, or how they will respond.

Dowd’s advice and counsel has been available for three thousand years. For nearly that long, so has that of the six prophets who affirmed his declarations. And yet fewer than a thousand people today are aware of what God revealed in this regard, while billions believe the liars. That’s a shame because there may be nothing more important, especially since Dowd is the living embodiment of the Covenant and represents everything that is important to Yahowah as His beloved son. He, more than anyone, leads the willing to God.

**“For how long on behalf of the enduring witness** (*‘ad ‘an* – for what extent of time regarding the everlasting testimony) **will I** **set forth** (*shyth* – will I establish and appoint, constituting**) counsel and advice** (*‘etsah* – sharing the plan and its purpose so that others know what to do) **through my soul** (*ba nepesh ‘any* – by means of my consciousness and based upon my ability to be observant and respond, with who I am as a person, and through my character, aptitudes and attitudes)**?**

**The dissatisfaction of having been pushed away** (*yagown* – the grief, anguish, and sorrow of being thrust aside; from *gagah* – grieving and sorrow caused by having been rejected and removed, and thus discarded and disregarded**) is upon my heart and in my thinking** (*ba lebab ‘any* – permeates my thought process and judgment) **every day** (*yowmym* – much of the time)**.**

**For what extent of time** (*‘ad ‘an* – for how long on behalf of the enduring witness) **will the one who is in opposition to me** (*‘oyeb ‘any* – will the one who is adversarial toward me, showing animosity and rancor toward me) **be lifted up and exalted** (*ruwm* – be considered more worthy as an independent source, holding a lofty status) **over me** (*‘al ‘any –* before me)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 13:2)

Dowd, as a prophet, was transported into the future, where he witnessed the effect Paul’s epistles would have on the people he loved. He, therefore, came to realize that the deadliest plot in human history would be based on discrediting him – just as Christians sought to demean the entire race that God had chosen to convey His message to His creation. It would be Satan’s greatest achievement and humanity’s most egregious loss.

**“I want You to consider this** (*nabath* – regarding this, think about it and provide an impassioned response which conveys Your will (hifil imperative paragogic cohortative))**, answering me** (*‘anah ‘any* – responding to me, declaring the information necessary such that it can be sung as part of the lyrics to a song (qal imperative))**,** **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* – my Mighty One)**.**

**Illuminate** (*‘owr* – enlighten, providing sight, providing light (hifil imperative paragogic cohortative)) **my eyes** (*‘ayn ‘any* – my vision and ability to be observant and see clearly)**, negating the possibility** (*pen* – preventing any apprehension over the consequence) **that I become inactive and die** (*yashen ha muwth* – that I sleep chronically, in an altered state of awareness unto death, enduring the plague)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 13:3)

It is by knowing that we may live. It is through ignorance that we become susceptible to the plague of death and die. To benefit from the Covenant, we must actively engage in it based upon the conditions Yahowah has illuminated.

The slanderous and disingenuous testimony of *Sha’uwl* | Paul, as presented in his Christian New Testament, has prevailed in robbing Dowd and his people of not only what Yahowah promised them, but also their right to live. It has led to Satan, under the guise of the Lord Jesus Christ, being worshiped as if he were God. It has silenced the voice of Yahowah’s prophets and nullified the benefits of His Towrah.

**“Otherwise** (*pen* – lest and so that, negating the possibility while preventing apprehension over the consequence) **the one who is in opposition to me** (*‘oyeb ‘any* – the one who is adversarial toward me, showing animosity and rancor toward me) **will say** (*‘amar* – will express and declare)**, ‘I have prevailed over him** (*yakol huw’* – I have succeeded, daring to be more accomplished than him, able to grasp more than him and become superior to him (qal perfect))**.’**

**My adversaries** (*tsar ‘any* – those who oppose me, who are openly hostile, who are anguishing and troublesome toward me, bringing about an extremely unfavorable outcome in concert with the Adversary) **are pleased, rejoicing and exalting in their circular reasoning** (*gyl* – are glad, feeling fortuitous, jubilant and delighted; related to *galgal* – like a wheel rolling in a whirlwind) **as I am dislodged and removed, toppled from my rightful position** (*mowth* – I am treated unfavorably, shaken and moved out of the way, even overthrown, having fallen from my position and made to appear inadequate, subjected to the control of others)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 13:4)

As I read these words, I am embarrassed and disappointed, but mostly sad for Yah. God made His arguments in favor of His *ben* | son and *mashyach* | messiah, His *ra’ah* | shepherd and *melek* | king, and thus His will and His way abundantly clear, providing thousands of prophetic affirmations of what He intended. And yet until quite recently, I, like so many others, wrongly attributed His promises to Yahowsha’.

Worse, I failed to appreciate how far Yahowah had gone to reveal the destructive and deadly consequences of transferring beneficiaries from Yahuwdym to Gowym, from the Covenant to the Church, from Dowd and the Towrah to Paul and the Christian New Testament. And it is in this context, acknowledging the enduring conflict, that Yahowah’s endorsement of His son, while censuring His adversary, plays out in these words.

Dowd’s adversaries are Christians, the only people who systematically sought to remove him from his exalted and rightful position alongside Yahowah, doing so by transferring his acclaim to their “Jesus” using circular reasoning. The consequence, as noted, has been horrendous, causing Gentiles to believe it is their God-given right to denigrate Jews while negating the revelations God made through them. It has caused Jews to be denigrated and distrusted, despised such that conspiracies would arise blaming them for the failures of their oppressors. They would be enslaved, segregated, subjugated, and impoverished by more people, longer, and in harsher conditions than any ethnicity in history. And yet, even throughout the Gentile-inspired genocide of the Holocaust, a remnant would survive. Many of them will come home in our time.

Psalm after psalm and prophet after prophet have told the same story, revealing the ecstasy associated with God’s beloved son opening the door to understanding, and the agony of having ignorant men convolute His intent such that His children were abused rather than blessed. It is the story of man superimposing his myths over Yah’s witness and leading countless generations astray.

**“And yet** (*wa* – but) **I** (*‘any*)**,** **Myself, have trusted and relied upon** (*batach ba* – I have placed my confidence in, and I have become safe and secure by (qal perfect)) **Your loyal love, enduring devotion, unfailing kindness, and genuine mercy** (*chesed ‘atah* – Your tremendous benefits and ongoing favoritism, Your steadfast commitment to the relationship and tremendous affection)**.**

**My thoughts and inclinations** (*leb ‘any* – my heart, judgment, and devotion to reason, my inner nature and disposition, my character and basis for living) **rejoice** (*gyl* – have chosen to celebrate ecstatically, forever encompassed by this favorable outcome (qal imperfect jussive)) **in Your freedom, deliverance, and salvation** (*ba yashuw’ah ‘atah* – Your liberation and rescue from harm’s way, Your willingness to save me, offering vindication and victory while You provide for my prosperity and welfare)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 13:5)

Dowd’s approach was based upon closely examining the evidence Yahowah had provided in His Towrah and then carefully considering the implications of His teaching and guidance. The process is straightforward: observation leads to knowing, knowing leads to understanding, and understanding leads to trusting Yahowah to provide the freedom, deliverance, and salvation He has promised.

Doing what he did better than anyone who has ever lived…

**“I will sing** (*shyr* – I will vocalize, melodiously conveying lyrics accompanied by musical instruments) **to** (*la* – to approach and on behalf of, even before and near) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by His *towrah* – teaching)**, because** (*ky* – for the reason) **He rewards men and seeks recompense** (*gamal* – He deals fairly with me, bountifully bestowing benefits on me like all the children He raises and weans while requiring on my behalf restitution and accountability from others, always dealing appropriately)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 13:6)

Since we have two equally valid ways to translate *gamal*, as “rewards” or “seeks recompense,” and since both apply and are fair when properly attributed, I’ve included both within the closing lyrics of the Song. We should admire and appreciate Yahowah for doing both, for honoring His promises to bless His Covenant Family while also holding those accountable who have sought to denigrate and abuse them.

efei

Let’s take a moment and consider what the six prophets, in addition to Dowd, the seventh, had to say about the Mashyach’s and Melek’s Second Coming. As we know, it is a distinguished list including: Shamuw’el, Howsha’, Yasha’yah, Yirma’yah, Yachezq’el, and Zakaryah. Each acknowledges the conflict between religion and the relationship Yahowah envisions, of the consequence of placing one’s faith in mankind’s lies rather than the benefits of relying upon Yahowah, such that the conflict between Dowd and Sha’uwl is resolved in favor of the Covenant over Christianity. And as we know, the prophet, *Chabaquwq* | Embrace This | Habakkuk, provides the most detailed and comprehensive condemnation of Sha’uwl as the Plague of Death. The fact that Paul incessantly quotes from Habakkuk, when Chabaquwq’s prophecies were written to condemn him, affirms a sad reality: Satan is convinced that no matter how obviously he conveys that the likes of Paul and Muhammad were working for him, mankind is generally so ignorant and irrational, most will never figure it out.

Further, there is also an interesting declaration in the Towrah, found in *Bamidbar* / Numbers. It provides advice to God’s People, encouraging them to come home, returning to their Family in our time, during the last days. The prophetic declaration reveals what the descendants of Yisra’el and Yahuwdah, more commonly known as “Jews,” must come to appreciate regarding the inspired words and enduring promises of the Most High if they want to understand why Yahowah is both necessary and sufficient.

This *yada’* | acknowledgement which leads to *da’at* | a rational response draws our attention to the profound implications and relevant inclinations of an extraordinary individual’s journey through life and time, one who would not arrive for a protracted period. This descendant of Ya’aqob is called a “*kowkab* – a luminary and star” and he is “*darak* – set forth to show the way.” Fortuitously, now based upon our review of the 89th Mizmowr, we know that this star is Dowd, Yahowah’s son, Messiah, and King.

The prophecy foretells that, as he comes forth to lead God’s Family, the Scepter is reestablished in Yisra’el. And with it, Dowd will immediately lash out against his people’s most daunting foes: *Mow’ab* | the convergence of Socialist Secularism and Pauline Christianity, quelling the boisterous and rebellious. And along with them, Yahowah’s Protective Shepherd will conquer *‘Edowm* | the legacy of Imperial and Catholic Rome, disposing of and dispossessing them while incarcerating the Satyr, representing Satan, in the process. As a result, Yisra’el shall thrive.

**“So now at this time** (*wa ‘atah* – focusing on what follows)**, behold** (*hineh* – pay attention, especially to the details)**, I am going** (*halak* – I am walking to, traveling and proceeding) **to approach my people** (*la ‘am ‘any* – to draw close to my family)**.**

**Choose to come** (*halak* – of your own freewill, and as a reflection of my choice, walk, taking a journey (qal imperative paragogic he, cohortative – a literal and emphatic expression of second- and first-person volition)) **and I will provide counsel to you** (*ya’ats ‘atah* – I will offer you advice regarding the plan which has been determined) **to show the way to the benefits of the relationship regarding what** (*‘asher* – to lead to the correct path to walk by what) **this people** (*ha ‘am ha zeh* – the family) **will engage in and act upon** (*‘asah* – will do and work toward) **regarding** (*la* – to and to approach) **your family** (*ha ‘am* – your people) **in the last days** (*ba ‘acharyth ha* *yowmym* – during the end of this period in time)**.”** (*Bamidbar* / By Pondering the Word / Numbers 24:14)

**“The prophetic declaration** (*na’um* – the authorized and original revelation of an inspired prophet with the authority to foretell the future) **of one who listens to** (*shama’* – of he who hears (qal participle)) **the enduring promises, future proclamations, and inspired words** (*‘emer* – the sayings and speech, the oaths and vows, the revelations regarding the branch; from *‘amar* – to say and declare, to answer and promise and *‘imrah* – to provide instructions and teaching along with the promises and declarations which are consistently fulfilled) **of God** (*‘el* – the Almighty One, the Shepherd for the Sheep) **and** (*wa*) **who knows and makes known** (*yada’* – who discovers and is aware of, who by being acquainted with recognizes, acknowledges, respects, and reveals, who by being observant, perceptive, and considerate, realizes and confesses (qal participle – a word which has the characteristics of a verb and adjective and should be considered as genuine and literal)) **information leading to understanding** (*da’at* – knowledge which when properly considered leads to a rational and appropriate response to the relationship, the ability to be discerning and discriminating, with an enhanced aptitude for thinking and exercising good judgment) **regarding the Most High** (*‘elyown* – regarding the Uppermost so as to rise; from *‘alah* – to ascend)**,** **who prophetically beholds** (*chazah* – who sees the visions, continually receiving information directly from God by making the choice to be observant (qal imperfect)) **the revelation** (*mach’azah* – the rational communication which can be envisioned and seen by providing a window for the light to pass through and be observed) **of *Shaday* | the One who is Essential and Sufficient** (*Shaday* – the Almighty; a compound of *sha* – the one who and *day* – is needed and is adequate, is required and capable, is necessary and enough, and thus is the One who is satisfactory and reliable (perhaps also related to *shadad* – the power to devastate and destroy a rotten and spoiled land and illegitimate wife))**.**

**While descending from an elevated position** (*naphal* – while being diminished and falling, given an allotment)**, it was revealed to his eyes** (*wa ‘ayn galah* – such that it was uncovered and exposed in his sight, made known so that it could be perceived)**.** (24:16)

**I see him in the future emphatically expressing his will with ongoing implications throughout time** (*ra’ah huw’* – he is actually being shown to me, continually visible in the vision and passionately desirous of being properly perceived in what he has chosen to reveal – qal imperfect energic nun jussive – used to express actual and emphatic future activity which continually unfolds over time, and should be interpreted literally as an expression of third-person volition)**,** **but not now at this time** (*wa lo’ ‘atah* – however not concurrently, neither simultaneously nor straight away)**.**

**My perceptions of his journey being observed and regarded**  (*shuwr huw’ ­*– I can see that he will be cared for, beheld rendering his services to those in need, and yet I see his travels surprising those who don’t expect him, traveling such that he comes into view ready to attack because he’s not widely understood (qal imperfect energic nun)) **does not occur anytime soon** (*wa lo’ qarowb* – is not imminent nor quickly approaching, this intimate association and endearing relationship is not in close proximity)**.**

**A star and luminary** (*kowkab* – a brilliant celestial body of enormous heavenly power) **shall shoot out of and come forth to show the way from** (*darak min* – shall walk out of, setting forth to guide, lead, and provide direction along the path from within, as part of, and on account of) **Ya’aqob** (*Ya’aqob* – father of the twelve tribes, renamed Yisra’el, and thus a synonym for those chosen by God for the Covenant, one who supplants his heels, the account of, consequence, compensation, and resulting reward of the one whose steps are marked, unwavering, and clearly seen)**.**

**And** (*wa*) **the Scepter comprised of a Shepherd’s Staff** (*shebet* – the symbol of leadership, the right to rule, the implement used to guide and protect the flock, and the branch representing the tribe comprised of the most closely related family members) **shall rise up and be established** (*quwm* – shall arise and take a stand, upright and honored, fulfilling the promises and accomplishing the goal, showing the vows to be ratified, confirmed, and validated (qal perfect)) **out of Yisra’el** (*min Yisra’el* – from among and on behalf of those who engage and endure with God)**.**

**Then** (*wa*) **he shall strike** (*machats* – he will pierce, impacting, smiting and shattering (qal perfect)) **the convergence and glorification** (*pe’ah* – the intersection of the boasts and accoutrements of, along with the borders and frontier, the boundaries and extremities of the regions, even the forehead and ornamentation) **of** ***Mow’ab*, the Politically Correct, Multicultural Socialist Secularists and Pauline Christians** (*Mow’ab* – Who is Your Father; from *ma* – to question the who, what, and why of *‘ab* – the father, the unthinking and warlike religious and political culture indoctrinated in the irrational and immoral cesspool of Sodom, having squandered the benefits of the Hebrew writings because they were twisted and intermixed with pagan lore to take them to the place where the Towrah’s voice died)**, while** (*wa*) **breaking** (*quwr* – cooling down and then destroying, quelling the heated temperament while quenching the crowns and pushing down the heads) **all the descendants** (*kol ben* – of every son and totality of the offspring) **of Seth, the Boisterously Rebellious and Defiant** (*Sheth* – Tumultuous and Ruinous, Especially Noisy, Seth, Adam’s third son, used as a caricature of people who are loud and boisterous and yet of no effect, symbolic of the essential elements of man’s nature, defining him, buttocks; from *sha’ah* – wasteful and lifeless, desolate and ruined, spinning around and left wandering)**.** (24:17)

**It shall come to pass** (*wa hayah* – it will occur) **that** **‘Edowm** (*‘Edowm* – the descendants of ‘Esaow, the man God hates who became symbolic of the bloody influence of Imperial and Catholic Rome, and thus Europe) **shall be defeated and conquered** (*yareshah* – shall be deposed of its land and possessions, even of an inheritance, and controlled by another as captives)**, and also** (*wa*) ***Se’iyr* |** **the Goat-Demon and Idol** (*Se’iyr* – the Satyr, a Satanic metaphor)**,** **in opposition to him** (*‘oyeb huw’* – those with enmity and rancor toward him, who are hostile and adverse to him) **shall be** (*hayah* – will be) **incarcerated as a captive** (*yareshah* – defeated and conquered, shall be deposed from the land and of possessions, of an inheritance and controlled)**.**

**And then** (*wa*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **will engage and act** (*‘asah* – will perform, conducting itself) **vigorously and powerfully** (*chayl* – capably and nobly, productively and in a worthy manner revealing the strength of their character)**.”** (*Bamidbar* / By Pondering the Word / Numbers 24:16-18)

So, yes, even in the Towrah we find Yahowah calling His People home while predicting how Dowd’s glorious return as a Shepherd and Luminary will quell Yisra’el’s foes and restore the nation’s vigor. His advice is to be there when it occurs.



*Coming Home*

My God, My God, Why?

4

Sha’uwl v. Dowd

*The Unconsidered Prophecy…*

Moving five centuries forward in time we are greeted by Shamuw’el, the last of the *Shaphat* | Judges. He was a contemporary of Dowd who served as prophet and narrator for this luminous life.

As we peruse his words, we find something remarkably telling about King *Sha’uwl* | Saul, especially considering his infamous namesake *Sha’uwl* | Paul. The wannabe-king was condemned for having rejected Yahowah’s instructions, with God choosing Dowd to replace him. In spite of how popular they have become among Gentile Christians, the testimony of the wannabe-apostle Sha’uwl shall soon be replaced by Dowd’s Songs.

Three thousand years ago, the Children of Yisra’el were afforded freewill and they chose poorly, electing Sha’uwl to rule over them in the manner of the Gentiles rather than being led by Yahowah. However, God also has freewill. As a loving Father He determined that once the experiment with human governance failed, incapacitated as it would be as a result of foolish decisions and errant thinking, succumbing to an ignominious death, He would provide a viable alternative. It is the same choice we are afforded today. God would choose a shepherd to lead His people, giving us the opportunity to become part of his flock.

Every aspect of this story is prophetic, drawing our attention to a far more foolish man by the same name.

**“Then** (*wa*) **Shamuw’el** (*Shamuw’el* – Listen to Him) **said** (*‘amar* – expressed) **to** (*‘el*) **Sha’uwl** (*Sha’uwl* – Question Him)**, ‘You have behaved foolishly** (*sakal* – you have acted like an idiot, ignorantly and irrationally, even stupidly and senselessly)**,** **failed to observe** (*lo’ shamar* – not closely examined nor carefully considered) **the instructive conditions of the relationship** (*‘eth mitswah* – the authoritative terms, directions, and prescriptions of the binding contract; a compound of *my* – to ponder and inquire about and *tsawah* – that which is commissioned and conveyed on a sign, authorized as correct and instructive) **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)**, your God** (*‘elohym ‘atah*)**,** **regarding the correct path to the association of which** (*‘asher* – leads to the way to walk to get the most out of life which) **He instructed you** (*tsawah ‘atah* – He told you, providing direction for you)**.**

**Indeed, as a result** (*ky* – surely)**, if so then now** (*‘atah* – simultaneously in addition, as a result it is logical that by this time)**,** **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) **would have developed and established** (*kuwn* – would have affirmed and sustained, authenticated as valid and legitimate, even authorized and appointed (hifil perfect)**, accordingly** (*‘eth* – therefore)**, your reign** (*mamlakah ‘atah* – your monarchy and government, your position as head of state and resulting influence and power) **concerning** (*‘el* – toward and within) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **as an eternal witness forever** (*‘ad ‘owlam* – as enduring testimony throughout time)**.** (*Shamuw’el* / Listen to Him / 1 Samuel 13:13)

**However** (*wa* – but)**, now** (*‘atah* – so then as a result and at this time) **your leadership position** (*mamlakah ‘atah* – your reign and government, your role as head of state and resulting authority, influence, and power) **shall not stand** (*lo’ quwm* – will not be established nor endure, will not be exalted nor honored (qal imperfect))**.**

**Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by *towrah* – to teach) **has diligently searched for and responsibly sought** (*baqash* – has intensely looked for, procuring information regarding and inquiring about (piel perfect)) **to approach Him** (*la huw’* – for Him, to draw near to Him, and concerning Him) **an individual** (*‘ysh* – a person) **whose judgment and aspirations are similar to His** **own** (*ka lebab huw’* – whose conscience and character, thinking and rationale, thoughts and feelings, inclinations and determinations are consistent with His)**.**

**As a result** (*wa* – and so then)**,** **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** **instructed him** (*tsawah huw’* – has provided guidance and direction to him, appointing and ordaining him) **as** (*la* – to approach and draw near with regard to being) **the correct and conspicuous leader who will expound upon the truth** (*nagyd* – the worthy and proper overseer who will make known and proclaim the message, the true head of state, prince and official who will declare, announce, and publish that which is right, the sovereign ruler and valuable asset; from *nagad* – to be conspicuous and to make known, to announce, report, and declare, expounding upon and acknowledging the message in a straightforward manner in plain sight and in your presence) **among** (*‘al* – over and above, before and in proximity to the Most High and) **his** **people** (*‘am huw’* – his family, kin, followers, and nation)**.**

**Indeed, this is because** (*ky* – this is a result of) **you have not observed, neither closely examined nor carefully considered** (*lo’ shamar* – you are not aware of and do not focus upon, you have not diligently analyzed nor properly researched, having failed to contemplate) **that which to show the way to the benefits of the relationship** (*‘eth ‘asher* – that which leads to the proper path to get the most out of life) **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) **instructed you** (*tsawah ‘atah* – told you, providing direction for you)**.’”** (*Shamuw’el* / Listen to Him / 1 Samuel 13:13-14)

Man’s way is through Sha’uwl, through government and religion, and it leads to death. Yahowah’s path is through Dowd, and it leads to God by way of the truth. And the reason for choosing Dowd is now clear: Yahowah diligently searched for and responsibly sought an individual whose judgment and aspirations were similar to His own. There is no better way to endear ourselves to God and to be used effectively by Him than to align our thinking and rationale with His.

Yahowah’s rejection of Sha’uwl was a cathartic time for Yisra’elites. The people had chosen him as their general and king, leading them and protecting them in the manner of the Gowym. The result was proving disastrous, with the government and its military floundering in the face of a vicious foe.

**“Then** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by *towrah* – to guide and teach) **said, posing a question** (*‘amar* – inquired of and declared) **to** (*‘el*) **Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who was also a prophet)**, ‘For how long** (*‘ad mathay* – concerning the witness until when) **will you grieve** (*‘atah ‘abal* – will you react with sorrow, mourning and lamenting (hitpael participle – independently express sadness)) **about** (*‘el* – regarding and on behalf of) **Sha’uwl** (*Sha’uwl* – Question Him, the people’s choice of king who was prophetic of the wannabe apostle by the same name)**, because** (wa – since) **I, Myself, despise him and have rejected him** (*‘any ma’as huw’* – I loathe him and have disavowed any association with him because I abhor him, refusing to accept him) **as** (*min* – from) **king** (*melek* – as the ruler or authority, the head of state and political leader who reigns) **over** (*‘al* – before) **Yisra’el** (*Yisra’el* – those who engage and endure with God)**?**

**Fill** (*male’* – make a proclamation by filling up) **your horn** (*qeren ‘atah* – the container of your ram’s horn trumpet which can omit brilliant flashes of light from the summit of the mount) **with olive oil** (*shemen*) **and go** (*wa halak* – and walk, traveling on a journey)**.**

**I am sending you** (*shalach ‘atah* – I am dispatching you) **to** (*‘el*) **Yshay** (*Yshay* – the Substance of Existence, to stand out as an exemplar)**,** **the Beyth-haLechemy | the resident of Bethlehem** (*Beyth-haLechemy* – the individual from the House of Bread) **because** (*ky* – for the reason that) **I have seen** (*ra’ah* – I have been shown and have observed, and I will reveal (qal perfect)) **a king** (*melek* – a sovereign ruler, leader, and advisor to be considered**) to approach Me** (*la ‘any* – with regard to Me and on My behalf) **among his sons** (*ba ben huw’*)**.’”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:1)

When first confronted with the truth about Christianity, we are saddened, disappointed in ourselves for having believed the lies, while grieving for those still beguiled by them. Our response progresses to anger as we confront the realization that God despises the religion *Sha’uwl* | Paul conceived because of the horrifying impact it has had on His people. But then we get over it, and get on with the business of observing, contemplating, understanding, and sharing what Yahowah intended.

**“So** (*wa*) **Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet) **said** (*‘amar* – questioned)**, ‘How can I go** (*‘ek halak* – by what means can I walk, traveling on this journey)**? If** **Sha’uwl** (*Sha’uwl* – Question Him, the people’s choice of king who was symbolic of the wannabe apostle by the same name) **hears of it** (*shama’*)**,** **then he will have me killed** (*wa harag ‘any* – he will put me to death, assassinating me)**.’**

**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) **said** (*‘amar*)**, ‘Take** (*laqach* – obtain, grasping hold of and accepting) **a** **cow for consideration by your hand** (*‘eglah baqar ba yad ‘atah* – a calf for reflection revolving around the nature of a flock with your hand (qal imperfect jussive))**, and say** (*wa ‘amar*)**, “I have come** (*bow’* – I am pursuing inclusion) **to offer a sacrifice** (*la zabach* – concerning preparing this animal for consumption) **in association with** (*la* – to approach and draw near) **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)**.”’”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:2)

This would be a joyous moment for Yah, one our Heavenly Father wanted to celebrate in His usual manner, with a feast. And should you be wondering why a calf was chosen rather than a lamb, I suspect it was twofold. Dowd was a shepherd and he cared for his sheep. He was not a lamb. That designation would belong to Yahowsha’.

**“‘And then invite** (*wa qara’* – so then call out to, greet and welcome, summoning as a guest) **Yshay** (*Yshay* – the Substance of Existence, Jesse, to stand out as an exemplar) **to the sacrificial feast** (*ba ha zabach* – concerning the preparation of this animal for consumption)**.**

**I will make known to you** (*wa ‘any yada’ ‘atah ‘eth* – I will make you aware by revealing to you) **what, to show the way to the benefits of the relationship** (*‘asher* – how to lead to the correct path to walk to get the most out of life)**,** **you should act upon and engage in** (*‘asah* – do, perform, carry out, and accomplish)**.**

**So then** (*wa*) **you shall anoint** (*mashach* – you shall apply oil, rubbing and smearing it on as a ceremonial act of consecration to demonstrate the authority to lead) **to approach Me** (*la ‘any* – for Me) **the one through whom I will reveal the way to get the most out of life** (*‘eth ‘asher –* him with whom I will lead, showing the correct path to receive the benefits of the relationship) **whom I will announce to you** (*‘amar ‘el ‘atah* – whom I will declare to you, speaking to you about)**.’”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:3)

When we listen to Yah, we know how to act, what to engage in, and why we should respond to opportunities or provocations. We are properly guided and instructed, prepared for whatever life brings our way.

Good things happen when we follow this same formula: listen to Yahowah and engage, doing as He has requested. Perhaps that is why Shamuw’el’s name means “Listen to Him.”

**“Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet) **engaged and did** (*‘asah* – acted, doing)**, therefore** (*‘eth*)**, what** (*‘asher* – what leads to the correct path according to what) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by *towrah* – to guide and teach) **said** (*dabar* – spoke to him about, expressing in words)**.**

**He came to** (*wa bow’* – he arrived at) **Beyth Lechem** (*Beyth Lechem* – House and Home of Bread, Family and Household of Grain, transliterated Bethlehem (as an interesting aside, *lechem* can also be transliterated *lacham*, and means to engage in a struggle, to fight, and to battle))**.**

**Startled, and a bit afraid** (*wa charad* – surprised and somewhat frightened, astonished and perhaps trembling)**, the elders** (*zaqen* – the leaders of the community comprised of old men) **of the town** (*ha ‘iyr* – of the village and city) **approached and welcomed him** (*la qara’ huw’* – drew near to meet and greet him, calling out to him in an inviting way)**.**

**They asked** (*wa ‘amar* – so they inquired)**, ‘Did you come** (*bow’ ‘atah* – have you arrived) **under favorable circumstances** **to reconcile** (*shalowm* – as a friend with blessings, to make us healthy and whole, in peace to reconcile the relationship, and/or to satisfy and fulfill a promise to restore the kinship; from *shalam* – to restore, to provide reconciliation, for recompense or reward, to make amends)**?’”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:4)

There are a couple of subtle insights we ought not miss. First, more than just the House of Bread, *Beyth Lechem* would be a place of continuing struggle, where the community would have to battle to survive and fight for its very existence. This reality deepens the connection with Dowd as he, more than anyone, would have to fight to protect his people – even in this place.

Second, the reference to *shalowm* is intriguing because it would soon be integrated into the name of the city most closely associated with Dowd: *Yaruwshalaim* | Source from which Teaching and Guidance regarding Reconciliation Flow. It is a compound of *yarah*, which is the verbal root of “*towrah* – source of teaching and guidance, direction and instruction” and “*shalowm* – reconciliation and the favorable restoration of the relationship.”

Third, based upon this statement and one which will soon follow, the prophecy Christians celebrate, believing it predicts that “Jesus” would come from Bethlehem to be their king, speaks of Dowd, the man who would actually be king over Yisra’el. It was always an awkward fit when applied to “Jesus” because he was never the leader of his people and only Yahuwdah existed during his time, negating key aspects of the prophecy. Further, to the degree Yahowsha’ served as more than the Passover Lamb, he would have been *Matsah*, not *Lechem*. Dowd, however, purchased the threshing floor which became the foundation of the Temple, and like the finely ground kernels of grain which are used to bake bread, his words continue to nourish his people.

So as not to lose our place in the natural flow of this discussion, we’ll turn to the *Mykayah* | Micah 5 prediction regarding Bethlehem at the conclusion of Shamuw’el / 1 Samuel 16. It is yet another example of how Yahowah’s promises regarding His beloved son were usurped by Christians to convert “Jesus” into everything but the Pesach Lamb.

Let’s continue to assess the anointing of Dowd by the last of the Judges, Shamuw’el. His answer is interesting in that it shows that he made the transition from the sacrifice to its intended purpose. It is the most appropriate, beneficial, and Godly thing we can do with our time and lives. And based upon this next statement, Shamuw’el also made the connection between the need to be set apart from the common things of man if we want to be reconciled with God. And lastly, the *Shaphat* | Decisionmaker realized that the means to reconciliation was through the *Miqra’ey* | Invitations to be Called Out and Meet with God, which is why he extended the “*qara’* – invitation” to Yshay.

**“He answered** (*wa ‘amar* – so he said)**, ‘For reconciliation** (*shalowm* – as a friend under favorable circumstances with blessings, to restore health and prosperity, in peace to amend the relationship, and to satisfy and fulfill a promise to reaffirm the kinship; from *shalam* – to restore, to provide reconciliation, for recompense and reward, to make amends)**, I have come** (*bow’* – I have arrived and am here) **to offer a** **sacrificial feast** (*la zabach* – concerning the preparation of this animal for consumption) **to approach** (*la* – to draw near with regard to and concerning) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions)**.**

**Become set apart** (*qadash* – separate yourselves from that which is common, customary, and ordinary, even defiling and polluted and dedicate yourselves to being cleansed and purified by being set apart)**,** **and come with me** (*wa bow’ ‘eth* *‘any* – join with me and be included, pursuing the association, and return) **to the** **sacrificial feast** (*la zabach* – concerning the preparation of this animal as an offering and for consumption)**.’**

**He separated Yshay, setting him apart** (*wa qadash* *‘eth Yshay* – the Substance of Existence, the one who stands out as an exemplar, was set apart, dedicated and devoted to serve, cleansed and purified) **as well as his sons** (*wa ‘eth ben huw’*)**.** **And he issued an invitation to them** (*wa qara’ la hem* – he called them out, summoning them by name, greeting and welcoming them) **to the offering** (*la ha zabach* – to the sacrificial feast designed to reconcile the relationship)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:5)

Always eager to see what comes next, we sometimes run the risk of overlooking an even more revealing perspective and insight. Here, for example, the first time through I missed the reason that Yahowah instructed Shamuw’el to speak of invitations and reconciliation, and of a sacrificial offering in association with the search for Dowd, especially in the context of how the anointing of Bethlehem’s Shepherd would lead to his Spiritual empowerment – all at Yahowah’s direction. Dowd is our guide through the Miqra’ey, he embodies the Covenant relationship Yahowah intended, and he represents the Doorway to eternal life in Heaven. He is, after all, the central Branch of the Tree of Lives.

To this end, DoWD is scribed with repeated *Delets* | Doors alongside the same *Wah* | Connection we find between the two *Heys* | Observant Individuals in YaHoWaH’s name. Further, when we follow Dowd through the Invitations to be Called Out and Meet with God we pass through the same Door on *Pesach* and are anointed with the same Spirit on *Matsah* such that we too become part of the Covenant Family on *Bikuwrym*.

As we contemplate what comes next, we are reminded that Yahowah works through men and women who are surprisingly similar to ourselves. For example, Shamuw’el was a good man, a man of character and conscience, but when acting on his own initiative, and apart from Divine inspiration, he was as susceptible to jumping to errant conclusions as the rest of us. It is one of the things I find so appealing and genuine about those Yahowah has chosen to represent Him. We don’t have to be perfect to achieve what He wants done, just willing to go where His words lead. And in this case, they lead past the first seven sons to the eighth – representing eternal life.

**“And it came to exist** (*wa hayah* – it came to be such that) **when they arrived** (*ba bow’ hem*) **and he saw** (*wa ra’ah ‘eth*) **‘Ely’ab** (*‘Ely’ab* – My God is Father)**, he said** (*wa ‘amar*)**, ‘Surely** (*‘ak* – indeed, certainly) **Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **anointing of him** (*mashyach huw’* – using the special anointing oil to affirm his calling and authority, even God’s approval of him) **will be straightaway and conspicuous** (*neged* – is near, before us, and straight ahead)**.’** (16:6)

**However** (*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) **declared** (*‘amar* – said) **to** (*‘el*) **Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet)**, ‘Do not focus upon nor have regard for** (*‘al nabat* – do not visually interpret, pay attention to, nor consider) **his appearance** (*‘el mar’ah huw’* – the patterns which can be seen with the eyes or comprehended based upon his visual form) **or** (*wa*) **regard his stature and height** (*‘el gaboah qomah huw’* – be concerned with his personal presence, proud self-image, arrogance, or how tall he may be) **because** (*ky*) **I have rejected him** (*ma’as huw’* – I do not like him and am adverse to him)**.**

**For indeed** (*ky* – by contrast)**, inconsistent with the way that** (*lo’ ‘asher*) **man** (*ha ‘adam*) **views** (*ra’ah* – looks at things) **humankind** (*ky ha ‘adam*)**, considering an individual’s visual appearance** (*ra’ah la ha ‘ayn* – looking at that which is seen by the eyes)**, but instead** (*wa*) **Yahowah** (*Yahowah* – the correct pronunciation of YaHoWaH, God’s unique personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **perceives** (*ra’ah* – views and considers) **the person’s character and conscience** (*la ha lebab* – the inclination to exercise good judgment, the thinking and thoughts, the choices and volition, the mind and heart, the ability to distinguish between right and wrong and act accordingly)**.’”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:7)

As is so often the case, we have to be cognizant of the thoughts behind the terminology Yahowah selected if we want to understand what these words mean and appreciate what God is revealing to us. Here, for example, if we were to simply translate *lebab* as “heart,” we’d miss the point He is making. In the time and culture this was revealed, the heart was not associated with love or emotions as it is today, but instead with judgment. The biological symbol for feelings was the liver.

A thoughtful and thorough review of ancient nomenclature reveals that by using *lebab* in relation to what He views as mankind’s most desirable, useful, and beneficial attributes, above all else God treasures a person’s “ability to exercise good judgment, which is their capacity to process information in a discerning and discriminating manner, to distinguish between right and wrong, true and false, and then respond rationally.”

By choosing *lebab* to describe why He rejected ‘Ely’ab and chose Dowd, God reveals that He is primarily interested in our “thinking and thoughts as this pertains to our ability to use evidence and reason to make sound decisions.” Yah, therefore, wants to build enduring relationships with people of “character and conscience who are rational and thus trustworthy.” Such individuals are willing to go where His words lead.

Affirming this, Dowd became the living embodiment of *lebab*. He was the most discerning and thoughtful, insightful and articulate, man who ever lived. We learn and benefit more from studying his life and lyrics than anyone else.

There would be six additional rejections…

**“Then** (*wa*) **Yshay** (*Yshay* – to stand out as an exemplar) **called out to and summoned** (*qara’* – called by name) **‘Abynadab** (*‘Abynadab* – the Father Incites and Impels, Father Volunteers and Offers Willingly)**,** **having him pass before** (*wa ‘abar huw’ la paneh* – leading him such that he crossed by and approached the presence of) **Shamuw’el** (*Shamuw’el* – Listen to Him)**.**

**He responded** (*‘amar* – he affirmed)**,** **‘Not this one, either** (*gam ba zeh*)**. Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has not chosen and does not want him** (*lo’ bachar* – has not selected him and he is not the one desired or preferred)**.’** (16:8)

**Next** (*wa*) **Yshay** (*Yshay* – to stand out as an exemplar) **had Shamah pass by** (*‘abar Shamah* – crossed Appalling and Horrifying by)**.**

**He said** (*‘amar* – he affirmed)**,** **‘Regarding this one, also** (*gam ba zeh*)**,** **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 not selected and does not want** (*lo’ bachar* – has not chosen as he is not the one desired)**.’** (16:9)

**Yshay** (*wa Yshay* – so the Substance of Existence) **had seven of his sons pass before the presence of** (*‘abar sheba’ ben huw’ la paneh*) **Shamuw’el** (*Shamuw’el*)**. So then** (*wa*) **Shamuw’el** (*Shamuw’el* – Listen to Him) **said to** (*‘amar*) **Yshay** (*Yshay*)**,** **‘Yahowah** (*Yahowah*) **has not chosen these** (*lo’ bachar* – has not selected, does not desire nor prefer those)**.’** (16:10)

**Additionally, Shamuw’el said to Yshay** (*wa Shamuw’el ‘amar ‘el Yshay* – then Listen to Him asked the Source of Existence)**, ‘Is this the end of your sons** (*ha tamam ha ben* – are you finished showing your children)**?’**

**He replied** (*‘amar*)**,** **‘At this point** (*‘owd*) **the youngest remains** (*sha’ar ha qatan* – the smallest and most insignificant is left)**. But behold** (*wa hineh* – however, look, paying attention to these details)**, he is shepherding** (*ra’ah* – he is caring for and tending to, leading, protecting, and feeding) **the flock** (*ha tso’n* – the sheep)**.’”**

The Yisra’elites had chosen Sha’uwl in the manner of the Gentiles and, therefore, predicated upon his ability to impose his will. Even a superficial review of civilization reveals kings rose to power based upon their strength, particularly their military prowess and authoritarian tendencies. Yahowah, in contrast, chose a shepherd who could think. If man is to be governed by a man rather than be guided directly by God, we are best served being led by a considerate individual who knows how to care for sheep.

Also interesting, the last of Yshay’s sons would become Yahowah’s *Bikowr* | Firstborn. There are some interesting overtures in this decision which reverberate with the fact that the Covenant began with ‘Abraham’s second born, and it grew to incorporate Yisra’el through Ya’aqob, who was steadfast, rather than *‘Esaow* | Esau, the firstborn whom Yah hated. Our status and standing with God is therefore based upon character, not chronology.

Shamuw’el, by contrast, was the only child of Hannah. His birth required Divine intervention, making his story different than the others. It reveals Yahowah’s approach to those who not only search for Him, but who come to know and rely upon Him. Hannah’s speech during Shamuw’el’s dedication (1 Shamuw’el 2:1-10) is so insightful and inspiring, in due course we will ponder its implications. But for now, suffice it to say, the resulting son was resolute when it came to acting upon Yahowah’s instructions.

**“So Shamuw’el conveyed to Yshay** (*wa Shamuw’el ‘amar ‘el Yshay* – then Listen to Him asked the Source of Existence)**, ‘Reach out and get him** (*shalach wa laqach huw’* – send out to grasp hold of and receive him, accepting him) **because** (*ky* – for) **we will not turn away** (*lo’ sabab* – we will not change our approach) **until he arrives here** (*‘ad bow’ huw’ poh* – until the point in time that he comes to this place)**.’**

**He sent away for him and brought him** (*shalach wa bow’ huw’* – he reached out to him, dispatching someone for him so he would arrive and be included)**.**

**He was ruddy and redheaded** (*wa huw’ ‘admowny* – he was auburn and reddish, a man like ‘Adam) **with** (*‘im*) **bright and** **handsome** (*yaphah* – attractive and beautiful, cheerful and fair) **eyes** (*‘ayn*)**. He was visually pleasing** (*wa ra’y towb* –his appearance was beautifully proportioned and desirable such that seeing him was exceptionally pleasant, agreeable, and delightful)**.**

**Yahowah** (*Yahowah*) **said** (*‘amar* – instructed and requested with genuine and ongoing implications (qal imperfect))**, ‘Of your own volition, stand up** (*quwm* – arise and choose to come to a standing position, becoming confirmed and established upright by deciding to take a stand (qal imperative – actually and genuinely, even literally, of your own freewill, stand))**.** **Decide of your own freewill to anoint him Messiah** (*mashach huw’* – elect by choice to actually and liberally apply anointing oil, pouring it out, smearing it on, and rubbing it in as a sign that he has been designated to serve and authorized to lead (qal imperative – a literal expression of volition) **because, indeed** (*ky* – for surely and truly, emphasizing this conclusion, for the express reason)**, this is he** (*zeh huw’* – he is the one)**.’”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:11)

Dowd was undeniably God’s choice, but he can be ours as well. Yahowah selected him to shepherd His people and enlighten the world. He was anointed, becoming the *Mashyach* | Messiah at God’s discretion, at the time, place, and way of His choosing. There has been no one else in all of human history where this all coalesced on any other individual, not even with Moseh or Yahowsha’.

If we, therefore, want to live our lives in sync with God’s will, we should make the same decision, which is why Yahowah’s instructions to *Shamuw’el* | Listen to Him were all volitional. We, too, are being asked to get off of our knees, to arise and stand upright in Yahowah’s presence by taking a stand with regard to the anointing of Dowd as the Messiah. The implications, of course, are far-reaching. When we do, our attention shifts to Dowd, with his life and lyrics serving to shepherd us to God.

We are told that Yahowsha’, as the Passover Lamb, wasn’t particularly attractive, such that there was nothing in His physical appearance that would draw us to Him or make Him look desirable. And yet with the actual *Mashyach* | Messiah, *Dowd’s* | David’s appearance was beautifully proportioned and visually pleasing, such that looking at him was both pleasant and enjoyable. Why, then, do most people focus on the wrong individual?

In this light, why do Christians bow down before tragic effigies of their brutalized and dead god on a stick when standing up and looking upon Dowd would be so much more beneficial? Why do you suppose that Yahowah chose to be consistent, such that this man and his lyrics were equally attractive?

And then from man’s perspective, why is the most prominent depiction of “David,” that of Michelangelo in Florence, out of proportion, nude, and uncircumcised – all in conflict with God’s depiction and Towrah’s Instructions? The statue’s right hand is much larger than his left, and yet the placement of his sling shows him to be left-handed, yet another mistake. His upper body was deliberately chiseled larger than life, as was his head in relation to the rest of his body. His eyes, which Yahowah called “handsome,” had hearts carved into them, putting the pupil in shadow. They are divergent, with the left focusing on a different object than the right. There was anxiety etched into his face when he was anything but worried. His features and the statue’s style are overtly Roman.

The fact is: mankind’s perceptions of Dowd are all mistaken, as out of proportion as are the religious interpretations of “Jesus Christ.” Unless and until our perspective and understanding is right in this regard, we will remain wrong with God. Let’s be clear: Dowd is the central figure in Yahowah’s revelation to humankind.

The *qeren* | horn being reintroduced into this account by Yah was last referenced by Him one-thousand years earlier. Yahowah used it to show that He would honor His promise to enable the benefits of the Covenant through His son, not ‘Abraham’s second born, Yitschaq. Since Yahowsha’ is never associated with *qeren* and Dowd now has been, this seems to suggest that Dowd plays an important role in facilitating our participation in the Covenant.

And yet, even if we were to discount this association, there is no missing the fact that Dowd is Yahowah’s *mashach* | anointed and that he received Yahowah’s *Ruwach* | Spirit. Beyond these essential insights, we are once again reminded that it is the application of *shemen* | olive oil, not baptism in water, which reveals that a person is being set apart to serve God.

**“So then** (*wa*) **Shamuw’el** (*Shamuw’el* – Listen to Him) **grasped hold of** (*laqach* – obtained, receiving, accepting, and taking (qal imperfect)) **the horn** (*qeren* – the container comprised of a ram’s horn trumpet which can omit brilliant flashes of light from the summit of the mount) **of olive oil** (*shemen*) **and** (*wa*) **anointed him** (*mashach ‘eth huw’* – actually and liberally applied anointing oil on him, pouring it out, smearing it on, and rubbing it in as a sign that he had been designated to serve and authorized to lead, all with unfolding and ongoing implications over time (qal imperfect – a literal expression of an action with continuing consequences)) **in the midst of his** **brothers** (*ba qereb ‘ah huw’* – within the middle, inner core, and center, even life-giving womb of his blood relatives)**.**

**And** (*wa* – in addition) **the Spirit** (*ruwach* – the feminine and maternal spiritual representation of Yahowah’s existence, His nature and energy, set apart from God to perfect, protect, enlighten, and counsel) **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) **came in tremendous power to Dowd,** **succeeding such that he would prosper and thrive, being endowed with the ability to be especially useful** (*tsalach ‘el Dowd* – arrived in association with Dowd, the Beloved, rushing to ‘David’ energetically and forcefully, with tremendous influence and authority, causing Dowd to be successful and strong, with an overpowering presence and supernatural capabilities, all leading to more favorable circumstances) **from that day forward** (*min ha yowm ha huw’ wa ma’al* – from that moment to beyond the far reaches and highest dimensions of time, above and beyond what can be observed, ascending and higher than what can be imagined)**.**

**Then** (*wa*) **Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the Shaphat | Judges) **stood up** (*quwm* – arose, standing upright) **and walked to** (*wa halak* – traveled to) **Ramah** (*ha Ramah* – a high place; from *ruwm* – to rise, to be uplifted, and to be exalted)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:12)

With this affirmation from Yahowah, it is game over for the “Christian Jesus Christ.” *Dowd* | David is Yahowah’s Spirit-filled lyricist and Messiah.

*Tsalach*, the word Yahowah chose to describe His Spirit’s interaction and influence with Dowd, isn’t even remotely close to the term found in the Christian New Testament, which speaks of “being filled with the spirit” or of the “spirit coming upon someone.” *Tsalach*’s principal connotation denotes “the power to succeed, providing what is necessary to “thrive and prosper.” Yahowah’s *Ruwach* is a Spirit to be reckoned with, “tremendously energetic and especially useful as well as enormously beneficial.”

As such, we know that Yahowah wants to empower us so that we become more like Him. And He wants us to succeed in our mission and thrive in life.

**“Now** (*wa* – additionally and what’s more) **the** **Spirit** (*ruwach* – the feminine and maternal spiritual representation of Yahowah’s existence, His nature and energy, set-apart from God to perfect, protect, enlighten, and counsel) **of Yahowah** (*Yahowah* – the correct pronunciation of YaHoWaH, God’s unique personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **turned away from any association with** (*suwr min ‘im* – moved in a different direction from, rejecting and forsaking, even cutting off so as to avoid all contact with) **Sha’uwl** (*Sha’uwl* – Question Him, known as Saul, the king the people chose to demonstrate their preference for Gentile governance, thereby rejecting Yahowah, all serving as a foreshadowing of the false apostle, *Sha’uwl* | Paul who also rejected Yahowah’s instructions)**.**

**As a result** (*wa* – so then) **an evil** **and malignant** (*ra’ah* – a harmful and inaccurate, a perverted and ruinous, an incorrect and immoral) **spirit** (*ruwach*) **overwhelmed and tormented him** (*ba’ath* – inundated him, troubling and paining him) **because of** (*min ‘eth* – as a result 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)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 16:13)

We’d have to be blind to miss the connection. Both Sha’uwls were demon-possessed. They were both tormented by the evil spirit dispatched by Satan to control them. The wannabe Apostle Paul called “Satan’s messenger” a “thorn in his side which was used to curtail his enormous ego.” And interesting enough, with both malignancies, the best way to silence their demons is to sing Dowd’s songs.

efei

There are over one thousand one hundred additional references to *Dowd* | David in the Towrah and Prophets, many of which are prophetic. Even though his name was expressly included in each, most have been misappropriated – taken from him and given to the Christian Jesus. There are many others which speak of the *Mashyach* | Messiah without naming him – all of which were written about Dowd.

One such example is found in *Mykayah* | Micah. It describes someone who will come forth from Bethlehem. Christians claim it must be ‘Jesus,’ but I don’t agree. What do you think?

**“Now, at this time** (*‘atah* – at this point in the narration, and subject to this sequence of events) **band together** (*gadad* – gather here as a substantial group of individuals who are cut into the relationship)**, oh daughters and settlements** (*bath* – either women who are related or environs, could also represent the *Beryth* as the feminine manifestation of the Spirit’s Family) **of those willing to fight to stop the advancement of others** (*gaduwd* – of those prepared for battle who are arranged in troops and divisions serving as a wall to deter entry)**.**

**We will be besieged** (*matsowr sym ‘al ‘anahnuw* – we will be confined as a siege is set in place against us)**.** **With a rod and weapons of war, people associated by race, culture, or geography** (*shebet* – nations and large subdivisions of people, in concert with their leaders) **will smite** (*nakah* – will strike, seeking to afflict, maim, destroy, and kill by wounding) **the Decisionmaker and Judge** (*‘eth shaphat* – the one who exercises good judgment, correctly deciding right from wrong through observing the Towrah) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **on the jaw** (*‘al ha lachy* – on the mouth, teeth, and cheek)**.** (*Mykayah* / Who Is Like Yah / Micah 5:1)

**And you** (*wa ‘atah*)**,** ***Beyth Lechem*** **| Bethlehem** (*Beyth Lechem* – House and Home of Bread, Family and Household of Grain, transliterated Bethlehem (as an interesting aside, *lechem* can also be transliterated *lacham*, and means to engage in a struggle, to fight, and to battle))**, *‘Ephrath* | Fruitful (***‘Ephrath*– Branching Off and Bearing Fruit) **existing as** (*la hayah* – on behalf of and to exist with)**,** **the younger sibling among** (*ba tsa’yr* – the youngest and least significant) **the thousands** (*‘eleph*) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah)**, from you to approach Me** (*min ‘atah la ‘any* – out of you on My behalf) **one shall come forth** (*yatsa’* – one shall be brought out (third person masculine singular in the qal imperfect)) **to be** (*la hayah* – approaching to exist as) **the one who writes proverbs and governs** (*mashal* – the source of wisdom who leads by composing easily-remembered lyrics filled with symbolism, a ruler with authority and dominion) **in Yisra’el** (*ba Yisra’el* – with those who engage and endure with God)**,** **whose beginning** (*mowtsa’ah huw’* – whose origin and his coming forth) **is from antiquity** (*min qedem* – from long ago because he existed a long time ago in the past)**, from ancient days** (*min yowmym ‘owlam* – from a long time ago, and what would seem like an eternity of days)**.”** (*Mykayah* / Who Is Like Yah / Micah 5:2)

As an interesting insight: Dowd was the youngest sibling while Yahowsha’ was the eldest among his brothers. Therefore, while both men were born in Bethlehem, only one came forth from there, only one of the two was the youngest sibling, only one wrote Proverbs, and only one of the two would rule over a unified Yisra’el. Therefore, this is yet another prophecy about Dowd which has been misattributed to “Jesus.”

*Mykayah* | Micah wrote between 735 and 700 BCE, or about three hundred years after this event, providing more than sufficient time for Dowd’s departure from Bethlehem in around 1025 BCE to be considered “long ago,” as it would have been fifteen to twenty generations. In fact, considering Yisra’el’s birth under Dowd and its impending demise in 722 BCE at the hands of the Assyrians, it was the entire lifetime of the nation. Additionally, since the Towrah speaks prophetically about Dowd, and since Yahowah knew what He was going to say and do regarding His relationship with him, prophetically speaking, this occurred over billions of years.

On the other hand, Yahowsha’, as the diminished physical manifestation of Yahowah, could not have existed prior to his arrival 700 years after the prophet wrote these words. Therefore, he would have been from seven centuries into the future rather than any time in the past. Moreover, as we shall soon see, the offspring conceived during the commencement of this prophecy is feminine, not masculine.

Now for an unexpected wrinkle in the framework of time, among the Qumran collections, there was a commentary written on behalf of the sect’s “Righteous Teacher” which was based upon *Mykayah* | Micah. In making his argument against the Pharisees, the Essene wrote: **“one shall not come forth** (*lo’ yatsa’* – one shall not be brought out) **to be** **the one who writes proverbs and governs in Yisra’el.”** If his quotation was accurate, then Yahowah was bemoaning the fact that after Dowd, there would be no one to lead His people. And in context, there are so few variations between the Essene’s citations and the Masoretic throughout the rest of the book, this negation is worth noting.

Returning to Mykayah’s prophetic presentation, this next statement speaks of Yisra’el beginning to bud and grow again after a long intermission, of God’s family returning as the Covenant is reaffirmed, all during a painful and traumatic time.

**“Therefore** (*la ken* – it is appropriate and correct that)**,** **he shall give them to another** (*nathan hem* – he will set them aside and give them up) **until such time** **as** (*‘ad ‘eth* – serving as an enduring witness up to the point) **she begins to bud and grow, conceiving and giving birth** (*yalad yaladah* – she becomes pregnant, experiences birth pangs, and bears offspring with feminine characteristics, begetting a daughter in travail (qal participle – a genuine verbal adjective qal perfect – which at some point in time will actually occur, third person feminine singular)).

**Then** (*wa*) **the remnant** (*yether* – the remainder that is left) **of his brothers** (*‘ah huw’* – of his genetic and blood relatives) **shall change as they return and are restored** (*shuwb* – shall turn around and away, coming back to the place they departed, repaired and recovered in a preferable situation and state (qal imperfect paragogic nun)) **as** (*‘al* – among and unto) **the Children of Yisra’el** (*ben Yisra’el* – the descendants of those who engage and endure with God)**.”** (*Mykayah* / Who Is Like Yah / Micah 5:3)

Yahowah’s people are returning to Yisra’el, just as the nation begins to bud and grow as it once did under Dowd. And as there were then, Israel is experiencing birth pangs, with the world kicking her at every turn, opposing her inception and growth. Further, and consistent with the prophecy, Yahuwdym were given to another during the intervening years between the arrival and return of Dowd.

Especially important, *shuwb* was chosen to reflect the attitude and approach of the remnant of Dowd’s brothers who will be returning. In keeping with the Covenant and Towrah, they have changed and are no longer political or religious. It is by leaving the schemes of men to approach the Home of God that they will be restored. And make no mistake, these fortunate few are Yisra’elites. They are neither Christians nor Muslims, but are instead those who can attribute their lineage or lives to Dowd either through genetics or lyrics.

This is addressing the Second Coming of Dowd, Yisra’el’s King and Messiah, Yahowah’s Shepherd and Son…

**“He shall be present, standing upright** (*wa ‘amad* – he shall conduct an evaluation and then take a stand, neither bowed nor prostrate, albeit appointed, sustained, strengthened, and in charge, remaining and enduring) **so as to serve as a shepherd** (*wa ra’ah* – to nurture and protect his flock, to lead and to feed his sheep) **in the power** (*ba ‘oz* – in the strength and might, the force and fortification, with the intended capability) **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)**, and** **in the majesty and glory** (*wa ba ga’own* – in addition to the splendor and status, the sublimity and preeminence [from 8HevXII]) **of the name** (*shem* – of the reputation and renown of the personal and proper designation) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by *towrah* – to guide and teach)**,** **his God** (*‘elohym huw’*)**.**

**Then** (*wa*) **they shall live** (*yashab* – they shall settle down, inhabiting their established dwelling place, abiding and remaining)**,** **for indeed** (*ky* – because surely and by contrast)**, now at this time** (*‘atah* – at this moment and henceforth) **they shall be greatly exalted and honored** (*gadal* – they will be set apart from all others, special and unique, glorified in their overarching status [‘they’ is from 8HevXII while the MT reads ‘he’]) **to the ends of the Earth** (*‘ad ‘ephes ‘erets* – up to and as far as the far reaches of the Land and the extreme distant boundaries of the material realm as an everlasting witness)**.”** (*Mykayah* / Who Is Like Yah / Micah 5:4)

Dowd is Yahowah’s Shepherd, and as we will soon discover, he was empowered by the very *Ruwach* | Spirit of God. He, more than anyone, sang to the glory of Yahowah’s name. He knew it, loved it, shared it, and relied upon it.

The reason that all of this is so important is because Dowd is Yisra’el’s savior, the man whose lyrics and life provide the means to reconciliation. The only time Yisra’el will experience more favorable circumstances than when Dowd led God’s people in year 3000 Yah (circa 968 BCE), will occur when he returns in year 6000 Yah (2033 CE).

**“He shall exist as** (*wa hayah* – he will be) **their means to reconciliation and more favorable circumstances** (*zeh shalowm* – as their friend and their source of blessings, the one who makes them healthy and whole such that they can live in peace by bringing harmony to the relationship, thereby satisfying and fulfilling the promise to restore their kinship; from *shalam* – to restore, to provide reconciliation, for recompense and reward, to make amends)**.**

**Indeed, when** (*ky*) **the Assyrian** (*‘Ashuwr* – the one who fights to conquer, the one who treads upon others in the name of the Lord, a warrior god symbolized by an archer with a winged disk serving as a metaphor for Satan and the religions born and bred in Babylon) **arrives in** (bow’ ba – returns, comes into, and pursues inclusion within) **our Land** (*‘erets ‘anahnuw*)**, and as a point of emphasis** (*wa ky* – when this occurs, surely) **has his way and marches through** (*darak ba* – tramples down, influencing others to take aim at) **our fortresses and military** **bases** (*‘armown ‘anahnuw* – our defensive positions and high ground)**, then** (*wa*) **we will rise up and take a stand** (*quwm* – we will take a stand, establishing ourselves) **over and** **against him** (*‘al huw’* – upon and above him) **with** **seven shepherds** (*sheba’ ra’ahym*) **and** **eight leaders** (*shamonah nacyky* – rulers exercising authority) **of men** (*‘adam*)**.”** (*Mykayah* / Who Is Like Yah / Micah 5:5)

We have yet another prophecy pertaining to Dowd which was misappropriated and wrongly attributed to “Jesus” such that the Shepherd was ignored and the Passover Lamb became God Almighty. In so doing, billions have been blinded to the Doorway to Heaven and have forsaken the means to eternal life.

This statement suggests that Yisra’elites have been pacifists for far too long. It’s well past time God’s people stand up and are accounted for, pressing their case against those who would destroy them.

In this light, I had initially thought that the seven shepherds and eight leaders of men were affiliated with the Assyrian, rendering *‘al huw’* as “over and against his” shepherds and leaders. But had that been the case, *huw’* would have modified *sheba’ ra’ahym* and *shamonah nacyky* instead of *‘al*.

Nonetheless, if you think I’m wrong, you may want to pick your preferred eight groupings from among the largest militaries on Earth: the United States of America ($716 billion), the People’s Republic of China ($244 billion), Saudi Arabia ($70 billion), the Russian Federation ($44 billion), India ($55 billion), Germany ($49 billion), the United Kingdom ($48 billion), Japan ($47 billion), France $41 billion), South Korea ($38 billion), Italy ($29 billion), Brazil ($29 billion), Australia ($26 billion), Canada ($21 billion), Spain ($12 billion), Poland ($9 billion), Turkey ($9 billion), Pakistan ($7 billion), Indonesia ($7 billion), Iran ($6 billion), Egypt ($5 billion).

Should they be acting on behalf of the Assyrian, these will likely play out as: 1) America (with Canada and the UK, possibly Australia), 2) China, 3) Russia, 4) the European Union (notably – Germany, France, Italy, Spain, and Poland), 5) Saudi Arabia (along with Egypt and the other Arab Sunni fiefdoms), 6) Turkey, 7) Pakistan, and 8) Iran (with Iraq and Syria). The UK may fight alongside the EU, but more likely with the US, joining Canada and Australia. I left out India and Japan as well as South Korea and Brazil, even Indonesia, because they will likely keep their powder dry so as to capitalize upon the carnage to their neighbors.

While I strongly suspect that the seven shepherds will be appointed by Dowd on behalf of Yisra’el, should they be adversarial, and thus aligned with the Assyrian, they might include the leadership of the world’s largest religions: Christianity (32% between Roman Catholicism, Orthodox, and Protestants), Islam (25% between Sunni and Shia), Judaism (<1%), Socialist Secular Humanism (15% between Atheists and Agnostics), Hinduism (15%), Buddhism (8%), and Animists (6%).

In themore likely event that the seven shepherds and eight leaders of men are of Dowd’s choosing, seven may have been used to reinforce the importance of that number in recognizing what is going to occur, when, and why because Yah’s plans are all based upon 6 + 1 = 7. Likewise, eight may be addressing the eternal nature of this promise and of Dowd’s influence as part of it.

However, should the number be literally influenced and yet still symbolic, on a six plus one basis, the seven shepherds could represent: ‘Abraham, Yitschaq, Ya’aqob, Moseh, ‘Aharown, and Yowseph, with Dowd as the seventh. In addition to Dowd, now serving to represent eternity as the eighth individual, we might include *Noach* | Noah and *Yowb* | Job, *Yahowsha’ ben Nuwn* | Joshua and *Shamuw’el* | Listen to Him, in the list of leaders along with *Shalomoh* | Solomon, *‘Elyah* | Elijah, and *Chiziqyah* | Hezekiah.

Indeed, it is fun to speculate on who these individuals may be, in addition to being beneficial, because in doing so we come to appreciate the common characteristics of those Yahowah chooses to advance His message and care for His people. And yet let’s not lose sight of the bigger picture. With this prophecy, especially when considered within the complete tapestry of Yahowah’s revelation, we can be assured that it is Dowd, not “Jesus,” who will be returning with Yahowah. And together, they will be restoring Yisra’el, not Christians or their Church.

efei

Let’s flesh out one more conversation chronicled within Shamuw’el before we turn our attention to Hannah’s Song. The next is found in Shamuw’el / 2 Samuel 7:19. We broached this prophecy previously in *Coming Home*, *To Dowd or not to Dowd*, but stopped just shy of the 19th statement which now becomes especially relevant.

What follows serves as an important window into our future, revealing how Yahowah has and will continue to work through Dowd and his people. It begins in 2 Samuel 7:9, is especially illuminating in 17-19, and brilliantly clarifies and confirms our approach to God in statements now demarked 21, 22, and 25, continuing vividly through 7:29. This conversation between Father and son, between God and His Messiah, between Yahowah and Dowd, was recorded by Shamuw’el for our benefit. It is among the most valuable revelations to be found in God’s book of essential advice.

**“Now, therefore, say to My associate, Dowd, this is what Yahowah of the spiritual implements conveys, ‘I took you from the sheepfolds, from chasing after lambs, to be the leader over My People, over Yisra’el.** (7:8)

**And I have been with you wherever you traveled. I have cut off all of your enemies, removing them from your sight, and I have made your name great, comparable to the names of the greatest on Earth.** (7:9**)**

**Furthermore, I will appoint a place for My People, Yisra’el. And I will plant them there such that they may dwell in this place of their own and never have to move again. Neither shall the Son of Evil afflict them anymore as will have been the case.** (7:10)

**And since the time that I instructed the Judges in conjunction with My People, Yisra’el, I have created for you a respite from all of your adversaries.**

**Additionally, Yahowah boldly and publicly announced to you that He will act, engaging with you to create a family and home.** (7:11)

**So when your days are fulfilled, and you lie around with your fathers, I will establish your seed after you from that which shall come forth from your very core.**

**I will erect his kingdom (speaking of Dowd).** (7:12) **He shall reestablish a home for My name, and I will set up the place of honor of his kingdom forever.** (7:13) **I will be his Father and he shall by My son.**

**Then when that which is perverted and twisted is associated with him, I will correctly reciprocate on his behalf with the scepter and rod of mortal men, and with the infliction of the children of ‘Adam.** (7:14)

**But My love and mercy shall not ever depart from him as I took it from Sha’uwl, whom I cast away before your very presence.** (7:15)

**Moreover, your house, family, and kingdom will remain eternally trustworthy and true, forever right in your presence. Your throne and place of honor shall be established forevermore.”’** (7:16)

**Consistent with all of these words and with everything within this revelation, Nathan correctly conveyed them to Dowd.** (7:17)

**Then King Dowd** (*wa Dowd ha melek* – ­so then the Beloved, the leader and advisor) **came** (*bow’* – arrived and entered) **and he sat and remained** (*wa yashab* – settled down and lived) **in the presence of** (*la paneh* – drawing near to the appearance) **Yahowah** (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction regarding His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as *‘elowah* – our God)**.**

**He said** (*wa ‘amar* – so then he asked)**, ‘Who am I** (*my ‘any* – what and I)**, Yahowah** (*Yahowah*)**, my Upright One** (*‘edown ‘any* – the upright pillar of my tabernacle)**, and what is my home and family** (*wa my beyth ‘any*)**, that You have come with me all this while and brought me here, to this place, now and forever** (*ky bow’ ‘any ‘ad halom*)**?** (7:18)

**And yet this was a small thing** (*wa qaton ‘owd zo’th*) **in Your eyes** (*ba ‘ayn ‘atah* – from your perspective)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, my Upright One** (*‘edown ‘any*)**.**

**You have also given Your Word, speaking** (*wa dabar gam* – in addition, You have talked) **of Your coworker’s household and family** (*‘el beyth ‘ebed ‘atah*) **for a very long time now, beginning in the distant past** (*la min rachowq*)**.**

**Additionally** (*wa*)**, this is Towrah: instructive guidance and effective teaching** (*zo’th Towrah*) **for humankind** (*ha ‘adam* – for the descendants of ‘Adam)**, Yahowah** (*Yahowah*)**, my foundation and support** (*‘edown ‘any*)**.** (7:19)

**What more beyond this can** (*wa mah yasaph* – what additional can) **Dowd communicate to You** (*Dowd ‘owd la dabar ‘el ‘atah* – the Beloved say to You that bears repeating)**, Yahowah** (*Yahowah* – God’s personal name pronounced using His *towrah* – instruction as our guide, His affirmation of His *hayah* – existence and commitment to our *shalowm* – reconciliation as *‘elowah* – our God)**?**

**You are well acquainted with and know** (*yada’ ‘eth* – You are fully aware of, acknowledge, and understand) **Your associate** (*‘eth ‘ebed ‘atah* – the one who works with You)**.** (7:20)

**For the sake of Your Word and on behalf of this message from You** (*ba ‘abuwr dabar ‘atah* – on account of that which grows out of Your testimony)**, and consistent with Your judgment, Your character and conscience** (*wa ka leb ‘atah* – Your disposition, thinking, and inclinations)**, You have engaged and acted** (*‘asah* – You have done, expending the energy to accomplish and bring to fruition) **with regard to all of these extraordinary things** (*‘eth kol ha geduwlah ha zo’th* – in recognition of this high status and esteem) **for the purpose of enabling the one who works with You** (*‘eth ‘ebed ‘atah*) **to become aware of it, to actually know and understand it, and then to reveal it** (*la yada’*)**.** (7:21)

**Therefore, the most rational response is to acknowledge** (*‘al ken*) **Your importance and magnificent ability to empower, expand, and grow** (*gadal –* to rear and raise, and to add spatial dimensions)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, my foundation and support** (*‘edown ‘any*)**.**

**For** (*ky* – because indeed, it is true) **there is nothing that exists like You** (*‘ayn ka ‘atah* – there is none comparable to You)**, and there is no God besides You** (*wa ‘ayn ‘elohym zulah ‘atah* – no God exists except for You) **according to all** (*ba kol* – with everything) **that which, to show the way to the benefits of the relationship** (*‘asher* – to lead to the correct path to get the most out of life which)**,** **we have listened to and heard with our ears** (*shama’ ba ‘ozen ‘anahnuw*)**.** (7:22)

**And who is like Your people** (*wa my ka ‘am ‘atah* – so then who is comparable to Your family)**, Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **– the one nation on Earth** (*gowy ‘echad ba ha ‘erets* – the population of related people in one Land) **whom, to lead us along the proper path** (*‘asher* – whom to show the way to the benefits of the relationship)**, God walked to ransom and redeem His people** (*halak ‘elohym la padah la huw’ la ‘am* – the Almighty, Himself, journeyed to rescue and release, and to liberate His Family to be near His people)**, establishing His name and reputation** (*wa la sym la huw’ shem* – planting, setting in place, and preserving His personal and proper designation) **by engaging with them** (*wa la ‘asah la ‘atem* – by acting on behalf of and profiting by drawing near them)**, doing great and awesome things** (*ha geduwlah wa*  – recognizable and honorable, esteemed and respectful deeds) **for Your Land** (*la ‘erets ‘atah* – to be near Your country) **in the presence of Your people** (*min paneh ‘am ‘atah* – appearing before Your Family) **whom You redeemed for Yourself** (*‘asher padah la ‘atah* – whom, to lead to the benefits of the relationship, You have ransomed, rescued and freed, liberating them to be near You) **from the Crucibles of Oppression in Egypt** (*min Mitsraym* – out of the crucibles of intense religious, government, military, and economic pressure and subjugation)**, from those people and their gods** (*gowym wa ‘elohym huw’* – from the Gentiles and their deities)**?** (7:23)

**So You formed and fashioned, establishing for Yourself** (*wa kuwn la ‘atah* – then You provided proof by securing, sustaining, and authenticating this support to approach)**, Your people** (*‘eth ‘am ‘atah* – with Your Family)**, Yisra’el** (*Yisra’el* – those who Engage and Endure with God)**, to be Your biological family, having related ethnicity** (*la ‘atah la ‘am* – as Your Family)**, forever as an eternal witness** (*‘ad ‘owlam* – providing testimony forever)**.**

**And You** (*wa ‘atah*)**, Yahowah** (*Yahowah* – God’s name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – reconciliation as *‘elowah* – our God)**, have, are, and will approach** (*hayah* – exist) **as their God** (*la hem la ‘elohym* – draw near to them, Almighty God)**.** (7:24)

**Now, at this time and henceforth** (*wa ‘atah*)**, Yahowah** (*Yahowah* – the proper name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – reconciliation as *‘elowah* – our God)**, Almighty** (*‘elohym*)**, it is Your will to establish and eternally confirm as an enduring witness, having decided that it will come to fruition** (*quwm ‘ad ‘owlam* – You have chosen such that it is Your desire to take a stand to fulfill the eternal testimony, validating (hifil imperative))**, the Word** (*ha dabar* – the statements, promises, and message) **which leads the way to the benefits of the relationship that** (*‘asher* – that reveal the path to get the most joy out of living) **You have communicated** (*dabar* – You have spoken) **concerning the one who has worked with You, serving with You** (*‘al ‘ebed ‘atah*)**, and with regard to his family and household** (*wa ‘al beyth huw’*)**.**

**You have decided to act, and You actually want to engage, doing** (*wa ‘asah* – performing and working by choice (qal imperative)) **exactly as You have said** (*ka ‘asher dabar* – accordingly, beneficially, and relationally in a manner consistent with what You have said)**.** (7:25)

**Additionally** (*wa* – so then)**, Your name will be great, exalted and honored, as a reflection of our freewill, and this will continue forever because our eternal witness** (*gadal shem ‘atah ‘ad ‘owlam* – Your personal and proper designation will be eternally magnified, as it is Your desire to rear and raise as part of Your reputation and renown, Your name growing forevermore (qal imperfect jussive)) **shall be to say** (*la ‘amar* – to approach by proclaiming)**, ‘Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, of the vast array of spiritual implements** (*tsaba’* – of the heavenly messengers)**, is God** (*‘elohym*) **over Yisra’el** (*‘al Yisra’el* – before those Individuals who Engage and Endure with the Almighty)**.’**

**And the family and household** (*wa beyth*) **of Your servant** (*‘ebed ‘atah* – of the one who works with You, serving with You)**, Dowd** (*Dowd* – the Beloved)**, has been and will be established** (*hayah* – continually exists) **before Your presence and appearance** (*la paneh ‘atah*)**.** (7:26)

**That is because You** (*ky ‘atah*)**, Yahowah** (*Yahowah* – HiGod’s personal name pronounced using His *towrah* – instruction regarding His *hayah* – existence and our *shalowm* – reconciliation as *‘elowah* – our God)**, of the heavenly messengers** (*tsaba’* – of the spiritual implements)**, the God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with the Almighty)**, have revealed this revelation, making it known** (*galah* – have provided this information at this time and disclosing it openly (qal perfect)) **to the ear of Your associate** (*‘eth ‘ozen ‘eben ‘atah*)**, saying** (*la ‘amar* – to express)**, ‘I will build for you a home, household, and family** (*beyth banah la ‘atah* – I will establish and reestablish for your family name and lineage by constructing you a house to raise and protect your family)**.’**

**Therefore** (*‘al ken* – this being reliable, consistent, and true)**, the one who works with You** (*‘ebed ‘atah ‘eth*) **has discovered that which was not previously known, and through learning now has acquired** (*matsa’* – has sought out and found, revealing for the first time as a result of embarking on a journey of discovery and thereby encountering and experiencing) **the judgment, character, and conviction** (*leb huw’ –* the desire, thought, and inclination) **to make this appeal for intervention to You after considered contemplation** (*palal ‘el ‘atah ‘eth ha tapilah ha zo’th* – asking for this as an arbitrator and intercessor to God, petitioning after thinking it through rationally)**,** (7:27) **‘So then based upon all that has occurred** (*wa ‘atah*)**, Yahowah** (*Yahowah* – the proper name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – reconciliation as *‘elowah* – our God)**, my foundation and support** (*‘edown ‘any –* the Upright Pillar of my Tabernacle)**, You are God Almighty** (*‘atah huw’ ha ‘elohym* – You are the Almighty God)**. Your words** (*dabar ‘atah* – Your witness and testimony) **have been, are, and always will be** (*hayah* – literally and always by choice exist as (qal imperfect jussive)) **reliable, trustworthy and true** (*emeth* – honest and dependable, affirmed by reality, enduring and everlasting)**, and You have consistently stated** (*wa dabar* – You have communicated and promised (piel imperfect)) **these good and beneficial things** (*‘eth ha towbah* – these generous and pleasing, valuable and enjoyable ideas) **to the one working and serving with You** (*‘el ‘ebed ‘atah*)**.’** (7:28)

**As a result, now** (*wa ‘atah*) **it is Your desire, confidently and boldly, with determination** (*ya’al* – You have resolutely decided because it agrees with You, is acceptable to You, and pleases You to show Your willingness and resolve (hifil imperative)) **to kneel down to lift up** (*wa barak* – to greet and bless, invoking favor upon) **the household and family** (*‘eth beyth*) **of Your coworker** (*‘eben ‘atah*) **such that it exists and endures forevermore** (*la hayah la ‘owlam*) **in Your presence** (*la paneh ‘atah*)**.**

**For indeed** (*ky* – truthfully)**, You** (*‘atah*)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, my foundation and support** (*‘edown ‘any*)**, have spoken** (*dabar* – have verbally stated, declaring and promising)**, and with Your favorable treatment and support** (*wa min barakah ‘atah* – and so with Your blessing and vow, Your gift and oath)**, the family and household of Your servant** (*beyth ‘ebed ‘atah*) **shall be adored and blessed** (*barak* – lifted up and adored) **forevermore** (la ‘owlam – throughout eternity)**.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:29)

The promise to Dowd, and through him to Yisra’el, is unequivocal, non-transferable, non-negotiable, and eternal. It is Yahowah’s decision, and His Word is always reliable. And since this declaration is trustworthy and dependable, there is but one way to endure in Yahowah’s company – and that is to follow Dowd and his people to this place.

There should be no doubt: Yahowah is going to honor the promises He has made to Dowd, Yisra’el, and Yahuwdah. Therefore, there is no possibility whatsoever that His commitment to them has changed such that He has taken these away and given them to a gentile church.

Yesterday afternoon, my favorite Yahuwdy, a woman appropriately named Leah, after the mother of Yahuwdah, and I were discussing our research into the inception and evolution of her people referring to Yahowah as “*HaShem* – the Name.” (Yes, I am truly blessed to have someone in my life who shares my passion for Yahowah, His Towrah and People.)

In the midst of what was a lively exchange, I stunned Leah by saying that her facts and mine were correct, but not either of our conclusions. After considering everything she had written moments earlier, I told her that I was wrong, and that while enormously controversial, my assessment was now that the removal of Yahowah’s name among Yahuwdym was not as much their doing as it was God’s.

That said, Yahowah did not have to interfere with His people’s freewill for the complete disregard for His name to occur because it was in the interests of the religious to craft their god in their image. As He revealed in Yasha’yah, Yahowah withheld the provision for life, deafening and blinding His people after they turned away from Him and to fictitious gods. So He saw to it that they forgot His name.

The reason is this simple: the only thing Yahowah hates more than the negation of His name is its misuse. Had Paul, Akiba, and Muhammad integrated Yahowah’s name into their religious schemes, they would have sullied it by associating it with their lies. Yahowah would have been perceived as the god of religion as opposed to the God who despises all religions.

Shamuw’el wasn’t the only articulate member of his family. His mother, *Chanah* | Hannah, was an inspired orator and prophet. Here is her song…

**“*Chanah* | Merciful** (*Chanah* – Hannah, to be favored and to show mercy, kindness, compassion, and favoritism) **made a request** (*palal* – appealed for intervention after providing justification, presuming and expecting an agreeable outcome based upon a sound argument considering the circumstances (hitpael imperfect – acting on her own initiative without being influenced by anyone else))**, and said** (*wa ‘amar* – asking)**,**

**‘My heart, my judgment and inclinations** (*my leb* – my thinking and understanding, disposition and motivations, resolution and determination, character and conscience) **rejoice** (*‘alats* – are jubilant, verbally expressing elation) **with Yahowah** (*ba Yahowah* – in the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation)**.**

**My radiance and illumination** (*qeren ‘any* – my enlightenment and / or ram’s horn trumpet, my shining appearance) **is increased in magnitude** (*ruwm* – is raised to a higher level as an extension from the source) **in Yahowah** (*ba Yahowah* – in God’s one and only name)**.**

**My mouth** (*peh ‘any* – verbally with my speech) **is upon** (*‘al* – is all over and against) **my enemies** (*‘oyeb ‘any* – those with animosity and rancor toward me who show hostility as adversarial foes) **because** (*ky* – for the express reason that) **I celebrate** (*samach* – I am elated by and I delight, happy and content) **in** (*ba –* with) **Your liberation and deliverance, Your rescue from harm’s way, and** **Your** **salvation** (*yashuw’ah ‘atah* – Your freedom and safety, prosperity and welfare)**.’”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:1)

First, give credit where credit is due. *Chanah* | Hannah knew, loved, spoke, and shared Yahowah’s name. It is what made her testimony so illuminating. Following her example is an essential step in the right direction. And as such, not knowing or using it, or worse replacing it, serves as an impediment.

Second, those who are enlightened by Yahowah’s testimony set their mouths against those who are adversarial towards His message. We recognize that as part of our Heavenly Father’s Family, those who undermine the truth, those who threaten His people, and those who twist God’s testimony are now our enemies too. But be careful, in a world prone to violence, it was *Chanah’s* | Hannah’s words not her fists which carried the day.

Third, as Chanah implies, verbally exposing and condemning deceptions is merciful and compassionate, not hateful nor hurtful. We do so because, like Chanah, we celebrate the liberation and deliverance Yahowah provides to those who accept His conditions and embrace the resulting benefits. From this perspective, “Your,” addressing Yahowah in this statement, could also have been written “your,” thereby exhibiting Hannah celebrating our liberation and salvation as a result of capitalizing upon her declaration.

One of the reasons Yahowah’s name is known to so few is that it will never and can never become common in a world consumed with religious and political ideas. It is set apart for those who are set apart from the world and unto Him.

And yet, without His name, there is nothing…

**“There is none** (*‘ayn* – nothing and no one) **set apart** (*qadowsh* – separated and unique, prepared, dedicated, and uncommon) **like** (*ka* – similar to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation)**, for indeed** (*ky* – by comparison and contrast) **there is nothing** (*‘ayn* – there is no existence) **without You** (*bilty ‘atah* – except for You and unless there is You)**. There is no rock** (*wa ‘ayn tsuwr* – there is nothing as solid) **like** (*ka* – similar to) **our God** (*‘elohym ‘anahnuw*)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:2)

Without Yahowah, the universe does not exist, nor does the life within it. Without Yahowah, those born into the world He created, squander their opportunity to live beyond their fleeting mortal existence.

While the things of God are rock solid, etched in stone and thus dependable, man’s pontifications ring hollow. The arrogance and stubbornness of the most exalted among men have formed the basis of many a religious and political scheme.

**“No longer allow to be prolonged the great many speeches** (*‘al rabah dabar* – stop the incessant talking) **of high and haughty officials** (*gaboah gaboah* – of the exalted and elite, of the powerful and improper)**. Let not arrogance or stubbornness come out of your mouth** (*yatsa’ ‘ataq min peh ‘atem* – choose not to be consistently insolent or self-willed in your speech, allowing a desire for obstinance or pigheadedness to come forth through your verbal pronouncements (qal imperfect jussive))**.”**

It is long past time that men and women stop talking, sharing their perverted notions about God, and start listening to Him. There have been too many speeches and sermons.

This next statement is as reassuring as it is profoundly important. It not only serves as a ringing endorsement of the value of knowledge and understanding in relation to Yahowah, that we have come to recognize and report through these many years of translating and contemplating God’s testimony, it is an overt denunciation of sentiments held by religious Jews, Christians, and Muslims who believe that God will weigh mankind’s good deeds against bad deeds to determine who are resurrected or condemned.

**“For indeed, by contrast** (*ky* – because it is true and should be emphasized that)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is a God** (*‘el*) **of evidence and reason and thus knowledge and contemplation** (*de’ah* – of information and instruction provided to facilitate good judgment; from *yada’* – of becoming aware and acknowledging, of learning and experiencing, of knowing and understanding, of perceiving and being discerning, of discriminating so as to distinguish between right and wrong) **and not of weighing and evaluating** (*wa lo’ takan* – and not of measuring on a balance, nor of making a determination based upon applying a standard pertaining to) **deeds** (*‘alylah* – accomplishments or achievements, behaviors such as the things which are done including religious rites and political practices)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:3)

The path to Yahowah begins with our eyes and ears as we observe and hear what God has revealed to us for our benefit. It is guided and directed by what we learn in the process as evidence and reason provides knowledge and understanding. This is why *Towrah* means “Source of Teaching and Instruction, Guidance and Direction,” not “Law.” It is why Yahowah consistently encourages us to “*shamar* – closely examine and carefully consider” His Word while we “*shama’* – listen” to what He has to say as well as why He does not have a word for “obey.”

There is no heavenly scale upon which man’s deeds are weighed to determine if the good things he has done surpass the bad. Our actions and achievements do not sway the Almighty. He is impressed by what we know and how we think.

A vivid example would be King Herod. He reconstructed the Second Temple and restored its foundations in addition to many other achievements, including building Masada. And he is surely in She’owl. By contrast, Dowd didn’t build any structure of enduring value and yet by being correct, he is in Heaven with Yah.

In this regard, it is important to note that *Chanah* | Hannah was inspired to write “*‘alylah* – deeds,” as in “accomplishments and achievements,” rather than “*‘asah* – to act and engage.” To receive the benefits of the Covenant, we, after coming to know and understand what Yahowah requires of us, must accept His conditions and then respond by engaging in the relationship. What we do thereafter as a result of our growth in God’s Family can have everlasting value but is never the basis of our inclusion.

The juxtaposition of the previous and following statements strongly suggests that we have been right all along. Words wielded wisely are vastly more appropriate and effective than bullets and bombs. Yahowah clearly values the former and opposes the latter.

**“The weapons** (*qesheth* – the bows and means to shoot, including projecting deadly force by firing missiles) **of the most powerful militaries** (*gibowrym* – of the mightiest armies, effective defenses, and political entities, of the most capable soldiers and valiant warriors) **will become dysfunctional and rendered unusable** (*chath* – will be broken by being confused and confounded, unable to perform as they were designed, leading to dismay as they are ultimately shattered)**.**

**And** (*wa*) **those who waver and are overthrown** (*kashal* – those who stumble, stagger, and falter out of control, those who are weak and wounded who are brought down and fall) **will be strongly bound** (*‘azar* – will be girded and prepared for war) **by the rich and powerful** (*chayil* – by the troops of the physically strong and wealthy who are politically and militarily enabled, who are numerous and capable)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:4)

The weapons and destructive might of the world’s militaries will be rendered moot, becoming dysfunctional and inoperative. Rather than “support our troops,” Yahowah will confound and shatter them.

Once Dowd’s work is done upon his return, and the world is made safe for his people by decimating the might of their adversaries, there will no longer be weapons or soldiers.

The concluding sentence of the previous statement could be rendered as a contrast, and thus positively rather than negatively if *kashal*, *‘azar*, and *chayl* were all translated using secondary and tertiary definitions. First, the “stumbling, faltering, staggering, and wavering” aspects of *kashal* could be discounted in favor of “are overthrown and brought down,” thereby presenting these individuals as having been victimized by these militaries and their weapons.

Second, rather than being “strongly bound,” *‘azar* could be translated “girded,” in the sense of being “powerfully prepared for battle.” This would suggest that the weak and wounded who have been overthrown will recover such that they are prepared to fight another day.

Third, the primary, secondary, and tertiary “rich and powerful, physically strong troops of the wealthy” connotations of *chayl* could be discounted in favor of “developing character and becoming capable.” If so, the fallen who are now girded and prepared will become a capable and enriched force comprised of worthy individuals.

Truth be known, both connotations are possible. Yahowah’s people are going to be oppressed and bound by the rich and powerful, and yet they will survive to oppose those who have opposed them.

Pesach is marvelous but insufficient. To live as part of the Covenant we must also celebrate Matsah. In fact, Passover without UnYeasted Bread is counterproductive, causing the participant to be immortal and yet remain imperfect, thereby eternally separated from God. This may well be the meaning behind what follows.

**“Those who are satiated and satisfied** (*saba’* – those who have had their fill and are content) **with leavened bread** (*wa ha lechem* – baked bread which rises with yeast and common, ordinary food) **labor in service to another** (*sakar* – work in a quid pro quo bargain, hiring themselves out for money, seeking a reward and safe passage)**, but** (*wa*) **those who** **were hungry** (*ra’eb* – who were famished without food and starving) **are** **no longer prey** (*chadal ‘ad* – cease to be preyed upon and plundered)**.**

**The barren and unproductive** (*‘aqar* – the infertile and childless) **will give birth to** (*yalad* – will conceive) **seven** (*sheba’* – the promise, affirming the truth of the statement)**, but** (*wa*) **many** (*rab* – numerous) **children** (ben – sons) **remain indecisive and wither away** (*‘amal* – are irrational and languish, are weak-willed and pine away, sorrowfully mourning (pulal pual perfect – passively, they bring this upon themselves))**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:5)

The Covenant is about quality, not quantity. It’s not how many we bring, but how much we add to it. There are millions of religious Jews, but few are family. Of the seven billion people who have been born into our world, most are indecisive and will wither away.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **ends life** (*muwth* – causes the physical absence of life, puts to death and causes to perish) **and** (*wa*) **restores life** (*chayah* – preserves and sustains life, nurturing and raising lives that flourish)**.**

**He lowers** (*yarad* – He brings down those who bow down, causing the descent) **to She’owl** (*She’owl* – the place of eternal separation and questioning akin to a black hole (an eternity of enormous pressure without light or escape); based upon *sha’al* – to ask questions and to enquire about, even to seek and desire, serving as the basis of Sha’uwl, who adopted the Roman name, Paul and founded the Christian religion)**. And He also lifts up and withdraws** (*wa ‘alah* – He causes to ascend and rise, elevating)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:6)

Ultimately, while the fate of a soul is determined by Yah, He has given us the ability to choose the outcome. And we can know the direction we will be headed long before it is too late to change it.

It all comes down to how we respond to the conditions of the Covenant and the invitations to the Miqra’ey, to whether we are Towrah observant or adverse. As a result, the religious are disinherited while His children are enriched. The resistant will be humbled and the reliant esteemed.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **disinherits** (*yarash* – dispossesses and pushes away, making destitute and impoverishing) **and He also enriches** (*wa ‘ashar* – He provides abundantly, offering a considerably enhanced status and great wealth)**.**

**He humbles** (*shaphel* – He reduces status so as to humiliate) **and He also lifts up** (*‘aph ruwm* – raises, elevating to a higher and more exalted place)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:7)

It seems to reason: those who have been adopted into the Covenant family will be enriched, inheriting all Yah has to offer. And yet, sadly, to be disinherited one has to have at least been born into the family of God. This suggests that many Yisra’elites will forego their birthright.

From Yahowah’s perspective, man has made a mess of things. And so God has provided a doorway through which His people can find freedom from oppression and a means to rise above the worthless garbage.

Of particular interest, we find our Heavenly Father delivering the willing who are uncoerced. They, of course, are few and far between in a world rife with the stench of religion and politics. As we have come to know, the first step toward God is away from men.

**“He stands up on behalf of those He raises up from the dust** (*quwm min ‘aphar* – He establishes upright and confirms out of the earth) **by opening a doorway for those who have been vulnerable to oppression** (*dal* – those who have been impoverished and deprived of status by providing a way to enter a better place through the spoken word)**.**

**Away from** (*min* – out of) **the worthless garbage and manure** (*‘ashphoth* – from the trash which is repulsive, lowly, and akin to dung, even the enormous pile of refuse)**, He lifts up** (*ruwm* – He raises and exalts, enhancing the status of) **the *‘Ebyown* | the willing who want to be delivered** (*‘ebyown* – those seeking to be freed from oppression and abuse and who agree with and accept that which liberates from the oppressive nature of political and religious power; from *‘abah* – to be willing, to accept, desire, and consent) **such that** (*la* – so that) **they live** (*yashab* – they dwell, restored and enduring) **with the willing and uncoerced** (*‘im nadyb* – in association with those who are similarly inclined and who come willingly and voluntarily to be with nobility as an expression of their freewill)**. They will inherit** (*wa nachal hem* – receive as an heir, having been bestowed (hifil imperfect)) **a glorious presence in a place of honor** (*kise’ kabowd* – an honorable seat manifesting tremendous power and authority as a rewarding gift)**.**

**For indeed** (*ky* – truthfully)**,** **the upright foundational support** (*matsuwq* – the pillars which support and the molten core of metals which provide benefits) **for the Earth as well as the Land** (*‘erets* – material realm) **direct us to** (*la* – are on behalf of, by means of and through) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**. He has set** (*wa syth* – He has placed and established) **the world** (*tebel* – the planet and people living on Earth; from *yabal* – to lead, carry, bear, and bring along) **upon them** (*‘al hem*)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:8)

It is dust to dust for most, but not all are comprised of it. Pesach has provided a way to a better place. Then when we cross over the threshold of Matsah we are perfected, the dung of our prior existence cleansed away, enabling us to live with others who have traveled along this same path. Everything that matters in life rises from this same beneficial foundation.

Guided by His Towrah, the steps of the observant are in God’s purview, just as we are attentive to the strides our children make through life. Our perspective in this regard is narrow, however, as is Yah’s, because it’s only when those who are incorrect mislead and harm those we love that we begin to pay attention.

**“The steps** (*regel* – the footsteps and stride) **of those who are devoted and loyal to Him** (*chasuwth huw’* – those who are realistic and authentic and thus dedicated and fervent regarding Him) **He continually observes** (*shamar* – He actually views and genuinely considers, consistently focusing upon and caring about (qal imperfect))**.**

**However, those who are wrong, unrealistic and capricious** (*wa rasha’* – however, the incorrect and invalid, inconsistent and wavering, wicked and evil, those in opposition to the standard, and thus vexing and condemnable)**,** **who are** **confused and ignorant because in the darkness the light is obscured** (*ba ha choshek* – with insufficient light causing things to be obscured, jumbled, and muddled)**,** **they shall be stopped and silenced, then perish** (*damam* – will be quieted and destroyed, ceasing what they were doing, growing dumb, they will be devastated)**, because** (*ky* – for indeed) **not by projecting power nor by claiming authority** (*lo’ ba koach* – not by might, status, resources, wealth, nor capabilities) **shall an individual establish themselves or prevail** (*gabar ‘iysh* – will a man be considered great, become victorious, or be thought superior or accomplished)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:9)

For the Earth to become like ‘Eden, the ignorant and confused must not be allowed to obscure the light. They will, therefore, be kept out and silenced. Man’s way, that of projecting power and claiming authority, will be no more.

*Chanah’s* | Hannah’s declaration has been prophetic, speaking of a time long removed from her own – but not ours. The time of judgment is near.

**“Those who quarrel with, dispute, and misrepresent** (*ryb huw’* – those who are in conflict with and contend with, those who are hostile toward and substantially disagree with, creating a controversy, those who taunt, oppose, or insult) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **will be discouraged and then abolished** (*chathath* – will be shattered and cast down to their dismay)**. He is profoundly irritated, and because of their distortions** (*ra’am* – He is genuinely annoyed and will extend a thunderous resolution because) **He is against them** (*‘al huw’*) **in the spiritual realms** (*ba ha shamaym* – in the heavens)**.**

**Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **will** **judge** (*dyn* – will act to reward those who are right while executing judgment against those who are wrong, defending some and accusing others) **to the end of the far reaches of the Earth** (*‘ephes ‘erets* – finally, when things come to a conclusion, the extreme boundaries of the material realm)**.”**

At long last those who have risen in power and influence by misrepresenting what Yahowah has revealed will be held accountable. They and their distortions will be resoundly dismissed. Those who have claimed to have been authorized by God and to have served Him will be cast down for having irritated and insulted the Almighty.

Foremost among those judged and convicted will be those who expected a ringside seat for the Second Coming of Jesus. Instead they will witness Yahowah honoring all of the promises He made to His beloved son and Messiah – the very things they misappropriated to direct attention away from the one God chose to lead us, so that they could usurp his authority.

At long last, serving the victims of Replacement Theology…

**“He will bestow and appoint** (*wa nathan* – He will give, providing) **empowerment** (*‘oz* – strength, power, and might, the ability to withstand and exert tremendous force, having the ability to do whatever is desired, intended, and necessary) **to His king** (*la melek huw’* – to His sovereign leader and royal ruler, counselor and advisor)**. And He will lift up** (*wa ruwm* – raise and exalt, honoring) **the brilliance and enlightenment** (*qeren* – the dazzling flashes of light and the summit, the horn and trumpet) **of His *Mashyach* | Messiah** (*mashyach huw’* – His Anointed)**.”** (*Shamuw’el* / Listen to Him / 1 Samuel 2:10)

*Chanah* | Hannah would give birth to the son who would anoint the Mashyach and announce the arrival of the son of God. In speaking so eloquently of it before it happened, she became the first female prophet.

efei

*Coming Home*

My God, My God, Why?

5

You Are Yahowah

*The God of Reason…*

Painting a picture of what was and would be, God inspired *Howsha’* | Hosea to write words on a scroll which would draw His people’s attention to their shepherd, who just so happened to be His son. These words are as relevant to our time as any we have yet considered.

While Yah’s announcement in this regard is found in the 3rd chapter, there is a wealth of knowledge that can be gleaned along the way. So let’s pick up the story at the beginning…

**“To show the way to the benefits of the relationship** (*‘asher* – to guide the steps along the proper path to get the most out of life) **the Word** (*dabar* – the communicated testimony) **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) **came to exist with** (*hayah ‘el* – were directed toward) **Howsha’** (*Howsha’* – He Liberates and Saves; a compound of *huw’* – he and *yasha’* – to liberate, deliver, and save)**, the son** (*ben*) **of Ba’ery** (*Ba’ery* – Within the Well; a compound of *ba* – with or in and *‘er* – well or spring) **in the days** (*ba ha yowm*) **of ‘Uzyah** (*‘Uzyah* – Yah Prevails and Strengthens; a compound of *‘oz* – to empower and enable and *Yah*)**,** **Yowtham** (*Yowtham* – Yahowah Completely Perfects; a compound of *Yahow* and *tam* – to complete and make and be perfect)**, ‘Achaz** (*‘Achaz* – He Grasps Hold; from *‘achaz* – to seize)**, and** (*wa*) **Chiziqyah** (*Chiziqyah* – Yah Repairs and Strengthens, Hezekiah; a compound of *chazaq* – to strengthen and repair)**, kings** (*melek* – leaders and advisors) **in Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved; a compound of *Yah* and *dowd* – beloved, with *ah* – represented as feminine)**,** **and** **in the days** (*wa ba ha yowm*) **of** **Yarob’am** (*Yarob’am* – Quarrelsome Family and Contentious People; a compound of *ryb* – to complain, dispute, argue, and use words contentiously, starting a controversy and *‘am* – people, family, and nation)**, the son of** (*ben*) **Yow’ash** (*Yow’ash* – Yah’s Fire, a form of *Yahow’ash*; a compound of *Yahowah* and *‘esh* – fire)**, king** (*melek* – governmental head and ruler) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God; a compound of *‘ysh* – individuals, *sarah* – to engage and endure or to strive and struggle, and *‘el* – God)**.”** (*Howsha’* / He Saves / Hosea 1:1)

By closely examining and carefully considering what this prophet initially scribed on his scroll, we can surmise a number of relevant insights. First, God conveyed His will for His people by choosing a man whose name, *Howsha’*, means: “He Liberates and Provides Freedom, He Rescues and Delivers from Harm’s Way, and He Saves.”

Second, God does so through “*dabar* – words,” selecting those which “*‘asher* – reveal the correct path to the benefits of the relationship.” This not only affirms that the prime objective of these prophetic declarations is to reaffirm and reestablish that relationship in the most appropriate and beneficial manner, but also that the path to Heaven is paved, described, and guided with words. It is through words that we come to know Yahowah and find our way to Him.

Third, God accomplishes all of this in concert with His name: Yahowah. We have, therefore, been given the opportunity to read and recite, to observe and contemplate, the “Word of Yahowah” as “*hayah* – it came to exist” with “*Howsha’* – He Saves.” That should be more than enough to garner our undivided attention. It is reason enough to translate these words as accurately and completely as possible while striving to deduce their implications as correctly as is achievable. The more we come to know and understand as a result, the better it is for us and for those who will benefit from what we have learned.

For example, in this pronouncement, Yahowah is introduced similarly to the way God introduced Himself to Moseh and the Children of Yisra’el – using both *‘asher* and *hayah*. When Moseh spoke to the Voice pleading with him, the very God who was asking the aging Shepherd to go with Him to liberate His People, he said: **“Now, they may ask of me, ‘What is His name?’ What shall I reply to them?”** Yahowah initially answered “*hayah* *‘asher* *hayah*,” thereby revealing the proper pronunciation, actual meaning, and purpose of His name. He followed this profoundly important revelation with: **“Therefore, you should say unto the Children of Yisra’el, ‘Yahowah, God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob, has sent me unto you. This is My name forever. And this is My way of being known and remembered for all generations.’”** (*Shemowth* / Names / Exodus 3:15)

This connection between the two declarations, one circa 1400 BCE and the other 700 BCE, becomes especially relevant today, particularly in the context of this prophetic book wherein Yahowah is once again leading His People back home. There are lots of ethnicities, but only one was chosen. There are lots of gods, but only One is real. Recognizing and acknowledging His name is therefore an essential first step in the right direction.

Fourth, this would not be, “But I, Howsha’, say…” as was the case with *Sha’uwl* | Paul. When communicating through His prophets, Yahowah often speaks for Himself in first person. These unfiltered revelations place those of us who study God’s statements in a similar position to the prophets, themselves, in that there was nothing revealed to them that isn’t also made known to us. This puts the observant in a tremendously enlightening and empowering position. It is as if we were there, listening to Yahowah as He spoke through “He Saves.” This opportunity is clearly one which was intended, and therefore, one we’d be wise to capitalize upon.

Fifth, the statements Yahowah has conveyed, and men like Howsha’ recorded for our benefit, were universally true throughout time. And yet for context and credibility, every word was grounded in the place, people, and period it was revealed. With very few exceptions, this was in Yisra’el among Yahuwdym during the thousand years between Moseh in 1450 BCE and Malaky in 450 BCE. In so doing, we are exposed to the reality that prophecy isn’t just about predicting the future, but also about revealing our past so that we might know how we got to this place and time. As a result, everything we need to know in the past, present, and future to approach Yahowah and engage in a relationship with Him was communicated, along with the means to validate the veracity of these words.

Ironically, it was all conveyed on behalf of and through the one ethnicity that the religions which claim their words to be the basis of their faith, have come to despise. And yet, if it were not for Yisra’el and Yahuwdah, most everything that is known about God would have been unknown to the Gentiles. Yahuwdym were not only the recipients of God’s lone witness, Jews have been the most meticulously reliable scribes in human history, thereby preserving what their forefathers heard for our benefit. Further, if it were not for Yahowah’s enduring love for His people and the plan of salvation He established for them, humanity would be eternally estranged from our Creator. Therefore, rationally speaking, ought not Yahuwdym be appreciated, even revered and respected, instead of abused and scorned? How is it that the religious believe that it is appropriate to hate and annihilate those God loves most of all?

**“Right from the beginning** (*tachilah –* at the point in time when this started and from the first)**,** **Yahowah** (*Yahowah* – the proper pronunciation of YHWH) **spoke, communicating** (*dabar* – verbally expressed using words to convey (piel perfect – Howsha’ was put into action and became an effective communicator as a result of Yahowah’s words which were spoken at these specific times)) **through** (*ba* – with, in, and by) **Howsha’** (*Howsha’* – He Liberates and Saves)**.”**

It is such a simple declaration, comprised of two names, Yahowah and Howsha’, two words, *tachilah* and *dabar*, and a single preposition, *ba*, to say: **“Right from the start, Yahowah spoke, communicating with Howsha’.”** I want to know, to understand, to capitalize upon, and then share every morsel which follows. How about you?

**“And** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the vowels YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – to reconcile) **said** (*‘amar* – expressed, making a request) **to Howsha’** (*‘el Howsha’* – to He Liberates and Saves, Delivering from Harm’s Way)**, ‘Choose of your own volition to walk** (*halak* – go, electing to travel to (qal imperative – as a genuine expression of freewill)) **under the auspices of freewill to take** (*laqach* – choose to obtain, grasping by the hand (qal imperative – as a genuine expression of volition)) **for yourself a wife** (*la ‘atah ‘ishah* – approaching and drawing near unto yourself a woman and female spouse) **of prostitution who is a whore** (*zanuwnym* – of harlotry and idolatry who religiously barters the appearance of love for money as an adulteress) **and give birth to children** (*wa yeled* – beget the offspring) **of whoredom and religious idolatry** (*zanuwnym* – of harlotry and prostitution as a pagan barter of sensual gratification for profit with an unfaithful adulteress)**.**

**For indeed** (*ky*)**, this Land** (*ha ‘erets* – this region and place in the material realm) **is filled with unreliable and unfaithful prostitutes** (*zanah zanah* – is comprised of the worst kinds of whores committing despicable and loathsome acts, who accept bribes for favors and have become unreliable and unlikable) **operating behind the back of and thereafter moving away from** (*min* – at this time and for a long period thereafter becoming indifferent to)**,** **Yahowah** (*Yahowah*)**.’”** (*Howsha’* / He Liberates and Saves / Hosea 1:2)

This is an extraordinary request, one unmatched in the annals of Divine revelation. God asked His prophet to walk in His shoes so that he might have empathy for His plight, and thus speak more effectively to Yisra’el and Yahuwdah. In a symbolic sense, Yahowah’s Chosen People, Yahuwdym, were His bride and they had become unfaithful—committing repugnant and abhorrent acts as religious whores. Worse, they were giving birth to a long succession of religious prostitutes.

God wanted everyone to witness this paradigm and see it for what it was, as an example of what religion does to destroy the relationship with Him. Through this metaphor of an unfaithful marriage, Yahowah was able to demonstrate why He had to divorce Yisra’el and what would have to occur for the Covenant to be renewed with them.

In addition, by creating a scenario whereby Howsha’ would come to disdain all that was wrong with the religious behavior of his people, Yahowah has taught us another important lesson. God choses to communicate through people who have had some experience with what He is opposing. This realization is paramount to understanding why Yahowah chose Moseh, and indeed pleaded with him, and why He was asking Howsha’ to endure a whorish wife.

So as to not go too far astray from the upcoming prophetic pronouncement regarding Dowd, and in recognition that there is already a comprehensive review of everything Yahowah conveyed to us through Howsha’ in the 3rd volume of *Yada Yah*, it’s prudent that we press ahead to properly establish the context behind the relevant prophecy. Continuing to speak to Yisra’el and Yahuwdah, Yahowah said:

**“﻿And now at this time** (*wa ‘atah* – simultaneously in this narration, so then in sequence it is rational that) **will I reveal and expose** (*galah* – I will consistently make known, uncovering (piel imperfect – the subject causes the object to engage over time showing)) **her foolishness﻿ and shamelessness** (*nabluwth hy’* – her defiance based upon not even having the capacity for understanding, her outrageous stupidity, her ignorant and irrational responses, her disgraceful immorality and senselessness, the folly of her deadly nature; from *nabal* – to be foolish, senseless, and stupid) **with regard to** (*la* – concerning) **the perceptions and presence of** (*‘ayn* – the eyes and sight along with the outward appearance of) **her lovers** (*‘ahab hy’* - those with whom she has formed a relationship and is seen as desirable)**.”**

Since we cannot be wrong when we follow Yahowah’s example, we are right to expose humankind’s religious stupidity and political foolishness. Man’s beliefs in this regard are shameful and cannot be rationally or morally respected.

Further, according to God, the religious have lost the capacity to understand. Their faith precludes it. And that is why the truth only resonates with those who have begun to question their societal indoctrination.

There is no way for man to save humankind. Left to our own devices, we are the problem, not the cure.

**“And mankind** (*wa ‘iysh* – an individual) **shall not spare nor save her** (*lo’ nasal hy’* – will not deliver nor rescue her, snatching her) **out of My hand** (*min yad ‘any* – from My control and influence or even as My possession)**.”** (2:10)

There are two ways to interpret what we have just read and what follows, both of which are appropriate. First, Yahowah is going to hold Yisra’el and Yahuwdah accountable for their ignorant and irrational perceptions of Him, especially as a result of the false gods and errant attributes they have foolishly conceived. And second, He isn’t letting go of them. He’s going to spare them once they regain their desire to know Him. But that will require of those wanting to be saved, a willingness to distance themselves from that which Yahowah views as inappropriate before He acts to quell their ongoing influence.

**﻿“I shall cause a cessation of all of** (*wa shabat kol –* during the Shabat I will stop it all, putting an end to every one of) **her inappropriate attitudes toward the celebrations of** (*masows hy’* – her gaiety, merriment, and joy expressed during wasteful and rotten) **her feasts** (*chag hy’ –* her religious festivals and her holidays)**, which comprise her calendar and basis for renewal** (*chodesh hy’ –* her monthly designations and her lunar timekeeping; from *chadash* – to renew and to make anew (perhaps symbolic of her hand in creating Christianity’s New Covenant and Islam’s devotion to the Crescent Moon))**, in addition to** (*wa*) **her seventh day** (*shabat hy’* – her Shabat, her time of rest and reflection) **and all her appointed assemblies** (*wa kol mowed hy’ –* every one of her seasonal designations and meeting times)**.”**﻿ (*Howsha’* / He Liberates and Saves / Hosea 2:10-11)﻿

This is an overt denunciation of the holidays, religious rites, and holy days of the religions aided and abetted by Jews, including everything from Christmas and Easter to Rosh Hashanah to Hanukkah, including Ramadan in addition to designating Fridays and Sundays holy. None of it is acceptable to God, nor could it be based upon everything He has said and done to establish the calendar, feasts, meetings, and pattern of time He has designated to restore our souls. If other approaches were acceptable, then there would have been no reason to say otherwise, nor suffer the indignity of fulfilling Pesach and Matsah.

And since the audience remains unchanged, and thus Yisra’el and Yahuwdah, God is specifically renouncing Judaism’s corruptions of the Mowed Miqra’ey and the way they have been told to observe the Shabat.

Yahowah isn’t going to forget and forgive those guilty of advancing the Lord’s agenda. There will be a consequence of playing religious dress up, of burning incense and making sacrifices to false gods, as well as to beguiling others into doing the same by gilding lies such that the deceptions appear beautiful.

**“‘I will take an accounting of** (*peqad* - recount an inventory of) **her days in association with** (*‘al hy’ ‘eth yowm*) **the Lords** (*ha Ba’alym* – those who seek to own, to control, to lord over, and to possess the citizenry, acting as if authorized to rule over others on behalf of false gods)**,** **when to reveal her way** (*‘asher*) **she burned offerings to them** (*qatar la hem* – she offered aromatic incense and fragrant smoke) **as well as when** (*wa*) **she adorned herself as an attribution of status while going on the prowl** **in a beguiling way** (*‘adah hy’* – she wandered about in a social-religious community in search of prey, concealing her actual intentions by glorifying her witness and decorating her surroundings) **with her circular accoutrements** (*nezem* *hy’* – with her rings and halos symbolic of the sun and moon) **and sickening jeweled ornamentations** (*wa chelyah hy’* – her sorrowful, weakening, and wounding jewels adorning her; from *chalah* – to disease and sicken, thereby weakening)**, and she went out after** (*wa halak ‘achar* – walked with, followed, and joined the position and direction of) **those she desired** (*‘ahab hy’* – those with whom she formed a relationship by appearing desirable and preferable)**.**

**Then** (*wa*)**, as a result** (‘eth – therefore) **she ignored and forgot about Me, receding away from Me** (*‘any* *shakach* – she overlooked and was no longer mindful of Me, ceasing to remember Me, and thus unable to properly respond to Me as she retreated from Me)**,’ prophetically declares** (na’um – announces in advance of it occurring) **Yahowah** (*Yahowah* – the most accurate transliteration of God’s name using the vowels *yhwh*)**.”** (*Howsha’* / He Liberates and Saves / Hosea 2:13)﻿

Make no mistake: the gods of religion are “*Ba’alym* – Lords.” The Lord God is Satan achieving what he most desires – to be seen above the Most High.

The consequence of building beautiful and grand churches, mosques, temples, and shrines, of playing religious dress up, and of celebrating pagan holidays, is that they cause us to overlook God. Do any one of these things long enough, get enough people to do the same, and in time, Yahowah will be forgotten. This is exactly what occurred from Dowd to today.

This ought not be a surprise because Yahowah told us that it would happen in this way. Freewill precluded the Almighty from prohibiting His People’s poor choices or their propensity to entice the gullible with all manner of religious myth.

Fortunately, however, freewill works both ways. Yahowah has it too and the time has come for Him to express His intent, which is to speak to His children once again, to take them to this place where every nuance of His word is pondered, such that He may rely on the most rational and receptive of Yisra’el and Yahuwdah exercising good judgment so as to return to Him.

**“﻿‘Therefore as a result** (*la ken* – accordingly in return)**, behold** (*hineh* – look up and pay attention because this is important)**, I will leave the way wide open for her to be deceitful, thereby enticing the gullible** (*‘any patah hy’ –* I will provide ample room for her to be alluring and seductive, giving her the space to speak glibly and simplistically while she openly persuades the simpleminded and naive) **while I allow her to walk** (*wa halak* – while I see to it that she journeys for a time and conducts her life (hifil perfect)) **into the place where the word is pondered and questioned** (*ha midabar* – the lifeless and desolate place until the who, what, why, when, and how of these statements are contemplated; from *ma* – to question and *dabar* – the word)**, and then** (*wa*) **I will** **speak, communicating** (*dabar –* I willuse words to convey) **to and relying** **upon her best judgment** (*‘al leb hy’* – to her ability to exercise good judgment and be discerning and responsible with regard to her attitude and inclinations)**.’”** (*Howsha’* / He Liberates and Saves / Hosea 2:14)

The wide-open way is religion commingled with politics, militarism, and conspiracy. It is universally deceitful, destructive, deadly, and damning. And yet, it is easily refuted and disproved, thereby only fooling the foolish. For all these many years, Yahowah has allowed His creation, and most notably, Yahuwdah (which is feminine while Yisra’el is masculine) to walk away from Him, to disavow Him, to slander and mock Him, even completely disregard their Creator. Not interfering with our choices has been essential to the primary purpose of our existence – to choose of our own volition to engage and endure with God rather than struggle against Him. It is why Satan was allowed to slither into ‘Eden and corrupt God’s testimony. This choice has to be real for it to be meaningful.

I am embarrassed to admit that it took far too long for me to recognize that *midabar* was a compound of “*my* – to ponder and question” and “*dabar* – the word.” It is, therefore, a double edge sword, cutting away and setting apart. We are free to ponder the who, what, where, why, when, and how of every word Yahowah selected and inspired to teach and guide us such that we come to know Him, appreciate what He is offering, and understand what He expects in return, or we can deny His existence, His veracity, and reliability, calling His every word into question, as is the case with religious intent.

﻿Once Yisra’el and Yahuwdah come to their senses and start thinking rationally, Yahowah will do as He has promised…

**“‘And** (*wa –* so then) **I will provide and give to her** (*nathan la hy’* – offering and bestowing for her to approach) **her vineyard and her garden** (*kerem hy’* – her own cultivated vineyards and gardens where vines grow and fruit is harvested) **for the name** **was** **there at that place and time** (*min sham / shem –* because and as a result of the renown and reputation of the proper designation)**.’”**

If we are to translate *kerem* as “vineyard,” then Yahowah is giving Yisra’el access to the one He instructed Dowd to cultivate on Tsyown for their benefit. While it has been neglected these past three-thousand years, Yahowah is in the business of restoration and renewal. It will bear fruit again.

If, however, we are to render *kerem* as “garden,” then the promise is exceptionally wonderful. Yahowah is going to transform the Land of Yisra’el, and then the entire Earth, into a garden akin to ‘Eden. It will be a gift to His beloved Yahuwdah on *Sukah* | Camping Out in year 6000 Yah.

Also interesting, depending whether we vocalize sh-m as *shem* or *sham*, we deduce different meanings. *Shem* is “the name” while *sham* is “the place.” They are both relevant.

However, before this transformation occurs, the Chosen People will have to endure the worst man has to offer…

**“‘Therefore** (*wa ‘eth*)**, the valley of *‘Akowr* | Trouble** (*‘emeq ‘Akowr* – the naturally disturbing depression) **will be a beneficial doorway which can be confidently anticipated** (*la petach* *tiqwah* – an expected portal which can be looked forward to with confidence)**.”**

It was in ‘Akowr that ‘Achan chose to disregard Yahowah’s restriction regarding looting the fallen city of Jericho and was stoned as a consequence along with his family. His name means: to create trouble. The Towrah was written and was fulfilled to provide a host of benefits, among them to perfect the imperfect while opening a doorway to life. It will be a welcome sight for those struggling to survive the Time of Ya’aqob’s Troubles.

As we consider the conclusion of Howsha’ 2:5, we become aware of why it was important to share the commonality of *‘asher*, *hayah*, and *Yahowah* in the discussion with Moseh in advance of his liberation of the Chosen People from Egypt and their reappearance in the opening declaration of Howsha’, suggesting a common purpose. Here now is that reason:

**“She shall answer and respond to the proper name** (*wa ‘anah sham / shem* – she will reply as a result of the renown and reputation at that time and place, responding to the questions by making an informative declaration there, singing while embroiled in the thought process) **as in the days of her youth** (*ka yowm na’uwrym hy’* – similar to her childhood during her early life)**, and as in the day** (*wa ka yowm*) **when she ascended out of** (*‘alah hy’ min* – she was lifted from, rising away from) **the realm of the Crucibles of Egypt** (*‘erets Mitsraym* – the place of religious, governmental, militaristic, and economic oppression)**.’﻿”** (*Howsha’* / He Liberates and Saves / Hosea 2:15)

If we were to synthesize and summarize Yahowah’s message to His people, it might be conveyed like this: “I created you to be part of My Family. But even knowing that you’d reject Me, I have always been there for you, speaking to you as a Father would address His wayward children – or as a devoted husband would speak to an unfaithful wife. Accordingly, I have given you a means to return to Me and will honor it the moment you choose to trust Me.”

The first step in that regard is to respond to and answer Yahowah, relying upon Him to lead us away from the crucibles of religious and political, military and economic oppression. Yahowah has been calling His People out of the world of men and to Himself since the dawn of time. Now that we are approaching the end of this period, it’s now or never.

Just as Yahowah called and led His people out of Egypt, the Crucibles of Human Oppression, 3500 years ago, today He is calling Yisra’el out of Babylon, the confusing words of humankind. The only question which remains is whether or not we accept His invitation.

This leads us to one of the most relevant and insightful revelations in the whole of the *Towrah*, *Naby’*, *wa* *Mizmowr*…

**“﻿‘And** (*wa*) **it shall be** (*hayah –* it will happen and come to exist) **in** (*ba* – at, with, and on) **that specific** (*ha huw’ –* this or His) **day** (*ha yowm –* time, speaking of His return on the Day of Reconciliations)**,’ prophetically declares** (*na’um* – predicts, reveals, and promises) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, ‘you shall encounter and welcome** (*qara’* – you shall call out by name and move toward, summoning and meeting with) **Me as an individual** (*‘yshy ‘any* – Me as a person (singular), Me as your marriage partner and husband, as being one with Me, extant and present in existence, even as a man in your midst)**.**

**And** (*wa*) **you will not call Me** (*lo’ qara’ la ‘any* – you will not summon Me or read aloud, inviting or proclaiming unto Me) **‘My Lord’** (*Ba’al ‘any –* my Master, the one who owns, controls, rules over, and possesses me) **ever again** (*‘owd* – any longer, repeatedly beyond this point, now, still, or forevermore)**.”﻿** (*Howsha’* / He Liberates and Saves / Hosea 2:16)﻿

One of the most appealing aspects of Yahowah’s character, and indeed His connection with His creation, is that He is always within our reach. God is approachable as an individual – so much so He often refers to us as His children, making Him our Father. He is obviously sufficiently powerful to be fearsome and imposing if that were His intent, but it’s just not in His nature. Affirming this, here there are overtures of husband and wife, while elsewhere He is our Shepherd and we are His sheep.

Those of us who have enjoyed coming to know Him through His uplifting words, inspiring prophets, and marvelous stories recognize that Yahowah is encouraging humankind to interact with Him as an individual. It’s obvious that He has no interest in anyone worshiping Him as God. He wants to lift us up, not the other way around. In fact, the more comfortable we are perceiving Yah as a loving and devoted father, as a best friend, as an adventurous buddy, as a particularly helpful guide and insightful teacher, the closer and better our relationship will be with Him.

As we have learned by studying about Yahowah’s devotion to His son, Dowd, God has no interest in His creation building houses, churches, temples, or mosques for Him, and is instead desirous of establishing homes for us. The God of the familial relationship is the antithesis of the gods of blind and fearsome faiths.

A day is coming when individuals comprising Yisra’el and Yahuwdah will finally see and accept Yahowah correctly, as Dowd related to Him. And not-so-coincidently, this will occur on the eve of His return with Dowd.

Most people throughout the world, by whatever language they may speak, refer to their god as “my Lord.” In Hebrew, it is written *Ba’aly*, with the final letter of the pronoun, *‘any* | my, presented as a suffix. The title’s implications are wholly foreign to a loving father, Earthly or Heavenly. By contrast, they are exceptionally fitting and descriptive among covetous men in a political or religious setting, or in the context where a serf or caste system is imposed: “to rule over, to control, and to possess,” in addition of acting like a “Lord and Master.” By contrast, Yahowah consistently reminds us that He wants to liberate us, freeing us from the drudgery and constraints of man. It is from the control of religious, political, military, economic, and conspiratorial schemes that we are being saved.

And so it will be at this moment, when His People finally change and begin relating to Him as He intended, that God’s greatest joy will be never having to hear anyone say “my Lord” ever again. It is a title God obviously despises, as He should, since “*ha Ba’al* – the Lord” serves to designate Satan’s name, title, and ambition throughout His Towrah and Prophets.

This means that, rather than speaking to Yahowah, those who refer to their god as “the Lord” are actually and unwittingly, even irritatingly and ignorantly, addressing the Adversary. This realization is so obvious, so irrefutable, the propensity of mankind to reject Yahowah’s name in favor of Satan’s title remains among the most irrational aspects of the creation’s preference for religion over the Covenant relationship. And by so doing, those Yahowah would have preferred to liberate and save find themselves subject to and controlled by others.

Yahowah’s animosity toward the aspirations of Satan as the Lord is so great, and recognizing that the Adversary has achieved his ambition of being worshiped as if he were God, our Creator has chosen in this context and time to be approached by His People as an “*‘ysh* – individual” rather than “*‘el* – God.” This is, interestingly enough, the same term He used to refer to Himself when interacting with ‘Abraham during the formation of the Covenant.

If you prefer what God is offering to what man has been imposing, immediately disassociate yourself and God from religion. Approach Him as an individual, and by name.

**“For I will remove** (*wa suwr* – turn around and change direction, coming to Me by separating Me from, and with Me renounce and repudiate (hifil perfect – at this moment in time God will enable His people to accomplish this, becoming more like Him)**, accordingly** (*‘eth* – therefore and forthwith)**,** **the** **names** (*shem* – designations and reputations) **of the Lords** (*ha Ba’alym* – the masters, owners, possessors, rulers, and false gods) **out of** (*min* – from) **her mouth** (*peh hy’* – her speech, her spoken words and language)**.**

**And** (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo’ zakar* – they will not be proclaimed or be brought to mind (nifal imperfect – the subject continually carries out and receives the impact of the verb)) **by** (*ba*) **their name** (*shem hem –* by their designation or reputation) **ever again** (*‘owd* – any longer, now or forevermore)**.﻿”** (*Howsha’* / He Liberates and Saves / Hosea 2:17)﻿

Yahowah’s disdain for the title “Lord” is so overwhelming, at this moment in time He is helping His People, notably Yahuwdah, by assisting them in this process – as a father would their child. We know this because He shaped the meaning of *suwr* with the hifil stem and perfect conjugation.

If you were of the opinion that Yahowah does not care what you or anyone else calls Him, you would be wrong. If you were of the opinion that God is the Lord, you would be wrong. And when it comes to God, being wrong isn’t right.

Speaking of the millennial celebration of *Sukah* | Shelters in the afterglow of the *Yowm Kippurym* | Day of Reconciliations in Year 6000 Yah, our Heavenly Father tells those who have just broken His heart:

**“﻿Then** (*wa*) **I will cut** (*karat* – I will establish through separation (qal perfect)) **for them to approach** (*la –* draw near to them with) **a family-oriented Covenant** (*beryth* – a familial relationship and agreement between the parties similar to a marriage)**, in that specific day** (*ba ha yowm ha huw’*)**, with** (*‘im* – in conjunction and associative with, including and experiencing) **all living things** (*chayah* – renewing and restoring life, including animals)**, the environment for growth** (*ha sadeh –* field and countryside, pasture and forest)**, and in harmony with** (*wa ‘im* – in an associative relationship and conjunction with) **winged creatures** (*‘owph* – that which can fly) **of the spiritual realm** (*ha shamaym* – of the heavens)**, and creatures that move about** (*wa remes –* animals) **the Earth** (*‘adamah* – material realm)**.**

**Then the bow** (*wa qesheth –* weapons which shoot or launch projectiles)**, the sword** (*chereb –* cutting implements used in combat)**, and war** (*wa milchamah –* conflict and combat, battles and the arms to fight them) **I will break and abolish** (*shabar –* I will shatter and demolish and cause to no longer exist) **from the Earth** (*min ha ‘erets*)**, making it possible for you to lie down and rest contently** (*wa shakab hy’ -*so that you can recline and relax)**,** **securely and** **confidently** (*la betach* – safely with complete trust and reliance)**.”** (*Howsha’* / He Liberates and Saves / Hosea 2:18)﻿

Yahowah uses *karat* | to cut in association with His *Beryth* | Covenant for a number of reasons. Some are cut in while others are cut out. To be in the Family, one has to cut ties with the family of man. And therefore, the Covenant is about separation which leads to inclusion. Moreover, *karat* serves to reinforce why circumcision remains the sign of the Covenant.

While the *Beryth* is *karat* many times, there are never two and it only changes once. And even then, the difference is especially telling. When the Covenant is renewed upon Yahowah’s return, His *towrah* | guidance will be incorporated into our lives and integrated into souls.

Now, on this occasion, there is something wonderful afoot. All living creatures are going to live in harmony as life is celebrated as it was in ‘Eden. Personally speaking, this makes my heart sing because I enjoy the magnificence of life in all of its colors and complexities, and I am excited that it will no longer be red in tooth and claw.

Reconciliation is about bringing harmony back into the relationship. This will occur in the Millennium—the seventh day, the one-thousand-year Sabbath that follows the Time of Ya’aqob’s Troubles and the restoration of Yisra’el and Yahuwdah. Therefore, this prophecy pertains to Dowd as the Mashyach. It complements the opening of *Yasha’yah* / Isaiah 11 where we are told that, as the result of a man from *Yshay’s* / Jesse’s lineage with the Spirit of Yahowah resting on Him, all on earth will live in peace, worry-free and war-free.

And so that it will be joyous and harmonious, Yahowah confirms that He is remarrying Yisra’el. This wedding is replete with all of the trimmings.

**“﻿And I will become betrothed to you and you unto Me** (*wa ‘aras ‘atah la ‘any* – I will pledge to marry you such that you become My bride, expressing our desire (piel perfect – the bride is given the capacity to be betrothed by God at this moment in time)) **forever** (*la ‘owlam* – throughout eternity)**. I will marry you to Me** (*wa ‘aras ‘atah la ‘any* – I will make a betrothal pledge requesting that you and I are engaged (piel perfect)) **in righteousness** (*ba tsedeq* – being correct, upright, and honest, deciding to do what is right)**, while exercising good judgment to justly resolve disputes** (*wa ba mishpat –* consistent with the codicils of the relationship while being discriminating and discerning) **in unfailing kindness and steadfast love** (*ba chesed* – with enduring affection on behalf of a caring relationship)**, and also with mercy and compassion** (*wa ba rachamym* – with favoritism, adoration and empathy)**.”** (*Howsha’* / He Liberates and Saves / Hosea 2:19)﻿

These are some of the traits we have come to cherish in Yah. He is proposing marriage, with bonds which will endure forever. He is committed to doing what is right, always correct and honest. His pledge is to resolve our disputes in a manner which is consistent with the codicils of the Covenant, ready, willing, and able to vindicate us. His kindness is unfailing, and His love is enduring, especially for Yisra’el.

Yah favors His family. He adores Yahuwdah’s proclivities. He shows empathy for whatever challenges they may endure. This is how Yahowah wants to relate to us should we be open and receptive to Him. And why wouldn’t we be?

Over these many years we have become so comfortable seeing Yahowah as our Father, particularly from the perspective of the *Beryth* | Covenant, that as a result, becoming betrothed may seem a bit unexpected. However, while the picture is perfect, this marriage is symbolic, albeit rich in its implications. And here, in the context of asking Howsha’ to marry Gomer, a religious prostitute, the story is about a marriage whose vows Yisra’el broke, serving as a metaphor for breaking the terms and conditions of the Covenant. Therefore, Yahowah wrote them a letter of divorce, which serves as the basis of this book. And yet that would not be the end of the story because, 2700 years after the divorce, the bride, Yisra’el, would leave her worthless lovers and return to Yahowah. Marital bliss will be restored with a heartfelt and genuine exchange of vows.

Further, there is one relationship which can rival that of parent and child, and that is husband and wife. A man’s and woman’s love is chosen rather than born. It can also have greater dimensions. And as husband and wife, men and women are equals, albeit with different abilities and roles, which is not the case with a father and child. We can, therefore, see in this story, that Yahowah’s love for His People is multidimensional, far broader, and more expressive than we may have previously understood. And more insightful still, by using the example of a loving marriage, Yahowah is telling us that He wants us to relate to one another as equals.

Pause now and consider this, particularly if you are a Yahuwd, because Yahowah has just offered to marry you. Please don’t reject Him as have ten thousand generations of your people before you. This was written in the piel perfect, not once, but all three times, telling us that Yahowah is providing everything you will need to join Him in this marriage, but also that this is a once in a lifetime offer that will not be extended.

I understand that this is a seismic shift in Jewish thought, that this idea of being on equal footing with Yah is wholly foreign, but when it comes to God, it is always wise to go where the words lead. And now they are leading you to the altar, where Yahowah is asking for your hand in a marriage which will endure forever.

In the context of the *Beryth* | Covenant, Yahowah has extended His offer of marriage, and He is about to repeat it. Answer Him.

Rabbis have said the opposite for millennia, seeking to keep men in submission and women “in their place,” as have imams, pastors, and priests. Their temples, churches, and mosques are imposing for a reason. Their god is always up there, demanding to be worshiped, and never down here on His knees wanting to lift us up.

When we think about it, every benefit of the Miqra’ey and Beryth is designed to make us more like God so that we can relate to Him as equals. He wants us to be immortal, perfect, family, enriched, empowered, and enlightened because He is those things.

**“﻿And I will become betrothed to you and you unto Me** (*wa ‘aras ‘atah la ‘any* – I will pledge to marry you such that you become My bride, expressing our desire to express our wedding vows (piel perfect – Yah’s bride is given the capacity to be betrothed to God at this moment in time)) **reliably and in truth** (*ba ‘emuwnah* – honestly, steadfastly and dependably, in a way that is supportive, confirming, upholding and nourishing, within the trustworthy testimony and restoring witness)**.**

**And you shall know** (*wa yada’ ‘eth* – you will become aware, recognize, and acknowledge, and you will understand as the result of the information that has been provided, becoming familiar with) **Yahowah** (*Yahowah*)**.”﻿** (*Howsha’* / He Liberates and Saves / Hosea 2:20)﻿

Yes, God just said, “*Yada’ Yahowah*,” which has served as the name of the series of books which initially grew out of translating Howsha’ more than eighteen years ago. That may be an affirmation of their purpose.

To know Yahowah is to love Him. And it is the truth which makes this possible. It is why we translate and contemplate the words of our God.

It’s hard to imagine how clerics and scholars, pastors and priests, could be so cold and heartless, so callous regarding the nature and purpose of Yahowah. How is it that they present a God consumed by love as hateful and mean-spirited – as unwilling and unable to save? Why is it that they posture a “new covenant” to replace the one they claim is both merciless and expired? Why is it that they claim that God’s name is not and cannot be known? Why do they lie about Yahowah and His everlasting, loving and merciful, righteous and just, always dependable Family?

There is an aspect of this marriage which may appear at first blush to trouble the Towrah observant because according to Yahowah’s Instructions, a man cannot remarry the same woman after divorcing her. But this most certainly isn’t the wife Yahowah divorced earlier in Howsha’. She died long ago estranged from God by chasing after and perpetrating all manner of religious deceptions. These Yahuwdym and Yisra’elites, 2,700 years thereafter, are completely different, transformed by the change in their attitude and approach toward Yah.

During this wedding celebration, set to occur less than 13 years from this writing in 2020, Yahowah will respond to His People, replying to those who have at long last accepted His invitation. Great songs will be sung. And given God’s preference, most will likely have been written by Dowd.

As you read what follows, please ponder the implications of *‘anah* at this time and in this context, and if you have not already done so, follow Yah’s lead.

**“‘Then it shall exist** (*wa hayah –* it will be (qal perfect – actually at this moment in time)) **in this, His specific day** (*ba ha yowm ha huw’*) **I will answer** (*‘anah* – I will respond verbally, communicating using words (qal imperfect – genuinely and forever))**,’ prophetically declares** (*na’um*) **Yahowah** (*Yahowah*)**. I will reply** (*‘anah* – I will provide answers in a song, testifying (qal imperfect – actually and continually)) **in association with** (*‘eth*) **the spiritual realm and heavens** (*ha shamaym*)**. And they** (*wa hem –* third person masculine plural and thus addressing *shamaym* – the spiritual realms) **will answer, singing melodiously while declaring information to** (*‘anah ‘eth –* verbally and audibly responding to (qal imperfect jussive – genuinely and continually by choice they will answer and testify to)) **the Land** (*ha ‘erets* – the earth and material realm generally and Yisra’el specifically)**.** (2:21)

**Then the Land** (*wa ha ‘erets* – the earth and material realm generally and Yisra’el specifically) **will respond to** (*‘anah ‘eth* – will provide a declaration, thinking and concerned about, even singing regarding (qal imperfect – genuinely and continuously, actually with ongoing implications testifying regarding)) **that which is associated with the grain** (*‘eth ha dagan* – the harvested barley, symbolic of saved souls)**, in conjunction with the new wine** (*‘eth ha thyrowsh* – accompanied by wine as it is just beginning its transformation from grape juice)**, and in combination with the olive oil** (*wa ‘eth ha ytshar* – associated with freshly produced oil from olives)**.**

**And they** (*wa hem –* third person masculine plural and thus addressing Yisra’el (which is masculine rather than ‘erets which is feminine)) **shall choose to provide answers regarding** (*‘anah ‘eth* – will of their own freewill respond to and testify about (qal imperfect jussive – actually and by choice with ongoing implications)) **that which is associated with** **Yzra’’el | the Seeds God has Sown** (*‘eth Yzra’’el* – concerning this connection with seeds being sown and becoming productive, and thus what is conceived and produced by God; from *zara’* – to sow, conceive, produce, and yield and *‘el* **–** God; commonly transliterated Jezreel)**.”﻿** (*Howsha’* / He Liberates and Saves / Hosea 2:22)

We have been devoted to translating and understanding Yahowah’s words for going on nineteen years, and yet this is the only time we have seen “*‘anah* – respond” repeated five times in a single conversation. That is especially significant because *‘anah* not only describes what God desires most of us – and that is for us to reply to Him – it is the word upon which rabbis have sought to distance Yahuwdym from Yahowah by rendering it “afflict.”

This is so utterly profound and breathtakingly brilliant my fingers cannot keep pace as my mind races with the implications. So let’s see if we can *selah* | pause and reflect sufficiently to consider the connections and consequence.

Up to this point in time, when Yahowah is offering His hand in marriage, five of His seven *Miqra’ey* | Invitations to be Called Out and Meet will have been fulfilled and the five benefits of the *Beryth* | Covenant will have been achieved. *Pesach* | Passover (as the Doorway to Eternal Life), *Matsah* | UnYeasted Bread (serving as the Means to Perfection), *Bikuwrym* | Firstborn Children (where we were Adopted into Yah’s Family), and *Shabuw’ah* | the Promise of Seven (at which time the Covenant’s Children were Empowered and Enriched), will have been enabled by these four Invitations in Year 4000 Yah (33 CE) providing all five Covenant benefits. Then more recently, *Taruw’ah* | Trumpets, where Yah’s Family is withdrawn prior to the worst of Ya’aqob’s Troubles (likely between the Fall of 2026 to 2029) will have been fulfilled.

With Yahowah having honored His promises and having provided the benefits of the Covenant for those who have responded to Him, and having now fulfilled His vow to rescue His Family on *Taruw’ah*, the sixth of seven *Miqra’ey* | Invitations to be Called Out, symbolic of His return on *Yowm Kippurym* | the Day of Reconciliations, is approaching quickly. Therefore, these five repetitions of *‘anah* | reply are spoken at this time, after the fifth and before the sixth Miqra’ey – after Yah has withdrawn His Children so that they do not have to endure the worst of Ya’aqob’s Troubles in the last days, but before His return. At this moment, surviving Yahuwdym who missed Taruw’ah are being encouraged not to make the same mistake regarding the approach of Kippurym.

Further, it is the upcoming Invitation to Meet – *Yowm Kippurym* | the Day of Reconciliations – where Jewish rabbis have corrupted the meaning of *‘anah* expressly to keep *Yahuwdym* | Jews from responding to Yahowah by insisting that “*HaShem’s*” desire on this day is for them to “afflict and debase” their souls. Jews have unwittingly done so for over two-thousand years with horrid results.

As we worked our way through Yahowah’s *Towrah* | Instructions and Guidance on His *Miqra’ey* | Invitations to be Called Out and Meet beginning some fifteen years ago, one of the first things we learned was that *‘anah* was not only used five times in Yahowah’s presentation of His Miqra’ey, in every case God was asking His People to *‘anah* | respond to His Invitations, *‘anah* | answering Him by *‘anah* | verbally expressing their intent. In particular, we discovered that the Jewish religious interpretation of *Kippurym* | Reconciliations as a day to deny oneself as opposed to answering Yahowah’s Invitation to Reconcile the Relationship, was among the most errant and damaging deceptions ever perpetrated on God’s People.

Yahowah’s relationship with His Family hinges upon their interpretation and response to *‘anah*.

The reason that Yahowah is offering His hand in marriage at this time, after the fulfillment of the fifth Miqra’ey and before the sixth, is because upon His return on Yowm Kippurym with Dowd, it will be too late to *‘anah* | respond. This is why His marriage proposal was presented all three times in the perfect conjugation – suggesting that His offer was finite in time and would not last forever.

Even the fact that Yah’s vow was repeated three times is insightful, because we are now on the cusp of the completion of the third and final forty Yowbel epochs of two-thousand years. The first transpired from the time ‘Adam was expelled from the Garden in 3968 BCE to when, in Year 2000 Yah, the means to our return was facilitated through ‘Abraham in 1968 BCE as the *Beryth* | Covenant was confirmed on Mowryah.

The second essential observation of the Yowbel (where slaves are freed, debts are forgiven, and the land is returned) in Year 4000 Yah, saw God honoring His promises to enable the Covenant’s five benefits in 33 CE with His fulfillment of the first four Miqra’ey: Pesach, Matsah, Bikuwrym, and Shabuw’ah. The final Yowbel celebration in Year 6000 Yah is nearing its fulfillment in 2033 with Yahowah’s return with Dowd on Kippurym, five days before they enable our return to the Garden on *Sukah* | Camping Out with God. And in this regard, we ought to be aware that Yahowah is about to announce the second coming of His beloved son, Mashyach, and Melek through Howsha’.

It is also telling that among the five *‘anah* | replies in Howsha’ 2:21-22, two of the *‘anah* | responses are in Yahowah’s voice, one is sung from the Spiritual Realm, and two *‘anah* | replies come from the Land, and thus from Yisra’el. If we were to juxtapose these upon the fulfilled Miqra’ey, Yahowah *‘anah* | answered His promise to ‘Abraham to provide the sacrifice on Pesach and Matsah, making us immortal and perfect. It is the Spirit’s *‘anah* | response on *Bikuwrym* | Firstborn Children which certifies our adoption into God’s Family. Then it is our *‘anah* | reply to these first three *Miqra’ey* | Invitations to be Called Out which enables our enrichment and empowerment on *Shabuw’ah* | the Seven Times Seven Promise upon with Yahowah’s plan of salvation unfolds. It is also our *‘anah* | response to *‘anah* | provide answers to all who will listen on *Taruw’ah* | Trumpets, where we become Yahowah’s troubadours, which was conceived to do as we are currently doing.

This is a peek into our tomorrow and beyond into eternity. When we are with Yahowah we will sing songs in heaven and on earth, with God providing answers to every conceivable question. We’ll sing songs of thanksgiving for the harvest of saved souls (symbolized by grain), for the sacrifice of the Passover Lamb (symbolized by the new wine poured out for us), and to the Spirit (represented by the light that comes from olive oil) as we are forever enlightened. Our moans of anguish at *Yzra’’el* / Jezreel during a time that man was prone to manufacture false gods will be ﻿forgotten in this eternal and harmonious chorus.

The etymological meaning of Jezreel can be interpreted in two different ways. Long ago, circa 2700 BCE, it addressed man conceiving gods and then sowing the seeds of religion which took root and grew out of the Land. However, that will be reversed, and now it will be Yahowah’s seeds which will bear fruit, enabling this harvest celebration.

God is promising a day in which:

**“Then** (*wa*) **I will plant her** (*zara’ hy’* – I will sow her seeds, spreading them out such that they take root, grow, and produce her offspring) **for Myself and to approach Me** (*la ‘any –* for the purpose of drawing near) **in the Land** (*ba ha ‘erets* – within the earth and material realm generally and Yisra’el specifically)**.**

**And I will have compassion, love, and mercy** (*wa racham* – I will express tender affection and loving kindness in a devoted relationship) **for** (*‘eth*) **‘No Mercy** (*Lo’ Ruchamah* – without a relationship devoted to loving kindness or tender affection; from *lo’* serving as a negation and *racham* – love and mercy)**’.**

**And I will say to them who were** (*wa ‘amar la –* I will express in words at that time to and on behalf of (qal perfect)) **‘Not-My-People** (*Lo’ ‘Amy* – Not My Family)**’, ‘You are My family** (*‘atah ‘am* – you are My people)**’.**

**Then he shall say** (*wa ‘huw’ ‘amar –* he will proclaim)**, ‘My God** (*‘elohym ‘any*)**.’”** (*Howsha’* / He Liberates and Saves / Hosea 2:23)﻿

This is the reunion Yahowah has promised. It is with Yisra’el and Yahuwdah. It forecloses the ignorant and irrational notion of Replacement Theology and thereby dismisses the foundation of Pauline Christianity.

This also affirms the Covenant’s place at the center of Yahowah’s plan. He wants us to celebrate life as His children. He wants to be our God with us living as His Family. These things are achieved as a direct result of His kindness, His enduring love and mercy. All we need do to benefit from this wonderful gift is to listen to His answers and then respond.

But as a result of His people’s corruption and rebellion, the time from their divorce to their return, from estrangement to reconciliation, would be considerable…

**“Then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of God’s personal and proper name as guided by His *towrah* – instruction on its *hayah* – existence and the role it plays in our *shalowm* – reconciliation) **said to me** (*‘amar* *‘el ‘any* – expressed in words, declaring to me)**, ‘Once again choose to pursue** (*‘owd halak* – of your own volition continue to walk well beyond the expected point toward (qal imperative – under the auspices of freewill)) **the affection and love of** (*‘ahab* – an intimate relationship desiring) **a woman** (*‘ishah* – a wife or mother) **who desires and is intimate with** (*‘ahab* – who loves and is affectionate with) **the thinking and reasoning of corrupt and undesirable countrymen** (*rea’* – evil and improper, immoral and useless, troublesome and grievous neighbors living in close proximity as friends, associates, or companions) **and who is adulterous** (*wa na’aph* – and who is a religious prostitute and whore practicing idolatry) **even as** (*ka* – when by contrast) **Yahowah** (*Yahowah* – God’s one and only name) **loves** (*‘ahabah ‘eth* – reveals His strong affection and enduring devotion for a family-oriented relationship with) **the Children of Yisra’el** (*beny Yisra’el* – the sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God)**,** **though they turn to** (*wa hem panah* – they paid attention to the presence, concerning themselves with) **other and different** (*‘acher* – another and additional) **gods** (*‘elohym*) **and who show their affection for** (*wa ‘ahab* – who love and desire) **raisin cakes** **comprised of grapes** (*‘ashyshah ‘enab* – that which bears fruit based upon an underpinning where people are pressed down into the flames associated with Ishtar, the Assyrian goddess of fertility, and Astarte, the Mother of God and Queen of Heaven, and thus Mary and Easter in Roman Catholicism)**.”** (*Howsha’* / He Liberates and Saves / Hosea 3:1)

This is rife with symbolism. Yahowah wanted Yisra’el to appreciate that even though He has provided the means to reconcile the relationship, no fewer than ten thousand, and as many as fifteen thousand, generations would choose to disregard His offer. Hundreds of millions of Jews have opted to whore themselves out in the adoration of false gods, the promotion of fraudulent religions, or have simply worshiped their history and culture.

If ever we sought vindication for our earlier recognition that the primary connotation of *rea’* was “corrupt and undesirable thinking, improper and immoral rationale, useless and troublesome citizens,” we have it now. Simply rendering *rea’* as “neighbors” does not work in this context.

In spite of how they have treated Him, Yahowah continues to love the Children of Yisra’el. He isn’t willing to overlook the fact that they have chosen to be burned by false gods when they could have been blessed by Him, but He is willing to restore His relationship with them. This will occur as promised over the next thirteen years.

The affinity for raisin cakes points us in several interesting directions. They were religiously consumed by the Assyrians as part of their worship of ‘Asherah, the Queen of Heaven and Mother of God, who became known as Ishtar – from whom Easter got its name. Today this same goddess is venerated by Roman Catholic and Orthodox Christians as Mary. These round cakes are also part of their worship in the form of the round wafers handed out during the Eucharist. Further, the cakes were comprised of raisins, which are shriveled and dried grapes, and thus no longer capable of producing wine. Further, religious Jews celebrate Purim with raisin cakes to this day.

There are three provocative ways to interpret what follows. They include the notions 1) that all of the religious scum of Yisra’el could be bought for fifteen shekels and some grain, making her a cheap whore, 2) that there is a connection between worshiping false gods and being confused regarding the purpose of religious tithes, or 3) that Yah is drawing our attention in this context to the ten days between Taruw’ah and Kippurym and five days between Kippurym and Sukah. A great deal will occur in both periods, much of which has been and will be made known through Howsha’. As a fourth option, five percent of Yisra’el and ten percent of Yahuwdah will be redeemed because of Yahowah’s great yearning to reconcile these relationships, equating to a homer and a half of barley among vast amounts of chaff. It could well be all of these things and more.

**“So I prepared a barter and feast, tying this all together** (*karah* – binding this together in concert with a feast to acquire as part of a plan hewn in stone) **with** **her for Me** (*hy’ la ‘any*) **with** (*ba*) **fifteen** (*chamesh ‘aser* – five and ten, the number of confusion and the source of tithes) **silver coins** (*keseph* – silver money as in shekels or yearnings and longings; from *kasaph* – to yearn and long for, desiring) **and** (*wa*) **a large dry measure of a homer and a half of barley** (*chomer sa’orah lethek sa’orah* – a substantive amount and half that amount of grain)**.”** (*Howsha’* / He Liberates and Saves / Hosea 3:2)

If you see these metaphors differently, shoot me a line and we’ll ponder the possibilities together. But no matter how they are interpreted, Yahowah has a feast and a plan to resolve whatever ails us – one He has etched in stone.

I suppose that a span of twenty-seven centuries constitutes a long time to live with most everyone estranged from God. Knowing Him, I wouldn’t want to endure twenty-seven minutes.

**“And I said to her** (*wa ‘amar ‘el hy’* – I actually informed her about the ongoing consequences by saying (qal imperfect))**, ‘For a very long time** (*yowm rabym* – for a great many days) **you will continue to live** (*yashab* – you will establish yourself, stay with, and dwell among, even settle down with and marry yourself to (qal imperfect)) **without approaching Me** (*la ‘any lo’* – unconcerned about Me and without regard for Me)**.**

**You will be loathed as greedy, and seen as an unfaithful prostitute** (*zanah* – you will be disliked and despised for being solicitous and unreliable, and for eliciting favors for bribes to the degree you are considered a wanton whore)**,** **as well as** (*wa*) **being** **perceived as having chosen to be** (*hayah* – electing to exist (qal imperfect jussive)) **with and for man** (*la ‘ysh* – concerned with the approach of another individual)**.** **So then I also** (*wa gam ‘any* – so surely then I) **will be towards you** (*‘el ‘atah*)**.’”** (*Howsha’* / He Liberates and Saves / Hosea 3:2)

I wish it hadn’t been so, but sadly Jews have brought much of their shame upon themselves. Had they not collectively rejected Yahowah in the pursuit of false gods and fraudulent religions, they would not have been seen as loathsome and greedy, as unfaithful or unreliable, as solicitous or wanton, and yet that is how they are perceived by the preponderance of people.

Today, only around twenty percent of Jews are religious, with most seeking instead to identify themselves with the traditions, history, and customs of their people. Moreover, Jews have played a leading role in conceiving Socialist Secular Humanism, the religion of man, which now has turned on them in academia, liberal politics, and the media worldwide.

Fair is fair. For every action there is a consequence. And so God is going to respond to Yahuwdah and Yisra’el as they have responded to Him – at least until the time of reconciliations.

Between that day, some 2,700 years ago, and the one which is upcoming, all of this has been true, especially for the Northern Kingdom of Yisra’el which was viciously conquered by the Assyrians and brutally hauled off into slavery shortly after these words initially marked the parchment scroll upon which they were written.

**“﻿For** (*ky* – indeed) **the Children of Yisra’el** (*beny Yisra’el* – the sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God) **will continue to live** (*yashab* – will dwell and remain (qal imperfect)) **for a very long time** (*yowm rabym* – a great many days) **without** (*‘ayn*) **a king, even an authorized leader or advisor** (*melek* – a sovereign ruler or counselor)**,** **without** (*wa ‘ayn*) **a prince, commander, or government official of similar ethnicity** (*sar* – leader by royalty or captain from the same race who is empowered out of the tribes, a patron)**, without a sacrificial offering** (*wa ‘ayn zebach*)**, without someone to take a stand who is firmly established** (*wa ‘ayn matsebah* – a memorial stone or upright pillar,a vertical pillar, a monumental individual who takes a stand to establish others; from *natsab* – to take a stand, firmly established)**, without a white linen outer garment** (*wa ‘ayn ‘ephowd* – the white cape worn by Lowy ministers to aid their service and a vestment to adorn a priest)**, or someone to heal them from their idols and shrines** (*wa taraphym* – a physician to restore the household of God; from *rapha’ym* – physicians who heal, curing what ails a nation)**.”** (*Howsha’* / He Liberates and Saves / Hosea 3:4)

Since some of these words are arcane and seldom used, I suspect that Yahowah is saying that the Children of Yisra’el, which includes Yahuwdah, will continue to exist for a very long time. However, for days on end, they will be without a leader of their own to guide them or protect them. They will no longer celebrate Pesach or Matsah appropriately and thus will not be adorned appropriately. And with no one to stand up for them, there will be no one to restore them from being unfaithful.

Yisra’el, being without such leadership and benefits for millennia, takes us to the place we have been headed all of this time – to the Second Coming of Dowd. It coincides with the return and restoration of Yisra’el at a time when his people seek to be with him and their God.

**“Thereafter** (*‘achar –* later,after this, and mostly from the west)**, the Children of Yisra’el** (*beny Yisra’el* – the sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God) **shall return and be restored** (*shuwb* – they will change their attitude and they shall be reestablished, they will come back again and will remain (qal imperfect))**.**

**Then they will seek to be with** (*wa baqash ‘eth* – accordingly, they will choose to diligently look for and inquire about in their responsible search for (piel perfect)) **Yahowah** (*Yahowah* – God’s personal and proper name as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation)**, their God** (*‘elohym hem*)**, and with Dowd** (*wa ‘eth dowd* – and also near the Beloved)**, their king** (*melek hem –* their leader, advisor, and counselor, their recognized authority and royal ruler)**.**

**They will revere** (*pachad* – they will show profound respect for the awe-inspiring nature of (qal perfect)) **Yahowah** (*Yahowah* – an accurate pronunciation of God’s personal and proper name as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation) **for His good nature and abundant generosity** (*wa ‘el towb huw’* – and for His attractive and beneficial qualities, for being fair, moral, joyous, and pleasing) **in the latter days** (*ba ‘acharyth ha yowmym*)**.”** (*Howsha’* / He Liberates and Saves / Hosea 3:5)

Fact: Yahuwdym would suffer and be adrift for a very long time without one of their own to lead them or protect them, to stand up for them or offer to save them, to serve them or heal them.

Fact: Yisra’elites have and will continue to return. They will be restored, and they will remain.

Fact: At long last, Yahuwdym will genuinely, diligently, and responsibly seek to be with Yahowah, their God.

Fact: Simultaneously, Yisra’elites will seek to be with Dowd, their king, recognizing that he is their rightful leader and counselor.

Fact: Yahuwdym will finally live up to their name and will come to revere and respect Yahowah.

Fact: Yisra’elites will come see Yahowah as He actually is – good-natured, generous, joyful, and pleasing.

Fact: This will all coalesce during the last days, likely within a generation of Yahowah’s return with Dowd on Yowm Kippurym in 6000 Yah (October 2, 2033 at sunset).

In 721 BCE, shortly after these words were addressed to the Children of Yisra’el, the Assyrian army captured the Yisra’elite capital at Samaria, slaughtering many, degrading all, and enslaving most, marching them naked with metal rings in their noses into captivity. Yahuwdah would survive the onslaught because Hezekiah rid the tiny remaining kingdom of all religious idols, then returned to Yah by observing Pesach and Matsah in accordance with the Towrah.

The Temple sacrifices associated with the *Miqra’ey* haven’t been performed in Yahuwdah since 70 CE, when the Romans destroyed it. And while the ultimate sacrifice was made by Yahowah via Yahowsha’ and the Set-Apart Spirit in 33 CE, fulfilling Passover, Unleavened Bread, FirstFruits, and Shabuw’ah, even with Dowd serving as an eyewitness, most Yisra’elites have rejected Yahowah’s commitment to save them.

Fulfilling the second to last of these dire predictions, for all practical purposes there are no more Lowy, commonly known as Levites. Rabbis, in direct opposition to Yahowah’s Towrah, annulled their authority and replaced them. And since only Lowy are authorized by Yahowah to serve as priests, Yisra’el has been without ministers and the white linen coat they wore when ministering on behalf of the people during the *Miqra’ey* – Invitations to Meet with God.

In this regard it is interesting to note that the *‘ephowd* | outer garment worn by the priests was corrupted according to what we read in *Palylym* / Judges 8:27 when “all Yisra’el played the harlot” with *Ba’al* symbolized by “crescent moon ornaments.”

While we have found Yahowah’s declaration announcing the return of Dowd during the last days, one of the most poignant portions of Howsha’ follows, and we’d be cheating ourselves of its wisdom if we didn’t pursue it.

If Yisra’elites, even if Gowym for that matter, want to know why so many have died estranged from Yahowah, and as a result have been kept out of heaven, the truth is being laid out before our observant eyes.

God’s instructions are as straightforward as they are consistent and unambiguous…

**“Choose to listen to** (*shama’* – of your own freewill, and because it is what you want, genuinely and continually decide to hear (qal imperative)) **the Word** (*dabar* – the statements and communications, the speech and promises) **of 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) **Children of Yisra’el** (*beny Yisra’el* – sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God)**, because indeed** (*ky* – expressly for the reason and truthfully) **Yahowah** (*Yahowah* – God’s one and only name, scribed in the earliest Hebrew alphabet showing Yah’s open hand reaching down and out to two individuals, likely ‘Abraham and Sarah, both standing up, looking up, and reaching up to God, their family secured in their home and protected) **has a dispute against** (*ryb la ‘im* – has a contentious quarrel and grievance against, an accusation and rational argument toward) **the inhabitants of the Land** (*yashab ha ‘erets* – those who live in Yisra’el, establish a dwelling place in Yahuwdah, and who remain on the earth, even the material realm)**.**

**It is verifiable and true** (*ky* – indeed, it is correct) **that there is no honesty, integrity, nor reliability** (*‘ayn ‘emeth* – that there isn’t any loyalty, trustworthiness, or dependability, there is no consistency or stability, and nothing is true or conforms to reality)**,** **there is no enduring love nor devotion** (*wa ‘ayn chesed* – there is no one favoring the relationship or steadfast)**, and** (*wa*) **there is no knowledge, discernment, nor understanding** (*‘ayn da’ath* – no aptitude for learning, nor concern, nor caring) **of God** (*‘elohym*) **in the Land** (*ba ha ‘erets* – on the earth)**.”** (*Howsha’* / He Liberates and Saves / Hosea 4:1)

This was a chain reaction, the domino effect, a quid pro quo, cause and effect. Yisra’el chose not to listen to Yahowah and came to prefer the argumentative words of arrogant and misguided men over those of their God. As a result, they breached the relationship and became religious. Lies were embraced and the truth was spurned, putting them in quarrelsome conflict with Yah. Yahuwdym developed a reputation for dishonesty, especially when it came to their testimony regarding God. Even with the proof inherent in prophecy, Jews would be deemed dishonest. Their love for God would wane in direct proportion to their lack of concern for Him. The most intelligent race on earth would be ignorant and irrational where it mattered most.

This sorry state of affairs would inevitably lead to…

**“Cursed oaths** (*‘alah* – harmful binding vows, corrupt pledges, swearing allegiances, and lamentable promises)**,** **deceptive delusions and outright denials** (*wa kachash* – errant opinions along with the inability to tell or accept the truth which lead to bowing in submission, living in fear, feigned obedience, and not respecting the relationship, especially lies which lead to being wrong and disowned)**, killing, sometimes to the point of murderous slaughter** (*ratsach* – taking the life of another, even millions of others, whether by conspiratorial design or gross negligence, manslaughter or premeditation, governmentally sanctioned wars or execution)**, thievery** (*ganab* – stealing, taking without permission, openly or covertly, by force or fraud)**, and being disloyal in love and religion** (*wa na’aph* – committing adultery in the sense of being unfaithful, disregarding the relationship, and engaging disingenuously with others in idolatrous worship for acceptance, financial gain, or popularity)**, collectively** **having caused them to be scattered and broken for having squandered the relationship** (*parats* – having engendered hostility toward themselves, breaking some while destroying others, causing them to be dispersed and rebellious for having broken the bonds of association) **such that in shedding blood, a plague of bloodletting** **would** **follow** (*wa dam ba dam naga’* – whereby in the taking of a life the bloodguilt would have a violent and deadly consequence and lead to a pandemic of being assaulted and traumatized)**.”** (*Howsha’* / He Liberates and Saves / Hosea 4:2)

They had become their own worst enemy. The people who, more than any other, should have known better, made too many lamentable promises, authored too many deceptive delusions, and killed too many Romans. Sure, Imperial Rome had it coming. They were ruthless and duplicitous oppressors, but killing is almost always the least appropriate way to resolve a problem. It typically makes things far worse as it did for Yahuwdah. Having lost the ability to accept or tell the truth, the leadership could no longer wield words wisely. As a consequence, the smallest of Roman provinces would endure the empire’s most hellish assaults, not once but over and over again as Imperial Rome morphed into the Roman Catholic Church and then into the Third Reich.

While it was a gross exaggeration and a disingenuous generalization, the most charitable people in the world became known as shysters, swindlers, and thieves. Those who were slaughtered by the millions were condemned as genocidal killers by those who were exterminating them – and for a crime as ridiculous as murdering their god. Jews were depicted as the most disloyal race on earth – so horrendous that God, Himself, would disown them so that He could replace the Yahuwdym who bear His name with the Gowym He had long despised. A web of lies would be woven into a few tenuous strands of truth such that the bloodletting would be justified and grow beyond comprehension in a climate of anti-Semitism. By rejecting the conditions of the Covenant and foregoing its benefits, Jews became susceptible to the ways of the Gentiles God had warned them about.

For thousands of generations, this would be true…

**“As a result** (*‘al ken* – therefore as a consequence)**, the Land** (*ha ‘erets* – the earth generally and Yisra’el specifically) **languishes in mourning** (*‘abal* – becomes parched and dry, grieving, saddened by the situation) **and** (*wa*) **all those who dwell in it** (*kol yashab ba hy’* – every one of those who remain and settle in her [from 4QXII]) **wither away for having been indecisive** (*wa ‘amal* – are diminished, shriveling and pining away, weakened to the point they can barely support life)**, along with those living** (*ba chayah* – including those who have built homes or bases for military troops) **as part** **of the broad and open way** (*sadeh* – of the entire region, from open fields and the countryside to pastures and the mainland which is spread out)**, in addition to** (*wa*) **the winged beings of the spiritual realms** (*ba ‘oph ha shamaym* – the flying creatures of the heavens and birds of the sky)**, and also** (*wa gam* – as well as) **the multitudes of the sea** (*dag ha yam* – aquatic creatures in large and roaring bodies of water; from *dagah* – to multiply and increase, becoming powerful and many) **who will be gathered together and withdrawn, ceasing to exist** (*‘asap* – who will be assembled for having banded together and then will be taken away, perishing)**.”** (*Howsha’* / He Liberates and Saves / Hosea 4:3)

Yisra’el, and especially Yaruwshalaim, became the place everyone wanted to conquer, but where no one wanted to live. The ruthless would leave their mark, erecting shrines, churches, and mosques to their false gods as if they were trophies. The Promised Land would become a region troops marched through enroute to another war. And yet for some it became a prize to claim on behalf of their god.

In this analogy, the indecisive would be the remnant of Jews who were considered neither threat nor ally by opposing armies because they stood for nothing other than to live another day. Those of the broad and open way would be Christians, while the winged creatures from the spiritual realm are likely Satan’s allies, the kind of demons that possessed the likes of Paul. The multitudes coming out of the sea could describe the millions of Muslims who will flood into Yisra’el during the last days to wage jihad. Having all banded together with the common goal of bludgeoning Jews, they will be dealt with accordingly by Yah.

Through it all, a twenty-seven-century opportunity for reflection, for remorse and a proper response, for just a simple commitment to acknowledge and tell the truth, no one, not a single individual, neither Jew nor Gentile, was willing to work with Yah to expose and condemn the insidious religious and political institutions that had come to plague the world.

**“And yet** (*‘ak* – but still by contrast there is barely a response, scarcely by anyone because)**, not a single individual** (*‘ysh ‘al* – not one person) **actually makes a practice of bringing an accusation** (*ryb* – literally stands up in opposition to quarrel, genuinely offering a sound and contentious argument to consistently dispute the ongoing insults, taunts, and ridicule (qal imperfect)) **and none, not one person, chose to be judgmental, offering evidence and reason to accuse or rebuke** (*wa ‘al yakach ‘ysh* – argued, electing to prove his case, consistently engaging in reasonable and rational dialogue regarding what is right, especially pertaining to punishment and vindication (hifil imperfect jussive))**.**

**Your people** (*wa ‘am ‘atah* – so your kin, family, and nation) **are comparatively** (*ka* – are accordingly) **insulting and contentious** (*ryb* – in open hostility and strife and thus chided and accused)**, priests** (*kohen* – one who serves during the feasts and is a royal advisor and counselor)**.”** (*Howsha’* / He Liberates and Saves / Hosea 4:4)

From Yahowah’s perspective, the ignorant, susceptible as they are to religious devotion and worship, are insulting and contentious. Unwilling to listen to what He has to say, they pray incessantly as if the God they neither knew nor respected was their personal genie – one making endless wishes come true.

Sometime around 500 BCE, Yahowah spoke through the last of His prophets. His voice is now only heard through what He had previously revealed. While the darkness would be pervasive, the light would be more than sufficient for the observant. And yet since most were not, they would falter and fall.

**“You will falter and stumble** (*kashal* – you will stagger and be overthrown, lose control and fall, unable to avoid a highly undesirable state) **this day** (*ha yowm* – this time) **and also** (*gam* – in addition to) **the prophet** (*naby’*) **with you by night** (*‘im ‘atah laylah* – accordingly in the darkness)**. So then** (*wa*) **I will cease acting like your mother and I will stop talking to you** (*damah ‘em ‘atah* – I will refrain from all activity resembling your caregiver, become silent, and no longer be considered as your provider, as if I no longer existed or cared for you)**.”** (*Howsha’* / He Liberates and Saves / Hosea 4:5)

*Damah* is an intriguing term. It can convey a “likeness and comparison” or denote the “cessation of an activity.” It can be translated as “silenced” or “destroyed,” as “stopped” or just temporarily “inactive.” And yet when the object of the verb is “your mother,” and the speaker is God, the options are constrained to those which are reasonable and consistent.

In this case, Yahowah’s Set-Apart Spirit, representing the Maternal manifestation of God, would cease to be active in the lives of Her people. They would no longer receive Her protection or counsel. Her voice would be silenced.

*Damah* appears again in Yahowah’s response, but this time it is directed toward His wayward children. We can still use all of the previously elaborated connotations as long as we are cognizant of the new context.

This becomes especially important because, in all of the prophets, there are few statements as consequential and piercing as *Howsha’* | Hosea 4:6. It ought to be posted on the front door of every church, synagogue, and mosque, every home and statehouse throughout the world.

**“My people** (*‘am ‘any* – My family, nation, and kin, the people who are most closely related to and associated with Me) **have destroyed this comparison, and without thinking or consideration they will be wiped out and will perish** (*damah* – are silenced and destroyed, many cut off and ceasing to exist as they no longer engage, their likeness and resemblance muted) **for lack of knowledge and understanding** (*min baly ha da’at* – for being without discernment and because of negating evidence and reason, belying information leading to comprehension, ceasing to care or be concerned about the relationship; from *yada’* – to know and acknowledge, to recognize and be acquainted with, to perceive what is revealed, to learn through instruction and experience)**.**

**Indeed because** (*ky* – surely, emphasizing this point by revealing cause and effect) **you have avoided all association with evidence and reason leading to understanding** (*‘atah ha da’at ma’as* – you have rejected being rational, loathed the relationship, and despised acknowledging that which is correct, spurning factual information leading to comprehension) **I will reject you, and avoid having you** (*wa ma’as ‘atah* – I will limit the association, avoiding you, preventing you) **serve as a priest for Me** (*min kahan la ‘any* – acting as an advisor on My behalf or serving Me during the feasts).

**And since you have consistently ignored and forgotten** (*wa shakach* – you have lost sight of the significance of, overlooking and failing to respond appropriately to (qal imperfect)) **the Towrah Teaching and Guidance** (*Towrah* – Instruction and Direction) **of your God** (*‘elohym ‘atah*)**, I will ignore** (*shakach* – I will not respond to, overlooking and forgetting about) **your children also** (*ben ‘atah gam ‘any* – your offspring accordingly)**.”** (*Howsha’* / He Liberates and Saves / Hosea 4:6)

For those who may think that God ignoring the children of parents who have ignored His *Towrah* | Guidance is harsh, I would suggest otherwise. Since the lone means to become part of Yahowah’s Family is by coming to know, understand, accept, and act upon the instructive conditions of His *Beryth* | Covenant as they are presented in His *Towrah* | Directions, parents who lose sight of their significance fail in equipping their children with the means to know God. Without Yah, there are only two eventualities for human souls: ceasing to exist and eternal incarceration. To be forgotten is the best possible outcome under these circumstances.

Moreover, this is so clear, so black and white, rather than point an accusing finger at Yah for failing to be capricious and letting everyone into heaven, we ought to assign blame where blame is due. When we ignore Yahowah’s *Towrah* | Instructions, it’s not only to our detriment, by failing to acknowledge His advice we are also depriving our children of the opportunity to be part of God’s Family.

The Towrah has been ignored and forgotten by mankind, replaced with the New Testament in Christianity, with the Qur’an in Islam, with the Talmud in Judaism, and with Political Correctness in Socialist Secular Humanism. The overwhelming preponderance of people have excluded God from their lives by failing to consider the means He provided to know Him.

Yahowah did not do this to us. We have done it to ourselves.

efei

*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’uwl* | 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.



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 Yahuwdym, 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.



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 *shalowm* – 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’uwl* | 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.



*Coming Home*

My God, My God, Why?

7

A Thoughtful Reply

*Wanting What God Wants…*

We have discovered that God never asks us to pray, preferring that we listen. He is especially averse to the prayers of those unwilling to consider what He has to share in His Towrah. And yet, there is every reason to suspect that Dowd spoke to Yah. Many of his Songs were written in response to what he had learned from His Father.

When responding to God in this way, Dowd was respectful and his approach was reasonable. There was always a pattern to his “*taphilah* – thoughtful requests,” one we’d be wise to consider. He addressed Yahowah by the name God asked us to use, now, then, and forevermore. And that is because he had read and accepted the provision Yahowah gave Moseh in *Shemowth* / Names.

Dowd was particularly careful to express his requests under the auspices of freewill, conveying his desire in the cohortative while acknowledging Yah’s will as an imperative. He wanted what Yah wanted.

And third, Dowd sought what was “*tsedeq* – right.” Nothing was more important. For Dowd, and indeed for all humanity, being correct is the difference between life and death.

As we embark on our rendering of Dowd’s 17th *Mizmowr* | Song, please be aware that I’ve supplied the pronouns “You” and “I” to properly reflect the intent of the imperative and cohortative moods because there is no English equivalent to them without doing so. And it would have been disrespectful and misleading to disregard the way these volitional moods shape this instructive dialogue.

**“A thoughtful request** (*taphilah* – an oral petition for intervention after considerable meditation) **of Dowd** (*la Dowd* – regarding the Beloved)**.**

**You want to hear this because I’ve chosen to genuinely listen** (*shama’* – it is Your will and my desire to listen (qal imperative cohortative))**,** **Yahowah** (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence through Moseh)**, to what is right** (*tsedeq* – correct, accurate and honest, just and fair, and in accord with the standard)**.**

**You want to respond to what I’ve chosen to hear so please accept** (*qashab* – it is Your will and my desire to pay attention to the information we share and acknowledge as true, and then reply appropriately to what we have heard from one another, being alert, observant, and attentive, ready for action (qal imperative cohortative)) **my audible expression in this joyful song** (*rinah ‘any* – my uplifting lyrics and pleasing melody with a message and a request conveyed in the words, in which I provide a legitimate reason for being happy)**.**

**Choose of Your own volition to weigh and evaluate what I would like You to consider** (*‘azan* – it is Your will to contemplate and test, and then respond to what You hear from me because I’ve chosen to listen perceptively, to pay attention, seeking to understand the message, which makes me want to respond in a considerate and rational manner (hifil imperative cohortative)) **in my** **thoughtful petition** (*taphilah ‘any* – my oral request for intervention after considerable contemplation)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:1)

As long as our approach is correct, as long as we embrace the proper order of things, listening to God before we ask Him to listen to us, life is wonderful. What’s more, we will get what we request because it is what Yah wants to give.

For those following along with an interlinear, you may have noticed that I removed the phrase, “*ba lo’ saphah mirmah* – with lips free of deceit,” from the opening verse and have chosen to connect it with the next. It was my conclusion that the speech “devoid of deception, which never misleads,” is Yahowah’s as He pronounces the means to enter His presence through the *Mishpat* | Means to Justly Resolve Disputes. Therefore…

**“With lips free of deceit** (*ba lo’ saphah mirmah* – with speech devoid of deception and dishonesty and in language that isn’t misleading, fraudulent, or deceptive)**, regarding the approach to Your presence** (*min la paneh ‘atah* – through Your approach and appearance)**,** **continue to bring forth** (*yatsa’* – descend and produce, serving by consistently extending (qal imperfect)) **the means to properly consider and justly resolve my case** (*mishpat ‘any* – the plan to thoughtfully decide what is appropriate and right regarding me; a compound of *my* – to ponder and question and *shaphat* – the process of deciding by exercising good judgment to resolve disputes fairly and judiciously, vindicating or convicting based upon a rational evaluation of the evidence)**.**

**Your eyes** (*‘ayn ‘atah* – Your sight and perspective, what You envision and see) **have chosen to foresee and envision** (*chazah* – want to reveal prophetic insights for the observant (qal imperfect jussive – a genuine expression of volition in third person with ongoing implications)) **that which is straightforward and correct** (*mysharym* – that which is right, consistent with the standard, and on the level, fair and equitable; from *yashar* – to be right, straightforward, and on the level)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:2)

Something which is straightforward and correct, completely on the level, is that Yahowah’s People are returning to the Land and Dowd will be joining them as their king. What’s straightforward and correct, completely on the level, is that Dowd is the Messiah and son of God. What’s straightforward and correct, completely on the level, is that God is going to honor every one of the promises He made to Dowd and to Yisra’el. And that is because Yahowah is straightforward and correct, completely on the level.

Dowd isn’t claiming to be a perfect person, nor is he stating that he’s done everything right, only that his judgment, motives, and character, when challenged, have proven worthy. He not only set the example we ought to emulate, through it all, Yahowah continued to refine him, perfecting him. And while that makes Dowd the exemplar of the Covenant, it is what he claims next that makes him one in a hundred billion.

**“You have examined** (*bachan* – at a moment in time, You assessed (qal perfect)) **my judgment, my character, and my motivations** (*leb ‘any* – my thinking and my approach to decision making, my attitude and inclinations, my disposition and determination)**.**

**You have taken stock, compiling and counting the pros and cons** (*paqad* – You numbered and inventoried, evaluating the good and bad, recording the assets and liabilities) **during times of darkness** (*laylah* – at night and away from the light, when things are gloomy and obscure)**, refining me by removing my imperfections, thereby perfecting me** (*tsaraph ‘any* – purifying and purging me of impurities, creating a valuable and desired result like a goldsmith with a crucible)**.**

**You have found nothing** (*bal matsa’* – You have not discovered anything habitual or ongoing (qal imperfect)) **that I have planned to accomplish after evaluating the evidence nor concluded after sufficient deliberation** (*zamam* – that I have decided upon or determined to say, that I have considered after an informed discussion and thereafter intended to convey (qal perfect))**, absolutely nothing** (*bal*)**,** **that will pass through my mouth that will take away from what was intended** (*‘abar peh ‘any* – that will cross over into my speech to negate Passover, frustrate that which has occurred, or trespass beyond its purpose (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:3)

It is, after all, the test of a prophet – not one misstatement, ever, at least when serving in that role. But even here we must be as careful reading these words as Dowd was in choosing them. We have all opened our mouths and spilled our guts when keeping quiet would have been a less objectionable option. We have all said things, especially in haste, which after a more thorough investigation proved inaccurate. Sometimes our emotions get the best of us. And all of this happened to Dowd, making him real.

And so it is only the things Dowd has said, and thus written for us to read, regarding what he planned to accomplish or concluded after thoughtfully evaluating all the evidence, that remains without imperfection. As a man who cherished Yahowah’s *Towrah* | Teaching as much as he did through rational thinking, Dowd’s insights are brilliant, and are perfect when thoughtfully presented within His *Mizmowr* | Songs. Beyond all else, Dowd has never taken away from what Yah intended, especially as it relates to the extension of life we derive by attending Passover.

Likewise, our declarations can be similarly free of imperfections when we accurately convey what he wrote for our benefit, especially after sufficient deliberation. Further, it’s what we say that matters most, not what we do. Dowd’s life was as flawed as any, and yet his words were perfect.

Dowd avoided being religious by choosing the Word of Yahowah over the works of men. And he did so thoughtfully, and thus came to recognize that they were the antithesis of one another, with men being covetous and violent and God being generous and kind.

**“Concerning** (*la* – regarding) **the works** (*pa’ulah* – the laborious efforts, actions, and deeds) **of mankind** (*‘adam* – of the descendants of ‘Adam) **through the Word** (*ba dabar* – with the witness) **of Your lips** (*saphah ‘atah* – Your speech)**,** **I have closely examined and carefully considered** (*shamar* – I have observed) **the ways** (*‘orah* – the conduct and path, even the destiny) **of the covetous and violent** (*paryts* – of those who take the possessions and lives of others, who impose their will violently and savagely, robbing many in a destructive manner to satiate their ravenous appetite, showing harshness and cruelty in their ferocious and ruthless quest for power and wealth)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:4)

To be discerning, we need a filter. And the best is God’s testimony. It is by comparing what Yahowah has said and done to the things announced and advocated by men that we find the ultimate contrast.

By writing these words Dowd proved that he not only understood the options, but also the choice he was making. Man is a violent being, the only animal that routinely kills for sport or takes what belongs to others for greed. God’s will is manifest in the support of life while man’s is shown by killing.

Man’s way is so prevalent, the only way to avoid stumbling into places we do not belong is to show restraint, and to prioritize Yahowah’s way over all else. When we do so, we give up nothing worthwhile and gain everything beneficial and enduring in return. Sure, Dowd had his missteps along life’s way, but never when it really mattered. His steps were seldom random because he never wavered.

**“My steps** (*‘ashur ‘any* – my path and stance, even my stand and manner of walking) **I have restrained and controlled to uphold** (*tamak* – I have managed and monitored to endorse) **Your directions and way of life** (*ba ma’gal ‘atah* – Your teaching and guidance, Your entrenched and revolving path (returning to where we began))**.**

**My footsteps** (*pa’am* *‘any* – my strides and the conduct) **have not wavered nor have they been random** (*bal mowt* – have not slipped, staggered, nor been shaken, nor have they led to an unfavorable circumstance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:5)

Having considered the opening chapters of Shamuw’el, we know that Yahowah initiated first contact, finding Dowd, and reaching out to him. So Dowd’s next declaration can either by seen as his response, which was to call upon Yah and welcome Him into his life, or to say that, from time to time, Dowd found pleasure reading and reciting Yahowah’s Word, thereby engaging in a conversation with his Father.

**“I have called upon You and welcomed You, and I have read and recited to You** (*‘any qara’ ‘atah* – I invited You to meet with me from time to time, having called out to You and summoned You (qal perfect))**, and so indeed** (*ky* – making an important distinction which is resolutely true)**, You always answer me** (*‘anah ‘any* – You consistently and continually respond to me, providing me with the information I need in Your ongoing replies (qal imperfect jussive))**.”**

It’s subtle, but telling, that Dowd’s *qara’* was limited by the perfect while Yahowah’s *‘anah* was unbridled in the imperfect, revealing that, while Dowd called out to Yah on occasion, and even read to Him from time to time, God’s answers were never-ending. This may be why Dowd’s invitations and Yahowah’s replies were connected with *ky*, which was included to reveal the contrast between what we can do for God and what He does for us.

Reinforcing this insight, Yahowah’s reply was scribed in the jussive mood which, as a third-person expression of volition in the midst of a first- and second-person conversation, reveals that there was a desire for them to relate to one another in this way. And that leads us to the preceding noun, *ma’gal* – Yahowah’s teaching and guidance which directs our steps through life.

By using the jussive in connection with *ma’gal*, we discover that the purpose underlying Yahowah’s Towrah is to connect with us such that, when we give a little, God gives more. Specifically, there is no end to the answers Yahowah provides to those who read His Towrah, just as there are no limits on the benefits received by those of us who invite Him into our lives.

This means that God wants to do more for us than we could possibly do for Him. He is so delighted by the little things we think, say, and do, that His rewards are unlimited and unending. While I understand that this may be hard for us to process, rather than seeking Yahowah’s will for our lives, we ought to be inviting Him to express His will in our lives. God is desirous of us reaching out so that He can empower, enrich, liberate, and enlighten us to the 7th degree.

Instead of hearing us praise Him, He’d much rather find a reason to praise us. And that’s a Father worth knowing, worth trusting, worth loving. It is also a Father who wants to hear from His children, especially when they have something important to share.

**“Almighty God** (*‘el* – O great Shepherd among the sheep)**, choose to incline Your ear toward me** (*natah ‘ozen la ‘any* – of Your own freewill, stretch out Your ear in my direction (hifil imperative))**.** **You want to listen to** (*shama’* – it is Your will and desire to hear (qal imperative)) **what I have to say and teach** (*‘imrah ‘any* – the instructions I’m communicating as well as the promises I’m fulfilling as part of my ordinary *‘amar* – way of speaking, answering, thinking, promising, and intending)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:6)

Even here there is a bold observation and a subtle distinction. Dowd revealed that it is Yah’s will to listen to us, especially when we advance His teaching and become the living embodiment of His promises. This son realized that what he was saying and doing would be pleasing to his Father, even though Dowd was clearly aware that his *‘imrah* (from *‘amar*) were but a reflection of Yahowah’s *dabar*. To put this into perspective, consider a parent’s reaction to a child’s first words.

Yahowah’s approach is exceedingly uncommon, completely different than the plans laid out on behalf of any of the gods conceived by men. In fact, the most formidable obstacle in the way of those who would readily respond to Yahowah’s approach to life, if they were aware of it, is all of the contrarian clutter tossed in their way by mankind’s most popular religions. It is hard for many to see past the debris of false gods that litters the path to God, concealing much of it from view while making what remains visible, appear unsavory and unappealing. And yet when their trash is cleared away, the truth shines brilliantly apart from man’s rubble.

**“Savior and Deliverer** (*mowshya’* – Rescuer and Liberator – a compound of *ma* – to ponder and *yasha’* – liberation and salvation) **of those who trust and rely on this provision** (*chasah* – for those seeking a trusted place of shelter and safety) **by being right** (*ba yamyn ‘atah* – with a righteous orientation on Your right side and with Your right hand; from *yaman* – having chosen to be right)**,** **You have decided to be unrivaled and beyond compare** (*palah* – it’s Your will to be incomparable and uncommon, uniquely distinguished and completely different, altogether superior and set apart (hifil imperative – engaging us such that we become more like You is by design, revealing what You want)) **in Your steadfast devotion and enduring love** (*chesed ‘atah* – Your unfailing kindness, affection, and favoritism, Your desire to provide beneficial treatment)**, such that it has no association with** (*min* – is separated and distinct from) **the establishment** (*quwm* – the powerful who stand up in opposition, rising to positions of authority and influence, seeking to be honored, respected, and exalted)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:7)

This is the first time we have seen *quwm* used in a derogatory sense. It is usually spoken of those who stand up for what is right and are established with Yah as a result. But here it is addressing those who rise up to positions of power, who take an opposing stand and become the establishment – and thus religious and political authorities.

When we become observant, closely examining and carefully considering Yahowah’s Towrah, God reciprocates and watches over us in a protective parental manner, keeping His eyes focused upon us as His children. And when we are right with God, He does right by us.

**“Closely examine and carefully consider me, focusing on me** (*shamar ‘any* – observe me, watching over me (qal imperative)) **consistent with the nature of an owl’s eye** (*ka ‘iyshown bath ‘ayn* – akin to the pupil, center, and focus of a female owl’s vision)**, choosing to protect me** (*sathar ‘any* – concealing me from harm’s way (hifil imperfect)) **in the shadow of Your wings** (*ba tsel kanaph ‘atah* – in Your protective shade and lesser dimensional representation of Your appendage and garment which enables soaring flight)**,…”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:8)

When Yahowsha’ told His Disciples during the Olivet Discourse that He wanted to protect Yaruwshalaim under His wings, He was quoting Dowd. It is, after all, a beautiful picture.

But this is not. Christians, at Paul’s urging, have been relentless in their unethical pursuit to rob Dowd of his Father’s promises so that they could claim them for themselves and for the god they fabricated. Therefore, Dowd is requesting Yah’s protection…

**“…from** (*min*) **the presence** (*paneh* – the appearance) **of the unethical and wrong religiously** (*rasha’* – of the corrupting and perverting presence of the revolting who oppose the proper standard and are criminal in word and deed, evil and wicked, errant and condemnable, the antithesis of being right) **who want to denigrate and rob me** (*shadad ‘any* – who seek to devastate and ruin me, plundering me of what is rightfully mine, stealing from me [4QPs reads ‘*metash’el* – who interrogate me])**.**

**Those who show animosity and rancor towards me** (*‘oyeb* – displaying acrimony and antagonism to me, rivals adversarial to what I represent and in opposition to what is mine) **seek to sever my soul from its source** (*ba naqaph nepesh ‘al ‘any* – want to cut me off from where my consciousness belongs, such that what I represent is stricken away and decays, becoming less than I actually am, degrading and destroying what I am intended to be such that the cycle of my life is concluded)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:9)

As we have been made aware, according to *Sha’uwl* | Paul, the *Mashyach* | Messiah, Dowd, is rotting in his grave. He was cited saying this very thing in the midst of his tirade in Acts 13. He wasn’t just wrong in this regard, by denigrating Dowd, he robbed Christians of the connection between God and His son – and thus of the Covenant.

And yet, there is little if anything we can do for those foolish enough to be bamboozled by the Father of Lies. Their faith precludes them from processing Yahowah’s words, accepting Dowd’s, or even tolerating yours or mine.

**“They are closed off and callous** (*cheleb hem sagar* – their hearts are hardened and unreceptive, their minds are closed, and their thinking has atrophied and become flabby, such that the means to reach them is obstructed and shut (qal perfect))**.**

**With their mouths** (*peh hem*) **they speak** (*dabar* – they communicate) **of presumed illustriousness, blowing billowing columns of smoke** (*ba ge’uwth* – of majestic and glorious outcomes, of having a high status and rank, but it’s undue and unwarranted, both agitating and arrogant, conceited praise which surges forth from the sea and erodes the haughty)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:10)

Indeed, Christians speak illustriously of themselves, claiming they are God’s chosen and the beneficiaries of His promises. They claim they are going to heaven, while all others are hell-bent. Billowing out unending plumes of smoke, the arrogant presume that they are saved. They even believe their dying god is returning for them.

Their plight is the worst of all worlds. Their ears and eyes are shut, and minds are closed, while their mouths are open, belligerently professing the opposite of what’s actually true. If God spoke directly to them, they would not hear Him. If He appeared before them, they would not recognize Him. If someone read Yah’s testimony to them, they’d either ignore it or reject it. And all the while they will vociferously profess their irrational and misguided faith *ad nauseam* as if it is the volume rather than the merit of the words which matter.

The slanderous slights and vicious strikes Christians have directed at God’s People as a result of their anti-Semitic New Testament have been so extensive, so widespread, and they have been perpetrated for so many centuries, I don’t know how to properly convey the magnitude of the problem.

If I were to write another twenty books on the direct connection between this appalling abuse and the Christian religion, with Replacement Theology and with the New Testament, I don’t think anyone could endure reading about it. Anti-Semitism is the metastasized cancer of Christianity. It is the reason that its founder, the inspiration behind its Scriptures, *Sha’uwl* | Paul, is called the Plague of Death.

There has been no shortage of books on this subject. For those eager to understand why God hates religion generally, and associates Roman Catholicism with Babylon, specifically, consider reading: *The Worst Thing About My Church – A Compelling History of Catholic Anti-Semitism* by Charles Morris; *Constantine’s Sword* – *The Church and the Jews* by James Carroll; *Christian Antisemitism – A History of Hate* by William Nicholls; *A History of Catholic Antisemitism – the Dark Side of the Church* by Robert Michael; *Unholy War:* *The Popes Against the Jews* *– The Vatican’s Role in the Rise of Modern Anti-Semitism* by David Kertzer; *Hitler’s Pope* – *The Secret History of Pius XII*, by John Cornwell; or my favorite…*The Anguish of the Jews* by Edward Flannery (who was actually a Catholic priest).

Warning Yahuwdym about those Sha’uwl would corrupt long before any of the aforementioned were written, Yahowah inspired Dowd to write to us on this day…

**“Now at this time** (*‘atah* – simultaneously)**, they track us down and try to restrict us** (*‘ashur ‘anahnuw’* – they pursue us as if stalking their prey)**. They have surrounded us and turned against us** (*sabab ‘any* – they are circling all around us, turning on us from every direction)**.**

**They have set their eyes upon us, imposing themselves while making demands as they look on** (*‘ayn hem shyth* – forcefully imposing themselves from their perspective, enacting restrictions and requirements while establishing conditions as they gaze upon and consider what they can do to us)**,** **conspiring to cast us out of the region and Land** (*natah ba ha ‘erets* – scheming and plotting to spread out and extend themselves into the Land [different order in 11QPs])**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:11)

Christians are guilty of having done this for as long as they have existed. Some, however, have been worse than others. There was one particular Christian, a Presbyterian, who, while running his business as his own fundamentalist religion (in Pauline fashion requiring employees to quote from his sayings and sing to his greatness), took tracking down Jews to an entirely new level.

It is one of the darkest secrets of the Holocaust: without Thomas Watson and IBM’s participation and support, it would never have reached the scale the mountains of human ash now reveal. IBM’s punch card system for compiling and reporting census data made the systematic collection of Jews feasible.

Tens-of-millions of IBM punch cards and thousands of their tabulating machines, all backed up, serviced, and supported by the New York headquarters enabled the Nazis to coordinate every aspect of mankind’s most hideous killing machine, managing every aspect of the Holocaust from train schedules to incineration, from the collection of Jewish people and their property to their final disposition. It is why they were all tattooed with numbers. Also telling, prior to 1945, and under Watson’s direction, every IBM employee was a Protestant Christian. Jews were not welcome within the company which facilitated their annihilation. (Read: Edwin Black’s *IBM and the Holocaust*)

As we approach Dowd’s next statement, especially recognizing that Sha’uwl was a Benjamite wolf, the reference to a lion, even as a vicious beast ready to pounce on its prey, may appear at first blush to be an opportunity Dowd may have missed in his quest to expose and condemn his adversary. And yet, such is not the case. Dowd did not say that this monster was a lion, but that he came in the appearance and likeness of a lion – symbolic of *Yahuwdym* | Jews.

As one of their own, Paul would prey upon Jews and devour them. Driving this point home, Paul’s lone prophetic statement, one he managed to get wrong, was about a violent snatching away, or “rapture” in Latin. This is similar to Yahowsha’ referring to Paul as a wolf in sheep’s clothing – prompting us to consider what these ideas represent.

**“He, in the appearance and likeness of a lion** (*dimyown huw’ ka ‘aryeh* – He, in the manner of and resembling a destructive beast hunting his prey)**,** **yearns** (*kasaph* – has an overwhelming desire, longing and eager) **to tear apart and pluck away** (*la taraph* – to render useless by mangling, causing a violent and abhorrent death as a predatory beast) **and as a means of purging** (*wa ka kaphyr* – as a newborn lion in upstart villages; from *kaphar* – to cover over, to purge, and to propitiate in an attempt to reconcile and to accept a bribe as the price to end the lives of those living in impoverished communities)**, establishing a life of ambush** (*yashab ba mistar* – by settling upon and dwelling in places used to hide the aggressors and conceal their victims, removing them from sight such that the perpetrators are not held accountable)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:12)

Christianity’s false prophet would tear the people he abandoned away from their God, but that was not enough. The conspiracy he initiated served as the impetus behind his Church’s lifelong subjugation and abuse of Yahuwdym, leading to the abhorrent deaths of millions of Jews. All of Christian Europe became a place of ambush – and remains so.

Love isn’t the answer – nor is politically-correct multiculturalism. There is nothing desirable, tolerant, compassionate, or correct about what Christians have done to Jews over the millennia. Tolerating this heinous behavior, appeasing the Christian conspirators, will serve to exacerbate the problem.

The extent of the suffering initiated by Paul and perpetrated in the name of Christianity, individually and collectively, has been unconscionable. To be moral, and to prevent additional suffering, it is long past time that someone rightfully and courageously exposed and condemned the true nature of this predatory beast. And there is none better to do so than this Father and His son.

**“It is Your will and mine to take a stand** (*quwm* – You and I have chosen to rise up (qal imperative cohortative))**,** **Yahowah** (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence)**, to confront his appearance** (*qadam paneh huw’* – to face him in a hostile and antagonistic manner)**, making him bow down in submission** (*kara’ huw’* – making him vulnerable, miserable, and prostrate (hifil imperative))**.**

**It’s Your will and mine to rescue** (*palat* – to provide deliverance and survivability, securing (piel imperative cohortative) [from 11QPs]) **my identity** (*nepesh ‘any* – what I truly represent, who I am, my consciousness and character, and the essence of my life, my very soul) **from the evil one** (*min rasha’* – from the wicked, corrupt, and perverted one who is wrong, from the religious and revolting one) **and from such a plague** (*wa min nega’* – from this disease [from 4QPs] **by Your ability to cut through them** (*chereb ‘atah* – by Your propensity to cut down and do away with using Your desolating implement and sword)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:13)

The pseudo-rabbinical Benjamite born as Sha’uwl, who adopted the Roman name, Paulos, as a tribute to Apollo, will be confronted in a hostile and antagonistic manner as he bows down in submission before Yahowah and Dowd. I relish the thought of Dowd rebuking the Evil One, condemning the Father of Lies for everything this hideous adversary of his people has done to shortchange and impoverish their lives. For many years now I’ve wanted to testify against Paul, but now I think listening to Dowd will be vastly more entertaining.

That said, this next statement seems to indicate something heretofore seldom seen in Dowd’s songs. The Mashyach appears to be celebrating our inclusion into Yahowah’s Family during this occasion of restoration and return. He is genuinely happy that there will be others apart from his people who will share in the bounty and receive an inheritance. And at this juncture, we have every reason to suspect that his ode to these few individuals is a result of what the prophet has seen them accomplish on behalf of Yahuwdym and Yisra’elites.

**“Because a few people** (*min math* – out of the adult human population, an especially few men) **by Your hand** (*yad ‘atah* – are led by Your influence)**,** **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)**, out of the adult human population** (*min math* – because of a few individuals) **of this world during their lifespan** (*min cheled* – on this planet while they are alive) **will share a portion of the allotment as a reward** (*cheleq* – whose beneficial fate and share are determined by their choices, are assigned and come to possess part of the same territory) **during this occasion of restoration and renewal** (*ba ha chay* – by sustaining and revitalizing them, nourishing and blessing their lives, adding to their prosperity and welfare)**.**

**With all that You value** (*wa tsaphyn ‘atah* – with Your hidden treasure)**,** **You satiate their desires and fulfill their needs** (*male’ beten hem* – You furnish and complete their innermost being)**. They are overwhelmingly content and abundantly satisfied** (*saba’* – all their needs are met) **children** (*ben* – sons)**.**

**Spiritually, they live, and they leave** (*wa nuwach* – as their spiritual energy promotes restoration in this alliance, they dwell by offering) **what remains of this abundance** (*yeter hem* – that which is outstanding on behalf of the remnant) **for their offspring** (*la ‘owlel hem* – their children as they mature up through their adolescence)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:14)

*Math*, which speaks of “a few individuals out of the human population” is the least used of the many Hebrew terms for “man.” Beginning with the most common, we find *‘ysh* | individual, *‘adam* | humankind, and *‘enowsh* | mortal man, followed by *geber* | valiant defender, but also *nepesh* | soul and *basar* | animal nature. By selecting *math*, we know that those who respond to Yahowah will be few in number, and thus the antithesis of popular, numerous, or common.

Our second insight regarding the beneficiaries of Yah’s hand is that these individuals are out of the “*cheled* – world” and not “*‘erets* – Land,” indicating that these fortunate souls are *Gowym*. Their reward will come as a result of their decision to participate in the Covenant. This is the means Yahowah has provided to abundantly satisfy the needs of His children, to restore and renew His family, and to offer those He adopts an inheritance.

Additionally revealing, these fortunate few will be empowered and enriched during this Time of Restoration and Renewal, and thus will play their part in calling Yahuwdym and Yisra’elites home as we approach the Time of Ya’aqob’s Troubles.

Keeping in mind that this was the result of Yah’s hand, and that Dowd was articulating how these people would come to receive their reward, it is interesting to note that in Mizmowr 89:13, it was said of him: **“Alongside You, the** **Protective Shepherd** **with tremendous power and awesome ability** **will serve as Your strong hand** **raised up high** **at Your right side.”**

It also bears mentioning that the *math* give as they were given. Brought into Yah’s Family as the Children of the Covenant, the first thing they do is share the benefits with their offspring – those who will come to be adopted into God’s Family as a result of what they have come to know and convey.

And what is true of them, is true of Dowd…

**“By being right** (*ba tsedeq* – through being correct, in accord with the standard, discerning and accurate, vindicated and acquitted)**, I** (*‘any*) **will look upon** (*chazah* – will behold and as a prophet reveal, gazing upon (qal imperfect)) **Your presence and face** (*paneh ‘atah* – Your appearance)**.**

**When I awake** (*qyts* – with my awakening, and after being roused and taking action following an especially hot summer, living again after dying)**, I will be completely fulfilled, overwhelmingly satisfied, and abundantly content** (*shaba’* – all of my needs will be met and exceeded, inspiring confidence and conviction (qal imperfect cohortative)) **with** **Your visual appearance and likeness** (*tamuwnah ‘atah* – Your image and representation, and with Your unique and special, uncommon association and relationship)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 17:15)

When we are right with God, we share Dowd’s confidence and enthusiasm. We, like Yah’s beloved son, are assured of entering Yah’s presence, gazing into the very face of our Creator.

This is yet another reference to Dowd’s reawakening, to the Second Coming of the Messiah and return of the Son of God. On this day, Dowd will be reenergized and empowered to be sure, but more telling still, he will be as will we: completely fulfilled, overwhelmingly satisfied, and abundantly content.

While that is known, what I cannot say for certain is whether Dowd is overwhelmingly satisfied with Yahowah’s visual appearance or if he is now completely fulfilled by being in Yahowah’s likeness. They are related concepts, with one the result of the other. And both are assured for the Covenant’s Children. And yet, being like God is different than liking God.

No matter how we interpret the conclusion of the 17th Mizmowr, it is as profound as it is inspiring, as telling as it is rewarding.



In concert with the Second Coming of *Dowd* | David, let’s continue our prophetic review with a tour through the *Yirma’yah* | Jeremiah. You may be surprised by what he has to say considering how few seem to acknowledge it.

**“‘Woe** (*howy* – alas, this warning) **to the shepherds and pastors** (*ra’ah* – the ministers who lead the flock, claiming authority to rule) **who mislead, showing a complete disregard for those who are lost** (*‘abad* – who will cause the wasteful destruction, expulsion, and annihilation) **and** (*wa*) **who** **scatter** (*puwts* – who attack, leading to the dispersing of) **the sheep** (*‘eth tso’n* – the flock) **of My pasture** (*mari’yth* *‘any* – My pastureland and grazing place)**,’ prophetically declares** (*na’um* – reveals and discloses in advance of it happening) **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)**.”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 23:1)

The only thing worse than misdirecting God’s flock such that they go astray is doing so while claiming to be leading them home. Such is the nature of religious clerics, and it is why this condemnation begins with *howy*!

Initially, I read this as a warning against rabbis because they were the most prone to mislead Yah’s sheep, especially on His pasture. But upon further consideration, it could apply to Christian pastors and priests, Islamic imams, and the societal and political elite among Secular Humanists as well. A decided majority of each are vocal in their proliferation of outright lies – especially when directed at Israel, Jews, and Zionists. They are fixated on removing God’s People from the land He gave them so that it can be awarded to the Fakestinian terrorists. This mandate will, in harmony with this prophecy, become the most anti-Semitic and divisive issue of our time.

As a curiosity, the meaning of Yirma’yah’s name isn’t readily discernable. The most closely related word to the prefix to “Yah” in his name is “*yare’* – to respect and revere.” But it is also possible that the “Y,” from *‘any*, denotes “me,” and that the actionable root is “*ruwm* – to rise up and to be lifted up.” There is even the possibility that Yirma’yah is based upon “*yarah* – to teach, guide, and instruct.” The options are, therefore: 1) Respect and Revere Yah, 2) Yah Lifts Me Up and Raises Me, or 3) Yah Teaches and Guides.

While all three are possible, there will be an absolute and unequivocal consequence for promoting religious notions. This realization is confirmed with the transitional phrase “*la ken* – therefore, in return” linking misleading religious behavior with Yahowah’s condemnation.

**“Therefore** (*la ken* – in return and as a consequence)**,** **this is what** (*koh* – here and now) **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)**, the God of Yisra’el** (*‘elohym Yisra’el* – the God of those who engage and endure with the Almighty)**,** **says** (*‘amar* – declares) **concerning** **those shepherds and pastors** (*‘al* *ha ra’ah* – the ministers over the flock) **who supervise, lead, and feed** (*ha ra’ah* – who seek to guide and control, shepherding and tending to) **My people** (*‘eth ‘am ‘any* – My family)**,** **‘You have dispersed and scattered** (*puwts* – you are responsible for the Diaspora, having spread abroad and separated) **My flock** (*‘eth tso’n ‘any* – My sheep) **and you have drawn them away, causing them to be hunted down and exiled** (*wa nadach hem* – you have driven them away, banishing them and causing them to be outcasts, enticing and seducing them, while luring them away such that they are controlled and thrust aside (hifil imperfect))**.**

**You have not properly accounted for or attended to them** (*wa lo’ paqad ‘eth hem* – you have failed to take stock of them, neither attending to nor valuing them appropriately, failing to deal correctly with them or account for them)**. So behold, henceforth** (*hineh* – so pay attention, now) **I will reckon with you** (*‘any paqad ‘al ‘atah* – I will take stock, accounting for what you have appointed and brought upon yourselves) **on account of your errant and improper** (*‘eth roa’* – because of your regretful, disappointing, and harmful, immoral, irrational, and willfully wrong) **endeavors** (*ma‘alal* – practices and actions)**,’ prophetically reveals** (*na’um* – declares and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s name pronounced using His *towrah* – instruction on His *hayah* – existence)**.”** (*Yirma’yah* / Respect Yah / Jeremiah 23:2)

God is holding leaders accountable for crimes of commission and omission. It’s not just their errant and improper endeavors, but their failure to attend to the needs of His people in this accusation. And that is to say people need guidance – which shouldn’t be a surprise considering Yahowah’s Towrah-sanctioned deployment of *Shaphat* | Judges.

It also means that those who seek leadership positions will be sanctioned for doing the wrong thing in addition to failing to serve the right way. So if you don’t know what’s right, you should neither seek a public office nor vote for those who do. It also means that we ought not sit on the sidelines hoping that someone else will engage to either expose and condemn all that is materially wrong with our society or remain silent when someone appears to be open to listening to Yahowah’s message.

Yahowah acts, always doing what is best for His people, as should we…

**“And I will gather** (*wa ‘any qabats* – I will collect, assemble, and obtain (piel imperfect – those who remain will be enabled by Yah with ongoing implications)) **the remnant** (*‘eth sha’ych* – the remainder) **of My flock** (*tso’n ‘any* – of My sheep) **out of** (*min* – away from) **all** (*kol* – each and every one) **of the regions** (*‘erets* – realms and places, lands and countries) **where** (*‘asher* – where for the benefit of the relationship) **I have expelled them** (*nadach ‘eth hem* – I have banished them, exiling and scattering them (hifil perfect – indicating that they participated in the consequence at that moment in time)) **by name and reputation** (*sham / shem* – there by renown)**.**

**In association with My return, I will bring them back** (*wa shuwb ‘eth hem* – when they change their direction, turning around in their approach, I’ll restore them (hifil perfect – denoting a limited one-time participatory event)) **to their pasture** (*‘al naweh henah* – to their homeland and abode, their habitation and fold, their beautiful dwelling place where they will abide)**.**

**Then** (*wa*) **they will be productive** (*parah* – they will be fruitful, producing offspring, experiencing an abundant life (qal perfect – literally at this time)) **and thrive** (*wa rabah* – becoming numerous and great, multiplied and increasing in every way (qal perfect))**.”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:3)

The fulfillment of this prophecy is well underway and yet far from complete. Many of those who survived the Holocaust and returned to Yisra’el came from Europe and Russia, which are both located north of the Promised Land. That is important because of what Yahowah reveals in Yirma’yah 23:8. Not only do Jews remain in both places, there are as many Jews in America, northwest of Israel, as there are presently in God’s fold. Further, relatively few Jews among the lost tribes of the Northern Kingdom have come home.

Therefore, we should expect that a remnant of Yah’s people will return from every place in which they have been dispersed. Fortunately, thanks to DNA testing, many of the “lost tribes” have been found, and they are right where Yahowah told us they would be. Some are just now realizing their Jewish ethnicity, which comes as quite a shock to those whose distant ancestors converted to Islam or Christianity to avoid being tortured and killed.

That isn’t to say that Yahowah is returning for a Gentile Church, or for Muslims, but instead for His People once they walk away from the influence of these religions. Moreover, God isn’t coming back to an empty home – but instead one filled with His beloved.

While it has always been obvious, we have further affirmation that God’s flock will enjoy the kind of life for which they were intended. It will be productive, and they will thrive. And that suggests that eternal life with Yahowah will be active and worthwhile, with us doing things which matter rather than wasting our time lounging around and eating bonbons. It also means that we can look forward to being “*rabah* – multiplied and increased in every meaningful way” to facilitate these possibilities.

The realization derived from this next statement, that Yahuwdah and Yisra’el will be guided by *ra’ah* | shepherds rather than *shaphat* | judges, is telling in that it casts eternity in a sweeter and more supportive light. This is as it should be, because during this time we will be intimately familiar with Yahowah’s *towrah* | guidance, since a copy will be interwoven into the fabric of our lives. In such a world, no one will be intimidated, discouraged, or confused. There will be no terrorists and the sheep will no longer be preyed upon.

**“And I will raise up shepherds for them** (*wa quwm ‘al ra’ah ‘al hem* – I will fulfill My promise to establish upright leaders) **who will guide, nourish, and protect them** (*wa ra’ah hem* **–** caring for them while providing for their needs, enabling them to flourish without concern (qal perfect))**.** **They will never be frightened or intimidated again** (*wa lo’ yare’ ‘owd* – they will not live in fear nor ever be awed or terrorized again (qal imperfect))**, nor shall they be discouraged or confused** (*wa lo’ chathath* – nor will they be terrorized or dismayed, scattered or fail, nor be broken apart and divided (nifal imperfect)).

**They will not be improperly accounted for or unattended** (*wa lo’ paqad* – there will be no failure to take stock of them, nor improperly value them, no failure to deal correctly with them)**, prophetically declares** (*na’um* – reveals and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s proper designation transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *‘elowah* – God)**.”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 23:4)

In having chosen Dowd to lead His people, Yahowah revealed His preference for shepherds. The best of these campout with their flock. They live with them, walk with them, and care for them, guiding, nourishing, and protecting their sheep.

As you contemplate what follows, ask yourself, how ignorant and irrational does a Christian have to be to believe in the “Second Coming of Jesus?” How is it that Christian clerics were able to ignore, even reject, what was so obviously promised by God to *Dowd* | David? Why claim to speak for God and then convolute His message, creating the myth that these prophecies pertained to their Christ? It is as if they expected the faithful to believe that their god was so stupid he could not remember the names of the actors in his play.

Or may I ask this of Jews: when Christians began promoting the false notion that the *Pesach ‘Ayl* was the future King of Israel and the Messiah, why didn’t any of you refute them by quoting God on this matter?

And yet that was then and this is now. We cannot undo the damage which has been done, but we can break the cycle of near universal ignorance by accepting reality and acting upon it. It is *Dowd* | David who is returning with Yahowah, and God will establish him as the rightful Branch of the Tree of Lives and as the King of Yisra’el. And it is through the teaching of *Dowd* | David that God’s People will come to understand what Yahowah is offering and expects in return. *Dowd* | David is quite simply the most insightful and articulate person who has ever lived. Listen to what Yahowah has to say about His beloved son…

**“Pay attention** (*hineh* – behold, look up now)**,** **the time is approaching** (*yowmym bow’* – the days are coming (qal participle absolute))**,** **Yahowah** (*Yahowah* – God’s name pronounced using His *towrah* – instruction on His *hayah* – existence regarding our *shalowm* – reconciliation with *‘elowah* – God) **discloses in advance of it happening** (*na’um* – reveals and prophetically declares)**, when** (*wa*) **I will take a stand, raise up, and establish** (*quwm* – I will fulfill My promise to raise and confirm, to set up and exalt, honoring (hifil perfect)) **Dowd** (*la Dowd* – the approach of the Beloved, on behalf of David) **as the rightful Branch** (*tsemach* *tsadyq* – the correct means to live and grow, the valid means to grow upright and become vindicated)**.**

**So then** (*wa*) **think about and consider his reign as king** (*malak melek* – carefully ponder the implications that he will be coronated to lead and provide advice as a counselor)**, because he will have a tremendous capacity for teaching and will provide understanding and insights** (*wa sakal* – he will be prudent and discerning, having the capacity to comprehend, succeeding through his intellect and ability to reason, as well as demonstrating his acumen as an instructor (hifil perfect))**.**

**He will act upon and engage in** (*wa ‘asah* – he will profit from, expending considerable energy to bring about and promote (qal perfect)) **the means to make sound decisions and justly resolve disputes** (*mishpat* – judgment, being judgmental while making informed and reasoned decisions, while also providing sentencing; from *my* – to ponder and *shaphat* – to decide) **in addition to** (*wa*) **being right** (*tsadaqah* – being correct, upright, and vindicated) **in the Land** (*ba ha ‘erets* – within the material realm)**.”** (*Yirma’yah* / Respect Yah / Jeremiah 23:5)

When we ponder the implications of Yahowah reestablishing the Kingdom of Dowd, with the *Mashyach* | Messiah serving as the *Ra’ah* | Shepherd of shepherds, we realize that his *Mizmowr* | Psalms are the love songs composed by a Father and His beloved son to call the rest of the family home. The more intently we listen to their lyrics, the more insights we’ll glean about their extraordinary relationship, and the better we will understand the Covenant Dowd embodies.

And yet there is more. According to God, His son, *Dowd* | David, is also going to serve as judge and jury, especially as it pertains to the *Mishpat* – the means Yahowah provided to justly resolve the poor decisions which have separated us. His verdicts will be just because when it comes to our relationship with God, he is always *tsadaqah* | right. Therefore, since Yahowah has given us the criterion upon which the Rightful Branch of the Tree of Lives will judge the world, we can avoid climbing out on the wrong limb.

Please excuse my bewilderment, but how is it that Christians have missed the fact that this prophecy reveals that *Dowd* | David is both liberating and saving *Yahuwdah* | Judah while reestablishing *Yisra’el* | Israel? It does not say that “Jesus will be saving a Gentile Church.” The willful ignorance or cognitive dissonance on the part of the faithful to perpetuate this Christian myth is unfathomable.

**“In his days** (*ba yowmym huw’* – during his time) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah) **will be liberated and saved** (*yasha’* – will be delivered, freed from harm’s way, and rescued, experiencing salvation (nifal imperfect)) **and** (*wa*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **will live and remain** (*shakan* – will dwell and abide (qal imperfect)) **by confidently trusting** (*betach* – securely and safely by relying).

**And** (*wa*) **this is his designation and reputation** (*zeh shem huw’* – this can be regarded as his name and renown) **by which to show the way to the benefits of the relationship** (*‘asher* – to lead along the proper path to get the most out of life) **he will be called** (*qara’* – he will be invited and summoned, designated and welcomed, his name read and recited)**,** **‘Yahowah Makes Us Right** (*Yahowah tsedeq ‘anahnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:6)

When this is considered within the context of what follows in *Yirma’yah* / Jeremiah 31, we find many remarkable truths affirmed before our very eyes. Yahowah is returning to restore His Covenant relationship with Yahuwdah and Yisra’el, liberating and saving His Family, and not doing so for a Gentile Church or Christians. We become right with Yahowah when we are grafted into the Rightful Branch, which is *Dowd* | David, not *Yahowsha’* | ‘Jesus.’ There is only one *Beryth* | Covenant, and it is being reaffirmed, thereby debunking the myth of a “New Covenant.” Likewise, the basis of its restoration is the Towrah, which precludes the possibility of a “New Testament.” It means that *Sha’uwl’s* | Paul’s arguments are felonious, invalidating the basis of the Christian religion.

The combined texts addressing the same event also demonstrate that Judaism is equally invalid. Its founding father, Rabbi Akiba, denied *Dowd* | David his due, erroneously establishing a false Messiah in his place. There is no room for a Talmud or for anyone else intervening to speak for Yahowah or to save His people. *Dowd* | David remains God’s chosen implement to show the way to the benefits of the relationship and to reveal that it is Yahowah Who Makes Us Right.

Without appreciating the underlying implications of what they have long pronounced, Jews have given lip service to HaShem’s role in leading them out of Egypt. But that will change as they leave the rabbinical fold and jettison the myth that the Towrah was comprised of a set of Laws to be obeyed rather than guidance on the means Yahowah has provided to liberate His children. This will change when Yahuwdym realize that there is an actual purpose and benefit of the Miqra’ey, one which applies to them personally, when they respond to Pesach, Matsah, Bikuwrym, and Shabuw’ah, and now to Taruw’ah, Kippurym, and Sukah.

As a result, I think Yahowah is asking His people to question the nature and purpose of those events, especially the Miqra’ey associated with their departure from Mitsraym. They have been celebrating these events literally, when His intent was for them to symbolically appreciate their resulting benefits, especially now that the next exodus is upon them.

In this regard, a Covenant member provided the following insight. *Mitsraym* is a compound word comprised of “*my* – to question” and “*tsarym* – adversarial and troubling situations, being besieged and in dire straits.” Its basis, *tsar*, is used to describe the Time of Ya’aqob’s Troubles, where the conditions imposed on Jews will be similar. Those who ponder the means Yahowah deployed to remove them from the troubling situation in Mitsraym, and then apply those insights to *Ya’aqob’s Tsar*, will know how to respond to what Yahowah is asking of His people at this juncture in time. In short, the answer is to sever all political and religious allegiances, walk out of Babylon, and embrace the instructive terms of the Covenant.

**“As a consequence** (*la ken* – therefore as a result)**, behold** (*hineh* – pay attention)**, a time is coming** (*yowmym bow’* – days are approaching)**, prophetically declares** (*na’um* – reveals and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *‘elowah* – God)**, when they shall no longer say** (*wa lo’ ‘amar ‘owd* – beyond this point will not declare)**,**

**‘Yahowah lives** (*Yahowah chay* – Yahowah is absolutely alive favorably blessing and nourishing the living)**,** **who, to lead us along the correct path** (*‘asher* – who to reveal the way to the benefits of the relationship)**, lifted the family of** (*‘alah ‘eth ‘am* – taking the people of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **out of the realm** (*min ‘erets* – away from the land) **of the Crucibles of Domination in Egypt** (*Mitsraym* – the subjugation associated with religious coercion and political tyranny, military oppression and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations)**,’** (23:7) **and will convey instead** (*ky ‘im* – because they’d rather associate Him with)**,**

**‘Yahowah restores lives** (*Yahowah chay* – Yahowah is absolutely alive favorably blessing and nourishing the living)**,** **who, for the benefit of the relationship** (*‘asher* – who to reveal the path to get the most out of life by leading us along the correct path)**, will lead and subsequently return** (*wa bow’* – arrived, coming back to show the way to get the most out of life) **thereby withdrawing** (*‘alah* – by lifting up and carrying away) **the offspring of** (*zera’* – the seed and descendants as well as what was sown by) **the Family of Yisra’el** (*Beyth Yisra’el* – the House of those who Engage and Endure with God) **out of** (*min* – from) **the north** (*tsaphown* – the places located north of Yisra’el) **and away from** (*wa min* – out of) **all of the countries** (*kol ha ‘erets* – each of the places and regions) **where** (*‘asher* – where for the benefit of the relationship) **He had expelled them** (*nadach ‘eth hem* – He had banished them, exiling and scattering them (hifil perfect – indicating that they participated in the consequence at that moment in time)) **by name and reputation** (*sham* – there)**.’**

**Then** (*wa*) **they shall live and remain** (*yashab* – they will settle down and dwell, abiding) **on** (*‘al* – upon) **their soil** (*‘adamah hem* – their ground)**.”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 23:8)

Yahowah lives. He is returning to withdraw the descendants of the House of Yisra’el from the Gentiles who have abused them. God’s People will never again be told that they must surrender their land. Yisra’el was and remains Yahowah’s gift to the descendants of ‘Abraham, Yitschaq, and Ya’aqob. This is, therefore, the ultimate homecoming – a time for great celebration…at least for those who matter: Yahuwdym and Yisra’el, for Dowd and Yahowah, and for those who have embraced their Covenant.



*Coming Home*

My God, My God, Why?

8

I Will Return

*To Restore My People…*

Since God thought it was worth revealing, it is worth repeating. Repetition is how we learn and retain information. And when it comes to Yahowah’s testimony, there is no one spoken of as repetitively as Dowd. What *Dowd* | David had to say about his relationship with God, and what was disclosed about him through prophets like Yirma’yah, Yasha’yah, and Zakaryah is, therefore, essential, or Yahowah wouldn’t have made this relationship the centerpiece of His revelation to mankind.

In recognition of this reality, let’s continue to assess what Yahowah revealed regarding Dowd, Yahuwdah, and Yisra’el in the days before, during, and after His return. This prophecy comes to us by way of Yirmayahuw, commonly known as Jeremiah.

**“The Word** (*ha dabar* – the message which was communicated)**,** **which, to reveal the way to enjoy the benefits of the relationship** (*‘asher* – that, to lead to the path to walk to get the most out of life)**, came to exist** (*hayah* – that was, is, and has been) **with** (*‘el* – from God to) **Yirmayahuw** (*Yirmayahuw* – Yahowah Raises and Lifts Up, Yahowah Teaches and Guides, or Respect and Revere Yah, commonly transliterated Jeremiah) **based upon an association with** (*min ‘eth*) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *‘elowah* – God)**, to announce** (*la ‘amar* – to say)(*Yirma’yah* / Respect Yah / Jeremiah 30:1) **that this is wha**t (*koh* – here, now, at this time, thusly) **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation)**, the God of Yisra’el** (*‘elohym Yisra’el* – the Almighty of those who engage and endure with God)**, proclaims** (*‘amar* – conveys)**, so as to declare** (*‘amar* – to announce)**,**

**‘Of your own volition write** (*kathab la ‘atah* – choose to literally inscribe, writing down using this alphabet (qal imperative)) **all of these words** (*‘eth kol ha dabarym* – every one of the statements and the entire message) **which lead to the proper path to get the most out of life, that** (*‘asher* – which reveal the benefits and joy associated with the relationship, that) **I have and will be speaking to you** (*dabar ‘el ‘atah* – I have communicated and will convey to you)**, doing so** **in a written document** (*‘el sepher* – in an inscribed letter upon a recorded scroll such that there is a written record)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 30:2)

*Dabar* was scribed three times, as was *‘amar*, and Yahowah’s name was written twice, so that we would know that this is the Word of God because these words were spoken by Yahowah. *‘Asher* was included two times so that we would realize that these statements were communicated through Yirmayahuw expressly because God wanted to reveal the correct path to walk to receive the benefits of the relationship. Further, the relationship Yah is developing is with Yisra’el, something we’d be wise to accept if we want to be part of it. *Hayah* was used because it serves as the foundation of Yahowah’s name and denotes His existence.

The prophet’s name, as we have already discussed, conveys the realization that Yahowah’s teaching guides those who come to respect Him to the point that Yahowah is able to lift them up and raise them as a Father would His children.

With the inclusion of the volitional mood, we discover that Yirmayahuw was doing what he chose to do. He was serving as a willing coworker and associate rather than as a thoughtless implement or obedient servant. This same choice is afforded to all of us as well.

Equally revealing, by including *kathab* and *sepher* there is no denying that Yahowah wanted an immediate, written memorialization of His spoken words. This was the only way to maintain the integrity of the message and to share His testimony openly and accurately. By doing so, something exceptional was achieved because those of us who are willing to listen in, and then write these same words down, become a party to the conversation. We are placed in the same position as was the prophet. By immediately transcribing the spoken words of Yahowah into the written Word of God everyone is provided identical and unencumbered access to the truth.

Yahowah made this possible so that we could get to know Him, appreciate what He is offering, accept what He is requesting, and benefit from the result, independently and directly, with all of the pertinent facts laid out before us. It seems obvious, but it is perhaps still worth mentioning: we’d be wise to capitalize upon what God has done for us.

There are also numerous insights we can draw from this introduction. First, Yahowah identifies Himself by name and by title, declaring that He is the God of Yisra’el. Second, God prefers to speak first, and for us to listen. Third, Yahowah wants us to write down what we hear so that we can accurately share it with others. Fourth, Yahowah chooses to communicate to us through prophets He has chosen. Fifth, Yahowah proves the authenticity of His prophets through the actual fulfillment of their prophecies. Sixth, Yahowah wants us to observe His written word as a collective whole rather than in bits and pieces. His testimony should never be pulled out of context nor truncated to suit anyone’s agenda.

Seventh, Yahowah understands that the written word is less susceptible to alteration and better suited to learning and, therefore, prefers it to the spoken word. Eighth, God knows that the written word facilitates closer examination and more thoughtful consideration, thereby making it easier for us to know Him. Ninth, Yahowah recognizes a written document provides a demonstrable record upon which His prophecies can be evaluated and His validity authenticated.

We should also be smart enough to realize that when some pretentious religious proponent claims that God spoke to him, he is lying. We know this because God had His prophets write down everything He had to say, because He used the one name, Yahowah, the nimrods abhor, and because the message the village idiots convey routinely contradicts, rather than affirms, the proven words of God.

Yahowah’s message endures the test of time. And this time, His words pertain to our time.

**“Indeed** (*ky* – this is reliable and important)**, behold** (*hineh* – pay attention)**, a time is coming** (*yowmym bow’* – days are approaching)**,** **prophetically reveals** (*na’um* – declares and announces long before it occurs) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *‘elowah* – God)**,** **when I will return to restore** (*wa shuwb* – when I will come back to bring back) **the property and possessions taken during the captivity** (*shabuwth* – the assets and fortunes stolen during the imprisonment) **of My people** (*‘am ‘any* – of My Family)**, Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **and** (*wa* – in addition to and along with) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, even Relate to Yahowah)**,** **declares** (*‘amar* – says) **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation)**.**

**And then** (*wa*) **I will return them, bringing them back** (*shuwb hem* – I will transform them and restore them) **to** (*‘el*) **the Land** (*‘erets* – the place and territory) **that, for the benefit of the relationship** (*‘asher* – which to show the way to get the most out of life)**,** **I gave** (*nathan* – I offered, bestowed, and appointed) **to their fathers** (*la ‘ab hem*)**.**

**They will receive it as their inheritance** (*wa yarash hy’* – as rightful heirs who were driven out, they will take possession of it)**.”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 30:3)

Yah takes exception with the myth that there is a ‘Palestinian’ people, and thus their claim that ‘Palestine’ is their country. We can be assured, there will not be two states established and enduring on the land. Beyond this, after experiencing the diabolical impact of giving the high ground of Czechoslovakia to the Nazis, we should know that appeasing terrorists is a really bad idea.

Further, this prophecy reveals that Yahowah is coming back, and He is doing so to return the land and property He gave to Yisra’el and Yahuwdah. It is their inheritance and God is displeased that so many, beginning with Egypt, Assyria, and Babylon, then Greece and Rome, followed by Christians and Muslims, have taken His Land from His People.

I can assure you that God is not stupid nor is He inarticulate. If Yahowah wanted to say that His return would be on behalf of a ‘Church’ and for the benefit of ‘Christians,’ or that He was coming back as ‘Jesus Christ,’ He would have said so.

If God intended to transfer the promises He had made to Dowd, Yisra’el, and Yahuwdah to ‘Jesus,’ ‘Christians,’ and their ‘Church,’ He would not have said that a day was coming when He would return to restore the property and possessions that had been taken from Yisra’elites and Yahuwdym by Gentiles, who routinely imprisoned them. For an informed and rational person, this is a fatal blow to the mythology of Replacement Theology, and thus to the basis of Christianity.

It is also lethal to Judaism, a religion which claims that their nameless god is incorporeal, and thus incapable of entering our world. Further, these words reunite Yahowah directly with His People, returning what was taken from them by the likes of rabbis acting like gowym.

Since *‘asher* continues to play such an important role in this prophecy, when it next appears it will be even more fully amplified for our edification. It is, after all, the word which brought us to these words nearly nineteen years ago.

**“And these are the words** (*wa ‘el leh ha dabarym* – so God spoke the words in this message) **which, to reveal the way** (*‘asher* – that provide directions to enjoy the benefits of the relationship on behalf of the blessed, fortunate, and happy, showing the steps to walk which are correct and yet restrictive which give meaning to life and provide encouragement and joy to those who are properly led and guided by)**,** **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *‘elowah* – God) **spoke** (*dabar* – communicated) **concerning** (*‘el* – as God on behalf of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **and** (*wa* – in addition) **to** **Yahuwdah** (*‘el Yahuwdah* – concerning Beloved of Yah and Related to Yah, even Relate to Yahowah)**.** (30:4)

**This is wha**t (*koh* – here, now, at this time, thusly) **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **conveyed** (*‘amar* – says and proclaims)**,**

**‘We have heard** (*shama’* – we have been able to hear and have listened to) **the sound** (*qowl* – the noise, voice, and audible cry) **of concern over the terrorists and terrorism** (*charadah pachad* – of the horrible anxiety and panic, the overwhelming dread and fear)**.** **There appear to be no prospects of reconciliation or peace** (*wa ‘ayn shalowm* – nothing favorable or beneficial, no contentment nor satisfaction, no friends nor sense of wellbeing or tranquility)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 30:5)

This prophecy continually reiterates that Yahowah is speaking to and about Yisra’el and Yahuwdah. As such, God has not given up on them so that He can enrich others at their expense. Yahowah promised to provide to Yisra’el and Yahuwdah what was stolen by the very Gentiles who are now terrorizing His people.

Addressing them, Yahowah is clearly cognizant that rabbis have managed to convolute the purpose of His Miqra’ey, especially *Yowm Kippurym* | the Day of Reconciliations, such that there is no longer a means to reconciliation in the Land.

As we consider what follows, a word of caution. This was directed at Yisra’elites and Yahuwdym who are going about their lives as people have done throughout the centuries. They are living in denial, believing that tomorrow will be like today, and that nothing material is going to change. It is the mindset which made the Holocaust possible, largely because Jews couldn’t fathom the implications of trying to survive in a world resolved on trying to eradicate them. But these are not ordinary events being foretold. We are entering the Occasion of Restoration and Return and are approaching the Time of Ya’aqob’s Troubles.

If you are a Yahuwdym or Yisra’elite, wake up and smell the stench of religiously and politically inspired terrorism before you fall victim. Recognize that you are the target. Resolve your conflicts with Yahowah now, because tomorrow may be too late.

Also, there are a number of Covenant members who have either just given birth or are currently contemplating having children. They are not among the individuals whose faces Yah sees as nauseating. Their children will accompany them into the Covenant, as our Heavenly Father could not do otherwise.

Addressing the remnant of God’s people…

**“Please** (*na’* – it is My desire that you) **ask** (*sha’al* – inquire so as to learn) **and perceive** (*wa ra’ah* – and see (qal imperative)) **if** (*‘im* – whether) **a knowledgeable man who remembers this** (*zakar* – these truths are properly proclaimed and correctly recalled and not forgotten) **should have a child** (*yalad* – should have a baby by impregnating a woman and becoming a father)**.**

**Why then** (*maduwa’* – what is the reason and on what account) **do I see** (*ra’ah* – do I observe) **every virile male** (*kol geber* – all fully functioning and stronger than average young men, especially those considered warriors or who are proud of themselves, and even aggressive females who act masculine) **with his hands on his genitals** (*yad huw’ ‘al chalatsym* – hand on his loins)**,** **and accordingly, so many women in labor** (*ka ha yalad* – and likewise women giving birth)**,** **while every one of their faces** (*wa kol paneh*) **has turned** (*haphak* – looking overwhelmed and transformed in a disturbing way, appearing distressed) **pale and nauseating** (*la yeraqown* – a deathly pallor as if covered in fungus in a basal response to fear)**?”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 30:6)

It is an interesting question and telling observation. Why is the population of this planet exploding while its health is imploding? Why are so many fixated on their sexuality, stimulating their bodies instead of their minds?

Please pay attention to this important announcement.

**“Alas** (*howy* – this warning)**,** **truthfully** (*ky* – indeed)**, that day and this time** (*ha yowm ha huw’* – this period) **will be so extraordinary and unusual** (*gadowl* – will be so uncommon and important, surprising and astonishing, beyond compare) **that there has never been anything similar to it** (*min ‘ayn kamow huw’* – that it stands apart from all others because there has been nothing remotely like this)**.**

**It is the Time of Ya’aqob’s Troubles** (*wa ‘eth tsarah huw’ la Ya’aqob* – it is the period of Yisra’el’s anguish and distress, of Jacob’s adversity when Israel will be narrowed, reduced in size, and oppressed in dire straits by vicious foes)**.**

**And yet from it** (*wa min* – out of it) **he [Ya’aqob representing Yisra’el] shall be liberated and saved** (*yasha’* – will be delivered and rescued, and experience salvation)**.”** (*Yirma’yah* / Respect Yah / Jeremiah 30:7)

Unlike man’s fairytales which typically begin well and end poorly, with Yah it will be the other way around. The most horrific days humankind has ever endured are fast approaching, with the full effect of man’s rage unleashed within ten years. Life beginning in 2029 will be unsustainable and unbearable. And yet this story has a happy ending. Out of the Time of Ya’aqob’s Troubles, Yahowah will liberate and save Yisra’el and Yahuwdym.

**“And it shall happen in that day** (*wa hayah ba ha yowm ha huw’* – it will come to pass during that time)**,** **prophetically declares** (*na’um* – reveals well in advance of it occurring) **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba’* – of the command and control regiment of heavenly messengers)**,** **that I will break** (*shabar* – I will crush and destroy such that it no longer exists) **his yoke** (*‘ol huw’* – his means of control and manipulation) **from upon your neck** (*min ‘al tsaw’r ‘atah*) **and I will pull off** (*wa nataq* – I will tear away) **your bonds and shackles** (*mowserah ‘atah* – your chains and fetters, that which binds and tethers you)**.**

**Those who are illegitimate and unauthorized** (*zar* – those falsely claiming authority who are foreigners from a distant place advocating that which is improper) **will no longer make him work for them** (*wa lo’ ‘abad ba huw’ ‘owd* – will never again enslave him, forcing him to either worship their way or be reduced to servitude, with him serving them)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 30:8)

The Egyptians were the first to enslave Jews and force them to labor on their behalf. But the same was done by the Assyrians, the Babylonians, the Greeks, the Romans, Roman Catholics, Muslims, and most recently Europeans, especially the Germans. It is what is envisioned by the Conspirators. But these shackles will be removed and broken. Yahuwdym and Yisra’elites will live as the Towrah teaches: free and liberated lives.

Choosing to do that which is rewarding and beneficial, and under the auspices of freewill, Yisra’elites shall instead engage in a labor of love. And they will do so with the most beloved…

**“Instead** (*wa*)**, they shall work with** (*‘abad ‘eth* – they will serve with, laboring alongside) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence on our *shalowm* – reconciliation as *‘elowah* – God)**, their God** (*‘elohym hem*)**, and with Dowd** (*wa ‘eth Dowd* – alongside the Beloved, more commonly known as David)**, their king and counselor** (*melek hem* – their leader and advisor)**,** **whom, to reveal the way to the benefits of the relationship** (*‘asher* – who to provide directions for life for the blessed, fortunate, and happy to live, showing the steps to walk which are correct and yet restrictive, which give meaning to life and provide encouragement and joy to those who are properly guided)**,** **I will raise up and establish for them** (*quwm la hem* – I will fulfill and validate my oath to affirm, taking a stand to empower for them)**.”** (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 30:9)

Yisra’el and Yahuwdah will return and embrace the reason they were chosen, which is to work with Yahowah for the betterment of all mankind. And they will do so with the man Yahowah chose to lead and advise them, His beloved son, *Dowd* | David.

While the entire concept of bodily resurrection is counterproductive, and while it did not occur with the Passover Lamb, that is not to say that the souls of those who have died will not be raised. Such is the case with *Dowd* | David. He is the closest thing we find in the Word of God to an individual being resurrected – albeit completely bereft of his deteriorating body.

Yahowah referred to Dowd as His “*‘ebed* – coworker” more often than anyone else, perhaps more than all others combined, for a reason. So it is fitting here that having finally chosen to work with Yah, Yahuwdym and Yisra’elites are following Dowd’s example.

I know that I’m beating a dead false prophet, but nonetheless it must be acknowledged that *Sha’uwl* | Paul lied when he claimed that ‘David’ had served his purpose in his time and was no longer relevant. When a person’s testimony is in direct conflict with God’s Word, they are wrong.

**“And then** (*wa*) **Ya’aqob** (*Ya’aqob* – the one who firmly supplants himself, serving as a synonym for Yisra’el)**, My coworker** (*‘ebed ‘any* – My associate who works with Me)**, you will have nothing to fear** (*‘atah ‘al yare’* – no reason to be intimidated or frightened)**, Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **reveals well in advance of it occurring** (*na’um* – prophetically declares)**.**

**Nor will you be dismayed** (*wa ‘al chathath* – nor will you be discouraged or destroyed, neither abolished or confused)**, Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**, because behold** (*ky hineh* – for the reason that if you pay attention)**,** **I will save you, delivering you** (*‘any yasha’ ‘atah* – I will rescue and liberate you, providing you with protection and salvation) **from being distant and alienated** (*min rachowq* – from becoming separated long ago in a previous period of time)**,** **along with your offspring** (*wa ‘eth zera’* – your descendants and seed, as well as that which you have sown)**,** **by exiting** **the land** (*min ‘erets* – being withdrawn from the place) **of their exile and captivity** (*shaby hem* – where they were controlled and oppressed, even taken captive)**.**

**And** (*wa*) **Ya’aqob** (*Ya’aqob* – the one who firmly supplants himself, serving as a synonym for Yisra’el) **will change and return** (*shuwb* – will turn around and come back, recovered and restored)**,** **and be at peace and put at ease** (*wa shaqat wa sha’an* – find himself in a satisfying situation and favorable circumstance)**,** **with no one troubling him** (*wa ‘ayn charad* – without a concern)**.”** (*Yirma’yah* / Respect Yah / Jeremiah 30:10)

In context, being at peace with our minds at rest, does not infer inactivity. There is great value in work. We will continue to be productive throughout time.

Also relevant, Yahowah has now reiterated three times that He, Himself, will liberate and save Yisra’el and Yahuwdah. This further affirms the meaning behind the name *Yahowsha’* | Yahowah Saves. It is God’s role as our Father.

All of those who have and continue to claim that God is with them are in for a rude awakening. Yahowah is the God of Yisra’el and does not want us to forget it.

**“‘For I am with you** (*ky ‘eth ‘atah ‘any*)**,’** **prophetically declares** (*na’um*) **Yahowah** (*Yahowah*)**,** ‘**to liberate and save you** (*la yasha’ ‘atah* – to provide freedom and salvation, deliverance and prosperity for you)**.**

**Indeed** (*ky*)**,** **I will engage and act** (*‘asah* – I will do what is necessary) **to bring an end to** (*kalah* – I will without fail bring to a conclusion, completely vanquishing) **all of the Gentile nations and institutions** (*ba kol ha gowym* – all of the foreign countries, entities, and each of the pagan peoples of conflicting cultures who are brought together by religion or politics) **among whom I have scattered and dispersed you** (*‘asher puwts ‘atah*) **by name and reputation** (*sham* – there by renown)**.”**

Just as our love is neither real nor relevant when we do not vehemently oppose those who seek to harm our children, Yahowah is now making the same distinction. To be a loving, supportive, and protective Father, He must act out against those who have abused His Family over the millennia. As a result, God will bring an end to every Gentile nation and institution on earth.

There will be no United States, no People’s Republic of China, no European Union, no Russian Federation, no Roman Catholic Church, no Christianity, nor Islam. Those who mistakenly believed that God was with them and that they were destined to be with Him, will find tomorrow’s news unfamiliar and unpleasant.

Such will not be the case with the Chosen People, Yisra’elites and Yahuwdym…

**“You will be the exception because** (*‘ak ‘eth ‘atah* – yet instead with you) **I will not act in such a way** (*lo’ ‘asah* – I will not cause) **to** **cause you to fail or perish** (*kalah* – I will not facilitate your conclusion or your demise, you will not be annihilated or destroyed)**.**

**Instead, I will instruct you** (*wa yasar ‘atah* – I will enable you to be correct, teaching you and thereby strengthening you) **in the means to execute good judgment regarding the means to resolve disputes** (*la ha mishpat* – in how to be judgmental, on how to be discerning and discriminating such that you can make good decisions; from *my* – to ponder and ask questions about *shaphat* – being judgmental, making sound decisions, resolving controversies, and being just) **such that you are found innocent and are not punished** (*wa naqah* – so that you are pardoned and forgiven, seen as clean and pure, purged of imperfections and exempt from punishment and free from all obligations)**.**

**I will not banish you nor leave you destitute** (*lo’ naqah ‘atah* – I will see to it that you are never again forced to live elsewhere nor lack for anything you may need (piel imperfect energic nun jussive – Yah is enthusiastically acting upon Yisra’el such that they receive these ongoing and enduring benefits, and is celebrating, using a third-person expression of volition akin to ‘let this be so!’))**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 30:11)

To be set apart is to be the exception to that which is common. Yisra’el is God’s exception, a people set apart for His benefit and theirs.

Having decided to act upon the means He has offered to reconcile our relationship, for the first time in ages, Yah will be able to pronounce His Children “innocent, fully pardoned, and forgiven.”



There are two additional relevant references to this occasion of restoration and return in Yirma’yah. The next is in the following chapter, and it is among the most powerful announcements ever conveyed by God.

The prophecy begins as did the last, focusing on the same people. And yet as the only statement within the prophets addressing a “*beryth chadash* – renewed Covenant,” it is both essential and lethal to Christianity. Without it, there is no basis for a “New Testament.” With it, the foundational claims of the “New Testament” are destroyed – completely and irrevocably obliterated.

**“Behold** (*hineh* – look up and pay especially close attention)**, a time is coming** (*yowmym bow’* – days are approaching)**,** **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **reveals well in advance of it occurring** (*na’um* – prophetically declares)**, when I will enter into and cut with** (*wa karat ‘eth* – when I will establish through separation a set-apart agreement on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa ‘eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah)**,** **a restored and renewed** (*chadash* – a repaired and reaffirmed; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship)**.”** (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:31)

The Covenant is being restored with the people for whom it was made. We have moved forward four-thousand years – eighty Yowbel – and we have returned to where it all began. There is no accommodation here for Replacement Theology, for Gentiles replacing Yahuwdah or a Church being substituted for Yisra’el. God says what He means, and He means what He says. This is an intellectual kill shot for Christianity.

The adjective *chadash* is defined by its actionable root, the verb *chadash*. It means “to renew, to restore, to repair, and to reaffirm.” This isn’t announcing a “New Testament,” a “Talmud,” or a “Qur’an,” but instead the “reaffirmation and restoration” of the one and only, unique and exclusive, “*Beryth* – Covenant.”

The situation that we are approaching, now that we are just thirteen years away from the Covenant’s reaffirmation, will be unlike anything humankind has experienced. The Occasion of Restoration and Return will soon be over. The last decision will have been made and the Family is complete. This celebration is in Heaven among spiritual beings – the souls who have accepted the instructive conditions of the Covenant and who have reaped the benefits of attending the Miqra’ey. Having become Towrah observant, they became right with Yah.

This is, however, a very different situation than what occurred some three-thousand years ago on the way out of Egypt. Those events set these events into motion. There was an urgency on that day to make this day possible.

**“It will differ somewhat from** (*lo’ ka* – it won’t be exactly like) **the** **Covenant** (*ha Beryth* – the Family-Oriented Relationship Agreement) **which, to reveal the way to the benefits of the relationship** (*‘asher* – that provide directions showing the steps to walk which are correct and yet restrictive which give meaning to life and provide encouragement and joy to those who are properly led and guided)**,** **I entered into** (*karat* – I established by setting apart when I cut) **with their fathers** (*‘eth ‘ab hem*) **on the day** (*ba yowm* – during the time) **I firmly took them by the hand, and with overwhelming intent, overpowered the situation** (*chazaq ‘any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail) **to bring them out** (*la yatsa’ min* – to draw them out and bring them close, descending and extending Myself to serve by removing them from) **of the realm of the Crucibles of Oppression in Egypt** (*‘erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations)**.”**

We’ve translated this statement previously, but until now I hadn’t fully appreciated the implications of *chazaq*, especially as it relates to the contrast between these two events. There was an urgency then to liberate a reluctant audience. The enslaved Yisra’elites knew little of Yahowah and nothing of His Towrah or Covenant. They had only just then been introduced to Pesach and Matsah and were unaware of anything beyond. To get their attention and bring them home Yahowah had to overpower the situation and intervene with overwhelming conviction. Without having done so, He would not have been able to achieve what He knew was needed to honor the promises He had made to ‘Abraham, Yitschaq, and Ya’aqob regarding this very same Covenant.

By contrast, on this day, Yahowah’s children are here because they know Him, and because they are all Towrah observant. They have chosen to come home by engaging in the Covenant and attending the Miqra’ey. They did not come kicking and screaming, but of their own freewill.

This time, rather than leaving Mitsraym, they have walked away from Babylon. They are no longer confounded or confused. And they are not estranged. And yet by contrast, in the days which followed the first Exodus, and for a long time thereafter…

**“Relationally, they broke** (*‘asher hem parar ‘eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth ‘any* – My Family-Oriented Relationship Agreement) **although we were married** (*wa ‘anoky ba’al ba hem* – even though we were conceived to be husband and wife, even leader and follower)**,** **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **reveals through this prophet** (*na’um* – prophetically declares)**.”** (*Yirma’yah* / Respect and Revere Yah / Jeremiah 31:32)

The Covenant is reciprocal, which is why it is called a “relationship agreement.” God has consistently honored His commitments, and will continue to do so, which is the reason He is restoring His relationship with His People. However, with mankind, that has not been the case. It’s been a rocky road after Ya’aqob. And now in the wake of Rabbinical Judaism, four of the five conditions of the Covenant are routinely nullified and revoked. Christians are 0 for 5. And Muslims don’t even know there is one.

The problems have been and continue to be ignorance and avoidance of the Towrah. Without it, there is no access to the Covenant. With it, Jews are in breach.

This statement, however, does not apply to anyone other than Yisra’el and Yahuwdah, because they alone “*parar* – broke” the *Beryth*. Christians have never been part of it.

**“For this reason** (*ky* – because of this, yes, indeed, truthfully, and instead)**, this is** (*zo’th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement)**,** **which to enjoy the benefits of the relationship** (*‘asher* – to lead to the correct path to walk to get the most out of life)**,** **I will cut** (*karat* – I will create through separation, making and establishing) **with** (*‘eth* – alongside and on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **after that** (*‘achar ha hem* – at a much later period and in a different time, in the latter days)**, prophetically declares** (*na’um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God’s personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God)**:**

**I will provide, placing** (*nathan* – I will give and ascribe, producing, offering, and bestowing) **My *towrah* | guidance** (*‘eth towrah ‘any* – with My teaching, instructions, and directions) **within them** (*ba qereb hem* – inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives)**. And integrated into their ability to make decisions** (*wa ‘al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds)**,** **I will write it** (*kathab hy’* – I will inscribe and engrave it)**.**

**I will be** (*wa hayah* – I will exist as) **their God** (*la hem la ‘elohym* – drawing near them and approaching them as a Ram shepherding His sheep)**.** **And they shall be My Family** (*wa hem hayah la ‘any la ‘am* – and they will always exist near Me as My People)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 31:33)

Yahuwdah isn’t mentioned because Yisra’el is now reunited and Yahuwdah is part of the collective whole. And while the restoration of Yisra’el at the conclusion of this Time of Return and Renewal is telling, that’s small *matsah* compared to what follows. Up to this point, Yahowah’s Towrah has been available to us but not integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it. And even for those of us who have devoted our lives to understanding it and sharing it, we are barely scratching the surface of what can be known and understood.

Further, there is an enormous difference between reading the Towrah in Hebrew while contemplating its intent in English in a world polluted by religion, versus having it integrated into our core nature, while becoming fluent in Hebrew within Yah’s perfect embrace.

While you may want the towrah integrated now rather than later, it wouldn’t be appropriate. Yah is not going to supplant our freewill by imposing His on us. This is our time to choose, when we have the opportunity to respond to Yahowah’s calling.

It is also a time of discovery, where we can capitalize upon what we have been given to embark on the adventure of a lifetime. Today we have the opportunity to work with God to do something that will endure the test of time. We can encourage others to closely examine and carefully consider Yahowah’s Towrah such that they receive the Covenant’s benefits. We can contribute to the size of God’s Family while Yahowah enhances our lives.

And that is what this is all about. For us to be Yahowah’s children, for us to function as a family, we need to be more like our Father. The integration of the *towrah* will go a long way toward accomplishing this.

On this day in early 2020, as has been the case for nearly 20 years, we have done our utmost to encourage all who are interested, especially Yisra’el and Yahuwdah, to “*Yada’ Yahowah* – to choose of their own accord to become familiar with, come to know, and understand Yahowah.” It has been and continues to be a labor of love, and the most rewarding and enjoyable opportunity of our lives. We have done so by translating Yahowah’s *Towrah* | Instructions while contemplating the implications of His Guidance.

Our mission will soon be obsolete, and we will be retired. Once Yahowah’s Family has returned to the fold, and once Yahowah has written a copy of His *towrah* inside of us, integrating His teaching into our lives, everyone will know what we have come to realize – and more, far more than we could possibly understand at this moment.

For us, it will be a time of celebration, not only because Yahowah will have honored our devotion to *yada’* | knowing to call Yisra’el and Yahuwdah Home, but also because our lives will be similarly enriched and enlightened on this day.

**“No longer shall anyone impart information or teach** (*wa lo’ lamad ‘owd* – no one will continue to instruct or encourage (piel imperfect – the recipients of this instruction will have been influenced by the continuous teaching with ongoing consequences)) **individuals in association with an outspoken world** (*‘ysh ‘eth rea’ huw’* – their companions, friends, and errant countrymen among humankind, each of his troublesome neighbors or his loudmouthed associates in an attempt to reason with them) **or** (*wa*) **other individuals according to brotherly kinship** (*‘ysh ‘eth ‘ach huw’* – with regard to blood relatives and closely associated individuals such as family members, and in this context: Yisra’el and Yahuwdah) **so as to say** (*la ‘amar* – approaching to declare)**,**

**‘Choose of your own accord to know Yahowah** (*yada’ Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah (qal imperative))**!’ because** (*ky –* truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada’ eth ‘any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me, and they will continually recognize and literally understand Me (qal imperfect))**,** **from the youngest** (*la min qatan hem* – regarding the approach of the most recent arrival among them) **and up to the enduring witness of most important and oldest** (*wa ‘ad gadowl hem* – including those of the longest duration, the earliest arrivals whose eternal testimony remains the most significant, those who arrived a time long ago)**,** **prophetically reveals** (*na’um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God’s personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God)**.”** (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:34)

For many of the fortunate souls experiencing this marvelous moment in time, they will be spiritual infants, having just recently responded to Yahowah’s call to return and be restored, having arrived toward the conclusion of the Time of Ya’aqob’s Troubles. And yet with Yahowah’s *towrah* | guidance scribed within them, they will recognize and acknowledge their Father. They will be welcomed by Yahowah’s prophets, those whose eternal testimony made this day possible.

If I am wrong, I’ll gladly admit it during this celebration, but I think that this *towrah* | teaching and guidance would have been written in the lower case if such a concept existed in Hebrew. This is because the existing Towrah, as Bare’syth through Dabarym, contains painful remembrances of disappointing choices which will no longer be germane.

Moreover, just as there will be no reason at this point to tell those who already know Yahowah that they should Yada’ Yah, there will no longer be any reason to explain the conditions of the Covenant to those who are already experiencing the joy of participating in it. As spiritual beings and in heaven, we no longer need to know how to get here, but instead how to act now that we are here. We will want guidance on how to explore the universe without doing damage to it or ourselves. And for that, we will need a far more advanced edition of Yahowah’s “*towrah* – instructions and guidance.”



I can’t help but revel in how the juxtaposition of the Prophets with the Psalms has become so insightful and revealing, indeed, so reassuring and reaffirming. It is as if Dowd and Yirma’yah were meant to be together. They are like lamb and wine.

It is as it should be, since Yahowah’s return with Dowd will be the single most important day in human history – since creation, really. This pronouncement begins as have the others, with Yahowah drawing our attention to what will occur…

**“Behold** (*hineh* – pay attention and look up)**, days are coming** (*yowmym bow’* – a time is approaching)**,** **prophetically reveals** (*na’um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God)**,** **when** (*wa*) **I will take a stand to establish, thereby fulfilling** (*quwm* – I will come onto the scene to accomplish and confirm, validating by bringing to a successful conclusion)**,** **the beneficial account** (*‘eth ha dabar ha towb* – the good word, desirable matter, and generous promise)**,** **which, to show the way to the relationship** (*‘asher* – which, to reveal the proper path to get the most out of life)**,** **I spoke to** (*dabar* *‘el* – I communicated as Almighty God on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa ‘eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah)**.”** (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:14)

Based upon this announcement, as these days approach we should be looking forward to Yahowah fulfilling His promises. These will include: restoring His relationship with Yisra’el and Yahuwdah, bringing these very same people home to their Land, returning to greet them, bringing Dowd with Him to guide and protect them, restoring what was taken away from them, transforming the earth into the conditions enjoyed in the Garden, enriching and elongating His people’s lives, and at the same time, ridding the world of their enemies. He will do all of these things and more, including integrating His *towrah* – guidance into our very nature.

This speaks of honoring several of these promises…

**“In those days** (*ba ha yowmym ha hem*)**,** **and during that time** (*wa ha ‘eth ha hy’*)**,** **for Dowd** (*la Dowd* – on behalf of the approach of the Beloved and for David) **as the rightful Branch** (*tsemach* *tsadyq* – as the correct means to live and grow, the valid means to become upright, prosperous, innocent, and vindicated)**, I will support abundant growth** (*tsamach* – I will cause profuse and plentiful fruit from the source, increasing the capacity and the ability to support life, bringing this to fruition and to a successful completion)**.**

**He will act upon and engage in** (*wa ‘asah* – he will profit from, expending considerable energy to bring about and promote (qal perfect)) **the means to make sound decisions and justly resolve disputes** (*mishpat* – judgment, being judgmental while making informed and reasoned decisions, while also providing sentencing; from *my* – to ponder and *shaphat* – to decide) **in addition to** (*wa*) **being right** (*tsadaqah* – being correct, upright, and vindicated) **in the Land** (*ba ha ‘erets*)**.”** (*Yirma’yah* / Respect and Revere Yah / Jeremiah 33:15)

The rightful branch is Dowd. He is connected and correct when it comes to God, and as such, if we want to be right, even grafted onto that same branch, we ought to consider what he has to say. God chose *Dowd* | David to be his son, king and messiah, the branch and shepherd, and is returning with him for a reason – one the world has either ignored, rejected, or misplaced.

In this statement, we are reminded that Dowd, having engaged in the “*mishpat* – means to make sound decisions and justly resolve disputes,” has gained understanding and has been validated as having been correct. Moreover, Yahowah is going to deploy Dowd as judge and jury.

While there are some variances, much of what comes before and follows echoes what we read earlier in Yirma’yah 23. The embellishments include supporting abundant growth and the conditions experienced in Jerusalem.

**“In those days** (*ba ha yowm ha hem* – at that time)**, Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved and those who are related to Yah) **will be liberated and saved** (*yasha’* – will become victorious and free, delivered from harm’s way and rescued, experiencing salvation)**. And** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Guidance regarding Reconciliation Flow) **will dwell** (*shakan* – will abide and remain, living) **confidently and securely** (*la betach* – safely as a result of their trust)**.**

**And** (*wa*) **this is the designation** (*zeh shem* – this can be regarded as his name and reputation) **by which to show the way to the benefits of the relationship** (*‘asher* – to lead along the proper path to get the most out of life) **he will be called** (*qara’ la huw’* – he will be invited and summoned, designated and welcomed, his name read and recited, and by which he will be met (qal imperfect))**,** **‘Yahowah Makes Us Right** (*Yahowah tsedeq ‘anahnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 33:16)

While there is no mistaking the fact that Dowd took the initiative to know God, the understanding he gained along the way was provided by Yahowah, either through His Word or Spirit. It was Yahowah who made it possible for Dowd to be vindicated and correct, a result which applies to the entirety of God’s Covenant Family.

For this reason…

**“For thus says** (*ky koh ‘amar* – indeed, this is what is affirmed by) **Yahowah** (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God)**, ‘Dowd** (*Dowd* – the Beloved, commonly called, David) **shall never be cut off, cease to exist, nor fail** (*lo’ karat* – will never be cast down or diminished, banished or eliminated) **as the person** (*‘ysh* – as the individual and man) **to inhabit** (*yashab ‘al* – to sit and dwell upon, established on) **the most honorable seat** (*kise’* – the throne, the place of leadership and authority) **of the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God)**.’”** (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:17)

From Yahowah’s perspective, Dowd is the best of the best. And since Dowd was not the best-behaved individual who ever lived, we’d do well to consider Yahowah’s criterion when it comes to His preferences.

That said, this revelation obliterates the tenets of the religion best known for its dead god on a stick. It proves that *Sha’uwl* | Paul lied when he claimed that the Torah could not save and when he opined that anyone who violated a single edict was guilty of breaking them all. Clearly, Dowd was *Towrah* observant, engaged in the *Miqra’ey*, participated in the *Beryth*, and was *tsadaq* with Yah, prompting God to say these things about him.

We can also confidently conclude that the promises Yahowah made to Dowd were not given to another, because they are being fulfilled on this day. It is *Dowd* | David, not ‘Jesus Christ,’ who is being proclaimed eternal, and who will return to sit on the throne beside his Father. Moreover, the Seat of Honor is in Yisra’el, not in Rome – nor is it the “Seat of St. Peter.” There is no mention of Gentiles, Christians, Christ, or a Church for a reason – and that reason is that they are not part of Yahowah’s plan and are not included among His people. It wasn’t long ago that we learned that these Gentile institutions will be annihilated.

While this is what we came to affirm, what follows is too intriguing to forego. God’s next statement is a crushing blow to the aspirations and claims of rabbinic Judaism. Long ago, power-hungry men pushed the thresholds of freewill to the point of democratic control over God’s intent. Led by Rabbi Akiba, they claimed that, because there were many of them and only one God, they could out-vote HaShem, even on matters prescribed in the Towrah. So they conjured up some replacement theology of their own.

These self-serving and egotistical clerics claimed that all of the instructions, rights, privileges, benefits, and promises afforded the Lowy in their exclusive role as priests on behalf of God and His People now belonged to them, but of course without any of the restrictions or requirements. After their “vote,” the *Lowy* | ‘Levitical’ priesthood was discredited and their connection to the Towrah was severed such that rabbis could exalt themselves at the people’s expense. It is one of many aspects of rabbinic Judaism (which is the only surviving strain of the religion) which makes a mockery of Jewish claims to be “Torah observant.”

As we have noted to the detriment of Christians, and this time to discredit religious Jews, Yahowah means what He says. Just as the *towrah* is being eternally integrated into the lives of those who will live forever as part of the Covenant family, just as Dowd will always lead Yah’s sheep, the Lowy will continually do as Yahowah intended – and for our benefit.

**“And also, the Lowy** (*wa la ha lowy* – then, accordingly, those who attend to and join together, commonly called Levite) **priests** (*ha kohen* – ministers and advisors) **shall not be diminished nor eliminated, and never be without** (*lo’ karat* – will not be cut off or cease to exist, they will not be banished or fail by lacking) **an individual** (*‘ysh* – a person) **to approach My presence** (*min la paneh ‘any* – for reason of drawing near My appearance) **by offering that which uplifts** (*‘alah ‘olah* – by lifting up that which ascends)**, transforming a physical entity into light** (*qatar* – morphing matter into energy through combustion to join together and enclose, thereby engaging in an offering to approach, converting and adapting by burning something savory, with the roasting producing a smoky aroma in the form of incense, even to fumigate to eliminate pests) **as a present bestowed and offered without compensation** (*minchah* – as a gift which is allocated and allotted freely; from a root meaning to bestow and apportion) **while also** (*wa*) **engaging in and acting upon** (*‘asah* – performing and carrying out) **the** **sacrificial offerings** (*zebach –*communion and harmonious relations through feasts by preparing meat for consumption) **all days, and thus continually throughout time** (*kol ha yowmym* – every day)**.”** (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:18)

The purpose of the *Miqra’ey* | Invitations to be Called Out and Meet with God has always been to prepare the Children of the Covenant to enter their Heavenly Father’s presence. The Lowy were prescribed the responsibility of assuring that each step along the way to approach God was accomplished and understood within the context of the Towrah’s guidance. As a result, when presented and observed correctly, the beneficiaries of the Miqra’ey are transformed and liberated from material beings stuck in three dimensions to seven-dimensional energy-based individuals akin to light. This empowers us such that we can appear before and relate to Yahowah.

Admittedly, however, you will not find *qatar* rendered as “transforming a physical entity into light” or “morphing matter into energy through combustion” in any lexicon – even though every definition includes burning, whereby wood is converted into radiant energy and light. They acknowledge combustion and the aroma of smoke that results from it, as well as the word’s association with achieving a favorable result, which several lexicons define as “approaching and engaging by joining together.” I simply extrapolated from these connotations based upon what we have learned. And it seemed reasonable to do so in recognition that this is about entering Yahowah’s presence through *‘alah* and *‘olah* – by being raised and lifted up.

Progressing through the words, we find that *minchah* is also a bit of an enigma since as a noun, no one seems to know what it represents, leaving us to consider its verbal root. From there a picture emerges of what Yah is providing to His children: “a present bestowed and offered without compensation, a gift which is allocated and allotted freely.”

This, too, is a slap in the face of rabbis who have conjured up all manner of absurd ploys to charge exorbitant fees for services they have mandated in their Talmud. Most everything required to be Kosher, the central plank of the religion, is a money-making scheme.

While the meaning of *zabach* is undisputed, which is to prepare an animal for consumption (which necessitates butchering and cooking it), the purpose is often misappropriated. The participants are not offering anything to God and are instead being nourished by the result. Said another way, every day will be a feast.

There is an apparent conflict, however, one which I suspect is resolved through Albert Einstein’s formula: E=mc2. To celebrate the Miqra’ey, but also to enjoy one of the delights of camping out with our Heavenly Father, we will leave the 7th dimension as **E***nergy* and explore the 6-dimensional universe below as **m***aterial* beings.

Additionally, the reason “*kol ha yowmym* – every day” may have been used instead of the more common, “*la ‘owlam* – forever,” is that time is actually a function of matter because it only flows in a material realm. Therefore, the *zabach* could be limited to the years between 6000 and 7000 Yah, which are celebrated in *‘erets* | the material realm, or they are addressing the days we choose to manifest physical features and enjoy the opportunities they, alone, provide.

In the ultimate treasure trove of mind-expanding revelations, this next one shines brightly. If you are a Christian, be prepared to swallow your tongue and eat your words. So much for the notion of a “New Testament” based upon a “New Covenant.” As with all myths, it never had any validity.

**“Then the Word** (*wa dabar* – the statement, message, and account, the matters worth communicating) **of Yahowah** (*Yahowah* – God’s proper name transliterated as directed by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God) **was directed to** (*‘el* – concerning God for) **Yirmayahuw** (*Yirmayahuw* – Yahow Lifts Me Up and Raises Me, Yah Teaches and Guides Me, and I Respect and Revere Yahowah) **in order to say** (*la ‘amar* – so as to announce)**,** (33:19) **this is what Yahowah declares** (*koh ‘amar Yahowah*)**,**

**‘If you can break, revoke, nullify, or split into two parts** (*‘im parar* – if you can violate, thwart, or foil, frustrating the intent of, or in any way disassociate from, by creating a second variation of [from 4QJer] (hifil imperfect – denotes cause and effect with the subject (those nullifying the Covenant by separating it into two parts) influencing the object (which is Yahowah’s Covenant at this time) in this manner such that it now reflects their intent (making the object a secondary subject in this regard) with ongoing implications)) **My Covenant** (*‘eth beryth ‘any* – that which is according to and associated with My Family-Oriented Relationship Agreement) **of this time** (*ha yowm* – of this day) **or My Family-Oriented Relationship** **Agreement** (*wa ‘eth beryth ‘any* – or that which pertains to My Covenant) **during a time of darkness** (*ha laylah* – of the night deprived of light) **then** (*wa*) **a means to approach does not and will not exist** (*la bilthy hayah* – accordingly, its existence is negated through disassociation) **based upon what was done** (*yowmam* – at that time pertaining to the actions which interrupted it) **when darkness prevailed** (*wa laylah* – during the absence of light) **in their time** (*ba ‘eth hem*)**.’”** (*Yirma’yah* / Respect and Revere Yah / Jeremiah 33:20)

Sometimes a single word can speak volumes. Such is the case with *parar*. It was designed to condemn Christianity eight hundred years before the religion was created. During a time of darkness, away from the light, with the invention of a “New Testament” predicated upon transferring God’s promises from Dowd and Yisra’el to themselves as a result of *Sha’uwl’s* | Paul’s irrational diatribe, they “nullified” the Covenant of this day by “creating a second” when there should have remained one. In so doing, they “disassociated” themselves, Dowd, and Yisra’el from Yahowah’s one and only Covenant, “frustrating its intent.”

In this case, *parar* was conveyed using the hifil stem. This means that those who would be nullifying Yahowah’s Covenant by separating it into two parts would be influencing what God had offered at that time in such a way that by frustrating the intent of the original Covenant, those advocating a new covenant would suffer the effect of the verb, which is to be “thwarted and foiled.” And in the imperfect conjugation, there would be ongoing implications of having been negated.

Admittedly, this passage is a challenging translation with the interjection of *ha yowm* and *ha laylah* without a preposition. As such, they can be simplistically rendered “of the day” and “of the night.” Superficially then, translators commonly infer that ‘the LORD’ had a covenant “with the day” and “with the night.” However, “*ba* – with” was not written in the text. Therefore, since there is no mention of a covenant with the day or one with the night to which this could be referring, and recognizing that such a concept is ludicrous, the most responsible approach is to acknowledge that Yahowah’s Covenant “of this day and time” was nullified by splitting it into two parts during a time of darkness.

Earlier in Yirma’yah we read that Yahowah would be reestablishing His Covenant with Yisra’el and Yahuwdah by placing His “*towrah* – guidance” inside of His People. This made the notion of a “New Testament” predicated on annulling the Torah, and of replacing an “Old Testament” with a “New Testament” predicated on entirely different criterion (teaching vs. faith), absurd to the point of scandalous. It should have been instantly and summarily rebuked. But, alas, there simply weren’t enough rational and responsible people on earth to point out Christianity’s faulty assumption. So perhaps now, this will help clear it up and we can move on and past the religion of *Sha’uwl* | Paul, and his Plague of Death.

If you advocate a second, newer, and thus replacement covenant, there is no chance that your soul will survive Yahowah’s return. If you remain intent on frustrating the promises God has made to His people, claiming them for your Church, you are nearing the termination of your existence.

In this follow-on statement, *parar* reappears, but is now modified by the hofal stem – which is quite rare since its implications are so extreme. As we know, stems create a relationship between the subject and object of the sentence with regard to the action of the verb. *Parar* | to violate, break, and nullify is already harsh, but when these concepts which are so caustic to a relationship are taken to the extreme extent of the hofal, it would be unwise for us to gloss over it. The hofal is the passive counterpart to the hifil stem, which is particularly important here because the last time *parar* was stated, it was shaded by the hifil – something we discussed moments ago. With that stem, the subject of the verb causes the object to participate in the action of the verb as an under- or secondary-subject. Or in that case, Christians directly caused the Covenant to be nullified by breaking it into two parts, and in the process, made the resulting covenant a source of frustration, like themselves.

That’s not good. But now in the hofal, it means that if Yahowah was compelled by Christians to nullify His Covenant, and if He had been forced to create a second one, the unintended consequence would be to frustrate His purpose.

Furthermore, when we consider Yahowah’s reasoning in what follows, we should keep in mind that the ploy Christians have used to garner credibility for a religion based upon nullifying everything Yahowah actually said and promised, was to claim that what He offered Dowd, Yisra’el, and Yahuwdah, applied to them.

**“Moreover, if that is so** (*gam* – besides and by comparison and contrast, then again by concession)**,** **My Covenant** (*beryth ‘any* – My Family-Oriented Relationship Agreement) **would be broken and revoked through compulsion by creating a second variation outside the auspices of freewill** (*parar* – can be forcefully divided into two separate parts without My consent, and thereby thwarted and frustrated, even disassociated and violated against My will (hofal imperfect – the forced imposition by those breaking the Covenant agreement without consideration for its intent with unfolding consequences over time)) **with Dowd** (*‘eth Dowd* – with My Beloved)**, My coworker** (*‘ebed ‘any* – the one I work and associate with)**.**

**He would, thereby, be prevented from being** (*min hayah la huw’* – as a result, he could not approach, and from such means of being separated from that which he originally belonged he would not exist as) **a son** (*ben*) **reigning as king** (*melek* – coronated and considered as advisor and leader) **on his throne** (*‘al kise’ huw’* – upon his seat of honor) **and such would be the case with** (*wa ‘eth*) **the** **Lowy** (*ha lowy* – those who attend to and join together, commonly called Levite) **priests** (*ha kohen* – ministers and advisors) **serving as My ministers** (*sharath ‘any* – attending to My ceremonies by rendering assistance)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 33:21)

God just said: “If I were forced against My will to break My Covenant, frustrating its intent by separating it into two parts, then My promises to Dowd and My instructions regarding the Lowy would be nullified.” And without Dowd, Yahowah does not have a “*ben* – son” to place on the throne, which speaks volumes about the appropriateness of limiting Yahowsha’s role to that of the Passover Lamb. As the *Pesach ‘Ayl*, *Yahowsha’* | ‘Jesus’ no longer exists to fulfill the role of “Son of God.” It also means, that rabbis are illegitimate usurpers, who have no place or purpose in Yahowah’s plans. This is breathtaking in its implications.

While among the most challenging translations we have endeavored to accurately render, we have been handsomely rewarded for our efforts. Christianity and Rabbinic Judaism crumble in the wake of these words.

If Yahowah’s promises are true, these religions are false. Likewise, they remain false if God’s promises are unreliable and unfulfilled. There is no rational way for either to be reliable or true.

While neither perspective prevails for Christianity nor Judaism, for those not similarly deluded, Yahowah has some very good news.

**“To show the correct way to the relationship** (*‘asher* – to benefit and get the most joy out of life)**,** **the vast array of Heaven’s Spiritual Messengers** (*tsaba ha shamaym* – the ranks of the command and control regime of spiritual implements out of the Heavens) **cannot be counted** (*lo’ saphar* – are innumerable, without a census, and beyond relating a number)**.**

**Also, just as the sands of the sea** (*wa howl yam* – the loose and course granular material that is worn down as tiny rocks of the ocean) **are beyond measure** (*lo’ madad* – cannot be accurately assessed relative to the quantity)**, in this manner and in this sequence of events** (*ken* – it is likewise valid, therefore, that in time)**,** **I will multiply, increasing in number, dimensions, and power** (*rabah* – I will increase, making numerous and great (hifil imperfect)) **that which is associated with the seeds which were sown by the descendants of** (*‘eth zera’* – the resulting seed, the offspring and family, in addition to that which takes root and bears fruit based upon what was planted by) **Dowd** (*Dowd* – the Beloved)**, My associate** (*‘ebed ‘any* – the one I have worked with and will serve with) **in addition to** (*wa* – also) **the** **Lowy** (*‘eth ha lowy* – those who attend to and join together, commonly called Levite) **who serve with Me** (*sharath ‘eth ‘any* – who attend to My ceremonies by rendering assistance in conjunction to Me)**.”** (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:22)

It is music to my ears and I trust to yours as well.



*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 shyrah 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’uwl** (*Sha’uwl* – 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’uwl, 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’uwl 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’uwl applies to the wannabe Apostle Sha’uwl. 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’uwl 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’uwl, 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, ensnarled 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’uwl 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’uwl 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’uwl falsely claims, *Elymas* conveys “My God Despises and Rejects this Loathsome Individual.” It should have been Sha’uwl’s epitaph. Yahowsha’s “God rejected” Sha’uwl.

Using a deceiver’s favorite ploy, Sha’uwl 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’uwl, 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’uwl 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’uwl* | 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 wary 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’uwl 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’uwl* | 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 Yahuwdym comprised the totality of those who knew the Towrah and Prophets sufficiently to confront his errant rhetoric, Sha’uwl 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’uwl, rather than the religious fallout from the self-proclaimed apostle Sha’uwl, 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’uwl 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’uwl was demon-possessed that he sought to pursue Dowd, and that’s important because Dowd had given Sha’uwl 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’uwl 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’uwl had that been his desire. But Dowd spared the life of King Sha’uwl because the king was not his adversary – and he repeatedly told him so. Further, those most closely associated with King Sha’uwl, 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’uwl 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 *shalowm* – 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’uwl 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’uwl 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’uwl* | 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, para-military, 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 *shalowm* – 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.



*Coming Home*

My God, My God, Why?

10

Yahowah’s Towrah

*Perfect for Restoring Souls…*

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

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

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

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

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

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

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

In the big picture, there is a subtlety here that I missed until moments ago. *Raqyq*, which is a cognate of *raqya’*, reveals that, while expansive, the universe is actually flat – something we did not know until the past few years. Without guidance or purpose otherwise, a singular explosive event should have created a sphere, but instead, we ended up living within an enormous pancake. While there is considerable debate, experimental data from various independent sources confirm that the universe is flat with 99.6% certainty. (*Will the Universe Expand Forever*, NASA, 24 January 2014, *Our Universe is Flat*, Lauren Biron, and *Unexpected Connections*, Marcius Yoo, Engineering & Science)

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

The apparent disparity between fourteen billion years and six days is mitigated by the realization that time is relative. In the presence of enormous mass, energy, or velocity, time moves more slowly. The difference between the pace of time here and then is evident in the CMB, or cosmic microwave background radiation, still evident all these many years after the big bang. It reveals that time was stretched to 1012 power, making six days and fourteen billion years equivalent.

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

This is so beautifully written; nothing is lost even when it is translated into English. The very existence of the universe, its enormous scale, the prevalence of life and its complexity, as well as how perfectly and uniquely tuned our planet is to support it, all serve as vivid declarations from our Creator. When thoughtfully observed, in addition to proving His existence, they lead to appreciating what He enjoys and to understanding what He is trying to achieve.

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

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

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

Ignorance and inspiration are related in a surprising way. If we knew everything, there would be no new insights and no discoveries. So while ignorance isn’t bliss, the life of a know-it-all would be tedious and uninspiring, especially over eternity. I share this because there was something here; the Something that I simply missed all of these years. It should have been obvious, and would have been, if I had looked beneath the surface. Now, in bemoaning my ignorance, I can also celebrate the inspiration. In the process, we come to better appreciate what happens the more intently we listen to Yah.

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

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

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

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

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

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

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

**“This standard of measure** (*qaw hem -*  this ability to assess the underlying rules and overall size which binds everything together and provides hope as in a confident expectation) **has gone forth** (*yatsa’* – been brought up and produced as an extension of the source) **concerning** (*ba* – in association with) **all the material realm** (*kol ha ‘erets* – the entire earth)**, along with** (*wa –* together with) **these words** (*milahym hem* – these reasoned arguments and verbal portraits,these communications and proverbs characterizing the truth of this affair) **to the uttermost outskirts** (*ba qatseh* – to a point marking the completion of an epoch, to expose the end and the finite nature of time and space) **of the Earth** (*tebel –* the world or planet)**.”** (*Mizmowr* / Song / Psalm 19:4)

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

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

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

**“Along with these words** (*ba hem* – in them (masculine plural and thus denoting the *dabarym* and *milahym* – words (both masculine plural) [from 11QPs]) **He has set up** (*sym* – He has for a time appointed and established, constituted and fashioned, brought about and placed) **a brilliant dwelling** (*‘ohel –* household and home, a sheltered tent and temporary tabernacle; from *‘ahal* – to be bright, to be clear, to be brilliant, and to shine (speaking of Dowd)) **such that this would be clear** **regarding the approach of the sun** (*la ha shemesh –* on behalf of clarity provided by the brilliance of sunlight)**,…”** (*Mizmowr* / Song / Psalm 19:4)

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

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

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

Dowd is also the paradigm for *gibowr*: an empowered military leader with the strength to prevail, the mighty warrior, valiant soldier, and virtuous hero defending his people, a manly man with prominence in the community he influenced, a man who was audacious and courageous, awe-inspiring and victorious.

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

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

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

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

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

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

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

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

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

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

**Yahowah’s** (*Yahowah’s* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **testimony** (*‘eduwth* – eternal witness; from *‘ed* – everlasting verbal and written memorialization of the perpetual agreement, including evidence and proof; from *‘ed* and *‘edah* – an eternal witness to an enduring and restoring agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence, and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*‘aman* – is instructive and informative, verifiable and readily confirmed, supportive and established, dependable and enduring)**, making understanding** (*hakam* – enabling the formation of reasoned conclusions by imparting the teaching, instruction, and education needed to make learning and enlightenment leading to comprehension and wisdom) **easy for those who are receptive** (*pethy –* simple for the open-minded and readily deduced for those with the capacity to change; from *pathah* – open and receptive and *pethach* – unfolding events leading to opening and entering the doorway)**.”** (*Mizmowr* / Song / Psalm 19:7)

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

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

In this passage, *shuwb*, translated “returning and restoring,” was scribed in the hifil stem. This means that we are influenced by and benefit from the relationship established between our “*nepesh* – soul” and Yah’s “*Towrah* – Teaching.” This is what leads to our restoration and renewal. Further, *shuwb* was written in the participle form, telling us that our restoration and renewal actually modify our soul, changing and transforming us so that we can return to God. And in the construct form, these benefits are a result of the Torah and are eternally bound to our *nepesh*.

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

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

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

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

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

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

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

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

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

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

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

There are three potential explanations for the difference between the oldest extant copy of the Mizmowr circa 40 CE and what is now found in the Masoretic, with the oldest manuscript dating to the 12th century CE.

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

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

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

While the implications are delicious, regardless if Dowd intended *towrah* or *towrowt*, with this one verse, and in just seven words, Yahowah’s beloved son completely destroyed the religions of Judaism, Christianity, Islam, and Mormonism. Most everything the self-proclaimed apostle Paul, rabbi Akiba, prophet Muhammad, and translator Joseph Smith, wrote was exposed and contradicted by the testimony of the very God all four of these men claimed to represent. As such, the only possible informed and rational decision which can be drawn from these irreconcilable differences is that all four men lied. And that means that the religions they founded are untrustworthy and unreliable.) this light, please consider: , want or desireppropriate.fter that. This is fun, after all.ship and the pr, God proves that He

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

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

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

**“And when truly** (*wa ky*) **a foreigner** (*ger* – someone of a different ethnicity and place) **is living together** (*guwr* – is congregating and dwelling as an alien) **with you** (*‘eth ‘atah*)**, or walking the proper path to enjoy the benefits of the relationship** (*‘ow ‘asher*) **in your midst** **with the intent of becoming part of your lineage and in the family** (*ba tawek la dowr ‘atem* – in and among you throughout the generations)**,** **and he acts upon and engages with** (*‘asah* – profiting from) **the accepting feminine spiritual manifestation** (*‘ishah nichowach ryach* – the pleasing maternal aspect of the spirit who makes acceptable) **of** **Yahowah** (*Yahowah*)**,** **as you do** (*ka ‘asher ‘asah*) **he shall do** (*ken ‘asah*)**.** (*Bamidbar* / In Questioning the Word / Numbers 15:14)

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

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

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

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

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

Fortunately, God has more to say about His Towrah…

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**“With reverence, respect, even admiration,** **work alongside Yahowah and rejoice** **with great excitement.** (2:11) **Reach out as a sign of affection, and be seen together, such that you radiate your adoration for the relationship as the son** (*bar* – providing light for His offspring which leads to understanding, creating supernatural children who are radiant, fostering favoritism among those choosing to participate in this special relationship as sons and daughters, contributing to the conception of descendants who are bright and pure, akin to cleansed and purified grain, thereby paving the way to an inheritance, to enlightenment, and to comprehension)**, eliminating any apprehension that he (Dowd) might become indignant and you perish, squandering your opportunity by wandering away. For indeed, his righteous indignation can be kindled over comparatively little. Joyful and blessed in the relationship, walk along the straightforward and correct path which gives meaning to life, providing the proper place for everyone to stand who put their trust in him, finding the safe place he provides.”** (*Mizmowr* 2:12)

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

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

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

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

**“A reverence and respect for** (*yir’ah* – demonstrating a profound appreciation for what it means to be revitalized and restored while astonished by the awesomeness of the superior nature of) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is cleansing and restoring** (*tahowr* – is perfecting and renewing, enabling the individual to present themselves for purification so that they can be pronounced clean and flawless, free of all impurities and majestically brilliant)**,** **sustaining and establishing one’s presence** (*‘amad* – causing one to remain and endure, continuing to abide standing upright and present (qal participle)) **forever** (*la ‘ad –* for eternity as a result of the witness, to approach and draw near the source of the testimony for an unlimited duration of time)**.**

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

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

Then emphasizing the importance of properly valuing the role Yah’s “*mishpat* – means used to achieve justice and resolve disputes” which play in “*tahowr* *‘amad* – restoring and sustaining” us, and of “*tsadaq* – vindicating” us, God says something we should all celebrate…

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

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

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

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

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

**A reverence, respect, and profound appreciation for** **Yahowah is cleansing and renewing, enabling the individual to present himself for purification so that he can be pronounced perfect, causing him to remain and endure, standing upright and present** **forever.**

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

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

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

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

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

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

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

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

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

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

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

**“Who has the ability to apprehend** (*my byn* – asking the question, who can perceive or comprehend, or how would we form the connections to understand) **a misleading statement or lapse in judgment** (*shagya’ah* – an error or mistake, willful or inadvertent ignorance; from *shagah* – an error which leads astray, which intoxicates and clouds one’s judgment, misleading them) **among that which is either** **unknown or unknowable** (*min satar* – from that which is concealed from our purview, or is beyond our capacity to know)**?** **I’m innocent of such charges** (*naqah ‘any* – I am not guilty of doing this)**.”** (*Mizmowr* / Song / Psalm 19:12)

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

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

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

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

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

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

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

In this context, the “great transgression” must be one or more of the following: 1) Being unwilling to acknowledge that Yahowah created the universe, 2) Failing to learn from God’s creative process, 3) Not having an appreciation for the word of God, 4) Rejecting the role attributed to Dowd with regard to the Covenant and Yisra’el, 5) Choosing not to recognize that the Towrah is accurate and complete, nor capitalizing upon its contribution to restoring our soul, 6) Failing to comprehend Yahowah’s testimony, 7) Rejecting the pleasure of God’s inscribed prescriptions for living, 8) Being unwilling to accept the conditions of the Covenant or acknowledge that they are correct, 9) Choosing not to respect Yah, 10) Turning a blind eye to Yahowah’s means to exercise good judgment and justly resolve disputes, 11) Valuing wealth over the relationship, 12) Failing to capitalize on Yah’s desire to enlighten us for our benefit, 13) Pretending to be a know-it-all, 14) Not following Dowd’s example of being prepared and ready for action so that we too can be successful, 15) Being presumptuous, self-willed, or disrespectful towards Yahowah or His testimony.

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

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

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

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

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



*Coming Home*

My God, My God, Why?

11

A Child Is Born

*Providing an Eternal Witness…*

Now that we have come this far, let’s go back to the prophecy that initially opened our eyes to Dowd’s role in Yahowah’s plans. We last translated *Yasha’yah* | Isaiah 9 in *Observations*, Volume 4, *Which Son Is This*. That review was transformational in our quest to know and understand Yahowah. Looking back on it now with the perspective we have gained by studying the Mizmowr, I suspect that we will be further enlightened and emboldened as we approach it once again.

To our credit, even back then we realized that Isaiah 9:6 and 7 could be easily misconstrued if taken out of the context provided by *Yasha’yah* | Isaiah 8. Therefore, while you will find a fully amplified presentation of Yasha’yah 8 in Volume 4 of *Observations* (Chapters 1 & 2), here it is in summary form for your consideration. What follows is simply breathtaking in its scope and implications as it paints a picture of our yesterdays and tomorrows.

**“Yahowah expressed with unfolding implications, ‘Obtain a very large vellum scroll to make this known. Choose to write in the common characters associated with mortal man concerning:** ***Mahar Shalal Chuwsh Baz* (the** **rapid and thoughtless plunder of celebrating militants).** (8:1)

**I would like to call on witnesses to testify for Me because we can help one another by issuing a warning, by presenting evidence regarding what happened in the past to reveal what will occur in the future, by using witnesses who are trustworthy and verifiable, confidently serving like ‘Uwryah (Yah is Light), the one who prevailed by teaching, and Zakaryah (Remember Yah), the son of Yaberekyahuw (Yah Blesses).’** (8:2)

**I approached the prophetess and she conceived, giving birth to a son. Then Yahowah said to me, ‘Call his name “*Mahar Shalal Chuwsh Baz* (thoughtless plunder by militants enjoying their disturbing behavior),”** (8:3) **because before** **the boy** **calls out, “My father” or** **“My mother,”** **the wealth** **of *Dameseq* | Damascus,** **along with** **the plunder of *Shimrown* | Samaria** **will be carried away** **in the presence** **of the king** **of Assyria.’** (8:4)

**Yet again, Yahowah** **spoke** **to** **me, continuing to testify regarding these dangerous future events,** (8:5) **to say, ‘There is a consequence of these people** **having avoided and having rejected the waters of *Shiloach* | Shiloh (the one who is sent), which cascade gently with comforting words, progressing patiently. Because instead, they are enamored with *Retsyn* | the Self-Willed and Pleasure-Seeking,** **as well as *ben* *Ramalyahuw* | the son Exalted Above Yah.** (8:6)

**Therefore,** **pay attention.** **Yahowah,** **who is** **God** **Almighty, is withdrawing. Simultaneously, He will rise up** **against them with the waters of the sea. As a flood of tears, a multitude of corrosive individuals associated with *‘Ashuwr*, the** **Assyrian ruler, will revel in his power.**

**This tide will rise over all of the low-lying areas and ravines while traveling beyond every division.** (8:7) **And** **it will sweep in and alter** **Yahuwdah,** **exerting the considerable force of a flood** **while extending up to** **and reaching** **its neck in adversarial fashion, stretching out** **its wings to fill** **the breadth of your land of *‘Imanuw’el* | God Is with Us.’** (8:8)

**People, if you choose to associate yourselves with misleading shepherds, forming an alliance with disingenuous pastors, befriending harmful and destructive leaders, you will have chosen your fate, which is to be similarly confused and discouraged.**

**If you choose to listen and respond, even consider being obedient to a distant land, arming yourself while preparing for your defense, choosing to gird yourself for war, equipping your military even in self-protection, you will have chosen to be by yourself, having selected your own destiny which is to be abolished or cast down.** (8:9)

**If you choose to devise your own schemes and plan your own course of action based upon the revolting and defiant counsel of those who promote malicious ideas, it will be nullified because you will have chosen to be in violation of the Covenant. If you elect to convey such a message, talking incessantly about it,** **such notions will not stand, neither will they be fulfilled, because truly,** ***‘Imanuw’el* – God is with Us.’** (8:10)

**Indeed, this is what** **Yahowah** **said** **to me** **in a manner akin to** **a strengthening hand, thereby teaching me so that I would be correct, guiding me and instructing me such that I would recognize the importance of being right, keeping me from walking** **in the ways** **of these peculiar people,** **approaching by saying,** (8:11)

**‘I do not want you to continually speak of conspiracies, making a habit of claiming something is a conspiracy, even responding to or designating something a conspiracy, acting upon anything** **which by association,** **the people** **claim** **is a conspiracy, regardless of whether it is a covert plan to carry out harmful acts for a political or religious purpose, or just trying to tie things together in a scripted fashion to reveal a hidden agenda.** **And in addition,** **do not respect nor revel in, showing any regard for that which concerns them.** (8:12)

**When it comes to Yahowah** **of the spiritual implements, never associate Him with anything that is common, popular, or mundane.** **It is** **Him** **you should be thinking about, respecting Him as inspiring. And** **it is** **Him** **you should** **be concerned about.** (8:13) **Then He will be** **as a sanctuary in a set-apart place.**

**But** **He will be** **as a** **stone for** **smiting,** **and** **as a rock** **for stumbling,** **for both** **houses** **of Yisra’el, as a trap** **and** **as a snare** **for the inhabitants** **of** **Yaruwshalaim.** (8:14) **And then** **many shall stagger upon them** **and fall. They will be captured and controlled by others.** (8:15)

**Choose to wrap up and restrict, binding up so as to impede access to the written testimony of the correct and corroborating witness. Secure access to the Towrah, limiting to those I teach and I instruct, because it is for those I reveal My knowledge, and thus to My disciples, to those receptive students who are willing to accept My guidance and learn from Me.’** (8:16)

**Therefore, I will wait in anticipation, while appreciating that which cuts me into this relationship, drawing near Yahowah who I understand must now conceal His presence, making His appearance and characteristics, even His existence, unknown to the House of Ya’aqob. Therefore, I will confidently await an outcome which is beneficial, anticipating a future ingathering in association with Him.** (8:17)

**Pay attention to me and to the children whom Yahowah has placed before me. We serve as signs to illustrate the way, enabling you to properly respond to future events which will occur in Yisra’el in conjunction with Yahowah of the spiritual implements who dwells along the ridgeline of Tsyown where these Signs Are Posted.** (8:18)

**And when they say to you, ‘You should consult with and expect answers from the mediums,’ considering those who claim to communicate with ghosts and familiar spirits, these spiritualists who mediate and mutter their imaginative opinions, don’t do it. Instead, people, consult with God through the living rather than the dead.** (8:19)

**According to the Towrah and in concert with the written Testimony which presents correct and corroborating information regarding the restoration of the relationship, if** **they do not speak** **in a manner** **consistent with** **this specific message, using similar words, then by association** **they lack discernment and will be for naught. They will be seen as black, devoid of enlightenment, because with them, there will be no hope for tomorrow.**

**Their faith in what they desire will be negated and nullified without any chance for a new day as a result of their ignorance, and because those associated with *ben Shachar* | the Children of the Dawn are the offspring of Satan.** (8:20)

**They will pass through it (the darkness of tomorrow in association with the Adversary) stubborn and stiff-necked, strong-willed and perplexed, wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority. And they will experience cruelty as a result. Starving, they will be afflicted.**

**It shall come to pass when they are malnourished and weakened, they will become antagonized and provoked to anger, struggling with their change in status, frustrated with their cognitive dissonance over having been uprooted and splintered.**

**Their standing will decline, and they will be treated with contempt, which is a result of their propensity to diminish the importance of** **the king who has long sought to lead and advise them** (*melek*)**, and because of their opposition to God, as they have turned away, abandoning this relationship.** (8:21)

**Unto the Land they will look, but behold, they will see disfavor and trouble along with adversarial antagonism as it shrinks in size** **during this time of darkness, of especially discouraging oppression. Into a place devoid of light, they will be driven, enticed as exiles then banished as outcasts.”** (*Yasha’yah* / Liberation and Salvation are from Yahowah / Isaiah 8:1-22)

This horrible fate has befallen Yahuwdym because of the near universal failure among Jews to observe Yahowah’s Towrah, preferring instead to submit to rabbinical arguments and interpretations. It has been three-thousand years since the Children of Israel spoke in a manner consistent with Yahowah’s Teaching and Guidance. As a result, the Chosen People have suffered a power outage, demonstrating a lemming-like propensity to walk away from the Light, such that Yisra’el has long been shrouded in darkness.

This obscuring gloom would remain for millennia, mostly due to the collective and personal stubbornness of Jews. Their dysfunctional attitude and sense of superiority has made the best and brightest resistant to advice – even when it comes from God. As a result, Yisra’elites find themselves demeaned, treated cruelly, often afflicted, and sometimes starving. Unable to accept responsibility for their decline in status and for having been uprooted, the world would mock them, slandering and insulting their reputation as the Chosen People.

All the while, their homeland, *Yisra’el* | Israel, would remain a source of adversarial antagonism, shrouded in the darkness of oppressive religious regimes. Over one-hundred generations of Israelites would live as outcasts, exiled from their Land and estranged from their God – all too often bearing the brunt of hideous conspiracies.

For those predisposed to assume that anything this critical of Jews must be anti-Semitic, bite your tongue because I’m reiterating what Yahowah had to say about “Jews” living today. Surely, you do not think God is “anti-Semitic – against His Name – and yours (Yahowah and Yahuwdah).” Do you think that Yahowah would have bothered revealing this, or that I would devote my life to sharing it with you, if we thought that you were undeserving? In actuality, we are doing our utmost to shake the religion out of you so that you might come to embrace the relationship. I can assure you, we value you far more than the rabbis who have made merchandise of you as if you were theirs to influence, fleece, and control.

My genes say that I’m a *gowy* | gentile, while my heart, mind, and soul know that I am *Yahuwd* | Beloved by Yah because I *Yisra’el* | Engage and Endure with God. While I could not change my ethnicity, I could and did change my attitude toward God. Having left religion, I came home to the Covenant, and it is from Yah’s Home that I am inviting you to come home.

Speaking of reestablishing a relationship, please note that in Yasha’yah 8:21, “the king who has long sought to lead and advise” you, the king Yisra’elites have “shown a propensity to diminish in importance,”is singular and speaks of Dowd, God’s son, the Messiah, and your Shepherd. He is the only anointed king through whom Yahowah spoke to Yahuwdym. And it is through Dowd, through his *Mizmowr* | Psalms and *Mashal* | Proverbs, that you are being called home. This realization is especially poignant considering where all of this leads.

God’s unrelenting admonition against conspiracies is also relevant in this context because the most debilitating became the most popular: Replacement Theology – which essentially means: take everything away from the Jews. This happens to be the very reason the upcoming prophecy was mistranslated and misappropriated, claiming for the Christian Jesus what Yahowah had conveyed about *Dowd* | David. Not only is Christianity the most pervasive anti-Semitic conspiracy in world history, the overwhelming preponderance of those prone to believe conspiracies are critical of Jews.

As we turn the page past the artificial break between the 8th and 9th chapters of *Yasha’yah* | Isaiah, the subject remains the same as does the focus. We are approaching the Time of *Ya’aqob’s* | *Yisra’el’s* | Israel’s Troubles.

And yet in the midst of this darkness, surrounded by adversarial influences, a day is approaching when a ray of hope will brighten to become a homing beacon. This transition commences with…

**“Indeed** (*ky* – truthfully and nevertheless)**, there has been no lack of counsel, no reason for discouragement, nor inability to flee from the darkness** (*lo’ muw’aph la hy’* – there has been no reason for doom and gloom, despair or dejection because there has been no shortage of advice and wisdom on how to take flight; from *‘uwph* – ability to take flight and fly away) **for those subjugated and constrained along the way** (*la ‘asher muwtsaq* – for those restricted and oppressed, for those deprived of liberty who have endured hardships during distressing times as a result of the relationship) **as there was during the previous time** (*ka ha ‘eth ha ri’shown* – as was the case prior, and in comparison to the initial occasion) **when He receded from** (*qalal* – when He came to disdain and show little regard for (hifil perfect)) **the land of Zabuwluwn** (*‘erets Zabuwluwn* – Zebulun, son of Ya’aqob and Leah, place of the honored and exalted and where the egotistical reside and brag about themselves) **and the land of Naphthaly** (*wa ha ‘erets Naphthaly* – Naphtali, son of Ya’aqob and Bilhah, place of twisting and wrestling)**.**

**In this latter time, during the last days** (*wa ha ‘acharown* – yet in the end)**,** **He will deal harshly with the troublesome nature of**  (*kabed* – He will struggle with the intensely oppressive and onerous weight and the grievous and bothersome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with the large, pretentious populations of people of (hifil perfect)) **the way of the sea** (*derek* *ha yam* – the path of the water and a metaphor for Gentiles) **beyond** (*‘eber* – across and on the eastern and opposite side of) **the *Yarden* | to Go Down** (*ha Yarden* – the Jordan River, to descend, from *yarad* – to go down)**, of *Galyl* | the Circuitous and Convoluted Way** (*Galyl* – Galilee, turning and circuitous, rolling away and convoluted, the pivot point of the sociopolitical realm, the open doorway) **of the *Gowym* | Gentiles** (*Gowym* – the confluence of ethnicities, non-Yisra’elites, and other nations)**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:1)

From the time Yahowah receded from the Northern Kingdom, leaving Yisra’el susceptible to attack, beginning with the Assyrian conquests through the Roman assaults, including the abuses Yahuwdym suffered under the Roman Church, by Muslims and the Third Reich, even today under Socialist Secular Humanists, there has been a way out. The means to flee the darkness has always been through the Towrah, its Miqra’ey and Beryth.

For the tens-of-millions of Jews who have suffered grave indignities, and worse, at the hands of conspiratorial Gentiles, Yahowah’s assertion that they could have escaped may seem incredulous. And that is largely because they have sought the wrong kind of relief. Upon careful consideration, there has never been any rational reason for God to intervene to protect or heal anyone here on earth. And while that is counter to every religious notion, it is as it should be. There would be no reason for God to intervene on behalf of those who do not know Him and who haven’t listened to Him. Doing so would undermine everything He has said and done for us.

On the other hand, it would actually be mean for God to intervene, unnecessarily delaying the approach of those who have become part of His Family. Every aspect of our tomorrow will be better than today. Further, the way we rise above the challenges that would destroy those outside of the Covenant, should serve as affirmation that we are uniquely equipped to deal with life. As such, there is no reason for Yah to intervene.

Further, we would be wise to acknowledge that Yah has already provided all of the advice and counsel we would ever need. There is no reason for any of us to be alone, living in the darkness, dismayed or discouraged. As long as we know where to look and whom to trust, the light of life illuminates the path to home.

The noted exception to Yahowah’s prerogative not to intervene in our current reality to protect and heal His children, or anyone for that matter, is depicted in Mizmowr 91. Those He has chosen for a mission are sufficiently defended to get the job done. And even then, such individuals are typically subjected to more headaches and heartaches than others. We are better prepared to achieve the desired result by learning from and overcoming such obstacles. The ultimate example was Dowd, a man who was never immune to anguish.

Even those living in Zabuwluwn and Naphthaly could have been emancipated long ago had they read and accepted the *Towrah, Mizmowr, wa Naby*. And yet it wouldn’t have been easy because there was no one from either tribe through whom Yahowah could communicate His message of liberation.

While God is knowable without a personal introduction, such connections seldom occur because societal interference and institutional obstacles are practically insurmountable. Therefore, the principal difference in this timeline between then and now is that God, rather than retreating, is about to return. If you are reading this, capitalize on your good fortune.

We know that there was a brief respite under *Chiziqyah* | Hezekiah when *Yahuwdah* | Judah returned to Yahowah’s *Towrah* | Teaching. They rid their land of religious artifacts and places of worship, then celebrated *Pesach*, *Matsah*, and *Bikuwrym*.

Unfortunately, Zebuwluwn was listed along with Manasseh as the two tribes who mocked and scorned *Chiziqyah*’s | Hezekiah’s messengers as they traveled around Yisra’el to invite the people to participate in the upcoming Feast of UnYeasted Bread. Having given up on countless lost generations, Yahowah withdrew. He held Yisra’el in contempt, the same way He perceives the religious today. They had devalued his people.

This is the dawning of a new day. The darkness will fade to light. The oppressed will finally be liberated. And while that is the best possible news for Yisra’el, and a long time coming, God is also announcing that He will hold the Gentile nations accountable for what they have done to badger and burden His people. The day which Christians have longed to see will become their nightmare.

Before we move on past the reference to Zabuwluwn and Naphthaly in concert with the eastern side of the Yarden and the Sea of Galyl, we’d be wise to consider the geographical, historical, genetic, and etymological implications. Their names suggest that they harbored an inappropriate attitude toward Yah, with one seeing itself as Exalted, while the other Wrestled with Him.

Naphtali was the furthest north, located along both sides of the Jordan River and within the Galilee watershed, which would put it on the Sea’s western shore. Zebulun was its southern neighbor.

Naphtali was the first tribe to rally in support of King Sha’uwl which remains a blight against them. Perhaps as a result, they were persecuted by Ben-Hadad, the king of Aram-Damascus in the 9th century BCE, and desolated. In the 8th century, Naphtali and Zebulun were the first to feel the sting of the Assyrian conquest and suffer deportation as slaves. Further, it was Edowm that was on the other side of the Jordan, east of the River and Sea. They represent Imperial and Catholic Rome, which is likely a harbinger of things to come, especially since it was Dowd, alone, who was capable of defending God’s people from them. He will do so again upon his return.

It is also worth noting that both sons, Zabuwluwn and Naphthaly, were born out of envy, with Leah and Rachel fighting to impress Ya’aqob, enticing him with their servants. Their allocation of land was, therefore, the furthest from Yaruwshalaim. And that is what made them susceptible to marauding Gentiles. Their territory served as the gateway to Yaruwshalaim – which was always the prize. Those who would march through Zabuwluwn and Naphthaly in route to Yahuwdah would include the likes of the Amalekites and Hittites, the aforementioned Assyrians and Babylonians, followed by the Greeks and Romans, the Byzantines and Ottomans, the Roman Catholic Crusaders, and more recently, Hezbollah and Hamas. A decade from now, and after the fall of Syria, it will be the entry point for a flood of jihadists.

At the time of this prophecy, and for 2500 years thereafter, the lands of Zabuwluwn and Naphthaly would be scarred by Gentile interlopers. And it seems now that these lands shall be among the first to be liberated.

The most telling word in this portion of Yah’s prophetic pronouncement is *kabed*. Its primary meaning isn’t “to honor,” but instead: “to make weighty and burdensome,”revealing that Yahowah “will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with” the way of the Sea – i.e., Gentiles. They are “going down” as a result of their “circuitous and convoluted” thinking.

In this vein, *derek ha yam* can be translated either as “the way of the sea,” serving as a reference to Gentiles, or “the path of the water,” which is a directional reference. When the subject is the Yarden, which means “to descend,” there is a message for the *Galyl* | Convoluted *Gowym* | Gentiles about where they are headed.

Addressing the convoluted and circuitous thinking of Gentiles, this prophecy was corrupted in the Gospel of Matthew with a twisted and inaccurate rendition which reads: “And leaving Nazareth [which did not exist until the early 4th century and rise of Roman Catholicism] he [*Yahowsha’* | ‘Jesus’] went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali so that what was spoken by the prophet Isaiah might be fulfilled: ‘The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles, the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death on them a light has dawned.’” (Gospel of Matthew 4:13-16)

That was so divergent from the actual prophecy, it is clearly a Catholic creation. Compare it to: **Indeed, there has been no lack of counsel, no reason for discouragement, nor inability to flee** **for those who have been deprived of their freedom and constrained along the way** **as there was during the previous time** **when He receded from** **the land of Zabuwluwn** **and the land of Naphthaly. And so in the latter time** **He will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted and intransigent masses associated with** **the way of the sea** **beyond the *Yarden* | to Go Down of *Galyl* the Circuitous and Convoluted** **way** **of the *Gowym* | Gentiles,”** followed by…

**“The people** (*ha ‘am –* the family or nation of kinsmen who share the same ethnicity, culture, and language, and who are biologically related, typically used in reference to Yisra’el and to distinguish Yisra’elites from Gowym (singular masculine)) **who walked** (*ha halak* – who traveled through life (qal participle – a verbal adjective that should be interpreted literally and relationally)) **in the darkness and were confused** (*ba ha choshek* – in ignorance without the light, obscured and unenlightened) **have been shown** (*ra’ah* – have been able to observe (qal perfect – an actual, wholly complete, and thus not ongoing, revelation of)) **an astonishingly important** (*gadowl* – an extensive and expansive, a great and distinguished, an older and enabling, an especially forceful and capable; from *gadal* – to become important and enable growth by accomplishing great things, to be magnified and empowered) **light** (*‘owr –* source of enlightenment presented in absolute contrast to darkness, with warmth and brilliance akin to the sun)**.**

**For those who have dwelt** (*yashab* – those who have lived and who may remain (qal participle – literally and vividly)) **in the realm** (*ba ‘erets* – in the land of) **the shadow of death** (*tsalmaweth* – the foreboding darkness of dying; from *tsel* – shadow impeding the light and *maweth* – death, perishing at the hands of others, often executed prematurely after being dispatched to die)**, the light** (*‘owr –* the source of enlightenment presented in absolute contrast to the surrounding darkness, with warmth and brilliance akin to the sun) **has shined brilliantly upon them to enlighten them** (*nagah ‘al hem* – has been presented as a luminary over them, providing the enlightenment, knowledge, and understanding needed to respond appropriately, attractive, even beautiful, in his appearance and radiant in his demeanor before them (qal perfect – actually and completely, but for a finite period of time (masculine plural in reference to the members of the *‘am* – family)))**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:2)

This prophecy opened with a condemnation of Gentiles. It is, therefore, not predicting their awakening. Further, the Gentiles at the time of the Christian era were the killers, not those living under death’s shadow. That remains so to this day.

The Christian misrepresentation is, therefore, ridiculous. There is no credible evidence to suggest that a single *gowy*, much less many, saw or recognized Yahowsha’ as light – nullifying the prophecy should it have been about Him or them. The only one who referred to Him as light was Yahowchanan, a Jew. There is no testimony from a Gentile eyewitness who claimed that Yahowsha’s presence and words enlightened him, much less Dowd’s or Yahowah’s. Further, the inhabitants of Galilee at the time were overwhelmingly Jewish and both Naphtali and Zebulun were Yisra’elites, not Gentiles. Not to mention, there was no reference to the dawn.

Back to reality, there are a couple of possibilities regarding this audience, both of which seem viable. Yasha’yah, writing around 700 BCE, may have been addressing Yisra’elites (“*‘am* – the people and family” of God) residing in the confusing darkness of an imploding Yisra’el after Dowd, and thus between 968 and the time of this writing. This would include those living under the shadow of death of the Assyrians in the time prior to the prophet. If so, they were still able to read Dowd’s Mizmowr, and therefore had access to the light and to the knowledge he had shared, even as Yah receded from them.

Yasha’yah could also have been speaking to Yisra’elites living in the last days, during the Time of Ya’aqob’s Troubles. Those who will have rekindled their relationship with Yah as a result of Dowd’s brilliant oratory will see his light when he returns. And they, too, will have lived through the shadow of death. Although in their case, Yah is approaching them rather than retreating. The comparison would then be between those who turned a blind eye to the light in the prior time and those who will embrace him in the last days. The former became slaves and were slaughtered, and the latter will be liberated and continue living.

This known, there isn’t any justification for a middle ground, for concluding that Yahowsha’s audience, which is exclusively Yisra’elites and Yahuwdym, was comprised of those who lived between 30 and 33 CE. That period is neither a prior time nor an end time, and those are the only possibilities according to the text. Further, both verbs were scribed in the perfect, such that the light was only seen for a finite period of time. It was the wrong conjugation to present the everlasting light of God, even in the diminished form of a man.

Furthering this point: just as the timing is all wrong for the Christian misappropriation of this prophecy, the “*gadowl* – astonishingly important, capable, empowered, and older” light is Dowd, not Yahowsha’. Dowd’s enlightenment and ability to enlighten was “astonishing” in comparison to Yahowsha’, whose sacrifice was what made Him “important.” Dowd was “empowered” and Yahowsha’ was diminished. And Dowd is the older of the two chronologically by one thousand years.

Dowd’s light shines upon the observant, and it has done so for three thousand years. Our eyes are finally being opened to his brilliance. It is Dowd who Yahowah says will be as brilliant as the sun in His presence.

Dowd is the 7-billion-kilowatt homing beacon Yahowah empowered to guide His family home. Unfortunately, the religious have disconnected the source of his light while obscuring and inverting his lens. It would take a village idiot to plug it back in, flip the switch back on, clear away the muck on the optics, and return it to its original orientation.

There are two ways to translate “*rabah ha gowy*” in this next statement. The first favors a singular empowered *gowy* | gentile who plays a role in the enlightenment of God’s people. The second has Dowd referring to Yahowah’s family as a great “*gowy* | nation,” which may be improbable on this occasion because while it was true that Dowd unified Yisra’el, the nation established by Ya’aqob was already in tatters at the time of this writing and would remain so until Dowd’s return – when he will save his people from the brink of extinction at the hands of Gowym. Considering Dowd’s incontrovertible declaration in the 118th Mizmowr that he will be ridding the world of Gentiles upon his return, it would be incredulous for Yah to refer to His *‘am* | family as a *gowy* | gentile nation at this time.

With this in mind, it appears that Yahowah is addressing the role a *gowy* will play in drawing His people back to the light by amplifying His word, not only because it is the most literal rendering of the phrase *rabah ha gowy*, but also because it speaks volumes about the *gowy*’s inadequacy, Yahowah’s unpretentious nature, and Yisra’el’s failure to engage.

**“You have raised up and enabled the gentile** (*rabah ha gowy* – You have increased the capability of this *gowy* through magnification and amplification, rearing him as if he were Your own offspring, empowering and expanding the ability of this individual who is ethnically unrelated and who comes from a distant place and time, equipping the Gentile to continue the mission, or alternatively: You have increased the nation (hifil perfect second person masculine singular – Yahowah is totally responsible for enabling this lone gowy, empowering him such that he begins to reflect Yah’s nature and intent through amplification for a period of time)) **without boasting or exalting Yourself, nor improperly speaking of the favors You sought to bestow** (*lo’ gadal* – without glorifying or promoting Yourself (hifil perfect – for a finite time You trained the *gowy* such that he could represent You in an unpretentious manner))**.”**

Yahowah is restrained and remarkably reserved. To hear Him, you have to pay attention and listen carefully. There has been only one occasion where He broadcast His message to His people in His own voice – and they cowered and turned away, which was the opposite of what He intended. God promised never to do it again. From that lone exception on Mount Choreb through 500 BCE with Malaky, Yahowah communicated with His people through *naby’* | prophets who were exclusively Yisra’elites and Yahuwdym like Moseh, Dowd, and Yasha’yah.

But then a problem arose: His people stopped listening to Him. God’s voice was drowned out by those of men. Over the course of the past 2500 years Yahowah searched the world to find one person among His chosen who would respond, but there was nothing but a deafening silence. Not a single Yisra’elite was interested in shunning religion to pursue a relationship with God.

This was as deplorable as it was unacceptable because Yahowah had made a promise to ‘Abraham, one He intended to keep. This left God with no other choice than to garner His people’s attention by equipping a lowly gowy. He would have to prop him up and empower him, equipping him to do what Yahuwdym should have done instinctively. It would be like using the village idiot to inspire Einstein.

And yet in this way, doing so would be in Yah’s wheelhouse. On a similar occasion, and as a prelude to an earlier exodus, He confronted the most egotistical nation on earth to retrieve His people using a stuttering and broken-down old shepherd. God would find the least qualified option to awaken the most qualified people. His approach would boldly proclaim for all who would listen, everything we need to know about God’s disposition and interests – as well as His preference.

Yahowah has no interest in coming across as fearsome or imposing. It is not in His nature to boast. He would simply use a dented and ill-fitting tool to clear away the generations of misconceptions that had concealed the brilliant light of His beloved son, Dowd. While the gowy would be incidental, the mission would be essential.

The result would be joyous because Yah’s people were coming home…

**“The delight** (*simchah* – the elation and cheerful attitude, the pleasure and happiness) **they will joyfully express** (*samach* – they (addressing the *‘am* – family) will happily manifest, outwardly conveying their cheerful contentment at that moment in time (qal perfect)) **as they approach Your presence** (*la paneh ‘atah* – as they draw near and appear before You) **will be comparable to** (*ka* – will be similar to) **the jubilation experienced** (*simchah* – the happiness and cheerfulness, the elation and pleasure, the delight expressed) **during the harvest** (*ba ha qatsyr* – in the collecting of the fruit during the time of reaping in the proper season)**,** **consistent with** (*ka ‘asher* – comparable to) **rejoicing over the favorable circumstances** (*gyl* – the gladness expressed in joyous shrieks, shouts, and songs (qal imperfect – genuinely and continually)) **when they are apportioned** (*ba chalaq hem* – with their assignment, distribution, and allotment of (piel infinitive – they receive the benefits of the inheritance with the apportionment expressed as an actionable noun regarding)) **that which is valuable** (*shalal* – the good property and possessions offered to the victorious who prevail as a spoil)**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:3)

The reference to a jubilant harvest and joyous apportionment speaks of the integration of the Miqra’ey and Beryth. We have been invited to attend the harvests so that we might share in the distribution of the Covenant’s benefits. As such, this message is for returning Yisra’elites, for those who will answer Yahowah’s Invitations to engage in the Familial Relationship. It cannot be for Christians because they disdain the Miqra’ey, having replaced them with holidays they were more accustomed to celebrating, followed by promoting a New Covenant which reflected their preferences.

Speaking of Christians, of those who have been hoodwinked into believing as I once did, that this prophecy was about them and their ‘Jesus,’ consider the fact that Yahowsha’ did not remove a yoke from Gentiles. Moreover, the Christian Jesus would be misconstrued to advocate the imposition of burdensome oppression upon his own people. While there is an unsubstantiated myth that Christians were briefly oppressed during Domitian and then exonerated under Constantine, if it were true then ‘Jesus’ would have been the reason they were oppressed and not their means to liberation. Therefore, this is neither about “Christians” nor “Christ.” And since Dowd will be ridding the world of them, the faithful will have nothing to celebrate.

Reading with a 21st century perspective, I’m not particularly fond of the notion of a “*shalal* – spoil.” However, the allotment is intriguing because by this time a world spoiled by religion, politics, and war will have been wrenched away from the Gowym, while their institutions, militaries, and governments are deprived of what they had sought to take from God’s people. In this case, it is justified and fair.

Before we move on, it is interesting to note that *gyl* | rejoicing was scribed in the imperfect, and therefore for the first time in this prophecy, is addressing something unconstrained in time. This suggests that the fruit of this harvest will endure forever.

As we now move forward, we find God speaking of a single individual or family being liberated, freed of financial, religious, and political burdens. With that in mind, the last singular masculine references were to *ha* *gowy* | the Gentile and *‘am* | family.

**“For** (*ky* – indeed, truly) **the constraints** (*‘ol* – the wooden frame and straps of a yoke used to control working animals; from *‘alal* – to act severely and wantonly, dealing harshly and ruthlessly) **of his burdensome labor** (*sobel huw’* – of his demanding pressures and his hardships, his economic burdens) **and** (*wa*) **that which is associated with** (*‘eth*) **the staff of religious influence** (*mateh* – the ruling ornamental stick used as a symbol of religious authority and its ability to control and compel capitulation, from *natah* – to stretch out and influence, to extend one’s reach, and to cause one to bow down and be thrust aside) **continually upon his back, especially early on** (*shekem huw’* – repeatedly against his neck and shoulder at the beginning)**,** **You have** **diminished and even eliminated because You detest these things** (*chathath* – You have shattered and discouraged that which You dread and disavow as distracting and divisive, dashing and breaking their horrible and destructive influence) **along with the scepter of governmental authority over him** (*shebet ha noges ba huw’* – the rod of political and institutional influence and control over him, the club of those seeking to exploit him based upon partisan divisions, people who like to make and enforce rules acting like his slave drivers and tax collectors, those forcing him into hard labor and exacting payment from him as he engages in the marketplace for goods and services)**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:4)

If this is addressing the *gowy* | gentile rather than the *‘am* | Family, while not in his league, this foreigner may have been solicited based upon the same criteria Yahowah used when selecting *Moseh* | the One who Draws Out. “Moses” knew nothing about Yahowah, not even His name, at the time of his calling, but he had a keen understanding of the political, religious, military, and economic forces at play in Egypt. The depravity of man’s way is readily discernable to those who have rejected such deceptions.

While this may seem odd to us, the reason Yahowah prefers this approach is because while He enjoys teaching us everything we need to know about His Towrah, His Miqra’ey and His Beryth, He’d prefer not to talk about religion and politics – especially if it can be avoided. Such notions are counterproductive and annoying.

The things of God are fun, enriching and uplifting, enlightening and empowering. But there is nothing pleasant about man’s most pervasive deceptions. Religion is nasty business – something God clearly wants to avoid. Therefore, out of the hundreds of millions of souls occupying the planet at the time, God chose the one who was already equipped to explain His disdain for these human contrivances. Yah would teach him the rest. The Towrah is the result.

Moving forward a few thousand years, and on the cusp of the final exodus, God’s predilections have not changed. Therefore, He may have perceived that this unqualified Gentile was in a similar situation. That would also explain why we find God working to diminish his economic burdens as well as rein in the religious and political influences on him. To be of any value to Yah, God would need to have his undivided attention because there would be a lot to learn and share.

Fortunately, the information Yahowah wanted him to convey was already available and waiting for him to take it seriously. With the distractions out of the way, all he would have to do is invest the time. That said, the story he would be reporting would not be about himself, nor even about gentiles, but instead about Yahowah’s relationship with the most interesting man in the world: *Dowd* | David.

*Shakem* is from the verbal root, *shakam*, and speaks vociferously about Dowd’s “continuous passion and dedication.” *Shakam* depicts traits this gentile admires in the consummate Yahuwdy, and to a much lesser degree, traits he shares with him. We are “*shakam* – diligent and enthusiastic workers, getting an early start each day, continually focused upon the succession of events which played out on the ridgeline” of Mowryah, “passionately pursuing our calling, persistently shouldering the responsibility” which leads to conveying Yahowah’s Word, “willingly over and over again for a prolonged period of time.” It is Dowd’s *shakam* which so endeared Yahowah to him. Even if we are among the few who make this connection, the one in a million who revel in it, I suspect our Father is not only pleased we noticed, but thrilled we have called this to His Family’s attention.

Therefore, it’s possible that *shakem* appeared here in connection with this gentile because he would be the first in 3000 years to render and attribute this prophecy accurately. And that’s no small thing because the direction we take with regard to this declaration will lead us to either the Covenant or to Christianity.

Our assessment brings us face to face with a number of vital questions. Are we to observe the Towrah, Naby’, wa Mizmowr as we seek to learn about Yahowah or search the Christian New Testament to read about the Lord? Are we to learn from Dowd’s counsel and see his words as enlightening, or should we study Greek and consider the words ascribed to ‘Jesus’? Should we follow the Shepherd home or the Lamb to the slaughter? Who is the son who was given? Who is the man who valiantly defended God’s people? Who is speaking for God? Who is the Counselor? Is Yahowah drawing our attention to Dowd, who is conveniently named in this prophecy, or to Yahowsha’ who is not? Or from a historical perspective, who at the time of Yasha’yah’s writing had been the most prominent person in the life of Yisra’el, ‘David’ or ‘Jesus’? Which individual, properly presented and accurately translated, are Yahuwdym most likely to follow out of political and religious Babylon and back to Yisra’el?

In the battle of ideas between the world’s most popular religion and the truth, our perceptions of Dowd serve as the fulcrum upon which everything pivots. Central to that debate is whether this prophecy pertains to the Son of God or to the Son of Man, to the Mashyach, Melek, wa Ra’ah or to the Pesach ‘Ayl.

Considering the consequence of getting this right, and cognizant that the fate of Yisra’el hinges on Yahowah’s guidance, could this phraseology about this *gowy* have been placed in the preamble to Yahowah’s single most misunderstood and misappropriated prophecy to help answer these questions? Dealing with His words as Yah intended provides the means to unravel the misguided mythos of replacement theology – the most debilitating and duplicitous influence on humankind. It was by accurately translating this prophecy that we were ultimately able to unravel the lie which lurks in the heart of the Christian religion.

The central challenge associated with translating Yasha’yah 9:4, and thereafter, is grammatical. For example, rather than a conjunction linking the two implements wielded by those in power, *shebet* is a construct. This reveals that the implements associated with religious, political, and military institutions work in concert with one another and are wielded by those attempting to extend their reach and influence.

Speaking of grammar, there is no question that *huw’* is correctly translated as the third-person masculine singular pronoun “him” in English. However, *huw’* can be “it” when addressing a singular masculine noun such as *gowy*, as long as *gowy* is translated “foreign nation” rather than “individual gentile.” But since *gowym* is used to distinguish “Gentile nations” from Yisra’el, this option is in opposition to the message. Further, while nation and people are singular, both are comprised of many people, requiring the pronoun addressing either to be plural, and thus “them” rather than “him” or “it.”

I share this because my translation is markedly different from most others and the grammar makes it appear somewhat self-identifying. And yet, if perchance this applies to those of us who have recently become part of the Covenant, and possibly to the influence of *Prophet of Doom*, *Yada Yah*, *An Introduction to God*, *Written in Stone, Questioning Paul*, *Observations*, and *Coming Home*, or to the plethora of radio programs we have done, then the only people being served are God’s children.

Should it pertain to us, all it means is that Yahowah found an underutilized and aging, flawed and misshaped implement, and after liberating him from the control and influence of others, put that tool to use in a productive way. For the first time in nearly two-thousand years, words and insights which had eluded man’s grasp would be acknowledged. In the process, Yahowah would become known to more Yahuwdym prior to His return than would have otherwise occurred. So in some small way, these very declarations may help fulfill an aspect of Yah’s promise to ‘Abraham.

The realization none of this would require another prophet or additional revelation is especially relevant because it means that the truth has always been available to God’s people – even if it went unnoticed. It means that this gowy isn’t a prophet, but instead nothing but a devoted translator with an inquisitive mind.

As a result, God can honestly say that the means to know Him and engage in a relationship with Him has been there all the time – just waiting for His people to take Him seriously. And if not now, then Yahuwdym are running out of tomorrows. His return, on *Yowm Kippurym* / the Day of Reconciliations, is just thirteen years away.

In every way but one, I suspect that Yah would have preferred that His tool have Hebrew roots, that he would till Yisra’elite soil, and be of Yahuwdy origin. But what if there weren’t any such instruments available, at least ones who were willing to disassociate from all forms of human authority, who were willing to be used in opposition to religion, politics, patriotism, and the military? After all, most routinely go along just to get along. And in Yisra’el, everyone either has a religious exemption, disqualifying them, or they serve in the IDF (Israel Defense Forces)– which tends to cause them to rely on the military rather than God.

Perhaps a *gowy* was used simply because no one else was willing. And if not this flawed and feeble implement, then what other *gowy* is engaged promoting these discoveries about Yahowah and His beloved son at this time for the benefit of His people? Who else is translating these words and sharing them?

If there is another, I’m thrilled for Yah and Yahuwdym. And should it be me, I’m grateful for having had the opportunity. God has done everything, and more, that was promised in this declaration. Even this week as I returned to this prophecy, I found myself unburdened in miraculous ways. And so here I sit, seeking to understand and share everything Yahowah intended for His people to know.

The one reason that God may have actually preferred working with a *gowy* is that it would serve as a not-too-subtle reminder of the fact that Yahuwdym are to blame for their estrangement. It could have been different, should have been different. Their very name, Yahuwd, reveals that they are Yahowah’s Chosen People. God’s words were written in Hebrew. The scrolls we are translating were unearthed in Yisra’el.

Speaking of the scrolls found in Qumran, and transitioning from the last statement to the next, according to the Great Isaiah Scroll, there is a “*wa* – and” before “*ka* – as” in the following statement. That’s important because, in Hebrew, conjunctions are used to indicate the beginning of a new sentence. Therefore, I have pulled the concluding phrase from the previous verse and added it to this one since the reference to *Midyn* is a better fit for what follows than it was with that which preceded it…

**“And** (*wa* – then [from 1QIsa not in the MT]) **as in the day** (*ka yowm* – comparable to the time) **of *Midyn* | of Questions Regarding Judgment** (*Midyn* – Midian, quarrelsome discord and strife based upon variant alterations and modifications, conflicting interests and contentiousness, or the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case)**,** (9:4) **surely since** (*ky* – indeed by contrast because) **every** (*kol*) **boot** (*sa’own* – sandal of a soldier; from *sa’an* – the treading and trampling feet of warriors) **of marching armies** (*sa’an* – of militaries on the move who tread and tramp upon) **is part of the commotion and clamor of battle** (*ba ra’ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling earthquake of trembling of those doing the fighting and the shuddering and fearful response of those seeking to defend themselves) **and since** (*wa*) **the** **attire** (*simlah* – the cloaks, clothing, and garments) **is befouled by wallowing** (*galal* – made filthy dirty by rolling) **in blood** (*ba dam*)**, they will come to exist as** (*wa hayah la* – they will be) **fuel** (*ma’akoleth* – that which is consumed and destroyed; from *‘akal* – to be devoured, eaten up and devastated) **to be burned up** (*saraphah* – thoroughly kindled and combusted) **in the fire of blazing light and radiant energy** (*‘eth* – bright and glowing illumination)**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:5)

Since the misappropriated portion of the prophecy we are striving to understand follows this statement, it’s telling that Christians universally ignore it – and likely for no other reason than it doesn’t fit their guy. And while ignorance may be the path to faith, it does not lead to Yah.

Of the twenty-three times *dyn* appears in the Hebrew text, five are in parallel with “*shaphat* – to decide by being discerning,” which is to “exercise good judgment.” It is twice used in conjunction with *mishpat*, making *mydyn* somewhat equivalent. Therefore, it is fair to say that *Midyn* | Midian serves as a referendum on our ability to think.

What we see here is that Yahowah’s light is going to incinerate every soldier in every army the world over upon His return. Be forewarned: Do not enlist, participate in, equip, nor support any military force because it will put you in opposition to Yah.

God does not support troops. He does not take sides in human conflicts. He is not patriotic or pro-military. Quite the opposite, He is going to obliterate everyone in uniform and everything used to conduct war. In a nation like America, where any reluctance to support the armed forces and salute the flag is considered an egregious offence against the country, Yahowah’s overt hostility towards the things which are held dear will come as quite a shock.

As we ponder the timing associated with the prophecy which follows, none of this happens prior to Yahowsha’s arrival circa 2 BCE. It still has not occurred. Yahowah has not yet incinerated armies. And so while the next line of this prophecy speaks of a child being born and a son given, we are compelled by what has just been said to realize that some portion of *Yasha’yah* / Isaiah 9:6-7 must apply to the prophet’s past and our future.

As for the land of *Midyn*, it is first mentioned in *Shemowth* / Names 2:15. Moseh fled to this place after walking away from the political, religious, and military establishments of *Mitsraym* / Egypt. As such, it is symbolic of disassociating ourselves from these same national institutions today.

But since where we are going is as important as what we are leaving, appreciate the fact that Mount *Choreb* / Horeb is in *Midyn*. It, therefore, is the place the Towrah was revealed and Yisra’el listened directly to Yahowah. And prior to this time, it was in *Midyn* / Midian that Moseh first came to gather and shepherd sheep. It is where Yahowah reached out to him and asked him to help liberate His people. There is no better place or preparation for serving Yahowah’s children.

It was even in Midyn that Moseh was welcomed as if he were a gentile. After he and his Midian wife gave birth to their first son, Gershowm, Moseh said, **“I have been a sojourner in a foreign land.”** (*Shemowth* / Names 2:22) Indeed, every Gentile adopted into the Covenant immediately comes to realize that this also applies to them.

When Yahowah sought to honor His Covenant promises, He found Moseh in *Midyn* / Midian. As we know, he was an odd choice from a worldly perspective. He had left Egypt in scandal and haste, fleeing the political establishment in shame after having failed to successfully challenge their social and economic order. He was a broken-down eighty-year-old man with a speech impediment, out tending sheep in a God-forsaken corner of the Arabian Desert. And yet, Almighty God would use this lone, extraordinarily flawed man to convey His name and word to the world, and save the Children of Yisra’el, over a million of them, from religious and political bondage.

Today, the need isn’t nearly as dire although time is growing short. His people are not slaves. His testimony is readily available. No plagues, miracles, or dramatic showdowns are required. There is no need to endure forty years herding hundreds-of-thousands of bickering children through the desert.

Since God’s plan and guidance have already been revealed, all we have to do is take what He conveyed seriously. Nothing needs to be added, just translated and explained. Yahowah hasn’t changed, nor has His message. And the tools at our disposal are infinitely superior to what they were three-thousand years ago.

Therefore, if God fulfilled a vastly more difficult job in a world without modern communication systems or rapid transportation, working with a muttering old guy on the lam, why would anyone think that Yah would need more than one old *gowy* to rekindle His fire in His people?

**“Now Moseh was shepherding the flock of Ythrow, His father-in-law, the priest of Midyn. And he guided his flock to that which comes after the wilderness, and came to Choreb, the mountain of God.** (3:1)

**Then the *mal’ak* / messenger of Yahowah was seen, appearing to him in a blazing fire from the midst of the protruding precipice. He looked and behold, the sharp crag was ablaze and burning, and yet the peak was not consumed.** (3:2)

**Moseh said, ‘I really want to go in a different direction, changing my approach** **because I want to inspect and understand** **this empowering and enormously important** **sight, contemplating the incombustible nature** **of the sharp rocky crag.** (3:3)

**When Yahowah saw that he had turned to inspect what he had seen, God called out to Him, offering him a welcoming invitation to meet** **from the midst of the sharp rocky crag,** **saying, ‘Moseh, Moseh!’**

**So he said, ‘Behold, it’s me.’** (3:4)

**Then He said, ‘Do not come near this place. If you wouldn’t mind, detach** **your sandals** **from upon your feet** **because indeed** **this site** **which you are presently standing** **upon** **is** **set-apart,** **special and uncommon,** **ground.’** (3:5)

**Then He said, ‘I am the God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob.’**

**But Moseh concealed his presence because he was too awestruck to look at God.** (3:6)

**Yahowah said, ‘I have seen the affliction and harassment of My people who are in the Crucible of Oppression in Egypt, and I have heard their distressing cry as a result of those who are exploiting and oppressing them. Indeed, I am aware of their suffering.** (3:7)

**So I have descended, coming down from a much higher place, diminishing an aspect of Myself** **to deliver them from the influence of the Crucibles of Anguish and Oppression in Egypt, and to lift them up out of that country to a good, pleasing, and beneficial, spacious realm, to a land flowing with milk and honey, to the place of the Kana’any….** (3:8)

**So behold, the wailing cry of despair from the Children of Yisra’el has come to Me. I have seen the starvation rations and oppressive conditions with which the Egyptians are imprisoning them.** (3:9)

**Therefore, let’s go because I want to extend Myself through you** **to Pharaoh, so that you may bring My people, the Children of Yisra’el, out of this highly questionable affliction and oppression in Mitsraym.’”** (*Shemowth* / Names / Exodus 3:10)

Every word of this speaks to us because it is especially relevant today. It’s so consistent with Yahowah’s nature and approach and yet so contrary to what men would do. God didn’t deploy an army, didn’t dispatch a navy, didn’t send in His vast array of spiritual envoys, didn’t deploy diplomats to negotiate a treaty, didn’t flash a mountain of gold before those He knew coveted it, and didn’t engage an imposing, articulate, charismatic, influential, or prestigious individual, but instead solicited the help of an aging, broken-down retiree with a rap sheet and scandalous reputation to liberate His children from religious and governmental influences in the most powerful nation on earth.

In light of this, why would we expect God to change tactics at this late date? Why solicit the assistance of more than one man? Why choose someone with impressive credentials? Why not ask the same sort of guy, in a similar situation, to engage with Him to save His children, even if it is now from themselves and from the world at large?

Most any old tool would do, as long as it wasn’t too impressive or shiny. Once Yahowah straightens it out a bit, knocks off some of the debris, repairs a few of the dents, and wrestles it free of the influence of others, liberating it from working elsewhere, anyone who was willing could have been put to use in a productive way.

I realize that we turned to this section of *Shemowth* / Names because we were searching to understand the *Midyn* | Midian reference in Yasha’yah 9:5. Little did we expect that it would shed some interesting light on why a lone gowy may have been empowered to serve God’s children.

**“But Moseh said to God, ‘Who am I that I should go to Pharaoh, and come out with the Children of Yisra’el, bringing them out of Mitsraym?’** (3:11)

**So He said, ‘Because I will be with you. This is the sign** **and proof** **that I have sent you: by you having brought out** **the family from *Mitsraym* | the Crucibles of Affliction and Oppression, you will work with God upon this mountain.’”** (*Shemowth* / Names / Exodus 3:12)

God did not list a reason for having chosen Moseh – leaving that for us to figure out. The only proof that He had chosen him would be the revelation of the Word of God. This is analogous to how Yahowah is using us today, including our lack of qualifications and His reasons for engaging in this way. In the end, only two things matter: God’s relationship with us and us working with Him to share His Word.

Yahowah obviously wanted to work with someone who knew the Egyptians, and who understood and was opposed to their politics, religion, military, and economic system. Having experienced these things from the inside, and having left them because he disliked them, made Moseh effective while sparing God the ordeal of having to explain why He was so opposed to these human contrivances. And I suspect that it humored the Almighty to communicate His name and word through an individual with questionable diction.

Having left my work, religion, patriotism, and politics, I can picture myself in Moseh’s shadow. Without God having to tell me, I understand Yahowah’s aversion to these things. His position resonates with me as I’m sure it did with Moseh. And while I wasn’t afforded the opportunity to climb the desolate crags of Choreb, there wasn’t any reason to do so, not now that we find Yahowah ready and willing to talk to us through the words of the Towrah which were revealed upon this mountain.

And while it was an individual calling, Moseh would not work alone. ‘Aharown would join him as would others. In my case it was Joe, then Jeff and James, now Jacki and Kirk, and so many others.

**“Then Moseh** (*Moseh* – the one who draws us away from human oppression) **said** **to God, ‘Now look, if I go** **to the Children of Yisra’el, and I say** **to them, “The God** **of your fathers** **has** **sent me** **to** **you,” and they ask me, “What is** **His** **name,” what** **shall I say** **to them?’** (3:13)

**God responded to Moseh, ‘I am** (*‘e-hayah*) **who** (*‘asher*) **I am** (*‘e-hayah*)**.’ Then** **He said, ‘This is what** **you should say** **to the** **Children of Yisra’el, “I Exist** **has sent me** **to you.”’** (3:14)

**In addition, God** **said** **to** **Moseh, ‘This is what** **you should actually and continually say** **to** **the Children of** **Yisra’el, “Yahowah, the God** **of your fathers, God of ‘Abraham, God** **of Yitschaq, and God** **of Ya’aqob, sent me** **to** **you.**

**This is** **My** **name** **forever, throughout all time. And this is** **My** **way of being known and remembered** **regarding all places, times, and generations.’”** (*Shemowth* / Names / Exodus 3:15)

Moseh’s mission would include introducing Yahowah by name to His people, liberating the Children of Yisra’el from religious and political oppression, listening to God and then sharing what he had learned verbally and in writing. Our mission today is to reintroduce Yahowah to His people, encouraging Yisra’elites to flee religious and political oppression, and then after translating what God conveyed through His prophets, sharing what we have learned verbally and in writing.

Yahowah’s conversation with Moseh occurred, and this mission was fulfilled, over three-thousand four-hundred years ago. It will be fulfilled again thirteen years from now.

While Moseh’s experience with Yahowah is more than enough to inspire the reference to *Midyn* in Yasha’yah 9:5, it was not the last. With the first portraying all that was possible, the second would reveal what would be impossible with God.

**“For then Yahowah spoke to Moseh, saying, ‘Take an adversarial position and quarantine, confining the *Midianites* | the Contentious** **and disable them,** (25:17) **for they have been adversaries of yours, harassing and confining you** **with their cunning deceptions and subtle duplicity, with which they have defrauded you, having conspired to deliberately cheat you,** **stealing what is rightfully yours** **with the message of *Pa’owr* | the Open and Broad Path where the Lord Ba’al is Worshiped as Light, and as a result of the statements of *Kozby* | My Vain and Disappointing Deception, the daughter of the leader of *Midian* | the Contentious.**

**Their sister was the one slain in the day of the pandemic plague on account of the words spoken** **at** ***Pa’owr* | the Open and Broad Path where the Lord Ba’al is Worshiped.’”** (*Bamidbar* / Numbers 25:17-18)

The Midianites would endure the consequence of promoting their religion in proximity to the Children of Yisra’el. And since God does not change, we can be assured that the same fate awaits Christians and Muslims for having practiced and promoted their religions in Yisra’el. Through it all, many Yisra’elites will succumb and die, but there will be those who reject the Lord and who will be spared. Called back into the Promised Land and the Covenant, they will come to share Yahowah’s aversion to religion.

It is in this context, on *Sukah* / Camping Out, in Year 6000 Yah, as the sun sets in Yaruwshalaim on Friday October 7th, a *Shabat*, after the dust has settled from all traces of religion, politics, and with their militaries eliminated, when the Earth has been restored to the conditions experienced in Eden, that we find that Dowd’s seat of honor and kingdom are restored – forever – a declaration which is astonishing in and of itself. And prior to this, we are told that this son has been placed before us to show us the way, providing the most wonderful counsel.

As I have admitted countless times before, I am not infallible, and my insights and inspiration come from the same text I am sharing with you. That notwithstanding, if I am right about what follows, this is among the most important revelations in the past three-thousand years.

Based upon what Yasha’yah is about to reveal, there is someone who is more important to our wellbeing, and to our approach to God, than Moseh or Yahowsha’. The most sublime advice comes from Yahowah’s beloved son, His Messiah and King, the Prophet who would shepherd and defend God’s people, a Yahuwd who was chosen to write the songs which will be sung in Heaven.

For the past two-thousand years the world has been wrong about Yasha’yah 9:6-7, even though it is among the most quoted of all prophecies. It is not predictive of Yahowsha’, errantly called “Jesus Christ” by Christians, but instead descriptive of Dowd, more commonly known as “King David.” Based upon what is said about him, the implications could not be greater. Rather than following “Jesus,” the world ought to have been listening to Dowd.

Rather than predict the “birth of God,” rather than justify Christmas, rather than describe “Jesus,” rather than validate the Christian religion, Isaiah 9:6-7 obliterates everything Christians have been beguiled into believing.

Quite honestly, we have known this for some time. Frankly, it’s obvious. We can learn far more from Dowd than Yahowsha’. And this has always been Yahowah’s intent. It is why we possess so much of what Dowd wrote, all in the original language, all marvelously preserved, all easily verified. And yet with Yahowsha’, we have almost nothing in Hebrew, the only language He ever spoke. And what little we have is hearsay, passed along long after it was spoken, coming to us by way of translations so carelessly comprised and conveyed, very little is credible. This was not by accident.

Apart from this considerably more complete, correct, and consistent presentation of *Yasha’yah* / Isaiah 9:6-7, there are a thousand reasons to reject Christianity and its New Testament. And apart from what you are going to read in a moment, there are a thousand reasons to listen to what Dowd had to say about Yahowah, His Towrah and Covenant.

This prophecy should be seen as affirming what we should already know: Dowd was the most brilliant, articulate, and insightful man who ever lived. As the Son of God, the Messiah, and King, he will be returning with Yahowah to Shepherd his flock throughout space and time.

Simply stated: *Yasha’yah* / Isaiah 9:6-7 pertains to Dowd and not Yahowsha’, as so many have been led to believe. And yet these men’s lives are intertwined in many ways. Without what one wrote, what the other did is negated.

That is not to diminish what Yahowsha’ has done for us as the Passover Lamb, but only to broaden mankind’s perspective beyond its fixation on one’s death rather than the other’s life. There are some prophecies devoted to Yahowsha’, and deservedly so, even though He is never named. Many of them were written by Dowd. And so while there are aspects of *Yasha’yah* / Isaiah 9:6-7 which could pertain to either man, taken as a whole, the only rational conclusion is that it was written to draw our attention to Yahowah’s most beloved son, the King of Yisra’el, Dowd.

This prophecy is also about fundamentally changing the world’s perceptions of “Jesus Christ,” such that Yahowsha’ is no longer viewed as the Son of God, as the Messiah, as a king, or as our Savior. God was not born, He did not die, and there will be no Christian Second Coming.

Yahowsha’ was the one thing Christians ignore: the Pesach ‘Ayl, thereby opening the doorway to life. My hope is that Yahuwdym come to recognize him as such.

Before we rejoin the prophecy, there are some things we ought to understand. First, *Yasha’yah* / Isaiah 9:6 and 9:7 telescope time in traditional Hebrew fashion, presenting what has happened and what will occur. Its depictions play out over a period of three-thousand years.

Second, this prophecy pertains to a single, named, individual – and it isn’t who the world has been led to believe.

Third, since the past, present, and future are seen as one integrated whole from God’s perspective, Yasha’yah 9:6 and 9:7 should never have been broken apart and presented as two distinct thoughts. The message and messenger are consistent throughout.

Fourth, we must realize that past, present, and future tenses do not exist in Hebrew. But since there are no “timeless” verbs in English, a translator must choose the tense which most accurately reflects the timeframe being discussed. In this regard, pay especially close attention to the perfect conjugation, because it speaks of things which are completed during a period of time. It is the opposite of the imperfect, where the action is open-ended and continuous.

Fifth, adjectives follow nouns just as adverbs come after the action they are depicting in Hebrew. But since English grammar uses the opposite approach, the translation needs to reflect this arrangement to be accurate. For example, just because it is *ruwach qodesh* in Hebrew, does not mean that we should write “Spirit Set-Apart” in English. Specifically as it relates to the following, Yasha’yah wrote “counselor who is brilliant and insightful” not “Wonderful, Counselor.” Similarly, the prophet spoke of “a valiant and heroic defender of God,” not “Almighty God” and said that he was “an eternal witness providing enduring testimony for the Father” rather than “Everlasting Father.”

Sixth, *shem* is more than a “name,” in that it also conveys an individual’s “renown and reputation.” I share this because there is only one actual “name” among the seven historic and seven prophetic portrayals of this individual’s nature and value. And that is Dowd.

And seventh, there is no lower and uppercase lettering in Hebrew, and thus no way to distinguish a proper name or title from any other word or descriptive phrase by capitalization. Therefore, when we capitalize names and titles in English, or just the first word of a new sentence, this differentiation does not exist in Hebrew.

What follows is a profoundly different, and yet more accurate presentation of *Yasha’yah* 9:6 and 9:7 than any you have seen before. The opening stanza may be the most memorable ever spoken…

**“For indeed** (*ky* – because truly and surely, emphasizing this statement while revealing an important contrast)**,** **a child** (*yeled* – a boy, an ordinary son, the male offspring of his parents, an infant who grows up to become a young man, a descendant; from *yalad* – is brought forth) **was born** (*yalad* – was conceived and brought into view through a woman impregnated by the father of the child (pual perfect passive – the object of the verb’s action, being born, benefits from the birth which occurred during a moment in time))**,** **before us** (*la ‘anahnuw* – to, for, and among us, on our behalf, and concerning our approach)**, a son** (*ben* – an ordinary male descendant, the masculine offspring of a mother and father) **was provided and placed** (*nathan* – was given and produced at a point in time, appointed and bestowed, brought and devoted (nifal perfect passive – the subject receives and conveys the benefits of the gift)) **concerning us** (*la ‘anahnuw* – for, to, and before us and on our behalf, regarding our approach)**.**

**And** (*wa*) **the opportunity to learn what can be known about how to engage and endure** **in addition to** **the government** (*mishrah* – dominion and sovereignty to lead; from *my –* to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist, and to persevere) **was and will be** (*wa hayah* – has been, continues to be, and will actually exist with ongoing implications (qal imperfect active – literally with unfolding consequences over time)) **on** (*‘al* – upon) **his shoulder** (*shekem huw’* – his back based upon a continued succession of events transpiring upon his ridgeline based upon the eagerness in which he pursued his calling early in his life)**.**

**And** (*wa*) **his reputation and renown** (*shem huw’* – his personal and proper designation and name) **has been read and recited as** (*qara’* – was for a time invited and summoned as, was called out and welcomed as, was met with and proclaimed as, or will in a moment in time be known and reckoned as, even read aloud and announced as (qal perfect – literally and for a designated period of time [perfect in 1QIsa and imperfect in the MT]))**:**

**a counselor providing valuable advice** (*yow’ets / ya’ats* – one who offers direction and thought-provoking guidance to deliberate, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow his guidance and thinking because it is considered and reasonable) **who is astoundingly brilliant and amazingly insightful** (*pele’* – who is marvelous, wonderful, and distinguished, surpassing all others, set apart and separating, powerful and fantastic, and who is not only prophetic, but consistently fulfilled, judgmental, and redemptive)**,**

**a valiant and heroic individual with a prominent military and political standing in the community** (*gibowr* – a powerful person who prevails, a mighty warrior, brave and strong soldier, a capable and proven defender, a champion confirming the influence and strengthening nature) **of** **God** (*‘el* – of the Almighty)**,**

**an eternal witness providing enduring testimony** (*‘ed* – an observant and ancient individual providing everlasting evidence, sharing proof which is restoring, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the** **Father** (*‘ab* – of dad, for papa, the progenitor, originator and male caregiver and provider)**,**

**the leader who conveys the authorized position** (*ha sar* – the ruler of the government who acts and delivers, who has the authority and power to prevail with regard to representing the official stance on [the definite article is from 1QIsa and is not in the MT]) **on reconciliation and restoration leading to salvation** (*shalowm* – on the blessings of restitution and redemption, on peace and prosperity, on satisfaction and favoritism, on association and friendship, regarding health and prosperity, on safety and being complete, regarding lacking nothing, on contentment, tranquility, and companionship in the relationship)**,** (9:6)

**tremendously increasing** (*rab* – abundantly, greatly, and extensively, plentifully and totally, to the largest extent possible on the scale of spatial dimensions amplifying and growing) **the ability to learn about and respond to** (*lam* – providing the information and imparting the instruction learned as a student, teaching how to become familiar with the guidance needed to accept, diligently studying and then explaining the pattern and plan, as a disciple (a student eager to learn) taught by another, having received clear and compelling revelations so as to be prepared to intelligently convey; contracted from *lamad* – to teach and learn, gaining information through instruction and then responding appropriately to) **the means to engage and endure, to be liberated and empowered** (*ha misrah* – the person being written about, choosing to understand by questioning the who, what, where, why, when, and how of that which pertains to persisting and persevering, of being set free and being empowered; a compound of *my’* – to probe and question *sarah* – the means to engage and endure, to contend, to be liberated, and to be empowered (serving as the basis of Yisra’el))**.**

**And** (*wa –* then adding these things together, collectively) **as a result of this approach** (*la* – therefore and accordingly, facilitating this direction)**,** **reconciliation and restoration, complete satisfaction and total contentment** (*shalowm* – the blessings of an entirely favorable circumstance leading to overwhelming prosperity, friendship, and affection, tranquility and companionship, safety and salvation from harm’s way, as well as deliverance from all pestilence and from the plague of death in a healthy and satisfying relationship) **will be without end** (*‘ayn qets* – never cease, cannot be negated, and are unbounded and limitless, without constraint) **upon the throne** (*‘al kise’* – before the seat of honorin association with the high status of the dignified and empowering garment, the source of power adorning and covering the royal authority) **of Dowd** (*Dowd* – the Beloved)**,**

**as well as** (*wa –* in addition)**upon his kingdom through his considered advice and counsel** (*‘al mamlakah huw’*– as a result of his sovereign authorityand reign over his realm, and on account of his thoughtful guidance and assistance; from *malak* – to reign by providing considered and intelligent advice and instruction, directions and counsel) **so as to be prepared and established by it** (*la kuwn ‘eth hy’* – authenticated and authorized by it (Dowd’s advice and kingdom), to be prepared and become steadfast, ready and supported through it, deciding and concluding to approach regarding it (feminine singular and thus addressing *mamlakah*) (hifil infinitive construct – whereby the object is engaged by the subject, becoming akin to a secondary subject irrespective of time or place))**,**

**and** (*wa*) **to be restored and sustained by it** (*wa la sa’ad huw’* – to be renewed and upheld through it (Dowd’s throne and seat of honor), to be strengthened and supported by it, and to make it safe and secure, refreshing it with the most favorable and nourishing sustenance [*huw’* / it is masculine in 1QIsa and thus refers to the *kise’* | seat of honor vs. feminine in the MT, addressing the kingdom])**,**

**with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan to decide, as a prescription based upon an official proclamation depicting how the Judge will determine each case, remaining completely fair and yet consistent; from *my* – to ponder the implications of *shaphat* – deciding, judging, being discriminating, and resolving controversies) **by** (*wa ba* – also with) **being right** (*tsadaqah* – being correct, fair, and just, acquitting and vindicating, honest and blameless, innocent and in full accord with the standard, providing the beneficiaries with an abundant inheritance) **from then to now** (*min ‘atah* – beginning congruent with the events being depicted, right now and thus coinciding with this narration, simultaneous with this rational declaration) **and forevermore** (*wa ‘ad ‘owlam* – throughout all time, eternally)**.**

**The deep devotion and passion** (*qin’ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love and jealousy) **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) **of the vast array of spiritual implements** (*tsaba’* – of the host of heavenly messengers and envoys) **has consistently engaged to make this happen** (*‘asah zo’th* – has caused this to continuously occur, having always done what was required, such that He will act accordingly to accomplish this, fashioning this result, continuing to perform in this way (qal imperfect active with ‘this’ as feminine, meaning Yahowah is actually engaging such that we can be continuously right))**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:7)

At the time of this writing, circa 700 BCE, the declaration: “a child was born before us” could have pertained to *Dowd* | David, but not Yahowsha’. This child was not only conceived and born in the normal fashion, in the perfect conjugation the birth had already occurred.

When considering the statement “a son was provided concerning us” we should turn our attention to the one man of whom Yahowah stated, “He is my son and I am his Father.” Also written in the perfect, and thus denoting a completed action, this could only apply to Dowd, and not to the Son of Man.

Yahowah conspicuously and deliberately placed the governance of Yisra’el on Dowd’s shoulder. God chose him to lead His people, anointed him Mashyach to demonstrate His authorization, and then appointed him Melek. Further, in this case the verb, hayah, was scribed in the imperfect, indicating that what had been done would be, with his position secure throughout time. Dowd is not only the most obvious and most qualified individual in this case, he is the only man who was and will be king. This disqualifies Yahowsha’ from consideration.

Those who have read his Mizmowr know the “counselor providing valuable advice who is astoundingly brilliant and amazingly insightful.” This is the Shepherd’s role and not the Lamb’s. When it comes to providing brilliant advice, thought-provoking guidance, and valuable insights Dowd is in a class by himself. If we had extant texts written by Yahowsha’ in Hebrew, carefully and copiously preserved, as we do with Dowd, then both men would qualify. But we don’t have a single word written by Yahowsha’, while in comparison, there were more parchments devoted to the *Mizmowr* | Psalms preserved among the Dead Sea Scrolls than anything else inspired by God.

*Gibowr* does not mean “Almighty,” and thus his name was not “Almighty God” as Christians want the faithful to believe. This deception should be enough to make you want to remove all traces of the religion from the planet. Not only wasn’t “Jesus” “Almighty God,” in that all of God won’t fit in and cannot enter our three-dimensional world, Yahowsha’ was not a “*gibowr* – a valiant and heroic individual with a prominent military and political standing in the community who was devoted to defending” God’s people. Dowd was, however. It began with a rather large Philistine and will continue with the eradication of religious and political Gentiles. Able to read the prophecy, this explains why Jews could not accept “Jesus” as the Messiah or as the fulfillment of this prophecy.

Unlike Dowd, Yahowsha’ didn’t have a lot to say about the means Yahowah has provided to reconcile our relationship with God. As the Lamb, it wasn’t his purpose or role. As we ponder the implications of what Dowd has written, it is hard to miss the fact that he is “an eternal witness providing enduring testimony on behalf of the Father.” That said, neither Dowd nor Yahowsha’ are the “Eternal Father” making the Christian “translation” highly suspect. At issue is *‘ed*, whose primary definition is as we have rendered it: “an observant and ancient individual providing everlasting evidence, sharing proof which is restoring, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence as a witness providing testimony.”

In all of human history, no “leader” was more “authorized” by God than Dowd. He was chosen, anointed three times, and appointed king not once, but twice. He is afforded every title and depiction of consequence, from *Ben* to *Bikuwr*, from *Mashyach* to *Melek*, from *Ra’ah* to *Zarowa’*, called *Gibowr* to *Tsadaq*, and is even depicted as the Branch, the Sun, a Prophet, and the Hand of God.

And just in case we missed the connection between Dowd and *shalowm*, his son, the last king to rule over a unified Yisra’el, was named *Shalomoh* | Solomon. Further, Dowd, whose redemption was assured because he was right, conveyed the means to reconciliation leading to salvation such that we could all follow him home. It is fair to say that Dowd knew a thing or two about “favoritism and friendship” when it came to God.

By serving as the Passover Lamb, Yahowsha’ opened the door to life, but unlike Dowd, he did not explain how we should respond to his gift. Dowd’s life was devoted to teaching us “*misrah* – how to engage and endure” with God. Yah’s most devoted student became our most effective teacher.

As a result, those of us who are moved by Dowd’s songs are “*shalowm* – reconciled and satisfied” “*‘ayn qets* – beyond limitation.” We are “*kuwn* – prepared and established” “*sa’ad* – restored and sustained” “*ba mishpat* – with the capacity to exercise good judgment about the means to justly resolve the disputes” which would have otherwise separated us from Yah. And this is because Dowd was “*tsadaqah* – right” regarding Yahowah, “*min ‘atah* – from then to now” “*wa ‘ad ‘owlam* – and forevermore.”

When it comes to our relationship with Yahowah, the realization that *Dowd* | David was right regarding God, the realization that his testimony was correct as it pertains to God, the realization that he represents everything that is important to God, comprise the most empowering, enriching, enlightening, and liberating conclusion we are asked to draw from the Word of God.

*Dowd* | David has been the lone candidate fulfilling each aspect of this prophetic statement. Should that not have been enough, he is named at the conclusion of the prophecy. And while we have all at times forgotten a name, or called someone by the wrong name, we don’t do it with our children, and we aren’t God. There is no chance in hell that God asked his prophet to write “*Dowd* | David” if He meant to say “*Yahowsha’* | ‘Jesus’. Moreover, Dowd had both kingdom and throne and Yahowsha’ had neither.

This prophetic portrayal concludes with Yahowah acknowledging that He “*‘asah* – has personally and consistently engaged throughout time to make this happen” because of His “*qin’ah* – deep devotion and passion, His strong desire to accomplish something special as a result of His love” for “*Dowd* – the Beloved.” Considering the fact that it was Yah’s “*qin’ah* – fervor for exclusivity and ardent love” which lies at the heart of His relationship with Dowd and this prophecy regarding Dowd, when Christians changed His words to substitute the son who was given, transferring all of these promises to the wrong individual, it had to make this Father who loves His son very angry. It’s little wonder God despises Christianity.

May I ask those still lost in religion: if this was about baby Jesus, why did Yahowah say that His statement was sent out to those the Christian Jesus allegedly rejected?

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God as guided by His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **dispatched** (*shalach* – reached out by sending out (qal perfect)) **the word** (*dabar* – the message and statement, this account and promise) **unto** (*ba* – among and within, with regard to because of His association with) **Ya’aqob** (*Ya’aqob* – Yitschaq’s son, the Father of Yisra’el, to dig in his heels and supplant his brother as a result of the consequence of his footsteps) **and so** (*wa*) **it has been allotted to** (*naphal* – it has fallen upon and been distributed among) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God; from *‘ysh sarah ‘el*)**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:8)

I feel sorry for God and for His son. This prophecy is such a wonderful gift to all of us, and yet for thousands of years it has been used to validate a hateful religion while besmirching a loving relationship.



*Coming Home*

My God, My God, Why?

12

Dr. Yah

*Old Endings and New Beginnings…*

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

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

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

Previously in *Coming Home*, we jumped ahead of the natural progression of things and considered Mizmowr 20. Considering all we have learned since that time, let’s consider its message once again…

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

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

The *Yowm Tsarah* / the Day of Troubles, followed by Ya’aqob’s name, is clearly a reference to the Time of Ya’aqob’s Troubles when Yisra’el will be thinned at the waist and, once vulnerable, attacked by millions of Muslims. That is important because it dates the rest of the prophecy, revealing the timing.

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

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

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

**“His desire is to remember** (*zakar* – His will is to recollect, recall, and bring to mind) **all of your contributions** (*kol minchah ‘atah* – all of your sacrifices and offerings, your gifts, and everything you have bestowed on behalf of others) **along with** (*wa*) **those of your branch, your means of ascent, and source of answers** (*‘aleh / ‘olah* *‘anah* – the acceptable means to respond and rise, from *‘alah* – to go up, rise, and ascend)**, the one accepted and anointed** (*dashen* – the one who was prepared and prospered then became satisfied (piel imperfect cohortative – first person expression of volition, attributed to the speaker, Dowd, where the object, which is the acceptable branch, has chosen to be put into action by the subject, God, with unfolding implications over time))**.** **Pause now and contemplate what this means** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:3)

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

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

**“He wants to give to you** (*nathan la ‘atah* – it is His desire and will to bestow unto you, offering and allotting you (qal imperfect jussive)) **that which is in accord with** (*ka* – that which is consistent with) **your best judgment** (*leb ‘atah* – you exercising good judgment such that your heartfelt desire is determined by your conscience and is the product of observation, experience, character, and intellect)**,** **and fulfill** (*wa male’* – choose to satisfy (piel imperfect jussive)) **everything you’ve advised for others** (*kol ‘etsah –* all you have thought about, accepted, and acted upon, including that which you have proposed while counseling others)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:4)

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

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

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

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

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

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

While I’m admittedly extrapolating, it would be appropriate for the sign to be written in the language spoken by the most people, especially *Yahuwdym* | Jews, and that would be English. It will likely incorporate commentary and include insights derived from contemplating the words Yahowah inspired His prophets to inscribe, such that His message becomes especially relevant to our time and facilitates not only understanding but an appropriate response.

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

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

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

Secondarily, who among us would have thought that nations would conspire to deliberately keep most people from working, such that they would become completely dependent on government handouts? Who would have thought that politicians would deprive entire populations of freedom of movement and assembly – essentially sequestering everyone to their homes? And who would have thought that 90% of the victims of the complete shutdown of economic systems and total deprivation of liberty would go along without complaint, actually believing that doing so was appropriate?

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

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

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

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

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

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

*Mashyach* is correctly translated “anointed” and appropriately transliterated “messiah.” *Mashyach* designates “someone God has specifically chosen and prepared, giving him the authority, approval, and permission to lead.”

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

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

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

In rebuttal to this statement, the lie is always the same: we must show respect to those serving in the military because without them we’d have neither life nor liberty. And yet there is no correlation between this patriotic platitude and reality. The enormous cost of supporting a massive armed force bankrupts a nation and deprives the people of their liberty, especially those who enlist. It tends to cause nations to intervene in the affairs of others when they ought not, and leads the unwary to trust men rather than God.

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

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

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

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

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

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



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

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

**Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration)**,** **the king** (*melek* – the sovereign and designated leader, the counselor and advisor, the messenger and guide) **is elated** (*samach* – rejoices, is delighted, and has a very positive attitude) **with Your power and influence** (*ba ‘oz ‘atah* – in Your strength and determination, with Your might and force, because of Your ability to do what is desired to strengthen and prevail)**.**

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

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

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

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

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

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

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

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

He knows what we want and anticipates our needs…

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

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

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

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

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

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

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

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

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

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

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

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

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

**You have caused him to be an effective, cheerful, and motivational teacher** (*chadah huw’* – You have made him sharp and perceptive, delighted to be included) **with the pleasure of Your company** (*ba simchah panah ‘atah* – with the delightful and joyous nature of Your presence, with Your cheerful and happy disposition)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 21:6)

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

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

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

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

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

These are the benefits of the Covenant and the product of the Miqra’ey: eternal life, every beneficial and productive quality, great joy in His presence, enrichment and empowerment. And with this declaration, Dowd has answered our question. He is the prime example, the living embodiment of the Covenant.

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

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

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

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

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

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

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

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

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

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

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

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

While it has never been presented this bluntly in anything we have translated thus far, this is as it must be. Since Dowd is returning as brilliant as the sun, and Yahowah’s presence will be brighter still, those without spiritual protection will be extinguished by their mere presence. And that is by design. The political and religious, the conspiratorial and militaristic, have engendered Yahowah’s righteous indignation. Their continued existence would ruin eternity for those of us who have embraced Him. If you don’t want to get burnt, follow Dowd.

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

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

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

It is, however, ironic in a way, especially today during the onset of COVID19, where people around the world are willing to sacrifice their independence from government, their freedom, and their economic aspirations to temporarily extend the lives of those who are already approaching death’s door. The harmful schemes they have so willingly accepted to prolong their existence will be their demise.

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

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

**“Choose to take action** (*ruwm* – may it be Your will to take a stand, rising up (qal imperative paragogic cohortative))**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**,** **in Your power, being forceful** (*ba ‘oz ‘atah* – with Your strength and capability)**. We will choose to sing** (*shyr* – we will musically and rhythmically, even poetically, raise our voices (qal imperfect cohortative))**,** **vocally acknowledging** (*wa zamar* – melodically expressing as an accompaniment to (piel imperfect cohortative)) **Your achievements** (*gabuwrah ‘atah* – Your awesome victory and accomplishment, along with Your overwhelming comparative advantage)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 21:13)

Dowd will be leading the chorus.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

What a wonderful sentiment: “The vast expanse of the freedom of Yah!” Unlike religious and political institutions which seek to control, Yah wants us to be free to express ourselves and live exciting and fulfilling lives. It is His intention for us to explore the vast expanse of the universe He has created for our edification and enjoyment.

Yes, indeed, Yahowah is approachable…

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **approaches me and draws near** (*la ‘any* – is concerned about me)**.** **I am not intimidated** (*lo’ yare’* – I am not frightened or awestruck)**.**

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

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

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

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is concerned about me** (*la ‘any* – is for me, near me, and by me, approaching me on my behalf)**,** **ready** **to help, assist, and support me** (*ba ‘azar ‘any* – as my helper and assistant such that I am increased, becoming more than I would otherwise be)**.**

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

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

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

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

This said, it’s the transition from Dowd recognizing that Yahowah is concerned about him and ready to help him, to his apprehension toward those who have shunned him because they don’t appreciate what he represents, that is especially revealing. This is because the underlying credibility of the most popular religion in human history is predicated upon transferring everything Yahowah said about His beloved Dowd to the Christian caricature known as “Jesus Christ.”

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

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

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

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

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

**“It is more beneficial and productive** (*towb* – it is desirable and pleasing, joyous and agreeable, beautiful and valuable, fortuitous and good, as well as all together more productive and better) **to be protected** (*chasah* – to find safety, comfort, and rest by trusting in deliverance) **by** (*ba* – with and in) **Yahowah** (*Yahowah*) **than** (*min*) **it is to trust** (*batach* – to rely or place one’s confidence in, or to expect something from, thereby stumbling and falling by believing) **in leaders or government officials**  (*ba nadyb* – in institutional rulers, in nobility or princes, in liberal ideas, in that which is incited or impelled)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:9)

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

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

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

**In the name** (*ba shem* – with the proper designation and renown) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **I will, indeed, continually fend them off** (*ky muwl hem* – as a result, I will stop them, and either circumcise them or cause them to cease by warding them away, dividing and separating them by cutting them off or in (hifil imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:10)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**“The right hand** (*yamyn* – the rightful orientation and propensity to be right) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **lifts up** (*ruwm* – is uplifting and raises up on high)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:16)

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

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

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

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

Years ago I realized that Yahowsha’ was not the *Mashyach* | Messiah. This title was never ascribed to him in any prophecy. And yet I recognized that he was doing the work of Yah on Pesach and Matsah. So I began to refer to him as the *Ma’asehyah* | the Work of Yah. Turns out, I wasn’t the first. Turns out, I was right after all.

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

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

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

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

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

**“This is the doorway** (*zeh ha sha’ar* – the gateway and entrance) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

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

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

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

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

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

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

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

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

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

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

“But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance.’ So they took him and threw him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those tenants?

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

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

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

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

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

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

“When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them. They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.” (Matthew 21:45-46)

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

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

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

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

**“For** (*min* – because) **with** (*‘eth* – associated with and accompanying, near and by, together with and beside) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **such things are** (*hayah zo’th hy’* – this is) **amazingly wonderful** (*pala’* – marvelous and astounding, fulfilling and extraordinary) **in our eyes** (*ba ‘ayn ‘anahnuw* – from our perspective and in our sight)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:23)

**“This is the day** (*zeh ha yowm*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **has acted and engaged** (*‘asah* – has performed, doing what had to be done (qal perfect))**.**

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

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

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

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

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

The largest totalitarian government in the world, and its false Messiah, is responsible for what the free world will endure. Researchers at the University of Southampton found that, had China confronted the virus just three weeks earlier rather than confronting the doctor exposing it, 95% of the infections and deaths worldwide would have been prevented. But their leaders valued their reputations over lives and suppressed the truth. Such is the nature of political man.

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

While it’s admittedly anecdotal, a physician and world traveler who lives next to us in a marina in the USVI shared that her friends in China were finally allowed to make contact with her for the first time yesterday. Each parroted the CPC’s propaganda, saying “the disease came from the United States military,” that “it has been eradicated in China,” and that “the Communist Party wanted to give the rest of the world the equipment they had used to defeat the virus.” But then again, it’s hard to blame them for saying such things because those who say otherwise disappear and never return. And as for the Chinese equipment, the tests and masks they gave Italy were useless.

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

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

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

Those who have read the eighteen books I’ve written to share Yahowah’s message over the past eighteen years, and who have listened to the radio programs, know that while I share God’s animosity toward politics, I advocate freedom of choice, access to information, personal responsibility, and individual accountability – as does Yah. Therefore, the less government the better, which is why I prefer free enterprise to communism, socialism, fascism, or feudalism under a monarchy.

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

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

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

Lee Man-hee’s greatest fear was that if those who believed him were allowed out of his confines and provided access to the truth, they would recognize that he was a power-hungry and moneygrubbing charlatan. The false Messiah preferred that his congregation be exposed and die rather than have his personal delusions revealed and his credibility extinguished.

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

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

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

The prayer meeting kicked off the biggest cluster of COVID-19 in France – one of northern Europe’s hardest-hit countries local government said. Around 2,500 confirmed cases have been linked to it. Worshippers at the church have unwittingly taken the disease caused by the virus home to the West African state of Burkina Faso [370 infected/18 dead], to the Mediterranean island of Corsica [162 infected/6 dead (before being medevacked to Marseille)], to Guyana in Latin America [35 infected/2 dead], to Switzerland [22,000 infected/800 dead], to a French nuclear power plant, and into the workshops of one of Europe’s biggest automakers.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New York United States World

Coronavirus 1,100 (7%) 3,700 (1.4%) 41,000 (0.9%)

Heart Disease 3,700 55,000

Cancer 3,000 50,000

Respiratory 600 13,400

Stroke 525 12,500

Alzheimer’s 585 10,200

Flu 390 4,700

Diabetes 380 7,000

Hypertension 225 3,900

Vascular Poisoning 200 12,500

Kidney Failure 245 4,300

Accidents 650 14,200

Murder, Drugs 450 7,850

Suicide 250 4,250

Other Causes 3,500 61,000

Total Deaths 15,000 260,000 4,000,000

As you can see, in March 2020, the Coronavirus was especially deadly in New York State. COVID19 was the third leading cause of death during the period and killed one out of every fourteen people who passed away in the state that month. During this same period in the United States, COVID19 was not among the fifteen leading causes of death. Responsible for only 1.4% of fatalities in the month nationwide, the virus killed one-1000th of 1% of US citizens and was responsible for one death in seventy.

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

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

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

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

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

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

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

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

**“Then** (*wa*) **the person infected with the contagious disease** (*ha matsora’* – the individual with a serious and dreaded chronic condition, especially epidermis; a compound of *mah* – to question the implications of *tsarath* – an infectious and communicable condition) **who is suffering from the pandemic** (*‘asher ba huw’ ha nega’* – who it is revealed is associated with the spread of the plague)**, his clothing** (*beged huw’* – his garments) **should be on his volition** (*hayah* – he should choose to exist as (qal imperfect jussive)) **split such that it is easily opened** (*param* – torn in a manner that it is less binding and more flexible)**. His head, specifically, his eyes, nose, and mouth,** (*wa ro’sh huw’* – his face) **should be** (*hayah*) **avoided** (*para’* – kept away from, averted, shunned, and eschewed)**. Then** (*wa*) **upon** (*‘al* – on) **his nose and lips** (*sapham* – the lower part of his face) **he should cover it with a piece of cloth** (*‘atah* – he should wrap it with fabric)**.** **And then announce** (*wa qara’* – cry out and denote, make known and proclaim publicly)**, ‘Consider me socially contaminated and infected** (*tame’ tame’* – unclean, defiled, and polluted through contact with others, tainted by those who are impure)**.** (13:45)

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

Brilliant, Dr. Yah. I especially appreciate the fact that rather than confining others, depriving everyone of their freedom, and shutting down the economy, You are advocating separating the infected individual so that they do not contaminate the entire community to the detriment of families and the mental health of Your people. Also, You recognize that face masks only work when they are worn by the person who is contagious so that they don’t infect the health of individuals who are caring for them. And speaking of heath care, Yah actually instructs the priests on how they should deal with these stricken individuals, right down to the point of denoting the duration of the examination (7 days asymptomatic + 7 days with symptoms = 14 days) and the antibacterial, antifungal, and antiviral agents to use to clean their clothes. It’s impressive.

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

**“Rescue and save us** (*yasha’* – deliver and free us)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**,** **we ardently and lovingly request** (*‘ana’* – we emphatically ask as it is our passionate response and enthusiastic reply; a compound of *‘ahabah* – out of love, *na’* – please, and *‘anah* – to respond and reply)**.** **Out of a sense of urgency, please** (*na’* – conveying the desire and emphasizing the importance)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration)**,** **we emphatically ask as this is our passionate response and enthusiastic reply** (*‘ana’* – we ardently and lovingly request; a compound of *‘ahabah* – out of love, *na’* – please, and *‘anah* – to respond and reply)**. Choose to** **give us the means to succeed, fulfilling our desire to prosper and thrive** (*tsalach* – of Your own volition cause us to achieve our will to be victorious, successful, and useful (hifil imperative paragogic he cohortative))**. Please** (*na’*)**!”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:25)

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

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

**“Blessed** (*barak* – lovingly greeted, adored, and lifted up) **is the one** (*ha*) **who comes** (*bow’* – who arrives in association) **in** (*ba* – with) **the name** (*shem* – the personal and proper designation) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”**

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

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

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

Further, everyone at this celebration knows, loves, and proclaims Yahowah’s name…

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

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

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

Or…

**“The** **Branch** (*ha ‘abowth* – the limb of the tree supporting the most vibrant growth) **of the Festival Feast** (*chag* – the celebratory gathering of the Mow’ed Miqra’) **is with those who are bound by the teaching and instruction** (*ba ‘asar* – is beside those who choose to join in with him) **as an eternal witness** (*‘ad* – as everlasting testimony) **to the showphar trumpet of brilliant light** (*qeren* – for the radiant and shining appearance of the horns) **out of the altar** (*mizbeach* – signifies the elevated place where the Pesach ‘Ayl was sacrificed)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:27)

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

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

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

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

**“Choose of your own volition to acknowledge knowing and appreciating** (*yadah la* – under the auspices of freewill come to know and understand, expressing your appreciation and gratitude to) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration)**, for indeed** (*ky* – because truly and certainly)**, He is** **generous and good** (*towb* – He is beneficial and pleasing, joyful and desirable, respectable and agreeable) **for the express reason** (*ky*) **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’* – His devotion and loyalty, His affection and commitment to the relationship, as well as His generosity) **are everlasting** (*la ‘owlam* – are eternal and forever)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 118:29)

Beautiful.



*Coming Home*

My God, My God, Why?

13

Stand Out and Be Noticed

*In the Spirit of Yah…*

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

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

**During troubling circumstances** (*ba ha tsarah* – in times of anguish and distress) **for me** (*la ‘any*)**,** **I summoned and called out** (*qara’* – I invited and welcomed, I met with and encountered, I read aloud and recited) **to** (*‘el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**,** **and He answered me** (*wa ‘anah ‘any* – and He replied, responding to me)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 120:1)

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

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

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

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

These questions also pertain to one individual man…

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

**Why are you carrying on this way, how much more of this will be added by you in your repeated desire to create another edition** (*wa mah yasaph la ‘atah* – so what additional will come from you and what is the basis of your increases, why are there different people associated) **with your undisciplined and deceitful tongue** (*lashown ramyah* – on account of your treacherous statements and false beliefs, because of your misguided and misconstrued words, even your spoken deceptions and outright fraud)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 120:3)

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

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

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

**“Woe to me** (*‘owyah la ‘any* – intense hardship and trouble with anguishing sorrows will come upon me) **because** (*ky* – expressly for the reason and as a result of the fact) **I have lived as an alien** (*guwr* – I have dwelt as a stranger (qal perfect – literally at one point in time) **in Meshek** (*Meshek* – to Draw Out along a Secure Path, son of Yepheth, grandson of Noach and progenitor of people living considerably north of Yisra’el typically associated with Tubal and Magog in the last days) **such that I dwell** (*shakan* – I have inhabited and remained for a while (qal perfect)) **among** (*‘im* – with and near) **the tents** (*‘ohel*) **of Qedar** (*Qedar* – Darkness, son of *Yshma’el* | Ishmael, a nomadic tribe from the Arabian desert)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 120:5)

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

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

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

The truth has always been better than any of the lies. With Yah’s plan and Dowd’s example so accessible and verifiable, why go to all the trouble to create a new religion, to promote a different Messiah, to compose a New Testament, especially when reconciliation is there for the asking?

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

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

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

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

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



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

**“Then a relatively insignificant implement** (*wa choter* – a stem, shoot, or secondary branch, a slender stick or twig, a sprout, a pliable wooden instrument, a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking while collecting the things Yahowah values as an unrestrained extension) **will be extended** (*yatsa’* – he will be brought forth to serve (qal perfect active sequential third person masculine singular – the *choter* will actually go forth and he will be active, albeit for a limited time)) **by means of** (*min* – because of, from, out of, and by reason of) **the stock** (*geza’* – the stump and root from which new growth emerges, the genealogical source or the trunk which has been cut down and yet is capable of supporting new shoots) **of *Yshay* | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched)**, as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min –* from and because of) **his roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw’* – his base and foundation, his source and family line, that which keeps him permanent and firm)**,** **such that** **he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling fruitfulness on behalf of successive generations (qal imperfect – genuinely being productive with ongoing implications over time))**.”** (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:1)

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

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

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

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

If you recall, our search for the identity of the *choter* may have been resolved when we discovered that Solomon had a great deal to say about this otherwise insignificant implement. At the seminal moment in the life of a united Yisra’el, standing atop Mowryah with the recently completed Temple gleaming in the background, the man noted for his wisdom, *Shalomoh* / Reconciliation / Solomon, delivered the original “Sermon on the Mount.” He was dedicating the Home of the Ark of the Covenant and original autograph of the Towrah, with Ya’aqob’s descendants gathered before him. Speaking of the promises Yahowah had made to his father to guide his people’s footsteps, he used a much more descriptive term, “*nakry* – a foreigner from a distant place and time speaking a different language,” to tell the Children of Yisra’el how they should respond to the words this individual would write on their behalf. Therefore, God’s not kidding around with this *choter*, and we should take this seriously. He clearly has the Spirit’s support.

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

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

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

Said another way, the entire purpose of this *choter* is to encourage all who will listen to Yah’s prophets, and especially Dowd’s message on behalf of Yahuwdym, to become fruitful by being grounded and nourished by the one who grew out of the root of his father to become the Firstborn Son of God. We can, indeed, claim the promises Yahowah made to Dowd for ourselves – not by taking them away from Dowd – but instead by sharing them with him.

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

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

**the Spirit** (*ruwach*) **providing the capacity to comprehend and teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate; from *chakam* – capacity to learn and ability to teach) **and** (*wa*) **enable** **understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration; from *byn* – making connections between and among things so as to be observant, looking closely while being perceptive, to consider and distinguish, to discriminate and thereby intelligently determine insights leading to understanding and enlightenment)**,**

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

**the Spirit** (*ruwach*) **of knowing and knowledge** (*da’ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth, or being perceptive; from *yada’* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to distinguish between good and bad, truth and lies, and to become acquainted and personally familiar) **so as** (*wa*) **to respect and revere** (*yira’ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration)**.”** (*Yasha’yah* / Liberation is from Yah / Isaiah 11:2)

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

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

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

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

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

4) The *Ruwach of ‘etsah* – of advice and counsel concerning pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions.

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

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

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

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

Spirit of faith, because it is irrelevant.

Spirit of compromise, because God doesn’t.

Spirit of prayer, because we benefit from listening.

Spirit of being good, because being right matters.

Spirit of obedience, because the goal is liberation.

Spirit of worship, because we are family.

Spirit of fear, because it’s a loving relationship.

Spirit of charity, because work is a virtue.

Spirit of meekness, because we are called to be bold.

Spirit of a pure heart, because our thoughts matter.

Spirit of healing, because our bodies aren’t relevant.

Spirit of miracles, because God does not show off.

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

**“****Additionally** (*wa* – in addition)**, by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw’* – his acceptance and perceptiveness, his nose for the truth, his capacity to distinguish right from wrong and willingness to reply, providing answers after his virtual meeting will be pleasing, bringing him very close; from *ruwach* – Spirit (hifil infinitive perfect – empowered by the Spirit he will for a time embody Her characteristics)) **with regard to developing a profound admiration and respect for** (*ba yira’ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”**

Since it has been repeated, it bears repeating: nothing matters more than Yahowah’s name. Without it, there is nothing. Jesus, Christ, Allah, Shiva, and the Lord are no more God than is navel lint. The universe has only one creator, only one who conceived life, one Author of the Towrah, and one who inspired the prophets.

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

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

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

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

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

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

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

**He will** **provide proof using sound arguments** (*yakach* – he will use evidence and reason to decide, to judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict (hifil perfect)) **with** (*ba*) **everything out in the open, doing so fairly** (*myshowr* – by putting everything on the table, on the level, nothing hidden, justly and equitably in a very forthright and direct manner; from *yashar* – to be right, approved, and candid) **on behalf of** (*la*) **the sincere who are seeking straightforward answers** (*‘anaw* – those who are unpretentious and willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *‘anah* – to answer and respond, to seek and receive answers, and to testify as a witness) **of the Land** (*‘erets* – of the material realm)**.”**

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

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

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

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

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

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

In the Great Isaiah Scroll found hidden in the bluffs above Qumran, the wicked who are wrong will cease to exist as a result of the words spoken by the *choter* who is now being influenced by the Spirit. But in the Masoretic Text we read “He will kill the wicked.” While the result is the same, the process is considerably different – and telling.

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

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

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

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

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

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

Affirming that the *choter* will be empowered on behalf of Yahuwdym as we approach Dowd’s return and the celebration of Sukah, Yahowah uses some rather intriguing word pictures to describe the world as we will soon see it. Nothing will be the same.

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

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

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

**And so this insignificant** **steward and easily determined and known servant** (*wa na’ar qaton* – the attendant of a lower social status who can be readily known on behalf of the scattered sheep) **shall motivate, lead, and guide them** (*nahag ba hem* – will be direct and influential among them as he attempts to direct their voluntary movements (qal participle active masculine singular – meaning that one man will literally and demonstrably influence them)**.** (11:6)

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

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

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

I have pored over and contemplated every symbolic metaphor in this list, doing what I could to present each as insightfully as possible, but I cannot attest as to whether Yah’s intent was other than I have surmised. But in the end, my take on all of this is that the worst of times will lead to the best of days. The killing will stop, and living will commence, with the fiercest predator becoming an herbivore.

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

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

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

**“****An infant** (*wa yowneq* – a suckling child and tender shoot at the early stages of life) **will play** (*sha’a’* – will be delighted, finding great pleasure and enjoyment having fun) **over the hole** (*‘al chur* – over the den) **of a serpent** (*pethen* – a poisonous snake or venomous viper; from an unused root meaning to twist) **and upon** (*wa ‘al*) **the nests** (*ma’uwrah* – the cavities in the ground where reptiles of a lesser light dwell) **of snakes** (*tsiph’ony* – of the poisonous vipers; from an unused root meaning to extrude toxins, a mythical beast akin to a dragon) **the weaned and reared** (*gamal* – those who are now accountable for their own actions and have been raised) **shall place his hand** (*yad huw’ hadah* – will stretch out and put his hand)**.”** (*Yasha’yah* / Salvation is from Yah / Isaiah 11:8)

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

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

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

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

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

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

**“Then** (*wa*) **it shall come to pass** (*hayah* – it will actually happen, albeit briefly (qal perfect)) **in that day** (*ba ha yowm ha huw’*)**,** **the root which anchors and nourishes** (*sheresh huw’* – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) **of *Yshay* | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched)**, who showed the way to the benefits of the relationship** (*‘asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings and joy) **will stand up, present and accounted for** (*‘amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision, being evaluated himself while standing and unbowed (qal participle))**,** **approaching as** (*la* – regarding and concerning an extension toward the goal of producing) **a signal and banner** (*nec* – a standard bearer, a sign and ensign, something which is lifted up to communicate a message to those who are observant; from *nacah* – to assess and prove, to examine, analyze, evaluate and test, *nacac* – to lift up and display, and *naca’* – to set forth on a journey) **for the family** (*‘am ‘el* – for the people who are related (describing the Children of Yisra’el and the Covenant))**.**

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

**And so therefore** (*wa*)**,** **his restful residence** (*manuwchah huw’* – his place of repose and reflection, His comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah* – will be) **a reward and a source of enrichment and empowerment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of power, and as an attribution of an inheritance of impressive splendor)**.”** (*Yasha’yah* / Deliverance is from Yah / Isaiah 11:10)

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

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

**“So** (*wa*) **it will have come to pass** (*hayah –* it will have occurred (qal perfect)) **in that day** (*ba ha yowm ha huw’*)**, my Upright One** (*‘edowny* – the Upright Pillar of my Tabernacle) **will once again associate** (*yacaph* – will increasingly add, again joining (hifil imperfect active)) **His hand** (*yad huw’ –* His influence, power, and control) **a second time** (*sheny*) **to reacquire, bring forth, and redeem** (*qanah* – to provide rebirth to, recover, and obtain) **the remnant** (*‘eth sha’ar* – the remainder and direct relatives who are genetically similar) **of** **His family** (*‘am huw’* – His people (the Children of Yisra’el)) **which remains** (*‘asher sha’ar* – which to show the way to the benefits of the relationship) **out of** (*min* – away from) **‘Ashuwr** **| Northern Iran & Iraq** (*‘Ashuwr* – To Tread Upon / Assyria)**, from** (*wa min*) **Mitsraym | Lower Egypt** (*Mitsraym* – Crucibles of Oppression / Northern Egypt)**,** **out of Pathrows | Upper Egypt** (*wa min Pathrows* – Subject to a Deceptive Interpretation / perhaps the Copts and Bedouins from Southern Egypt)**, from** (*wa min*) **Kuwsh | Arabian Peninsula** (*Kuwsh* – Dark and Unknown / Horn of Africa, the Southern Sinai, all of Arabia, Yemen, and Oman and perhaps including Northern Mesopotamia)**, out of** (*wa min*) **‘Elam | Southwestern Iran** (*‘Elam* – Conceal / Persia)**, from** (*wa min*) **Shin’ar | Iraq / Babylon** (*Shin’ar* – Confluence of Rivers / Babylonia)**,** **out of** (*wa min*) **Chamath | Syria** (*Chamath* – Military Fortress / Syria)**, and from** (*wa min*) **the coastlands** (*‘y* – the inhabited shores of countries between or surrounded to some extent by large bodies of water / notably: Lebanon, the United States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and North and South Africa) **of the sea** (*ha yam –* of the gentiles)**.”** (*Yasha’yah* / Salvation is from Yah / Isaiah 11:11)

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

Now that we know that Yahowah will be calling Yahuwdym out of Northeastern Africa, the Arabian Peninsula, Iraq, Iran, and Syria, and from throughout ancient Babylon, we can use the dominant male haplogroup (Y DNA) as our guide to assess the percentage of these peoples who are Jewish on their father’s side. But first this disclosure, DNA testing has not been done randomly, and only on a small percentage of these people. Further, we are relying exclusively on the dominant male haplogroup in our extrapolations. As a result, while the tests are conclusive and accurately portrayed, it is very likely that only those with innate personal curiosity who are most open to scientific enquiry among Muslims would have allowed themselves to be tested, artificially skewing the result by a factor of ten or more. Therefore, in our quest to be reasonable, I’ve downgraded the results across the board tenfold.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Strong’s Lexicon suggests that *‘iy* is derived from *‘awah*, meaning “to covet and desire, longingly waiting and greedily expecting.” It can also convey “lust.” Now there is an interesting word study with fascinating implications.

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

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

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

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

This will be the last call before the curtain drops. Yah is calling His people home, and along with them receptive Gentiles. It is not known how many of these will have read the *nec* | banner, but it is certain that they all concur with its contents.

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

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



(Completed on Pesach, April 8, 2020)

*Coming Home*

My God, My God, Why?

14

My God, Why?

*The Shepherd Speaks for the Lamb…*

Dowd’s 22nd *Mizmowr* | Psalm was initially translated fourteen years ago in *Yada Yah*. In that intervening time we have learned a great deal, and have grown in our relationship with Yah. So now in our quest to properly present the life and lyrics of the Messiah and son of God, let’s return to his eyewitness account of Pesach’s fulfillment in year 4000 Yah. This is the story of the Passover Lamb as regaled by the Shepherd.

Before we begin, I want to be careful not to tread where answers seem fleeting. The dedication of Psalm 22 is not extant in any Qumran scroll, so it’s hard to make heads or tails of what is now found in the Masoretic Text. It is perplexing for two reasons. First, *‘ayelth* isn’t actually found in the Hebrew lexicon. Instead we find *‘ayeluwth*, which speaks of God’s “power and strength,” and *‘ayalah*, which is a “doe, or female deer.”

While the Psalm is from Dowd, scribal error may keep us from knowing if the Mashyach might have used “*‘ayal* – young stag or buck” to infer that he was as nimble as a “deer” or *‘ayeluwth* if he intended to tout God’s “influence” in his life. And even then, we’d still have questions because, *‘ayl*, which would be spelled the same way in the Hebrew text, could be a “ram,” the “leader of the flock,” or to a lesser degree it could be a “projecting wall,” a “door jamb,” or a “large oak tree.”

As confusing as this sounds, it’s what follows that is the most concerning. We find *ha Shachar* in the Masoretic, and that’s a problem because, as a title, Shachar describes Satan. In the Canaanite religion, Shachar was born to a woman who had been impregnated by the sun god, ‘El. So even if we could determine which of the *‘ayl* concepts Dowd may have been inferring, “the Stag, Ram, or Tree,” none of these should be associated with the “Son of the Dawn.”

Therefore, rather than try to resolve the scribal error or rabbinical malfeasance, let’s bypass the phrase *‘al ‘ayahah ha shachar* in the introduction and move on with the Mizmowr, itself, doing so without trepidation. We have been at this for eighteen years and this is the first and only passage where I’ve refused to propose a translation.

A careful, thoughtful approach is especially important here because we are embarking upon one of the most heinous of all rabbinical corruptions. To deny Dowd’s eyewitness account of Yahowsha’s role as the Passover Lamb, the forefathers of Rabbinic Judaism deliberately and knowingly changed Psalm 22:16 from “They have pierced my hands and feet” (5/6HevPs & LXX) to “Like a lion are my hands and feet.” (MT) And with this in mind, it’s likely that the Masoretes deliberately altered the prophet’s introduction to infer that Dowd was acting like a woman (through the reference to the doe) inspired by the Devil (via Son of the Dawn) as he scribed what follows. If that realization isn’t sufficient to turn you against them, then it is unlikely that you will ever leave the rabbinical influence and return to the God whose name they despise.

As is his custom, *Dowd* | David wrote:

**“To the Glorious Director and Everlasting Leader** (*la ha natsach* – concerning the approach of the brilliant Conductor and preeminent Guide who is enduring, splendorous, and permanent)**,…a Song** (*mizmowr* – a psalm with lyrics set to a melody) **by** (*la* – concerning the approach and from) **Dowd** (*Dowd* – the Beloved)**.”** (*Mizmowr* / Lyrics of a Song / Psalm 22 Dedication)

With older, and hopefully wiser eyes, let’s turn our attention to one of the most important prophecies ever revealed, Psalm 22: the Song Yahowsha’, Himself, cited to explain His purpose. The opening lyric of the 22nd Mizmowr prophetically presents the last words of the Lamb of God as his life ebbed away upon the Upright Pillar on Passover. He spoke them in the next breath after the assistance and strength of the Set-Apart Spirit left him. These words not only explain why he was hanging there, they hint at what would occur next. They also explain Yahowsha’s relationship with Yahowah.

**“My God** (*‘ely* – my Deity, the Almighty, singular)**, my God** (*‘ely*)**, why** (*la-mah* – for what reason, for how long, and to what end) **have You in this moment actually forsaken me** (*‘azab ‘any* – have You for a finite time totally abandoned and literally relinquished me, have You genuinely and absolutely left me during this period and are now separated from me, having departed from me, releasing me and thus damning and deserting me (qal – literal and actual, perfect – totally as a completed action for a limited time))**?”** (*Mizmowr* / Song / Psalm 22:1)

Yahowsha’ knew why. This question was rendered for our benefit. To know the answer is to “*yada’* – know” the mind of Yahowah and purpose of Yahowsha’.

The use of *‘el*, the singular of Almighty God, is significant because it is relatively uncommon. Even in the *Dabarym* / Words / Deuteronomy 6:4 declaration, where Yahowah declares that He is one, He uses the plural, *‘elohym*, to affirm His Paternal and Maternal nature. But in this case, Yahowsha’s question is being addressed to Yahowah as the Father regarding the departure of the Set-Apart Spirit – his Spiritual Mother. *‘El* is, therefore, more appropriate than *‘elohym*.

The Hebrew word, *mah*, is as much about how and what as it is about why. And that’s significant because so is this Mizmowr. It seeks to answer those same questions. Dowd’s word’s-eye-view of the fulfillment of Passover and UnYeasted Bread leading to Firstborn Children ventures from Mowryah into She’owl and back to Yaruwshalaim. He will explain the means by which Yahowsha’, in concert with Yahowah and the Set-Apart Spirit, was able to open the doorway to life while redeeming our sins such that we could be adopted into the Covenant Family. His testimony describes how He was able to take the consequence and penalty upon Himself, and why He was willing to do it. It reveals the nature of the separation as well as the ends it achieved.

*‘Azab* may be the most damning word in the *Towrah* *Naby’* *wa Mizmowr*. It conveys the path to separation and lifelessness. *‘Azab* is properly translated “forsaken,” but it is also synonymous with being “damned” – which is “to be separated, abandoned, and deserted.” When the context is “from God” the result is either lifelessness or incarceration.

In this case, *‘azab* was scribed in the qal stem and perfect conjugation. These things make the “separation” literal, actual, and genuine in addition to being total and complete, but for a finite period of time. With the Spirit gone, Yahowsha’ was no longer a diminished material manifestation of God. Yahowah had separated Himself from the Pesach ‘Ayl so that his body could fulfill the promise. His soul remained, but the power had been turned off.

If ever there were a time in which conjugations matter, this would be one of them. While the imperfect speaks of ongoing action, of that which is continuing, the perfect is specifically limited in time. The separation of the Spirit from the soul would be limited to the fulfillment of Matsah.

This occurred for two reasons. First, God cannot die. So for the Lamb of God to sacrifice his life on Passover for us to live, the eternal and living God could no longer be associated with the body hanging on the upright pole. Yahowsha’s body would die, but not Yahowah or His Spirit. Not only is God immortal, so are all spirits, and most especially the Set-Apart Spirit. Therefore, God did not die for our sins as Christians ignorantly profess.

Second, Yahowsha’s soul, or consciousness, was on the precipice of fulfilling Matsah. The very consciousness of the Towrah-Observant Lamb would become “*‘azab* – separated and damned, forsaken and abandoned,” in She’owl to redeem us.

**“Far** (*rachowq* – remote in distance and time, separated in space; alienated and no longer in a state of close association; from *rachaq*, meaning to be removed and distant, to be sent off and to go far) **away** **from** (*min* – out of and separated from) **my** **liberation and deliverance** (*yashuw’ah ‘any* – my rescue and salvation, but especially my freedom) **are the words** (*dabary* – are the spoken and written statements, messages, communication, records, and accounts) **of my anguished roar** (*sha’gah ‘any* – roaring moan of a lion, guttural cries, torment, and groaning (by alluding to the ‘roar of a lion’ Dowd is equating Yahowsha’ to the Lion of Yahuwdah))**.”** (*Mizmowr* / Song / Psalm 22:1)

In the intervening years since this prophecy was initially translated for *Yada Yah*, we have discovered that *yasha’*, upon which *yashuw’ah* is predicated, speaks of liberation, deliverance, and freedom, with salvation being a consequence of these actions. That becomes particularly relevant at this moment since Yahowsha’s ordeal was just beginning. As brutal as the experience had been under the Roman whip leading to his crucifixion, the real agony would be endured on Matsah. And while it would last twenty-four hours on earth, within the black hole of She’owl it would seem like an eternity. From his perspective, it would indeed be a very long time before this ordeal was over and he was free from it. Also telling, Yahowsha’ wasn’t seeking salvation for himself, which makes the translation “my liberation and deliverance” all the more accurate and telling.

You may have noticed that I’ve gone to rendering pronouns associated with Yahowsha’ in lower case. This isn’t an issue in Hebrew because there is no distinction between upper- and lowercase letters. But in English, with our propensity to capitalize pronouns associated with God, it can become a point of contention.

At issue then is whether it is appropriate to capitalize “my” and “he” when they are used in reference to Yahowsha’, or to show deference to Yah and only capitalize references to God. Right or wrong, I’ve made a choice, and on every occasion other than the initiation of a new sentence, I’ve rendered all five personal pronouns attributed to Yahowsha’ as “my” and “me.” I’ve done so because Yahowsha’ is no longer Divine, in that the Spirit has left him. Further, he is addressing God in second person.

**“My God** (*‘elohym*)**,** **I continually call out and recite** (*qara’* – I actually invite and summon, I habitually proclaim and announce (qal imperfect)) **by day** (*yowmam –* during the daytime hours)**, but** (*wa*) **You do not answer** (*lo’ ‘anah* – You consistently do not reply or respond (qal imperfect))**; nor** (*wa*) **by night** (*laylah –* in the absence of the light in the darkness)**, there is no relief for me, no expectation of rest or silence** (*wa lo’ duwmyah la ‘any* – there is no cessation of noise for me, nor any way for me to keep silent; from *damah* – to cease as a result of being cut off from *Yah*)**.”** (*Mizmowr* / Song / Psalm 22:2)

Yahowsha’ was “*qara’* – calling out to” Yahowah, asking Him to “*qara’* – meet with” him during the *Miqra’* | Invitation to Meet with God on *Pesach* | Passover. He was, therefore, doing as we should do on this day. But for him, since he was the Passover Lamb rather than a beneficiary of this day, Yah’s answer would be for us, not the ‘Ayl.

All the while, the screaming of his tormentors had to be overwhelming, especially since he realized that the “*sha’gah* – distress” He was suffering this day – enduring the most excruciating of human torments as the Passover Lamb – was nothing compared to the “*sha’gah* – anguish” he would experience during the long “*laylah* – night of UnYeasted Bread when his soul would be “*laylah* – completely removed from the light.” There would be “*lo’ ‘anah* – no response” from God and “*lo’* *duwmyah la ‘any* – no relief for him” in She’owl – the place of complete separation from God.

It is interesting that *duwmyah* | silence is a compound of *damah*, meaning “to cease as a result of being cut off,” and Yah. As such, it serves to encapsulate this story. Yahowsha’ was separated from Yahowah.

The most important compound name ever spoken could well be the one never written: Yahowsha’ – as it never once appears in a prophecy regarding him. His name is from Yahowah and “*yasha’* – to liberate, deliver, free, and save.”

Interestingly, even Yahowsha’ couldn’t save himself. He was reliant upon Yahowah. There are few things as destructive to the Christian myth that “Jesus Christ is the Savior” than this realization.

As the *Pesach ‘Ayl*, Yahowsha’ was not the first to bear this name. Yahowsha’ ben Nuwn (the eternal and perpetual), the successor to Moseh, brought Yahowah’s children into the Promised Land. His name appears over two-hundred times in the Towrah and Prophets. So when it comes to knowing this name, even though it isn’t mentioned in any prophecy, we are still without excuse. If you refer to Him as “Jesus” or “Yehshua,” your corruption will have increased His suffering.

What’s interesting here is that Yahowsha’ was separated, forsaken, and damned so we wouldn’t become destitute and desolate. This separation unto darkness is the essence of his sacrifice. It is the ransom he paid to redeem us. Sure, his physical torture at the hands of the Romans was excruciating, as were the biting words hurled from the mouths of the morons demeaning him on this day, but the real anguish was having His relationship with Yahowah severed. This is why the man on the pole roared in agony.

What’s also insightful is that now that the Set-Apart Spirit has returned to Yahowah, God has become plural again: *‘elohym* rather than *‘el*.

While we have already hinted at it, there is yet another subtlety worth further consideration, and that’s the use of day and night. The proclamation confirms the pain Yahowsha’s body would endure during the day, which speaks of Passover in 33 CE (Year 4000 Yah), and the torment that this soul would bear in the darkness of the long night that followed as he fulfilled the promise of UnYeasted Bread on the Sabbath.

The Hebrew word translated night, *layl*, actually defines She’owl—“the adversity of being away from light.” There would be no rest as his soul descended into the darkness – the one place God Himself could not go. This lightless home of the Adversary is where his soul would suffer, as Yahowsha’s body had suffered on the upright pole, representing the Door to Life on Passover.

This is good news, not bad, at least for us, as the rest of the Mizmowr will go on to boldly proclaim. Yahowah, the Set-Apart One of Yisra’el, would through this act of ultimate sacrifice, deliver those who would come to trust and rely upon these words. By the deed predicted in this Song, all those who would cry out to Yahowah, cognizant of what occurred, would be delivered from “*‘azab*—damnation and desolation.”

As we approach this next statement, be aware that the Hebrew word, *palat*, means to “escape” by having been “carried safely away.” This concept will become synonymous with the coming harvest. We are told that those who trust Yah will not be disappointed.

Once Yahowsha’s soul was separated from Yahowah’s Spirit, he was forsaken. His body would die, ceasing to exist later that night. His soul would become mortal – just like the rest of us. At that moment, only Yahowah, along with His Set-Apart Spirit, was eternally alive. Therefore, the man nailed to Golgotha’s pole would realize…

**“You are Set-Apart** (*wa ‘atah qodesh* – You are separated and distinct, unique and uncommon)**, living to establish** (*yashab* – dwelling throughout time, intent on being the living embodiment and establishing a dwelling place (qal participle – actual, describable, and actionable)) **the renown and reputation** (*tahilah* – the adoration and excellent character, even the credibility and subsequent empowerment; from *halal* – the brilliance) **of Yisra’el** (*Yisra’el* – individuals who persist and persevere, engage and endure, with God, freed and empowered by God)**.”** (*Mizmowr* / Song / Psalm 22:3)

In all of the Hebrew language, one of the most misunderstood and yet crucial concepts for us to understand if we are to know Yahowah, is *qodesh* | set apart. It reveals that God is not here on Earth nor does He exist in proximity to His creation. It means that He cannot be common, and thus cannot be the god of religion. He is neither omnipresent nor involved in people’s lives. He does not exist within the edifices men have erected for Him nor does He hear human prayers. *Qodesh* also means that if we want to live with God, we must distance ourselves from the most popular human institutions and become uncommon and unique. The more we reflect the faith and politics of those around us, the further we stray from the Almighty.

Yahowah exists, not to be worshiped, but instead to reestablish the reputation of His People, Yisra’el. That is an amazing insight into His character and purpose. This remains His prime objective.

As amazing as all of this is, keep in mind that these are Yahowsha’s thoughts as he is fulfilling *Pesach* | Passover. He realizes that he is opening the doorway to Yahowah. He realizes that he is facilitating the restoration of His people – specifically and namely: *Yisra’el* | Israel.

This means that Yahowsha’ was not enduring this sacrifice on behalf of a Gentile church or Christians. Even at the very moment “Jesus” is supposedly (if we are to believe the Christian New Testament) condemning Jews for their “complicity” in “killing him;” in actuality, he is devoting himself to restoring Yisra’el’s reputation by announcing Yahowah’s enduring adoration.

Since Yahowah’s inspired testimony and the Christian New Testament are completely incompatible in this regard, since their claims are the opposite of one another, how is it that Christians, who adore this prophecy, have missed its implication?

Speaking of missing the point, what is the point of faith if Yahowah can be “*batach* – relied upon and trusted?” Why conceive a “New Testament” when the original prevailed on behalf of God’s people? Or may I ask, why compose a Talmud when the Towrah is effective?

**“In You** (*ba ‘atah*)**, our fathers** (*‘ab ‘anahnuw*) **relied** (*batach* – they trusted, at least for a while, and they were totally confident and genuinely secure (qal perfect))**. They trusted** (*batach* – genuinely relied for a time, placing their confidence in (qal perfect)) **and** (*wa*) **You consistently rescued them** (*palat hem* – You always brought them away from danger to a safe place, delivering them, helping them escape and survive (piel imperfect – revealing that the forefathers were saved by God’s intervention))**.”** (*Mizmowr* / Song / Psalm 22:4)

God is consistent. When we rely, He rescues.

God is consistent. His people have been and still are the descendants of these fathers: ‘Abraham, Yitschaq, and Ya’aqob. As Dowd has already affirmed, it is Yisra’el that is being rescued.

Long ago, Yisra’el cried out to Yahowah. But they have not done so for a very long time. And that is why so few have been saved over these many years. Fortunately, Yahuwdym are now awakening to the realization that the first step home in their deliverance begins by summoning Yahowah by name and asking Him to help them.

**“To You** (*‘el* – to You as God) **they cried out for help** (*za’aq* – they called for assistance and they summoned, memorializing their request in writing along with instructions (qal perfect)) **and they were delivered** (*wa malat* – they were spared, saved, and rescued (niphal perfect – telling us that God benefited from sparing them))**.**

**In You** (*ba ‘atah* – with You) **they trusted and relied** (*batach –* they placed their complete confidence (qal perfect))**,** **and they were not disappointed nor disapproved** (*wa lo’ bowsh* – they did not suffer emotional or physical distress or despair because they were not considered wrong or mistaken and they were no longer ashamed (qal perfect))**.”** (*Mizmowr* / Song / Psalm 22:5)

We should never lose sight of the fact that this is being presented in conjunction with Yahowsha’s fulfillment of Pesach. For trust to have merit, we need to know who and what to rely upon.

In that these are Yahowsha’s thoughts as he is serving as the *Pesach ‘Ayl*, each word should be understood in the context of Passover. It was and remains our first step away from the dangers religious and political men impose. It is our first step toward the Promised Land. Passover is the doorway to a new life, one that is perfect and eternal. Those allowed to enter through it, based upon their trust and reliance on Yah, are never disappointed.

This known, it is criminal that pastors and priests preach faith and not reliance, belief and not trust, and then direct the faithful to “Jesus Christ” rather than to the One to whom he is speaking. A person’s faith is as meaningless as are his or her beliefs. The reliability of the object of our trust is all that matters – Yahowah!

As an interesting nuance to this conversation, consider that three distinct Hebrew terms— *yashuw’ah* | liberation, *palat* | rescue, and *malat* | spare are all translated similarly in English Bibles. If one word were sufficient, Yahowah would have chosen one, and not used three. It seems evident that God selected these terms to demonstrate that no matter how you define liberation, He is the source. Those who cry out to Him and rely on Him are delivered into Yahowah’s presence and spared the agony of death and separation.

As we move on to God’s next statement, it is appropriate to restate the fact that Yahowah allowed His soul to be separated and suffer in our stead. While we do not fully understand the mechanics of this miracle, we do not need to know *how* it happened to appreciate *why* it occurred – or to benefit from it. But this we can know: the name Yahowsha’ describes and defines the stated mission: Yahowah Liberates, Delivers, and Saves. It is why I have called him the “*Ma’aseyah* – Work of Yah” all of these many years.

While written by Dowd, this Song is about Yahowsha’. Yahowah’s acclaimed Shepherd is describing the final act of the most exemplary Lamb. Dowd’s words are defining Yahowsha’s act. So as we commence this journey, and as we explore what occurred on this day, standing beside the Shepherd while looking upon the Lamb, let’s acknowledge something that is vitally important: By misappropriating the promises and titles Yahowah offered to Dowd, and transferring them to Yahowsha’, we do God, and both men, a tremendous disservice. In so doing, God is made out to be a liar, we lose sight of Yahowsha’s purpose, and we devalue all Yah sought to accomplish through His beloved son.

Let us remain focused on where these words lead, what they say, and what they mean. In this regard, it should be patently obvious, but since billions are confused: Yahowah is eternal. The immortal cannot die. Therefore, neither God nor His Spirit died on *Mowryah’s* | Moriah’s pole this *Pesach* | Passover – only Yahowsha’s body, serving as the *Pesach ‘Ayl* | Passover Lamb. This Psalm exists to explain *how*, *why*, and *for* *whom* the miracle of Passover was manifest.

We also know that Yahowah can feel pain. *Mizmowr* / Psalm 22 will go on to detail the most torturous elements of His suffering. It was at the end of a long day. He had been tried, spit upon, beaten, and whipped by His creation. His Spirit and the temporary body it occupied had suffered, sacrificed, and bled beyond our comprehension. Then we nailed his body to a pole. Christians, based upon their fascination with crosses and crucifixes, seem bent on keeping him there. A Dead God on a Stick has become the prevailing symbol of the religion.

When Yahowsha’s flesh neared death, Yahowah’s Spirit departed. That is what the opening question asks us to consider: “My God why have You forsaken me?” Yahowah’s Spirit was separated from Yahowsha’s body and soul, killing one and damning the other – a very sobering thought.

Since the closer one looks, the more inspiring Dowd’s lyrics become, I will continue to amplify the meaning of these words so that we might more fully appreciate the magnitude of this prophecy. The Hebrew terms Yahowah inspired Dowd to inscribe, present the torment of flagellation and crucifixion in excruciating detail.

Before Yahowsha’ was nailed to the upright pole, He was beaten to a bloody pulp by the Roman overlords occupying Yahuwdah...

**“I am but** (*wa ‘anky –* with regard to the speaker and this discussion, I now exist as) **a** **crimson grub** (*wa towla’ah* – a bloodied worm and scarlet pulp (*Coccus ilicis* from which red dye is extruded))**,** **and not extant, present as a person** (*wa lo’ ‘iysh* – no longer a man or individual [i.e., I’m now less than human], *‘ysh* is from an unused root meaning ‘extant’)**,** **rebuked and reproached** (*cherpah* – scorned and taunted, disgraced and dishonored as contemptible, defied and railed against, insulted with slurs) **by man** (*‘adam* – humankind, specifically the descendants of ‘Adam)**, and disrespected and despised** (*bazah* – disregarded, held in contempt, and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (*‘am* – people who are kin and nation of Yisra’el)**.”** (*Mizmowr* / Song / Psalm 22:6)

It is telling that the Roman Legions – the very soldiers beating Yahowsha’ – were known the world over for their bloody red togas and banners. This color, which was designed to invoke fear in the hearts of those they were subjugating, was derived from this “*towla’ah* – crimson grub.” For a thousand years thereafter, the dye from the *Coccus ilicis* was valued above precious metals by nobility and clerics as a symbol of power and authority.

Also telling, this little bugger cannot produce offspring without dying. It voluntarily attaches itself to a tree in order to protect its young, surrendering its freedom to keep its offspring safe. Moreover, like an actual *Pesach ‘Ayl* | Passover Lamb, the successive generation is nourished by the *towla’ah*’s body before freely venturing out to explore the world.

Amazingly, this crimson grub encapsulates the nature of the Passover sacrifice and its purpose while at the same time identifying those who were abusing the Lamb. The first letter of *towla’ah* is even illustrative of the timber the Romans used to crucify their victims.

God used three different words for man in this one sentence. After accurately describing the condition and appearance of His flogged body, He said that He was no longer present as a person. *‘Ysh* is the term Yahowah used to describe His form when He visited with ‘Abraham and then later when renaming Ya’aqob, Yisra’el.

Yahowah revealed that Yahowsha’ was being accused by *‘adam* – symbolic of the first man created in His image. This could also suggest that he was assuming every sin all the way back to ‘Adam – and thus serving as a metaphor for taking on the sin of all mankind. But more than this, what made ‘Adam unique was his *neshamah* | conscience. And it is man’s inability to think that has caused so many to disregard the Lamb’s purpose.

Also, *‘am* means “people.” A millennium before it actually occurred, Yahowah told us that His offer of redemption would be disrespected by some and rejected by others, seen as worthless by members of His own family: Yahuwdym. Proper consideration of these carefully chosen terms opens a revealing window into the nature, character, and intellect of Yahowah as well as into the collective responses of mankind.

In this regard, it’s mankind as a whole that is dishonoring the sacrifice of the Passover Lamb. By wrongly claiming every title but this one for Yahowsha’, humankind has demeaned his sacrifice and rebuked God’s intent. We even find Yahowsha’s next of kin, his family, lightly regarding what he is accomplishing by disregarding his fulfillment of Pesach.

Even today, the vast preponderance of people show very little regard for Yahowsha’s purpose. Not one person in a million acknowledges the association between his suffering and *Pesach*. Fewer still appreciate his role in *Matsah*. He is wrongly called the Messiah and Son of God, and yet never affirmed as what he actually represents: the *Pesach ‘Ayl*. Estranged from the *Miqra’ey* | Invitations to be Called Out and Meet with God, his sacrifice was in vain.

Roman crucifixions were executed along popular roadways. Usually naked, it was more humiliating. Like all despicable totalitarian regimes, the torment was designed to have a deterrent effect, evoking fear among the eyewitnesses. More than this, civilizations like Rome are grotesque projections of gang mentality, bringing out the worst in human nature. That is why Yahowsha’ says that people were gawking at Him, shaking their heads, and saying senseless things—mouths running faster than their brains.

**“All of those who see me** (*kol ra’ah ‘any* – all who gaze at me, who look upon me) **they** **deride and mock me** (*la’ag la ‘any* – they speak unintelligibly about me, stammering disparaging ridicule while scoffing at me)**. They shoot off their mouths** (*patar ba saphah* – they open their mouths, flap their lips, and release an unchecked flow of all manner of things) **while they shake their heads** (*nuwa’ ro’sh* – wavering from the very beginning)**.”** (*Mizmowr* / Song / Psalm 22:7)

It has been this way from the beginning, and nothing has changed. The world over, everyone speaks unintelligibly about Yahowsha’ – especially those who claim that he is their “Lord and Savior.”

It was one thing for the Romans to mock him. They, and the Church they inspired, have never known any better. They know nothing about Yahowah, His Towrah, His Beryth, or His Miqra’ey. Stupid is as stupid does. They continue to be belligerent toward God, unintelligently stammering while slandering and deriding Him.

In all of human history, the two most disrespectful things that have been done and said regarding the Almighty were both perpetrated by Christianity: changing God’s name from Yahowah to Jesus Christ and replacing Pesach, Matsah, and Bikuwrym with Easter. To make matters worse, they negated Yahowsha’s sacrifice by misattributing Dowd’s titles to him such that he would be noted for everything other than his purpose. As a direct consequence, the author of the *Mizmowr* | Psalm Yahowsha’ cited on this day will exterminate them.

On the lighter side of stupid, addressing the coronavirus and nature’s fury, the Pope today said, “I don’t know if these are the revenge of nature, but they are certainly nature’s response” to humans ignoring climate change. This would mean that the Pope believes that nature has a soul and conscience, given that it has the capacity to exact revenge and that, according to the Pontiff, nature thinks we humans deserve to be infected and die. Is it any wonder they insist on faith? (Considering God’s utter disdain for this imbecile and his god-forsaken religion, the realization that the *choter*’s words will obliterate the likes of him and his kin, in advance of the Mashyach’s arrival, is becoming more appealing.)

Moving on to this next prophetic statement, I am convinced that it happened exactly as it is written, because it means Yahowsha’ spoke openly of Yahowah, boldly proclaiming His name. He told all who would listen what was going to happen, why it would happen, and who was going to make it happen. But like praying zombies, they were too busy talking to listen.

These are quotes from those mocking and demeaning the Passover Lamb as Yahowsha’ was fulfilling Pesach to open the Doorway to Life everlasting with Yahowah:

**“‘You have chosen to trust in Yahowah such that He will enable you to escape and survive** (*galal ‘el Yahowah –* you have committed yourself to Yahowah removing you (qal imperative second person – literally and by choice, you have committed yourself to this fate and are trusting Yahowah with the result))**.**

**Let’s see if He wants to rescue him** (*palat huw’ –* perhaps He will choose to have him escape and survive, rescuing you from this most unfavorable circumstance, with Him choosing to deliver you (piel imperfect jussive – will Yahowah consistently choose to act such that he suffers the effect and is saved with ongoing implications throughout time))**.**

**Let Him choose to deliver and save him** (*natsal huw’* – maybe He will decide to spare him and defend him (hifil imperfect jussive – a third person expression of volition with ongoing consequences whereby Yahowah chooses to enable Yahowsha’s deliverance and salvation))**.**

**Surely** (*ky*) **He desires to be with him** (*chaphets ba huw’* – He must want to be by him, He takes pleasure in and has a fondness for him (qal perfect – He has a genuine interest in him if even for this moment))**.’”** (*Mizmowr* / Song / Psalm 22:8)

The implications are earth shattering. It is yet another nail in the coffin of Christianity – and Judaism. The lone eyewitness account, the lone credible account, the lone inspired account, of the fulfillment of *Pesach* | Passover reveals that those who were there had heard Yahowsha’ tell them that he trusted and relied upon Yahowah! He knew that his soul would survive and be delivered from this ordeal – and had told them so! He realized that the entire purpose of Passover was to show Yahowah’s desire to rescue and save us from our mortality because God wants to be with us, now and forever.

To have this gaggle of goons recorded as saying these things, means that Yahowsha’ spoke them to them. It reveals that he had made these declarations publicly and often. And yet there isn’t even the slightest hint of Yahowah’s name, or how Yahowah intended to deliver Yahowsha’ in anything Christians or Rabbis call “Scripture.”

Other than what is recorded in *Mizmowr* | Psalms 22 and 88, and in *Yasha’yah* | Isaiah 53, there are no other inspired, credible, eyewitness accounts of Yahowsha’s fulfillment of Yahowah’s purpose, which was to serve as the Passover Lamb, then to endure Matsah to unleaven our souls, celebrating Bikuwrym as a result.

Therefore, since this accounting reveals that the onlookers that day in Yaruwshalaim said these things using these words, they did just that. And there is no possibility whatsoever that they would have said any of this if they had not heard Yahowsha’ saying so publicly. This realization changes the entire narrative from what is claimed by the Christian *New Testament* and *Talmud Yerushalmi*. So you can either trust them or you can trust Dowd, believing the inspiration of man or relying upon the man inspired by God.

Should there be some confusion on this matter, the Talmud, both the Jerusalem and Babylonian editions, are strictly rabbinical affairs. They record rabbis debating what they want Jews to believe the Towrah means – as if they are better communicators than God.

Further, when Yahowah speaks of His Towrah, it is inclusive of everything He inspired, from *Bare’syth* to *Malaky*. His teaching and guidance permeate the entire text. Similarly, when Yahowah speaks of His *naby’* | prophets, every book from *Bare’syth* to *Malaky* is included because prophecy is our proof that the text was inspired by Yah. When we say *Mizmowr* | Psalms, these are Dowd’s songs. They are both Towrah and prophetic.

We have not been told because we do not need to know how, even if, Yahowah engineered Yahowsha’s birth. Having studied *Yasha’yah* | Isaiah 7:14, we realize that the prophecy simply states that a young woman would give birth to a child. Just as Dowd became our Heavenly Father’s beloved son when he was enveloped in Yah’s Maternal Spirit, the same is likely true with Yahowsha’, and will be true for all of us in the Covenant Family for that matter.

**“Indeed** (*ky –* it is true by contrast that)**, You** (*‘atah* – speaking to Yahowah) **allowed me to gush forth in normal childbirth from** (*gyach ‘any min –* brought me out through the normal pushing and drawing from (the primary meaning of *gyach* is ‘surge, push, or burst forth as part of customary childbirth,’ making this very graphic of the breaking of water and pushing of natural childbirth from) (qal participle)) **the womb** (*beten –* the uterus in the abdomen)**, causing me to rely** (*batach ‘any* – causing me to place my confidence (hifil participle)) **upon** (*‘al*) **my mother’s breasts** (*shad ‘em ‘any* – my biological mother’s mammary glands)**.”** (*Mizmowr* / Song / Psalm 22:9)

By using *gyach min*, this becomes a graphic depiction of natural childbirth, which is the opposite of a miraculous nativity. It describes the rupturing of the amniotic sac at the commencement of labor, known colloquially as the pregnant mother’s “water breaking” before the newborn child is pushed out of the womb during painful contractions.

The mother must contract her womb to deliver her child in less than twenty-four hours after the *gyach min* occurs for the newborn’s safety, and to prevent infection. Similarly, this newborn child was like all others, in that he had to rely upon his biological mother’s breastmilk to fight infection and survive. This is as ordinary as normal gets. Sorry Twistians with your Christmas pageantry, but it just didn’t happen that way.

**“On Your account** (*‘al ‘atah –* toward, beside, and in association with You and concerning You)**, I was cast out of** (*shalak min* – You were compelled to throw me out, casting me off, forth, down, out, and away from (hofal perfect)) **the point of origin as an act of compassion and love** (*rechem* – the uterus or womb, the child gestating and bearing organ of the female, a spatial position indicative of the source who is merciful; from *racham* – love, mercy, affection, and compassion)**.**

**From** (*min*) **the womb** (*beten –* the uterus in the abdomen) **of my mother** (*‘em ‘any –* my biological mother) **You are** (*‘atah*) **my God** (*‘el ‘any*)**.”** (*Mizmowr* / Song / Psalm 22:9-10)

Starting with *shalak*, it isn’t normally a comforting term. It means “to throw, cast, hurl, or fling,” even “to throw away and cast down.” This clearly places the infant in a poor light. But that’s just the beginning of the harsh implications. The hofal stem is uncommon because it is inconsistent with freewill. It indicates the subject, Yahowah in this case, was forced, or at the very least, compelled, to throw this child out of the womb, such that Yahowsha’ was cast out, but only because Yahowah had no other option. Fortunately, in the perfect conjugation, the compulsion and intensity of being cast off, out, and down was temporary, and thus finite in time.

Even the final thought, which appears redemptive of Yahowsha’s status, is actually devoid of a verb. It literally reads: “from womb of my mother You God of mine.” And yet, no matter how we shape the action, how would this differ from the birth of any other Yahuwdym? Yahowah has always been the God of Yisra’el. Moreover, we have to be careful extrapolating beyond this because *Yirma’yah* | Jeremiah was known to Yahowah in this same manner, and there is no indication that he was anything more than an ordinary man who was inspired with extraordinary insights.

When we render each word as it should be translated, this prophecy regarding Yahowsha’s origins and birth is resolute and graphic. Yahowsha’ was born the ordinary way because there was no other viable option. The notions of a virgin with child, of a miraculous birth, even of God being born, are all destroyed by Dowd’s testimony. The pagan observance of Christmas is invalidated and becomes deplorable. An ordinary Jewish boy was born in the normal manner to a typical mother. Yahowsha’s life began as it ended: as an ordinary man.

Moreover, Yahowah had to do it this way – according to His own testimony. He did not tell me or anyone else why, and does not need to do so, but since curiosity is native to us, I’m going to extrapolate and see where it leads.

First, beyond the impossibility of God entering lesser dimensions and being reduced to the mass of a single human, what would have been the purpose of the first thirty years of his life if Yahowsha’ was God? Surely, he wasn’t declared perfect because of his exemplary masonry and carpentry skills or winemaking prowess. Moreover, if Yahowsha’ was God, why didn’t he do as God has always done and have someone write down what he had to say so that his words could be accurately shared with future generations? If Yahowsha’ was God, how did the Romans manage to kill him? If he was God, who was he talking to in heaven?

Second, since the Passover Lamb had to be a descendant of Dowd based upon the prophecies, he had to be a man. God isn’t among Dowd’s seed. Recognizing then that being human was the only viable option, we are faced with the realization that it would have been impossible for him to be perfect in every thought, deed, and phrase. Therefore, since the *Pesach ‘Ayl* | Passover Lamb must be without fault, this must have been accomplished by observing the Towrah. Its purpose, to perfect the imperfect, applies to everyone, including Yahowsha’. He said as much, and we should take him at his word.

Third, as a result of the first point and in light of the second, Yahowsha’ was the Son of Man, not the Son of God. Yahowah had already declared that Dowd was His son, that Dowd was His firstborn, that Dowd, the Chosen One, was His Mashyach, His Melek, His Ra’ah – and that Dowd would be returning with Him. Yahowah is incapable of taking away any of these superlative designations from His Beloved, as He would be cutting off the *Tsemach* | Branch upon which everything stands. Moreover, there would be no point in affording them to the sacrificial lamb.

Fourth, Yahowah obviously wanted to negate the plague of death that is Christianity – the world’s most popular religion. And therefore, He gave Christians no quarter to justify the virgin birth, the virgin mother, Christmas, of God becoming a man, or to promote the death of God.

Fifth, Yahowah made a promise to ‘Abraham to redeem his descendants. He told him that He would provide the Pesach ‘Ayl. Therefore, the Passover Lamb isn’t God, but instead serves a means for us to become immortal so that we can live with God.

Sixth, Yahowsha’ was not conceived as a source of testimony, but instead as a reflection of it. He did not materialize to provide a unique witness, but instead to honor what had been written by the prophets. Instead of being seen as the one making promises, he is correctly understood as the answer to God’s promises.

While each of these extrapolations seem reasonable and consistent, indeed obvious in light of Mizmowr 22, there is a seventh consideration which is much more elusive. While we know the origin of the *nepesh* | soul given to the Passover Lamb, in that it came from Yahowah, we do not know the process Yahowah used to bequeath it nor fully appreciate what this *nepesh* | soul represents in conjunction with God. But, if you’ll bear with me on this point, I think that by the time we arrive at the 24th refrain in this magnificent ode to the fulfillment of Pesach, Matsah, and Bikuwrym, the answer will become evident.

Suffice it to say for now, Yahowsha’ was deified in the manner of Dowd, by the presence of the Spirit. And also, by extending this *nepesh* | soul to Yahowsha’ on Earth, Yahowah was undiminished in Heaven. This Mizmowr | Psalm, beyond all else is clear on the point that everything that happened on this day was of Yahowah’s doing.

With these thoughts dancing in our minds, as we move on to the next statement, we find the, then future and now past, sacrificial soul pleading with Yahowah, asking Him not to abandon him. He recognizes that he is headed to a rendezvous with Satan, the Adversary, where he will be afflicted. He knows that nothing exists that can protect him from this ordeal. It is his destiny.

And this, too, was necessary. We find that Yahowsha’ is now speaking about the means Yahowah used to fulfill UnYeasted Bread. Yahowsha’s soul was headed to the place of “*rachaq* – being severed and avoided, removed and separated.” He is bemoaning She’owl, the lightless prison, where imperfect spiritual souls endure eternity. Separation from Yahowah is the only appropriate penalty for those who have led others away from God. This means that without the perfecting implications of Matsah, where our souls are unleavened from the fungus of religion and politics, the aforementioned sacrifice on Pesach, where we become immortal, would otherwise be counterproductive.

Yahowsha’ asks of Yahowah…

**“Do not distance Yourself from me** (*‘al rachaq min ‘any* – never sever Your relationship with me, actually recede from me, avoiding me, with You sending me so far away from You (qal (subject is literally influenced by the act) imperfect (the act is ongoing) jussive (denoting third person volition))) **because** (*ky*) **the Adversary’s anguish** (*tsarah* – the rival’s trouble and oppressor’s confinement, the unavoidable suffering and emotional distress associated with the incarceration and imprisonment of the adversary; from *tsarar* – of being hard-pressed, diminished, bound, cramped, and constrained, vexed and harassed) **is imminent** (*qarowb* – personal, approaching, and near in spacetime)**.**

**And yet, indeed** (*ky*)**, no one** (*ayn* – nothing) **can help** (*‘azar* – can provide support, assistance, or aid)**.”** (*Mizmowr* / Song / Psalm 22:11)

When I put myself into the scene painted by Dowd’s words, and try to feel what Yahowsha’ was experiencing at this moment, it strikes me that he wasn’t complaining about the horrific pain associated with his flogging or even the excruciating nature of his crucifixion, but instead was lamenting the anguish of his relationship with Yahowah being severed. It was the imminent and unavoidable distancing from Yahowah in *She’owl*, the lair of Satan, that was so painful. And yet this is the sacrifice that not one in a million people so much as acknowledge.

*Tsarah* is particularly revealing. Yahowsha’s “anguish” would come from the “Adversary,” the one who saw himself as “being in competition” with God for human souls. This “distress” would be “emotional,” thus speaking expressly of the “anguish” of separation. Even more revealing, *tsarah* describes “incarceration, being bound and constrained, even cramped and diminished.” These are the attributes of She’owl – which is essentially a black hole.

Further, *tsarah* is the same word Yahowah has used to depict the Time of Ya’aqob’s Troubles. This then suggests that Yahowsha’ is enduring this on behalf of his people – Yisra’el.

It would be “*qarowb* – imminent, personal, and unavoidable.” At “a place and moment in spacetime of uncertain location and indeterminate duration from the perspective of the participants,” bad things were going to occur. Yahowsha’ knew it. An unimaginably horrible price would have to be paid to honor Yahowah’s *Matsah* promise to perfect us.

Dowd’s foreboding Song is now focused on the benefits derived from the pain associated with Yahowah separating Himself from Yahowsha’. He is on the cusp of being tormented by Satan. And adding insult to injury, His creation continues to humiliate Him, while ripping the flesh from His body en route to hell. And to think that for most, Jews and Christians alike, it was for naught. It’s as if UnYeasted Bread was never fulfilled.

**“Numerous** (*rab –* a great many) **fiercely aggressive** (*‘abyr* – fearsome and powerful supernatural warring) **bulls** (*par –* frustrated and broken, divisive and ineffectual) **surround me** (*sabab ‘any* – they assemble around and encircle me, turning on me during this time (qal perfect))**, these aggressively attacking supernatural** (*‘abyr* – powerful fighting bullish and spiritual warrior) **serpents** (*bashan –* snakes (a metaphor for Satan))**. They have besieged and crowned me in hostile fashion** (*kathar ‘any* – in a coordinated fashion they gather about to hem me in, threatening me while adorning me with a circular crown)**.”** (*Mizmowr* / Song / Psalm 22:12)

Often worshiped as a sun god, Lord *Ba’al* was represented by a “*par* – bull,” not only because of its strength, but because the sun crosses the constellation of Taurus | the Bull during *Pesach* | Passover. For everything Yahowah does, Shachar has a counterfeit. Therefore, this is saying that to redeem his people, Yahowsha’s soul would have to endure the worst tortures Satan and his full cadre of demons could muster. These were spiritual warriors fighting for the Adversary against the very soul of God.

*‘Abyr* describes fallen *mal’ak* | heavenly messengers who as part of the *tsaba’* | command and control regimen of envoys originally served as part of an army of spiritual implements, but are now better known as demons. They are powerful creatures fighting spiritual battles on behalf of *ha Satan* | the Adversary.

There is a secondary prophetic truth here. Yahowsha’ would wear a crown of thorns, a crown comprised of the same intertwined thorn bush that caught the Lamb on Mount *Mowryah* | Moriah when ‘Abraham and Yitschaq enacted the words of this Song, performing a dress rehearsal for the seminal event of human history.

Even the men who were wielding the Roman flagellums were possessed by demons, doing the Adversary’s bidding – which is not surprising since they were Romans. Still speaking of the bulls (sun-god worshipers) and the aggressively attacking supernatural serpents (demons), Yahowah reveals:

**“They open** (*patsah –* they part) **their mouths** (*peh hem*) **against me** (*‘al ‘any –* toward)**, like a fearsome beast** (*‘aryeh* – a destroying lion and assassin in search of prey)**,** **plucking and tearing me to pieces** (*taraph* – mangling me, ripping apart my soft tissues with sharp objects, violently flailing me so as to inflict an abhorrent death) **while roaring loudly** (*sha’ag* – making an anguishing guttural sound that is thunderous)**.”** (*Mizmowr* / Song / Psalm 22:13)

The lyrics are symbolically suggesting that the demons, and the men they controlled, were ripping Yahowsha’ to shreds, tearing his body apart with their whips, and his soul apart word by word. This anguish is no less torturous than being flailed alive.

Long before Rome existed, developing their metal-tipped flagellum scourging whips that pulled hunks of flesh from their victim’s bodies, mangling the soft tissues, the prophet *Dowd* | David was inspired by Yah to describe the effect Roman torment would have on Yahowsha’ body. *Taraph* conveys “mangling of the flesh by ripping it from the body with sharp objects,” providing a poignant, yet accurate, description of the abuse inflicted by fifty lashings by a metal-barbed whip. And in the context of serpents, *taraph* can also signify that the demons were trying to possess him as he was being reduced to a bloody pulp.

Yet ripping the skin and the muscle tissue that lay beneath Yahowsha’s shoulders, back, chest, arms, and legs was insufficient by Roman standards. Our Songwriter would go on to describe the most horrid form of execution ever conceived by man. Five centuries before crucifixion with ropes was invented by the Assyrians, and 700 years before it was perfected by the Romans to include nails, Dowd previews its piercing violence. We are about to discover that Yahowah’s prophecies are painfully precise.

So that you will be able to more fully appreciate what follows, be cognizant of the fact that one of crucifixion’s most telling attributes is that it causes the victim’s bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown. Bones are not broken, but both shoulders are almost always dislocated.

Oxygen depletion occurs because the victim is unable to stretch their diaphragm while hanging by their arms, causing carbon dioxide toxicity in the bloodstream. This results in strength melting away, starting with the heart muscles. We know this today, but not 3,000 years ago, which is when these words were inscribed by Dowd. That makes his prediction extraordinary.

Yahowsha’s physical mortality was ebbing away…

**“As water** (*ka ha maym* – just as and compared to liquid water)**,** **I am poured out and emptied** (*shaphak –* I am drained (nifal perfect – he contributes to and receives the effect of the outpouring at this moment in time))**.**

**And** (*wa*) **all of** (*kol –* each of) **my most substantial bones** (*‘etsem ‘any* – my limbs) **are stretched, separated, and out of joint** (*parad –* have parted and are dispersed (hitpael perfect – clearly states that he is not being assisted by anyone and is enduring this on his own initiative))**.**

**My heart is** (*leb ‘any hayah* – my heart has come to be (qal perfect)) l**ike wax** (*ka ha downag* – similar to wax)**. It has melted, wasting away along with** (*masas ba tawek ‘any* – it is dissolving, weakened and discouraged, within (nifal perfect)) **my body** (*me’eh ‘any* – my internal organs)**.”** (*Mizmowr* / Song / Psalm 22:14)

**“Like sunbaked dust** (*ka ha cheres* – similar to a broken sun-hardened vessel of earthenware)**, my vigor and strength** (*koach ‘any –* my vitality and potential, my physical muscular power) **are withered and failed** (*yabesh* – dried up without moisture and incapacitated, are gone such that I can no longer respond (qal perfect))**.**

**And** (*wa*) **my tongue** (*lashown ‘any*) **cleaves** (*dabaq* – clings and is made to stick (hofal passive)) **to the roof of my mouth** (*malqowch ‘any* – to my palate)**.**

**So upon the precipice** (*wa la –* drawing near and approaching) **of the dust** (*‘aphar* – of the natural earthen material [from 4QPs]) **of death** (*maweth –* of the plague) **they have placed me** (*shaphath* – they have put me [4QPs ‘they placed’ vs. ‘you laid’ in MT] (qal imperfect))**.”** (*Mizmowr* / Song / Psalm 22:15)

That is precisely how crucifixion kills, right down to its most unique symptoms. The victim’s inability to inhale robs their body of oxygen, and thus energy, causing *koach*—“a helpless and powerless incapacity to perform any needed function.” Likewise, *yabesh* in association with *me’ah ba tawek* describes “a withering paralyzed state in which the body no longer responds to the brain’s motor function commands.”

*Cheres* even seems to suggest that the demonic schemes of satanic worshipers were being brought to bear against Yahowsha’. The textual base of *cheres* | potsherd is identical to *charash*, meaning “to be silent while others plot evil, devising a plan of action that cuts and separates.” All the while, his physical body, comprised of the elements of the earth, was broken, being deprived of living waters.

*Maweth* is “death personified.” It is “the disease that plagues us.” *Maweth* is “the realm of the dead.” Fully amplified, *maweth* conveys: the physical trauma of the body dying, the infliction of a disease that causes death, and a judgment in which the penalty is a death sentence.” It is derived from, and at the consonant level spelled identically to, *muwth*: “those who are executed and dispatched to die.”

Yahowsha’s body was broken and it died serving in the role of the Passover Lamb so that we wouldn’t have to die. His soul was laden with our sin and went to *She’owl*, the place of separation, in our stead. Bearing our rebellion against the Towrah, He exonerated and pardoned us on UnYeasted Bread.

The character of political and religious people hasn’t changed much over the years. They are still dirty dogs, and I’m not degrading canines. Addressing the Romans who became Roman Catholics, Yahowsha’ declared…

**“For indeed** (*ky*) **the contemptible scum and abased yelpers** (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature; puppets and traitors) **have surrounded Me** (*naqaph* – they have encircled Me like a swirling wind)**.**

**A united community providing the testimony** (*‘edah* – a political assembly and religious congregation acting like a herd or a swarm serving as witnesses) **of the corrupt** (*ra’a’ –* of those who are wrong, disturbing, evil, and injurious) **establish a destructive annual cycle to denigrate what I’m doing** (*naqaph ‘any* – they go around me, severing me from my source in a destructive fashion)**.**

**They bore into** (*ka’aruw* – they dug into and pierced [5/6HevPs has *ka’aruw*, a variation of *karah* – dig, bore, pierce while the MT has *ka’ary* – like a lion) **my hands** (*yad*) **and my feet** (*wa regel ‘any*)**.”** (*Mizmowr* / Song / Psalm 22:16)

These canines would be wolves, Roman and Pauline. Over time their unifying political and corrupt religious testimony would create a new cycle of events from Easter to Christmas, such that the one thing Yahowsha’ was doing, the one thing that actually mattered, they could completely denigrate. There would be no provision for Passover on the religious calendar.

They would negate Yahowsha’ mission, precluding their participation in the Covenant and blocking their path to God. And all they had to do to accomplish their counterproductive agenda was to misappropriate every aspect of what Yahowsha’ was doing. The enormity of the sacrifice was rendered for naught. It was replacement theology at its worst.

As the Romans struck their blows, pounding nails into Yahowsha’s wrists (which were considered part of the hand in the first century) and into His heels, they “*ka’aruw* – bore through” them with primitive nails constructed of tapered iron rods. While using such crude implements in this excruciating fashion was repulsive, even reprehensible, there remains a far greater crime here than mutilating and murdering Yahowsha’.

If you are a Jew, faithful to the religious traditions of your people, what I’m going to share ought to make you nauseous, even angry. To keep you from knowing that Yahowsha’ served as the *Pesach ‘Ayl*, rabbis altered the passage to read: “Like a lion are my hands and feet.” This was not a mistake. It was done on purpose.

All these many years later, even with the Dead Sea scroll found at Nahal Hever in 1950 and the Septuagint confirming *ka’aruw* | bore into rather than *ka’ary* | like a lion, scholars are still unwilling to acknowledge that Dowd was a prophet and accurately described what he had witnessed. They argue in favor of the Masoretic Text. Their last vestige of denial comes by way of suggesting that the writing on the 2nd-century BCE fragment (over one thousand years older than the Masoretic Text) is too faint to read with certainty. However, you can look it up online as I have done and see a picture of it for yourself if you are still wondering who to trust. The word ends in a Wah, not a Yowd.

The hands and feet of the Passover Lamb were nailed to an Upright Pillar on Mowryah during the 4000th observance of the Miqra’. But the Romans who did so were not the only criminals seeking to negate Yahowsha’s sacrifice. Rabbis played their role too.

Since what I am claiming regarding this prophecy is easily verified and accurate, it means that Dowd wrote that His hands and feet would be pierced five centuries before crucifixion was conceived by the Assyrians and nearly one-thousand years before the piercing style of Roman execution was invented. It also means that the most esteemed rabbis are liars who should not be trusted. The authors of the oral traditions are deceitful men who are willing to alter God’s testimony to suit their own personal agendas.

Flee them. Expose them. Rebuke them. Trust Yahowah and rely on Yahowsha’, not men.

The prophet *Zakaryah* | Zechariah had a great deal to say about Yahowah’s role in this sacrifice. And since it is especially relevant to this passage, we would be remiss if we didn’t share Zakaryah 12:10 before we complete the *Mizmowr*. Yahowah is anticipating this moment…

**“And** (*wa*) **I will pour out** (*shaphak* – I will provide an outpouring and build upon) **upon the House** (*‘al beyth* – on behalf of the family and home) **of Dowd** (*Dowyd* – the Beloved (this is the only time among 1076 occurrences where *DWD* was scribed *DWYD*))**,** **and upon** (*wa ‘al –* also on behalf of) **those who dwell in** (*yashab* – the inhabitants who establish their abode and remain in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation)**, a Spirit of Compassion and Acceptance** (*Ruwach Chen* – the Spirit of Favor and of Receiving Mercy, a Beautiful and Beneficial Spiritual Garment) **and** (*wa*) **of** **Requesting** **Mercy while Being Favored** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment)**.**

**Therefore** (*wa –* such that)**,** **they shall look** (*nabat* – they, at this moment, will observe, focus upon, pay attention to, and regard, they will think about and understand, then appropriately respond) **to** **Me** (*‘el ‘any*) **whom** (*‘eth ‘asher* – by association) **they have actually pierced** (*daqar* – they have thrust into by driving sharp implements completely through (qal perfect))**, and** (*wa*) **they shall lament** (*caphad* – they will sob, expressing their genuine sorrow (qal perfect)) **for Him** (*‘al* – for God) **as** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **when reunited with an only child** (*‘al ha yachyd* – for a unique and special child; from *yachad* – to be reunited and joined together)**, anguished** (*marar* – grieving furiously) **for Him** (*‘al huw’* – on His account)**,** **similar to** (*ka*) **the anguish suffered over** (*marar ‘al* – the frustration endured over) **their firstborn child** (*ha bakowr* – the first son born into a family)**.”** (*Zakaryah* / Remember Yah / Zechariah 12:10)

Yahowah is telling us that we nailed *Him* to Mowryah’s pole, giving even more credibility to the idea that Yahowah provided Yahowsha’s *nepesh* | soul. This statement also reveals that His sacrifice is directly linked to our salvation which comes by way of His mercy. He is announcing that His people will become His family again as they come to appreciate the basis of His *chen* | compassion.

While we can’t be certain, I suspect that the mourning will be for the time and souls lost, for those who should have been here, who could have been here, if only they had been willing to listen to Yahowah as He spoke through Dowd and Yasha’yah. This is for all of those years, three thousand of them, when no one seemed to care.

On the Day of Reconciliations, Monday October 3rd, in the *Yowbel* / the year of Yah’s Lamb of 2033 (6000 Yah), God will return to the Mount of Olives with Dowd, as every Yahuwdym who has survived the Time of Ya’aqob’s Trouble looks up with tear-filled eyes, finally recognizing what actually occurred on the Passover Dowd is witnessing.

Returning to Golgotha on this day, Pesach in the *Yowbel* of 33 CE (Year 4000 Yah), we find that Dowd predicted...

**“I can count** (*saphar* – I can record, measure, and make an accounting of, relating to) **all** (*kol*) **my bones** (*‘etsem* – my skeleton and limbs)**. They** (*hem*) **stare at me** (*nabat* – they look at me) **gloating in my misfortune** (*ra’ah ba ‘any –* delighted with what they see and envision)**.”** (*Mizmowr* / Song / Psalm 22:17)

The Romans were savages, but their bloodlust was partially moderated by breaking the legs of most crucifixion victims so that they would be unable to push up, effectively shutting down their ability to breathe. While this sounds cruel, it was actually done to expedite death, shortening the duration of the agony from days to hours. This was especially relevant when the gruesome specter of crucifixion was visible to the religious pilgrims in Jerusalem for Passover. It’s hard to observe the Sabbath and enjoy the *Miqra’* of *Matsah* when your view of the sunset is interrupted by the sight of religious and political leaders torturing the Lamb of God, I suppose.

But such was not the case with Yahowsha’. He had been whipped to the precipice of death prior to being crucified. So, his body would succumb in a timely fashion without any of his bones being broken.

Since words paint pictures, it is especially relevant to know that Yahowsha’ was not hung from a cross on a hill far away as the hymn suggests. Romans crucified their victims along major roadways. It was more humiliating and served as a deterrent. Golgotha, the place of the skull, is just outside the Damascus Gate and sits directly beneath what was the summit of Mount Mowryah during ‘Abraham’s day. Portions of the mountain were carved away to enlarge the Temple Mount and bolster the city’s walls.

The Place of the Skull is at street level and faces the main road leading north out of town. Today the site of the crucifixion is the back parking lot for the Jerusalem bus station. The only artifact I’ve ever treasured is a piece of limestone I gathered from this place. In all likelihood, the blood-stained Mercy Seat of the Ark of the Covenant lies directly beneath, protected in Yirma’yah’s Grotto.

So that you are aware, this implement of death unto which Yahowsha’ was nailed did not look like a Christian cross. In fact, the Greek word used to describe it is *stauros* which means “upright pole.” A vertical post was set and left in a recess carved into the limestone rock. And the horizontal member of the apparatus was then placed on top of the pole once the victim was affixed to it. It would have looked like a capital T.

Providing the fodder used to comprise the Christian New Testament, we find Dowd revealing…

**“They divide** (*chalaq* – they plunder, assign, and distribute) **my garments** (*beged ‘any –* my apparel and clothing) **among themselves** (*la hem*)**, and** (*wa*) **for** (*‘al*) **my clothing** (*labuwsh ‘any* – my garments) **they cast lots** (*naphal gowral* – they get down on their knees to toss pebbles to claim a portion)**.”** (*Mizmowr* / Song / Psalm 22:18)

Dowd was pointing out something quite profound. As the Passover Lamb was making it possible for us to live forever as part of Yahowah’s family, inheriting all that God has to offer, Romans were looking down, playing with pebbles to determine who could steal his dirty, blood-stained clothes. And yet all Christians could make of this was to use it to prop up their faith by capitalizing upon a meaningless opportunity to claim that their “Jesus” had fulfilled yet another prophecy – or at least, the Romans had done so.

Alas, if these Romans had been Roman Catholics, they would have scooped his apparel up, designated his robe as a holy relic, and then erected a lavish shrine so that the faithful could worship it while they collected a visitor’s fee.

With Yahowsha’s last words on the upright pole, Yahowah’s Spirit departed, leaving the soul of the Passover Lamb to bear the sins of every Covenant member. He pleads:

**“But You** (*wa ‘atah*)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, do not distance Yourself for a prolonged period of time** (*lo’ rachaq* – of Your own freewill do not continually disassociate Yourself from me nor actually choose to send me away from You (qal imperfect jussive))**.”**

Both verbs, “*rachaq* – distance” in this sentence, and “*chuwsh* – come quickly” in the next, were scribed using volitional forms. The first was scribed in the jussive and the second was presented by way of the imperative and paragogic. Yahowsha’ is, therefore, making himself subject to Yahowah’s will. He is doing what God wants.

This statement helps explain the unique nature of Yahowsha’ as a diminished material manifestation of Yahowah. And it reveals the relationship between the Divine elements which comprised him, explaining their purpose, and their disposition before, during, and after the events surrounding Passover, UnYeasted Bread, and Firstborn Children in *Yaruwshalaim* during the *Yowbel* of 33 CE.

It also provides the Set-Apart Spirit with a name…

**“My *‘Eyaluwth* | my Source of Strength and Help**(*‘Eyaluwth ‘any* – my Power and my Helper, She Who Provides Aid, making me effective and influential, feminine form of *‘eyal –* strength, fortitude, potency, influence, help, and assistance and *‘ayl* – ram, upright pillar, and doorwayused in conjunction with the fulfillment of Passover)**, please come quickly and be ready to** (*chuwsh* – of Your own volition choose to act swiftly, electing to swoop down, actually hastening to rush upon, excited, prepared, and ready to immediately (qal imperative paragogic)) **assist me so that I’m effective** (*la ‘ezrah ‘any* – approaching in order to provide me with the power and influence to serve in this capacity, arriving to supply what I will need to fulfill the mission, being the One who helps me)**.”** (*Mizmowr* / Song / Psalm 22:19)

Clearly, Yahowsha’ would have preferred that his time in She’owl be limited, but that isn’t what he’s requesting, at least initially. Since he has consented to pay the price to redeem Yah’s Family, he wants to make certain that he is effective, and thus able to complete this exceptional mission.

*‘Eyaluwth* (pronounced eh·yaw·**looth)** is being used as a Divine title in conjunction with the Set-Apart Spirit. This proper noun appears this one time in the Towrah. *‘Eyaluwth* is the feminine form of *‘Ayl*, and thus is the power behind the Passover Lamb, opening the Doorway to Heaven. The name reveals that our Spiritual Mother is “*‘eyal* – devoted to providing us with the ability to do whatever is required, empowering us such that we benefit from the Pesach ‘Ayl and find the Doorway to Heaven.”

Quite literally, the *‘Eyaluwth* is our Helper, our Source of Strength. The *‘Eyaluwth* provides aid and support” in our time of need. She is the power and strength of God in our lives. Just as Yahowsha’, as the Pesach ‘Ayl, is the corporeal manifestation of Yahowah, the ‘Eyaluwth is the spiritual representation of God.

She made this man God’s representative, empowering and enabling him until She had to abandon his body and soul on Passover in anticipation of fulfilling UnYeasted Bread in She’owl – the place of separation. But gone was not forgotten. She would return to rescue his soul, assisting and empowering him, preparing him for spiritual rebirth in conjunction with Firstborn Children.

Yahowah has consistently called His Spirit the *Ruwach Qodesh*, which means “Set-Apart Spirit.” Because *ruwach* is a feminine noun, this reveals that Yah’s Spirit represents God’s maternal nature. And by being *qodesh*, we know that our Spiritual Mother is “set apart” from Yahowah – who is our Heavenly Father. That is to say that She comes from Yah, that She is part of Yah, and that She is set apart from Yah.

Although this means that Yahowah and the Spirit are the same, it does not make them equal. As a part of Yahowah, the ‘Eyaluwth is a relatively small, yet extraordinarily empowering, spiritual manifestation of God. ‘Eyaluwth defines Her role in our lives: to empower and strengthen us, to aid and support us. She is here to help us be all God intends for us.

More amazing still, since ‘Eyaluwth is a feminine expression of *‘Ayl*, She is the counterpart to the *Pesach ‘Ayl* | Passover Lamb, enabling the Upright Pillar to open the Doorway to Heaven. By introducing Her in this context, yet another of the insights we have derived through these translations is proven accurate. To fulfill Pesach, Matsah, and Bikuwrym, Yahowsha’s body, Yahowah’s soul, and the ‘Eyaluwth, representing the Set-Apart Spirit had to work together.

Should you be willing to discount these conclusions derived from the etymology, take a moment and reread the entirety of this prophecy. It is precisely what Yahowah is telling us.

Knowing this, Yahowsha’ is confirming his rendezvous with the Set-Apart Spirit, affirming that the ‘Eyaluwth will be there to liberate his soul from She’owl when the job is done.

**“May it be Your will to liberate me, delivering** (*natsal* – I want You to rescue, spare, defend, and save me of Your own volition (hifil imperative paragogic cohortative – an ongoing expression of deliverance presented under the auspices of first and third person volition)) **my soul** (*nepesh –* my consciousness) **from the horror of desolation and ruin** (*min choreb* – from being dried up in the intense heat and devastated by the impending ruinous and abhorrent conditions)**, from the hand and power** (*min yad –* from the influence and actions) **of the contemptible scum and abased yelpers** (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature; puppets and traitors)**.”** (*Mizmowr* / Song / Psalm 22:20)

There is another crime which must be exposed. The Masoretes vocalized the textual consonants “*chrb*” as *chereb* rather than *choreb*. The former is a knife, dagger, sword, axe, or chisel. Since Yahowsha’s Passover ordeal included whipping and the piercing torment of crucifixion, if the prophetic passage were changed to represent a plea to be spared from cutting instruments, Yahowsha’s sacrifice would be disqualified, as it would not fit these predictions. And not knowing any better, the politically motivated clerics who prepared the King James Version, perpetuated this mistake. Then, since the ASV, NIV, NKJV, and NASB are more revisions than new translations, they replicated the error.

The *King James Version* published: “Deliver my soul from the sword; my darling from the power of the dog.” (They came up with “my darling” by including “*yachyd* – only child,” which was scribed after “*keleb* – evil yelpers,” rather than making it part of the next statement.)

The *New American Standard Bible*, which claims to be literal, reads: “Deliver my soul from the sword, My only life from the power of the dog.” The *New Living Translation* decided to ignore “*nepesh* – soul,” the most important word in this statement. “Save me from the sword; my precious life from these dogs.”

Correctly rendered, the passage is prophetically and historically accurate, informative and important. The Set-Apart Spirit was tasked with the responsibility of retrieving Yahowsha’s soul from the desolate lifelessness of She’owl. Furthermore, long before man was introduced to the concept of a black hole, we find some of its attributes depicted in this text. It is a horrible and ruinous place of complete destruction subject to intense heat. This experience is further detailed in *Mizmowr* / Psalm 88.

The reasons Yahowah’s Spirit had to depart are many. Yahowah by definition can’t go to the lightless place of lifelessness and separation. And as we have noted, Yahowah is immortal and thus cannot die. Therefore, to fulfill Passover, a mortal body was required. Therefore, for God to provide the ransom to redeem us, He had to have a soul to sacrifice on our behalf.

Consequently, Yahowsha’ had a body, a soul, and Spirit right up to the precipice of death and separation. The Spirit departed, allowing the body of the Pesach *‘Ayl* to die, releasing Yahowsha’s soul to endure *She’owl* on Matsah. His soul was then retrieved from *She’owl* and was reunited with the Spirit on Firstborn Children.

Collectively, this is the *how* behind the first three Miqra’ey. It is the *why* which underlies Yahowsha’s final words on Mowryah. At his execution as the Passover Lamb, he even quoted the Psalm so that we wouldn’t miss the mechanism behind the miracle of our deliverance and salvation.

He knew that he would not be left, incarcerated forever…

**“You have chosen to liberate me and deliver** (*yasha’ ‘any* – It is Your will to rescue me, sparing and saving (hifil imperative)) **my unique life from this loneliness** (*yachyd ‘any* – my special upbringing and inclusive rearing that created this singular union)**, out of** (*min*) **the fearsome and destructive beast’s** (*‘aryeh* – the powerful lion who hunts and savages his prey) **mouth** (*peh –* opening)**.**

**And from** (*wa min*) **the horns of the bull representing the flashing light that has risen on high** (*qeren ra’am* – the horned one seeking the highest status in elevated places wanting to be lifted up and trumpeted as a supernatural source of light)**,** **You have answered me during my affliction** (*‘anah ‘any –* You have responded to me as I’m being harassed (qal perfect))**.”** (*Mizmowr* / Song / Psalm 22:21)

It is my contention that *yachyd ‘any* is a better fit here than it was stuck at the conclusion of the previous statement. In this context, it seems likely that Yahowsha’ is reinforcing his previous thoughts. He recognizes that his situation is unique and his life special, but also that the most debilitating aspect of what he is about to endure will be separation, a temporary estrangement which will be exceptionally lonely.

This is our second encounter with this fearsome beast, but this time we learn even more about him. He is comprised of light and yet is horned and flashy. He seeks the adulation only the highest status would bring. And he is often presented in the guise of a bull. This would make the destructive beast none other than Satan.

Taking this one step further, while *‘arayeh* is often translated “lion,” it is clearly symbolic in this refrain. This “beast which hunts and maims its prey” metaphorically describes “someone involved in an assassination, of wrongly taking an innocent life.” It forms the basis of *‘Arydatha’,* a name of Babylonian origin which identifies the founder of the Babylonian Mystery Religion as Satan, himself. We should not be surprised then that the most common symbol for Babylon’s god was a winged lion. The gates of the Babylon were adorned with them.

Dowd uses *‘arayeh* in the 7th *Mizmowr* as a pseudonym for Satan’s alliance with Sha’uwl – an especially fearsome beast. He wrote: **“Yahowah,** **my God,** **in You** **I find a trusted and safe place, with You delivering me from all** **my** **pretentious** **pursuers, especially the boisterous who are verbally contentious against me.** **You are preserving me for a later time.** (7:1) **Or otherwise,** **in the manner of** **a fiercely destructive being, a vicious beast in search of prey**  (*‘aryah*)**,** **he, to satiate his own cravings, will rip apart** **my soul, snatching it away and shredding it** **without sparing it.”** (*Mizmowr* / Psalm 7:2) This symbolic definition works exceedingly well in both citations.

To ward off this beast, we can rely on Yahowah’s *‘anah* | testimony. His response provides the answer.

Now if I may, since most Hebrew words have a light and dark shading, let’s consider an entirely different approach to the concluding statement of *Mizmowr* | Psalm 22:21:

**“And then from** (*wa min*) **the brilliant light of this summit which lifts on high** (*qeren ra’am* – the supernatural source of light in this elevated place)**,** **You have answered me during my affliction** (*‘anah ‘any –* You have responded to me during my distress (qal perfect))**.”**

I prefer this rendering because it not only addresses the location where this occurred, and speaks of the Spirit’s response, it also serves to connect this portion of the prophecy with what occurred on *Mowryah* | Moriah two-thousand years earlier. *Qeren* was used to depict the radiant nature of the lamb Yahowah promised to provide at this time.

Staying focused on this amazing piece of inspired literature, no matter how they are rendered, the last four words of the 21st lyric are the most important and the least understood: *min, qeren,* *ra’am* and *‘anah.* The JPS Tanach, based upon the Masoretic, conveys: “from the horns of wild oxen rescues me,” changing “answers” to “rescues” because otherwise the verse would turn God into an oxen’s horn.

The NASB gets *‘anah* correct but then commits a similar crime, rendering the passage: “From the horns of the wild oxen You answer me.” The ASV adds a “yea,” but otherwise reads like its predecessor. The NIV dropped the reference to answering (*‘anah*) and replaced it with save (*yasha’*): “Save me from the horns of the wild oxen.”

More creative still, the KJV, ignoring two of the four words and convoluting the others, translates: “For thou hast heard me from the horns of the unicorns.” That must be proof for Twistians that unicorns really do exist.

So that we don’t add to the stench, let’s start over. *‘Anah* also has a dark and light side. It is typically rendered “to answer, to respond, to testify, and to reply, providing testimony as a witness.” Addressing what Yahowsha’ would endure on this day, *‘anah* can be seen as “affliction.”

*‘Anah*, however, does not mean “save or rescue.” But what it does mean is important. God responds to those who seek Him and are willing to rely upon Him. Also, since *‘anah ‘any* was scribed in second person, it reads: “You answered me.”

The meaning of *min* is derived from its context. *Min* can convey: “from, out of, away from, more than, after, since, immediately, because of, and so that.” In this situation, the connotations “from and because of” are equally valid.

The most revealing word in the group is *qeren*. The consonant root and its derivatives mean: “to shine and to be radiant, emitting and sending out brilliant flashing rays of light supernaturally.” *Qaran* conveys the notion of a “shining and glowing appearance.” *Qeren’s* “horn” symbolism denotes a desire for “power and authority over a kingdom.”

As I previously mentioned, we have run into *qeren* before. Yahowah uses *qeren* in the same place, and during the same phase of ‘Abraham’s dress rehearsal for Yahowsha’s Passover sacrifice. Speaking of the “sacrificial lamb” that was substituted by Yahowah, God said he had: **“shining horns** **of radiant light** (*qeren* – brilliant flashing rays of light similar to lightning from a supernatural source; symbolic of power, status, and might; a trumpet for signaling a message, and was the summit of a mountain)**.”** In the 22nd Psalm, we are on that same Mountain with that same Lamb observing the same Miqra’ – separated as they are by exactly forty *Yowbel* | Years of Yah’s Lamb.

The scholars, who miss the meaning laden within the passage, find their oxen and unicorns in the vowel pointing, not in the text itself. *Strong’s Concordance*, based upon the King James, says: “*Ra’em* is from *ra’am*, and translates as ‘unicorn’ nine times and is probably the great aurochs or wild bulls which are now extinct. The exact meaning is not known.”

*Strong’s* goes on to report: *ra’am* means “lifted up and to rise,” but they don’t bother to explain what rising up has to do with wild bulls, or unicorns for that matter. And that’s probably because those who align themselves with the spirit represented by the “wild bull” go the opposite direction.

Here is another illustrative example. The King James Version renders *Bamidbar* / Numbers 23:22 as: “God brought them out of Egypt, he hath as it were the strength of a unicorn.” But that’s not what Moseh wrote. The Towrah doesn’t demean its inspiration. Only men do that. The text actually reads: **“God** **delivered them out of** **the Crucibles of** **Mitsraym with the power** (*toapah* – the ability through choice to deliver and) **to raise them up to a higher place and status** (*ra’am*)**.”**

Inaccurate diacritical markings can render God as foolish as a mythical unicorn, or in the case of the NASB, can put Him in league with Satan: “God brings them out of Egypt, He is for them like the horns of the wild ox.”

If nothing else, by exposing these comparisons, we find a reason to stop trusting men, especially the religious. An unfathomable amount of manure has been piled on top of Yahowah’s Word. The truth is still there, as magnificent as ever, but sometimes we have to hold our nose while digging past man’s garbage to find it.

We were not with ‘Abraham on Mount Mowryah when his example foretold of the Lamb’s sacrifice. We were not with Moseh on Mt. Choreb when Yahowah recounted this story to him. We were not with Dowd when Yahowah inspired him to reference it within the composition of this Song. And we were not standing outside the Damascus Gate with Yahowsha’ on Passover as He fulfilled and spoke these words. All we have is the witness of the Spirit and the Words themselves. Fortunately, that is more than enough.

The unblemished Lamb of God who was foretold by the prophets, on Passover, in the Yowbel year of 4000 Yah, was pierced beneath the summit of Mount Mowryah for our benefit. His blood, in accordance with the *Miqra’* of *Pesach*, was smeared on the upright pillars of the doorway to salvation upon which he hung, dripping on the Mercy Seat of the Ark of the Covenant below. His body was broken and his soul, now leavened with our sin, served to redeem us, fulfilling the *Miqra’* of *Matsah* on the *Shabat*. Then the miracle of rebirth, *Bikuwrym*, was fulfilled the following day. Soul and Spirit were reunited, as we shall be, then rising up to be with the Father.

By using *min qeren* *ra’am* *‘anah* in this way, Yahowah connected ‘Abraham’s foreshadowing rehearsal on Mount Mowryah with Yahowsha’s fulfillment 2,000 years later with a Psalm inspired in the center of that span of time. By using *‘el ‘el mah ‘azab*, “My God, my God, why have You forsaken me?” at the opening of the *Mizmowr*, Yahowah tied Dowd’s words to Yahowsha’s enactment a thousand years hence. God gave us the *when* and *where* of reconciliation.

This solitary soul was no ordinary man being flayed alive, pierced, nailed to a pole, his soul tormented in *She’owl*, and then reunited with God. We are told that those who revere Yahowah will value what he has done for us.

Dowd would next sing what he was born to convey, and that is what Yahowah has done for us. So at this point in his Song, Dowd turns his focus from Yahowsha’ to Yahowah, placing our attention where it belongs.

**“I have chosen to continually relate and record** (*saphar* – I want to always recount, reckon, declare, and proclaim (piel imperfect cohortative – Yah’s name is put into action in our lives when we choose to convey it with ongoing implications)) **Your name** (*shem ‘atah* – Your personal and proper designation, reputation, renown) **to my brethren** (*la ‘ach* – brothers, relatives, kin, friends, and associates) **within the midst of** (*ba tawek*) **the community** (*qahal* – the assembled crowds and congregation)**, so as to radiate Your brilliant source of enlightenment** (*halal –*to become a radiant and ongoing, visible source clearly extolling Your merit (piel imperfect))**.”** (*Mizmowr* / Song / Psalm 22:22)

Yisra’el’s most acclaimed shepherd and king, Yahowah’s Messiah and son, “recorded, related, recounted, declared, and proclaimed” God’s *shem*, His personal and proper name. Too bad his brethren didn’t hear it and follow his example.

*Saphar*, incidentally, could just as easily be *sepher*. In that case, the declarations regarding Yahowah’s name would have been as we are reading them: “*sepher* – as written communication, documented in a book or scroll serving as an official record.”

It isn’t just interesting, but religion shattering, that Dowd never once mentions Yahowsha’s name – not once, ever. Nor does any other prophet. Since Yahowah inspired all of them, this means that Yahowah had no interest in us knowing or proclaiming Yahowsha’s name. And that makes the misnomer, “Jesus Christ,” completely irrelevant from God’s perspective. Jesus Christ is no more God than Julius Caesar.

Curiosity prompts us to wonder why this would be so, especially since the world is preoccupied with a corruption of a name Yahowah never mentions. A third of the planet’s occupants are celebrating “Easter” as I write these words, and they categorize themselves as “Christians,” when Yahowsha’ was neither anointed, Greek, bodily resurrected, nor associated with the pagan Ishtar | Astarte of Easter.

I am aware of four reasons why Yahowah never mentions the Passover Lamb by name. First, Yahowah is responsible for the derivation and fulfillment of the Miqra’ey, not Yahowsha’ – making Yahowah our Savior. Second, Yahowsha’ is less a name than a mission statement, announcing: Yahowah Delivers and Saves. Third, Yahowah didn’t want Yahowsha’ to be the focus of anyone’s attention – much less an object of worship. And fourth, by explicitly naming Dowd in the thousands of prophecies pertaining to him and by never once naming Yahowsha’, those who actually care about what Yahowah has to say will listen to and study the written words of the Messiah, King, Shepherd, and Son rather than the other guy.

Those who are not sufficiently discerning to ascertain whether they should follow the Shepherd or the Lamb may want to reconsider what the Shepherd has written about what happened to the Lamb. Just saying…

Dowd knew better. And so should we. It is Yahowah we should respect and acknowledge.

**“You** **who respect and revere** (*yare’* – those who appreciate the astonishing awesomeness 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)**,** **radiate His light** (*halal huw’* – make His brilliant source of illumination clearly visible)**.”** (*Mizmowr* / Song / Psalm 22:23)

What a beautiful picture! It says that when we come to respect Yahowah for what He has done for us on Passover and Unleavened Bread, we radiate His light. This then serves to explain the miracle of Bikuwrym, where we become sons and daughters of the Light.

Dowd is describing the gift of the Set-Apart Spirit and Her Garment of Light. She has the ability to empower us and enlighten us, teaching us, while rendering us perfect in Yahowah’s eyes by immersing us in Her brilliant light. More importantly, She provides the Spiritual birth required to be adopted into Yahowah’s family.

What’s particularly revealing in this regard is that *halal* means to “radiate light,” not reflect it. For this to occur, we must have the light source within us. When we are born anew from above in the Set-Apart Spirit, She resides within us, becoming the source of our illumination, empowerment, and enlightenment.

*Halal* is almost always translated “praise,” but this isn’t its primary definition, and it misses the point. *Halal*’s preferred connotation is: “to shine, to radiate bright and brilliant light, to make clear and visible by bringing forth the light, revealing its source.”

While the secondary meaning of the word can mean “extol” in the sense of “admiring,” in addition to “boasting,” these inferences can lead to the word’s dark side. *Halal*’s tertiary connotations include: “to make a show, and to be praised for it, to create a grandiose appearance, to be foolish, insolent, and arrogant.”

These derivative meanings provide a window into Satan’s nature, his ambition, and how he operates. The Adversary wants nothing more than to “*halal* – have his greatness extolled, to be seen as worthy, to boast that he is the most high.” As such, we should not be surprised that Satan’s name is Halal ben Shachar – an envoy of light who turned to the dark side.

Yahowah did not create us to praise Him. He is not insecure. Moreover, the idea of worshiping God is perverse. Having us worship Him would be like having thoughtless tadpoles croak out that by comparison to frogs, men are really swell, all while prostrating themselves to onlookers. Creating an inferior being for this purpose would be narcissistic. Sure, it’s appropriate at times to acknowledge His goodness, greatness, and generosity. Like any parent, He’d appreciate that as long as it is heartfelt and straightforward, and not self-serving. But the bottom line with God is that Yahowah desires a relationship with us which is based upon love, mutual understanding, and respect. It’s Satan who wants to be praised. It is Satan who is insecure.

One of the reasons that this form of “*halal* – boasting” is so effective for Halal ben Shachar is that he was once one of Yah’s spiritual envoys, and thus he exists as a form of light. If you were to see him, as Paul did on the road to Damascus, he would appear like flashing rays of light, beautiful, powerful, and captivating – even enlightening.

Believing that he was all of these things and more is the very crime which caused Satan to fall. In fact, his name defines him and his tactics: “to be fooled and make others foolish.” The dark side of *halal* is all about “arrogance and pride.” It speaks of one who lives to “turn others so that they no longer have the capacity to understand.” *Halal* is an “accuser, slandering and mocking, speaking damning and desolate words that cause us to lose our respect for the truth.” To be *halal* is to be “irrational, even insane, full of energy and intensity, yet thoughtless, furious, and reckless.”

If you want to know Halal, look into the eyes of an Islamic suicide bomber or walk into a Catholic church and look at the women bowing down before Mary. If you want to understand how Halal corrupts, read one of Paul’s letters or even Muhammad’s Qur’an. It’s all about slander, corruption, confusion, and counterfeit.

For access to *Halal* in action, study religion, especially Judaism, Christianity, and Islam, as well as his ode to man: Socialist Secular Humanism. Over time these impostors have produced generations of people who have been *Halal*-ed: “no longer having the capacity to understand,” substituting the lie for the light.

Speaking of deadly deceptions, Yahowah does not want us to fear Him. While I understand that most every English Bible translates *yare’* “fear,” the word also means “to respect and revere.” You cannot love while afraid. Fear breeds revulsion, not affection.

Returning to the 22nd *Mizmowr*, we are reacquainted with an old friend. *Kabad* is the first word of the Second of Seven Instructions, defining the nature of the ideal relationship between children and their Father and Mother. And that is why this is set within the context of Ya’aqob, the forefather of the Children of Yisra’el and thus of the Covenant Family. Equally important, Dowd is still speaking of Yahowah.

**“All** (*kol*) **descendants** (*zera’* – seed, children, offspring, family, and progeny) **of Ya’aqob** (*Ya’aqob* – one who digs in his heels, renamed Yisra’el) **choose to consider Him worthy of respect and massively significant** (*kabad huw’ –* elect to hold Him in high regard, valuing Him immensely (piel imperative))**.”** (*Mizmowr* / Song / Psalm 22:23)

We should all look forward to this day.

The textual consonants which comprise *kabad* give rise to an important series of derivatives. Collectively they convey: “weightiness, massiveness, significance, worth, value, abundance, glory, and greatness.” Not only do these concepts form the basis of the Second Instruction Written in Stone, they frame the issue of choice. If we see Yahowah as significant, He promises to view us the same way. If we respect Yahowah’s massive energy and power, He will share His with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His glory.

But, if you trifle with Him, He will trifle with you. If you see Him as insignificant, you will become so insignificant it will be as if you never existed. Disrespect His massiveness and you will be reduced to nothingness. *Kabad* defines the nature of the choice and its consequence. As such, the actionable form of *kabad* was scribed in the imperative mood, and thus expressed under the auspices of freewill.

Disregarding Yahowah’s intent, the JPS Tanach tells us in the next statement that we should “dread Him,” with Him being the *Ma’aseyah* | Work of Yah. The King James, in their usual rut, reverts back to “fear Him.” But the word underlying this message is *guwr*, and it speaks primarily of: “abiding, dwelling, and remaining, residing as guests who gather together, living in harmony even if strangers as part of one’s sojourn through life.” In modern parlance, *guwr* would describe an enduring “stay-cation – a vacation at home.” Secondarily, it can convey “conspire to incite a rebellion,” and then “attack,” but that doesn’t fit the context. Then the tertiary meaning is “to revere, showing profound respect,” or “fear, terrified and afraid.” Now that you know what the word *guwr* means, here is what Dowd was inspired to say about Yahowsha’ and His people.

Continuing to focus on Yahowah, His son encourages his people to…

**“Choose to dwell and abide with Him** (*wa guwr min huw’ –* become a welcomed guest in His company, sojourning to the place where you live and remain as a result of your reverence and respect for Him (qal imperative)) **all you descendants of Yisra’el** (*min kol zera’ Yisra’el* – including every child who engages and endures with God)**.”** (*Mizmowr* / Song / Psalm 22:23)

The truth was hard to miss becauseYisra’el, “those who contend with, persist with, persevere with, engage and endure with, and are empowered by God,” is in many ways analogous with *guwr* in that the Chosen People have been invited to live in Yah’s Home.

The secret to our success is contained in these words…

**“Indeed** (*ky*)**, He has not relinquished His regard for nor thought less of** (*lo’ bazah –* He has not shown contempt for nor devalued, nor has He lost respect for, refused to consider, nor abstained from(qal perfect))**, nor has He rejected** (*wa lo’ shaqats* – He has not shown antipathy toward nor an aversion for) **the responsive one who is afflicted and oppressed** (*‘enuwth ‘any –* the one who answers the summons, who engages and acts, is humble and unpretentious, who replies even while persecuted; from *‘anah* – to answer, respond, and engage)**.”** (*Mizmowr* / Song / Psalm 22:24)

While “He” is Yahowah, the one who remains responsive even in the midst of his affliction is Yahowsha’. And even though we will never endure this degree of persecution, it is a message for us, such that we also remain responsive to Yahowah’s calling, even in our darkest hour when all appears lost.

*Bazah* is the opposite of *kabad*. The basic meaning is “to accord little value to something.” It conveys “disdain, the lack of respect or reverence for something.” *Bazah* can be rendered: “to hold in contempt, to refuse or abstain from, to treat as beneath one’s notice or dignity.”

This, then, is Yahowah’s policy: *bazah* for *bazah*, *kabad* for *kabad*. If you don’t respect Him and value His redemptive solution you aren’t going to trust Him or rely on it. And since there is but one God, one source of life, and one savior, by being *bazah*, by being of little worth, by being beneath one’s notice, and by being alone and abandoned – *bazah* happens.

Those who are self-reliant, full of themselves, steeped in pride and hubris, become insignificant. To be significant, we must first be unpretentious. It’s little wonder Satan stumbled and fell because of his pride. The moral of the story is Yahowah helps those who acknowledge that they need assistance, that they are incapable of saving themselves. To be saved we must recognize that we need a Savior, recognize who the Savior is, and then rely upon Him.

The most interesting aspect of this statement might be the realization both *‘enuwth* and *‘any* are based upon *‘anah* – a word whose primary meaning is “to respond by answering a summons to meet.” Yahowah’s seven Miqra’ey, three of which Yahowsha’ is seen responding to in this Psalm, are invitations to be called out and welcomed into God’s presence. Our response to them determines our future – namely, if we even have one.

This is particularly intriguing because Yahowsha’ exists to convey both sides of *‘anah*, “to answer and respond” and to “be afflicted and persecuted.” Or said another way, Yahowsha’ was afflicted on Pesach and Matsah so that those who reply and answer Yahowah’s invitations don’t suffer the same fate.

Having begun the 22nd Mizmowr at the defining moment of Yahowsha’s existence, asking “My God, my God, why?” and then following Yahowsha’s ordeal through Pesach and Matsah, Dowd has turned his attention to Yahowah, knowing that He will always be the impetus behind the restorative effects of these Miqra’ey, orchestrating every aspect for our benefit.

Dowd wants to share the result with us: Yahowsha’s soul and Yahowah’s Spirit were reunited…

**“Nor did He conceal His presence** (*wa lo’ cathar paneh huw’* – nor has He hidden His appearance) **from him** (*min huw’*)**.**

**And** (*wa*) **during** (*ba*) **his cry for help** (*showa’ huw’ –* his pleading for relief and request for assistance in a desperate situation) **to Him** (*‘el huw’* – to He who is God)**, He listened** (*shama’ –* He heard him)**.”** (*Mizmowr* / Song / Psalm 22:25)

The decision to avoid capitalizing pronouns referencing Yahowsha’, while continuing to do so for Yahowah, has been validated by one crying out and the other listening. One is God; the other is not. Additionally, our conclusions regarding the nature of the *nepesh* | soul at work in Yahowsha’ have been confirmed.

Dowd’s oratory reveals that Yahowah was able to perceive what was occurring to Yahowsha’s soul as if it were happening to Him – making this *nepesh* similar to a sophisticated probe on an extraordinary craft. And yet, Dowd’s depiction also affirms that while the soul was independently responsive while fulfilling this mission, Yahowah also retained all aspects of His nature and persona. God was still able to observe and respond even with His *nepesh* deployed elsewhere. Yah’s reach was extended, and His experience was amplified, not diminished, by having provided Yahowsha’ with His soul.

The key to appreciating what this means is the realization that while our soul is the sum of who we are, the essence of our lives, the repository of our memories and proclivities, the *nepesh* Yahowah offered to Yahowsha’ to fulfill the Miqra’ey was not the reservoir of His persona. It was more like a *choter* compared to a tree.

And yet, Yahowah’s *nepesh* was more than an exquisite piece of equipment capable of providing the necessary connection between Yahowah and Yahowsha’ to fulfill the promise God had made. It did more than extend God’s reach. His *nepesh* represented Him in our world without diminishing Yahowah in His spiritual realm.

The *nepesh* animating Yahowsha’, providing him with his personality and unique proclivities, was an adjunct to Yahowah. This remarkable accessory was then empowered by the Set-Apart Spirit. While still fully functional, the *nepesh* was powered down, but not turned off at the conclusion of Pesach and then throughout Matsah, such that through this remarkable living probe, Yahowah could experience, and indeed endure, the pain of Pesach without dying, even the loneliness associated with the separation of Matsah without being there Himself.

And if I may be so bold, this was not the first, nor will it be the last, time Yahowah’s *nepesh* has been or will be used, albeit not in this same way – in this case to fulfill the Miqra’ey. For example, for Yahowah to enjoy ‘Adam’s company, for Him to meet with ‘Abraham, for Him to speak with Moseh face to face, this same *nepesh* was deployed. It is what animated the *‘ysh* | individual and corporeal presence of Yah on those occasions.

While the Set-Apart Spirit represents the Maternal aspects of Yahowah’s nature, and while His *mal’ak* | messengers serve as His implements, this *nepesh* | consciousness enables Yahowah to project His persona into our world, to experience it with us, all without God, Himself, leaving the seventh dimension in the spiritual realm of *Shamaym* | Heaven.

Therefore, while the *nepesh* | soul animating Yahowsha’ was provided by Yahowah, apart from this, he was conceived in the ordinary fashion. He had God’s nature but not His power. Although even this difference would be partially mitigated later on through the presence of the Set-Apart Spirit.

Following this line of reasoning, Yahowah created a *nepesh* | soul for this purpose and implanted it in Yahowsha’. This soul carried with it aspects of Yahowah’s personality and nature, such that His persona could be extended without taking any of these attributes away from God. And yet this made it possible for Yah to personally experience what Yahowsha’ endured.

After all, during the creation account, Yahowah told us that all animals have a soul. It is the part of our being which animates life. Our *nepesh* serves as the repository of our personality, and it enables animals to observe and respond to their environment. While humans are animals, God is not. The only reason from Him to have a soul would be to use it as He did, to visit with man and within the Passover Lamb.

If I’m correct, we must return to our initial conversation on this matter and recognize that Yahowah’s Towrah was responsible for perfecting Yahowsha’ such that he qualified to serve as the *Pesach ‘Ayl*. No man could have otherwise been perfect for 33 years, never thinking, saying, or doing anything wrong. Yahowah, therefore, experienced the world He created by abiding by His own guidance. He talked the talk and walked the walk. The only way for Yahowsha’ to be considered perfect was for Him to live a Towrah-observant life from beginning to end.

The perspective provided by Dowd’s next line offers yet another affirmation that Yahowah alone is our Savior. The son is singing his Father’s praises. He was grateful for what he had witnessed Yahowah accomplishing on behalf of the Family.

**“As a result of being with You** (*min ‘eth ‘atah –* because of You, and having been accompanied by You)**, my appreciation and adoration** (*tahilah ‘any* – my song proclaiming your renown and reputation, while thanking You for this tremendous maternal manifestation of Your wonderous power; feminine from *halal* – brightly shining and bringing forth Your maternal nature and light) **within the great assembly** (*ba qahal rab –* among the abundant crowds and extensive community) **fulfills my promise** (*neder ‘any shalem* – completes my vow) **in the sight and presence of those who** (*neged* – conspicuously in a straightforward fashion in full view of those who) **respect and revere Him** (*yare’*)**.”** (*Mizmowr* / Song / Psalm 22:25)

Having just witnessed the turning point of human history, the fulfillment of the most important promise ever offered, having seen the greatest deed ever accomplished and the most enduring sacrifice ever made, Dowd is not only thanking Yahowah for what He has accomplished, he is also acknowledging that he has honored his promise to share what he has seen with us.

This was easier said than done, making this expression especially cathartic. Dowd lived his life in awe of Yah, always appreciative of everything He had done for him. But over the past three days he had witnessed God serving man in ways that were beyond his comprehension. How was it even possible that God would allow man to treat Him this way? Why would man seek to harm the God Dowd had come to love?

And yet there it was, the whole of it, from Pesach to Bikuwrym, laid out before him in all of its excruciating detail. The Messiah must have wanted to turn away, to walk away, to somehow deny what his eyes had seen. And then to think that God did all of this to save the very men who were abusing Him must have been cathartic for the king. And yet through it all, Dowd had been taken forward in time, without moving a step from where he lived, to witness and then report on the fulfillment of Passover, UnYeasted Bread, and Firstborn Children, so he mustered the resolve to do as he had promised.

Originally, I had thought that this might have been in Yahowsha’s voice, which would make this statement especially profound. As a result of His relationship with Yahowah, Yahowsha’ was able to complete His promise to fulfill the *Miqra’ey* of *Pesach*, *Matsah*, and *Bikuwrym*. And everyone who has answered His call to observe these Invitations to be Called Out and Meet with God recognizes what He has done – and is appreciative.

He did these things in a conspicuous straightforward fashion, each on the right day, each in the right way, each in the right order, and did so publicly at the crossroads of the world. And while those who revere the Father respect what Yahowsha’ accomplished, I don’t think Yahowsha’ would have referred to Yahowah in third person on this occasion.

As an interesting aside, *shalem* is directly related to “*shalowm* – reconciliation.” Therefore, the “manifestation” of Yahowah’s “power” and the implement responsible for His “wonderful deeds” did so during the “great assembly meetings” “to fulfill His promise” to “reconcile our relationship” with God.

The Song’s lyrics continue with prophetic echoes of Yahowsha’s Teaching on the Mount…

**“The** **responsive who engage** (*‘anaw –* the humble who act by answering the call, the unpretentious and oppressed; from *‘anah* – to answer, respond, and engage) **shall be continually nourished** (*akal ­–* they shall always be fed (qal imperfect)) **and genuinely satisfied** (*wa saba’ –* and they will find provision in abundance (qal imperfect))**.”** (*Mizmowr* / Song / Psalm 22:26)

It is only right that an excerpt from Yahowsha’s most famous public declaration should follow a prediction of His most important deed.

In the whole of God’s Word, this is one of my favorite statements…

**“Those who genuinely seek Him, actually follow Him, and rely upon Him, forming a relationship with Him** (*darash huw’ –* those who search for Him, account for, ponder and petition Him, forming a relationship with Him while consulting with Him (qal participle – those who are literally defined by this search)) **radiate Yahowah’s brilliant and clear light** (*halal Yahowah –* are a visible source of Yahowah’s light (piel imperfect – continuously doing so at Yah’s behest))**.**

**Your persona** (*lebab ‘atah* – your inner nature and individual essence, your thoughts, feelings, and passions, your mind, heart, and soul, your very conscience) **shall live forever based upon your choices** (*chayah la ‘ad* – shall be eternally restored and preserved, shall be revived and nurtured for all time, shall continuously live vigorous and abundant lives as a result of this choice (qal imperfect jussive))**.”** (*Mizmowr* / Song / Psalm 22:26)

If I could have but one promise etched on my heart it might well be this one. It is the synthesis of the Towrah. It is the answer, the promise, the purpose, the means, and the reward.

The final four lines of the 3,000-year-old prophetic Psalm reveal that Yahowah knew that evil men would brutalize His soul in the manner He has detailed, fully ten centuries before He allowed it to happen. One thousand years after He inspired this promise, Yahowsha’ fulfilled his mission as the Passover Lamb. His example defines love. It proclaims that ultimately, when the last chapter is written and the last act is played out, we will remember his sacrifice and turn to Yahowah because He has done this.

This is then the ultimate expression of Dowd’s purpose and Yahowah’s promise. There is nothing more important than reminding Yahuwdym why they ought to return to Yah and Yisra’el.

**“They will remember** (*zakar* – they will recall and will proclaim the truth (qal imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think differently, reestablishing relations, renewed and restored) **to** (*‘el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **from every place on earth** (*kol ‘ephes ‘erets* – everyone to the Land in the end)**.**

**And** (*wa*) **they will make this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence (hitpael imperfect)) **at Your appearance** (*la paneh ‘atah –* upon Your presence) **– every person and race** (*kol mishpachah gowym –* each family which has scraped by of every ethnicity)**.”** (*Mizmowr* / Song / Psalm 22:27)

We began this *Mizmowr* in the deepest depths of despair. Yahowah removed His Spirit from Yahowsha’, forsaking His soul. The Ma’aseyah had been reduced to a bloody pulp. He was nailed hand and foot to a pole, suffering the excruciating agony of crucifixion while those He was offering life were scoffing at Him. Yahowsha’s body was sacrificed as the Passover Lamb, and His soul was cast into *She’owl* during Unyeasted Bread.

Satan, and his full assemblage of demons, surrounded this severed soul, falsely accusing him. Then on the third day, on Bikuwrym, soul and Spirit were reunited in a celebration of life, thereby restoring all who would respond to these invitations. So now, according to this prophetic Song, a day will come when everyone will recognize and appreciate what God has done and all who remain will return to Yahowah. They will make a public proclamation that they accept the benefits of *Pesach*, *Matsah*, and *Bikuwrym*.

Be aware, no one is remembering or acknowledging Yahowsha’. They are not returning to ‘Jesus’ and he isn’t coming back. The reason that this, and every other prophecy, does not mention Yahowsha’s name is that he is irrelevant apart from his role as the *Pesach ‘Ayl*. But even then, we do not remember the lamb or honor it. We celebrate its purpose. We enjoy the result.

I was curious as to the set of circumstances whereby everyone on earth would be making this announcement before Yahowah. But there are three answers provided in the text. First, those included in this group have already “*zakar* – proclaimed the truth about Yah.”

Second, each has “*shuwb* – changed their thinking and returned” to Yah. Third, they have “*chawah* – made this announcement on their own initiative,” and that means that they made this declaration after having left the influence of religion and politics.

Fourth, *mishpachah*, as a compound of “*my* – to question” and “*shaphah* – to have scraped by when others were blown away by the wind,” reveals that these are the few among the many. And fifth, these announcements are being made concurrent with Yahowah’s arrival – a time in which the only surviving souls will be Covenant.

**“Because indeed** (*ky –* for the express reason)**,** **on behalf of** (*la* – during the approach 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)**,** **the king reigns** (*maluwkah –* there is rulership and royalty; from *malak* – to become king and reign)**, providing leadership, proverbs, and parables** (*wa mashal* – taking charge through effective communication, making informative and revealing comparisons to paint pictures with words, governing through wise discourse)**,** **on behalf of** (*ba*) **people from different races and places** (*gowym –* different ethnicities)**.”** (*Mizmowr* / Song / Psalm 22:28)

The opening lines of this Song were focused on Yahowsha’s fulfillment of Pesach. As we near its conclusion, we are celebrating Sukah. But more than this, Yahowah has answered a question that, until this moment, I’ve never understood: Why would anyone living in Yahowah’s presence need a king?

The answer is found in *mashal* because Dowd will “lead through effective communication and govern through wise discourse, ever ready to paint pictures with words.” No one has been as gifted in this regard as the author of these lyrics. And that is why he is reigning as king on behalf of Yahowah. Rather than return to the *Shaphat* | Judges, in the Covenant Family, the firstborn and most beloved son will provide proverbs and parables.

A case can be made otherwise where the King is Yah. These words could just as easily have been translated: **“Because indeed, therefore, Yahowah reigns, providing leadership through effective discourse using proverbs and parables, on behalf of people from every ethnicity.”** While that is valid linguistically, it is inconsistent with Yah’s nature and prior promises. Therefore, given the option of choosing equally viable renderings, it seems reasonable to translate them such that we show that we have been listening to what God has revealed along the way.

Whatever your preference, H/he will not exercise dominion, overtly governing those who have sought and acknowledged H/him until the celebration of *Sukah* following His *Yowm Kippurym* return during the waning days of Ya’aqob’s Troubles. With Dowd singing every evening, the children of the Covenant will gather around the campfire and be regaled by his stories. Listen...

**“All of** (*kol*) **the** **anointed** (*dashen* – the chosen harvest, the accepted and satisfied, those who are delighted, refreshed and healthy, fully covered and totally content, the prosperous and enriched, the vigorous who are now thriving, and the most mentally acute) **of the earth** (*‘erets –* of the Land) **who approach His presence** (*la paneh huw’* – at His appearance) **shall be nourished** (*‘akal*) **as** **they shall settle down living in shelters while making their position known** (*wa chayah* – they shall tabernacle [reminiscent of *Sukah* – Shelters where we campout with God] while they make public pronouncements and explain, using words, what matters most to the living)**.”**

This is yet another affirmation that we should be following Dowd’s example. He is showing us the way home.

Yahowah will be anointing each and every member of His Covenant Family, just as He did for His beloved son. And as a result, we will all be “*dashen* – among the chosen for the harvest, the accepted who are satisfied, those who are delighted, refreshed and healthy, fully covered and totally content, becoming prosperous and enriched, vigorous and now thriving, as a result of being the most mentally acute.” Sounds good, especially now amongst all of the coronavirus fearmongering, infection, and death, subjugation, impoverishment, and deprivation.

Over these last few stanzas of this glorious song, Yahowah has stated that His provision satisfies, that those who rely upon His bread will be nourished, that they will be healthy and prosperous, lacking nothing. He has also said that those who change their thinking, their direction, and their attitude, will be restored.

We are now “*chayah* – living in *Sukah* | Shelters, Camping Out” with our Heavenly Father during the millennial celebration of the Sabbath. The *Miqra’* of *Sukah* – the Invitation to be Called Out and Meet with God of Tabernacles is a time of wondrous “*chawah* – pronouncements” as we learn from God and share with Him.

To a significant degree, these insights are provided by *chawah*, which most English bibles wrongly render as “bowing down, prostrating oneself in worship.” Even outside of the context of Yahowah’s return, and living in His presence, there is very little etymological support for that rendering. At best it is listed fifth among four considerably more valid definitions in most Hebrew dictionaries. And some lexicons don’t even include “bowing or worshiping” among *chawah*’s connotations.

The primary meaning of *chawah* is “to tell, to explain, to announce something publicly, to verbally convey an important statement using words, and to inform making a declaration.” This is how it was translated back in the 29th verse: **“they will make this announcement** (*chawah* – they will verbally explain this, displaying their decision using words)**.”**

Interestingly enough, this rendering might well be influenced by *chuwd*, the word presented immediately before *chawah* in most lexicons. *Chuwd* means “to provide an explanation using an allegory and to solve an enigma or riddle by telling a story.” It is, therefore, somewhat akin to *mashal*, the word translated “leadership, parables, and proverbs” in the 29th verse.

The secondary definition for *chawah* is consistent with my rendering of it in the 29th statement: “they shall settle down living in shelters while making their position known as they shall tabernacle while they make public pronouncements, explaining using words, what matters most in life.”In this context, a *chawah* is “a settlement, a placepeople campout, and an encampment where they tabernacle together.” This idea of “living collectively” is further reinforced by Chawah – the name God gave to Adam’s wife. Chawah (which is spelled similarly to *chayah*) means “Source of Life.” It is a derivative of *chayah*, the Hebrew word for “life, its restoration and renewal.”

It is also interesting to note that *chawah* translates as “to show, to make known, and to interpret,” which is analogous to “*shamar* – observation” leading to “*byn* – understanding.” This is what the “anointed” will “consume” which will be so “enriching and fulfilling.” Yahowah’s “*towrah* – teaching” will be unfettered, unfiltered, up close and personal. Personally, I think that this will be part of eternity’s entertainment.

Further, bowing down before God is inconsistent with Yahowah’s instructions to ‘Abraham and with the example of Yahowsha’. When we bow down, God always asks us to stand up, to be at ease, walking and talking with Him. Yahowah has gone to great pains to present the Covenant as a marriage, as a home, and as a family. There is no bowing down in any of these relationships.

That is not to say that people won’t bow down before God. Many will. And this realization brings us to the second half of the 30th statement. For the Earth to become like ‘Eden, it will have to be cleansed. As part of this process, we read…

**“All of** (*kol*) **those who are habitually kneeling down, prostrating themselves** (*kara’* – those who are continually bowing down on their knees (qal imperfect))**,** **will** **descend, going down** (*yarad* – those bowing down will be abandoned and lowered, brought down) **to the dust of the earth** (*‘aphar* – to the ground, toward the powdery ash and dirt, to the rubbish and rubble of the material realm)**, even** (*wa*) **the soul itself** (*nepesh huw’* – his consciousness) **He will** **not** **allow to live** (*lo’ chayah* – He will not keep alive, restore to life, revive from death, nor spare, save, or preserve)**.”** (*Mizmowr* / Song / Psalm 22:29)

As we have shared throughout *Yada Yah*, there are three different fates awaiting human souls. Those who have embraced the terms and conditions of Yahowah’s Covenant, campout with God, learning from Him and sharing with Him.

Those souls who ignore His Covenant, even reject His Covenant, will cease to exist. They will not be kept alive nor be restored to life. For them it is dust to dust and ashes to ashes. For them there is neither reward nor punishment.

Suffering a debilitating fate, those souls who have led others astray, those who have advanced the cause of religion and politics, who have sought to replace Yahowah’s Covenant and people, will descend to She’owl to experience an eternity of emotional anguish separated from God.

The verdict in the latter two cases will be determined during the Millennial Sabbath of Shelters. Every soul estranged from Yahowah will be judged, bowing down before God to receive their disposition.

Therefore, if you are a Muslim or Catholic and lower yourself, habitually bowing down, prostrating yourself in religious worship, a day will come when you will kneel before God. And on that day of judgment, your soul will be extinguished. As such, this verse is proof that souls are mortal. Immortality requires being born anew in Yahowah’s Spirit or aligning oneself with Satan’s spirit and leading others astray.

Dowd, speaking of his God and Savior, concludes his Song by singing that we will be like the Messiah in two additional ways, both working with Yah and proclaiming His message.

**“Posterity** (*zera’* – the seed which is sown, the descendants, children, and offspring) **shall work with Him** (*‘abad huw’* – will act, serve, and labor with Him, expending considerable energy and intensity to do things with Him (qal imperfect – genuinely and continuously))**.**

**It shall be recounted, recorded, and proclaimed** (*saphar* – it will be regarded and told, conveying the full and accurate measure of the scroll in writing (pual imperfect)) **of the approach** (*la* – of the drawing near) **of my Upright One** (*‘edown ‘any* – the Upright Pillar of my Tabernacle) **to** (*la –* on behalf of) **the generations and their dwelling places** (*ha dowr* – those related by birth, the family line, the household and home)**.”** (*Mizmowr* / Song / Psalm 22:30)

**“They shall come** (*bow’* – they will arrive, always be included, and continually approach (qal imperfect)) **and** (*wa*) **conspicuously announcing, exposing** **and declaring** (*nagad* – explaining and manifesting, informing and reporting, publicly announcing and expounding upon (hifil imperfect))**,** **‘He is right, vindicating, and just** (*tsadaqah huw’* – He is correct, fair, and acquitting, honest and accurate, a righteous and truthful savior)**,’ doing so** **on behalf of the family members** (*la ‘am* – with regard to and when approaching the people who are related) **who shall be born** (*yalad* – who are their descendants and children)**,** **such that indeed they honestly acknowledge** (*ky* – surely and truly)**,** **‘He has engaged and acted to actually, perfectly, and completely accomplish this** (*‘asah* – He has really done this job, He has genuinely performed this work, He has totally instituted and completely bestowed this gift at this moment in time (qal perfect))**!’”** (*Mizmowr* / Song / Psalm 22:31)

The reference to the *‘edown ‘any* | my Upright One is typically directed toward Yahowah, but it is possible in the case of the 22nd Mizmowr that it could be referencing Yahowsha’, the corporeal manifestation of Yahowah as the “Upright Pillar of my Tabernacle and as its Foundation.” While that’s fitting, my sense is that Dowd wrote “Yahowah”in the text, just as he had in the 29th stanza of his *Mizmowr* | Song. But since this portion of the Song is not extant in the Qumran collection, we won’t know for sure until after this promise is fulfilled.

Our single most important job on earth is to share Yahowah’s “*towrah* – teaching” with our children. The more they know about His Covenant the more likely it is that they will embrace it. And that is the principal message of this Song’s conclusion.

Yahowsha’s body died so that we might live. His soul suffered separation so that we might be vindicated. And as a result, we are adopted into Yahowah’s family, becoming the children of God based upon what He accomplished on *Pesach* and *Matsah*, leading to *Bikuwrym*. This serves as a summation of Yah’s Towrah.

*Tsadaqah* is most often translated “righteousness,” a term I don’t typically favor because so many instinctively attach an errant religious connotation to it. They assume that to be “righteous” is to be “good.” But Dowd, the author of this Song, was called “*tsadaq*” even though he was, at times, bad. To be *tsadaqah* is “to be right,” but not in the sense of being perfect unless that is understood to mean possessing a truthful understanding of the Word, correctly understanding what Yahowah, His Towrah, and His Covenant represent.

God has repeatedly used *tsadaq* and *tsadaqah* throughout every prophetic passage focusing on His fulfillment of the first four *Miqra’ey*. And so that we might more fully appreciate what it means to “be made right with God,” let’s examine the English words “vindication” and “justification” more closely. Webster defines “vindication” as “to set free, delivering the accused from all allegations and blame, to provide a defense which protects by way of justification.” Under its synonyms Webster lists “deliver, confirm, substantiate, justify, defend, exculpate, and maintain.”

To “deliver” is “to set free.” To “confirm” is “to provide approval, to ratify and strengthen, removing all doubt.” To “substantiate” is “to provide substance by way of embodiment.” To “justify” is “to show sufficient reason to prove that someone is absolved and thus right, just, worthy, and qualified.” To “defend” is “remove from danger, maintaining and supporting someone in the face of hostile criticism, answering questions on their behalf so as to prevent an adversary from prevailing.” To “exculpate” is “to clear from alleged fault or guilt, to absolve, exonerate, acquit, and vindicate, setting someone free from all charges, clearing them from blame, releasing them from any obligation that binds as a consequence of sin.”

According to Webster, “this form of exoneration implies a complete clearance from all accusations.” And finally, “maintain” is “to keep in an existing state, repaired and valid, preserved from failure or decline, upheld and defended, preserved, affirmed, and sustained.” *Tsadaq* represents all of these things because collectively they describe the process and benefit of “being made right with God.”

“Justification” is defined as “the process of proving that someone is right,” especially in the sense of “being absolved and therefore worthy of salvation.” To be “absolved” is “to be released from an obligation including the consequence of sin.” Unlike “righteousness,” which is a religious term, “vindication” and “justification” are legal concepts which focus on the process of “exculpation.” Yahowah’s plan of salvation is very specific.

Before we leave the subject of being “right” with God, I’d like to share something about “rights.” We have only three God-given rights: the right to a mortal life, the right to choose, and the right to think. What we do with these determines whether or not they are extended and enhanced.

By way of conclusion, I do not know how anyone can read this passage and not be moved to conviction, to action. Prophecy doesn’t get any more relevant than this. No words sing more beautifully or more clearly. Yahowah predicted His role in the single greatest act in human history—the vindication of His Covenant Family. He committed it to writing one thousand years before it occurred so that when it happened, we would know that He had bestowed this gift. He did so because He loves us and wants us to be part of His Family.



The 22nd *Mizmowr* | Song concludes with powerful and affirming words, but they don’t represent the end of the story. The extraordinary poem which follows speaks volumes about the nature of our relationship with God – and about the one He enjoyed with His son, Dowd. Yahowah endured the torments depicted in *Mizmowr* 22 so that we might revel in the blessings of the 23rd Psalm.

Just as Dowd was appointed to shepherd Yah’s sheep, the leader of the flock looked to Yah for guidance…

**“A Mizmowr of Dowd** (*mizmowr la Dowd* – a song, with lyrics accompanied by music composed by the Beloved)**.**

**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is my Shepherd** (*ra’ah ‘any* – is the One who leads me, cares for me, protects me, and feeds me)**.”** (*Mizmowr* / Song / Psalm 23:1)

Shepherd is a word we seldom consider, at least apart from Dowd’s relationship with his people – where it addresses why God chose this man above all others. And yet here, in the world’s favorite Psalm, Yahowah, the Creator of the universe, is called a Shepherd. While it should not be a surprise, in that His son tended sheep, it defines God as desirous of living with His flock, taking long walks with His sheep, caring for and leading these adorable animals while protecting and nurturing them.

Being a Shepherd also reveals something God must desire in us. Sheep are naturally gregarious with social instincts which cause them to bond with other members of their flock over their lifetimes. They build enduring friendships and stick up for one another. Nonviolent animals, sheep not only prefer smiles to frowns, emotionally they are stressed by separation from the flock. Remarkably intelligent, they listen and are blessed with problem-solving skills, using this aptitude to gain the attention of their shepherd, whom they generally respect and esteem. They are typically playful and joyful.

Sheep have impressive memories and are constantly observing and learning. They identify with their names and respond to them. They will come when called. Sheep are remarkably open to being led, indeed, preferring it. While each flock will choose a lead ram to protect them, sheep are otherwise averse to social hierarchies. Their only defense from attack is to flee – fulfilling the first requirement of forming a relationship with Yah. Intelligent, complex, and sociable, even adorable, sheep manifest the best of human nature while not reflecting our violent, deceitful, or destructive characteristics.

Having chosen to follow the most reliable and loving Shepherd, Dowd realizes…

**“I shall not be deprived** (*lo’ chaser* – I will not be negated, I will not recede or be decreased, I will not be reduced in status, I will not be found inadequate, never lacking or without, never needing something I don’t have, and I will never be impoverished (qal imperfect))**.”**

All these years I had missed what every Christian has dismissed. This statement is a direct affront to Replacement Theology, and thus to the mythology of the world’s most popular religion. With the faith’s very existence predicated upon transferring the promises Yahowah made to Dowd to “Jesus Christ,” and from his flock, Yisra’el, to Christians, the actual Messiah and son of God declares otherwise. He will not be deprived of his status or position with God. He will not be negated. It isn’t in our interests or God’s to do so.

If only the world recognized that this beloved Psalm actually serves to redirect our attention back to Dowd, to Yahowah’s Shepherd – what a difference it would make in our lives. If only Yisra’el would listen to the Mashyach calling their name, calling them home – they wouldn’t be acting more like goats, or even asses, than sheep.

While Dowd is currently resting and reflecting so that when he will be revived, ready for action, it’s his reach we should be embracing…

**“He extends me** (*rabats ‘any* – He stretches me out, makes it possible for me to rest and reflect, revived and ready for action (hifil imperfect)) **in flourishing and growing** (*ba deshe’* – within verdant and vibrant, green and grassy, lush; from *dasha’* – to create a sprout or shoot which comes forth and flourishes, encouraging new growth) **pastures** (*nawah* – befitting homelands, gorgeous settlements, and beautiful encampments, a lovely abode and dwelling to abide surrounded by beauty; from *na’ah* – beautiful and befitting)**.”**

Since the Hebrew word for “green” is *yarowq*, not *deshe’*, we ought to consider why one term was chosen over the other. *Deshe’* speaks of abundant and vibrant growth – which is what Yahowah is offering and desires from this relationship. Moreover, *nawah* describes everything from a “befitting homeland” to “gorgeous settlements,” and is likely addressing the “beautiful surroundings” we will experience when we “campout” with these shepherds throughout eternity.

**“He leads me** (*nahal ‘any* – He guides me, directing me so that I can follow, sustained and taken care of (piel imperfect)) **beside** (*‘al* – near, over, and before) **restful** (*manuwchah* – a place of repose and reflection, of rejuvenation and satisfaction) **waters** (*maym*)**.”** (*Mizmowr* / Song / Psalm 23:2)

As a source of guidance and direction, Yah’s Towrah exists such that we can experience God’s leadership in our lives. Those who reflect upon it are rejuvenated and satisfied by its refreshing and cleansing waters.

Beyond introducing us to our Creator, the Towrah serves to restore our souls. Rather than condemning us, it perfects the imperfect.

**“He restores** (*shuwb* – changes, renews, and returns (polel piel imperfect – the bringing about of an extended state whereby the soul is constantly renewed and eventually returning)) **my soul** (*nepesh ‘any –* my consciousness, my persona, the totality of my being and life, my memories, thoughts, desires, emotions, and proclivities)**.”**

Since Yahowah did this for Dowd, He will do it for us – as long as we listen and follow His guidance. It is a simple equation with exceptional results.

**“He guides me** (*nachah ‘any* – He directs my path such that I can lead, creating opportunities in a mutually reliant state predicated upon trust (hifil imperfect jussive – by His choice, He provides the guidance needed such that He can always depend upon me) **in the proper and correct way of life** (*ba ma’gal tsadaq* – by teaching me, providing the right directions to be just, fair, honorable, and vindicated, even steadfast such that the path of life comes full circle, appropriately returning to where it began) **for** **His** **name’s sake** (*la ma’an shem huw’* – on behalf of His personal and proper designation so as to facilitate a proper response, and for the purpose of it being in full and open view to prompt an appropriate reply; from *‘anah* – to answer)**.”** (*Mizmowr* / Song / Psalm 23:3)

*Nachah* isn’t just about being guided, but also speaks about becoming a reliable leader. Yahowah chose to direct Dowd’s path through life so that He could depend upon His son doing the same for us.

The word which best defines Yahowah’s Shepherd is *tsadaq* | right. More than anything, Dowd’s perceptions of God were correct, which is why he was vindicated.

And speaking of being right, how can it be wrong to write and proclaim Yahowah’s name when Dowd did so prolifically? This is a song whose lyrics were scribed so that we might sing along. And it was written on behalf of Yahowah’s name.

When we are right with God, we have nothing to fear. We can be as blunt and bold as Yah’s Shepherd and Messiah.

**“Even though** (*gam ky* – indeed, surely although) **I walk** (*halak* – I travel and journey (qal imperfect)) **through the valley** (*ba gay’* – in the depression) **of darkness and shadows** (*tsalmaweth* – of foreboding gloom and danger, even with the potential of death, of lessor dimensional adaptations of the truth)**, I will not be afraid of** (*lo’ yare’* – I will not respect nor dread (qal imperfect)) **evil** (*ra’* – that which is displeasing and wrong, miserable and injurious, harmful and troublesome, adversarial and inferior, improper or immoral, miserable or distressful, nor that which creates anxiety or affliction)**, for indeed, You** (*ky ‘atah*) **are with me** (*‘imad ‘any* – are associated with me, in a relationship with me, in my presence and company, striving beside me)**.”**

I’ve walked through the great depression of darkness and death. Years before I began translating and sharing Yahowah’s words, I was tasked with the most disgusting and foreboding, indeed, deadly job on earth: exposing and condemning Islam. Muhammad was, by his own admission, demon-possessed, and as such he modeled Allah after Satan. The Qur’an is the most anti-Semitic and hellish tome ever written. To read it is to walk through the valley of darkness and death, through the shadows of someone trivializing the truth. And yet, I never cowered. I was never afraid, because Yahowah was with me every step of the way.

In this way, especially when I turned my attention to the Towrah, my Shepherd prepared me to do something far more important. It was His desire to teach me such that He could depend upon me correctly identifying and citing His Shepherd so that His sheep might follow him home.

*Shebet* is equally comfortable conveying “scepter” as it is “people,” just as *mish’enach* can be a “staff” or a “stem.”

**“Your scepter and Your people** (*shebet ‘atah* – Your implement and nation) **and Your staff** (*wa mish’enach ‘atah –* Your personalized and sturdy stick, an applicable stem of the ideal length and girth to guide the flock and support the walk)**, they comfort and console me** (*hem nacham ‘any* – they can change the minds of those open to relenting and encourage me)**.”** (*Mizmowr* / Song / Psalm 23:4)

If asked to choose whether Dowd was comforted by his love for Yah’s flock or by this symbol of authority, it’s an easy call – one most all of us have missed. Appreciating why is the reason we considered the nature of sheep.

While Yah’s staff consoled Dowd, I am hopeful that he knew that his cause and rightful place would be upheld one day by a sturdy stick, an applicable stem of the proper length to guide his flock and support their walk in his absence – a *choter*, perhaps.

Dowd would have used a table as a place to read, to dine, and to display the things of God. It has been arranged and is waiting for him…

**“You have prepared** (*‘arak* – You have already arranged (qal imperfect)) **a table** (*shulchan* – that which can be extended and stretched out) **before me** (*la paneh ‘any*) **in the presence** (*neged* – in front of) **of my adversaries** (*tsarar ‘any* – of my enemies, those who are hostile toward me, opposing me, of those who would bind me up, confining and restricting me)**.”**

Once again, the Adversary has been linked to “binding” and thus to religion. Even more telling, Dowd’s enemies are Yisra’el’s foes because *tsarar* provides the basis for the Time of Ya’aqob’s *Tsarar* | Troubles.

The following use of *dashen* helps confirm that our concerns regarding the way it was translated in English bibles in their presentations of Psalm 22:26 were well-founded. It was used by the author of both to convey “anointing.”

**“You have anointed** (*dashen –* covered, rubbing upon and preparing) **my head** (*ro’sh ‘any*) **with oil** (*ba ha shemen* – olive oil serving asa metaphor for the Set-Apart Spirit)**.”**

With Yah, physical examples typically convey greater spiritual realities. In this case, being anointed with olive oil was symbolic of the Spirit being placed upon Dowd when he was chosen by God to lead His sheep. And while Yisra’el’s Messiah and King was anointed on three occasions at Yahowah’s behest, what God did for His son is what He intends to do for the rest of His flock.

**“My cup** (*kwos ‘any –* that which holds me together) **overflows with abundance** (*rawayah* – with the help and aid of Yah is saturated and satisfying)**.”** (*Mizmowr* / Song / Psalm 23:5)

Dowd lived a rich and fulfilling life, and his living is just beginning. When we do as he has done, our cup will overflow with an abundance of life’s greatest blessings. It is what our Father desires for His children.

The beloved son of God experienced all of this so that he could share it with us…

**“Surely** (*‘ak* – indeed exclusively) **goodness** (*towb* – good and beneficial things, that which is prosperous, honorable, generous, festive, beautiful, pleasing and healing) **and unfailing love and enduring kindness** (*wa chesed* – devotion, mercy, and favor) **will pursue me** (*radaph ‘any* – will chase after me (qal perfect)) **all the days** (*kol yowmym*) **of my life** (*chay ‘any* – of my continued existence, my restoration and renewal)**.”**

We have God’s guarantee, His promise, that good and beneficial things, unfailing love and enduring mercy will pursue us, now and forevermore. I’m a living example. With a keen intellect, a passion for working with people, and a desire to create value, I tried mightily to succeed, only to flounder and fail, that is, until these attributes were directed at a higher calling. And I suspect that this is true of every child of the Covenant.

You may find it interesting that *radaph* isn’t just about following but more assertively about being pursued and chased after. Yahowah is passionately dispatching everything that is pleasing and beneficial, including His love, so that they find us and pursue us throughout our lives.

Indeed, it is Dowd who is returning to restore Yahowah’s Family and Home. The only question is how many of us will join him?

**“And I will return to, being brought back to restore** (*wa shuwb ba –* I will reappear at a homecoming for (qal perfect)) **Yahowah’s** (*ba Yahowah* – in the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **family and home** (*beyth* – household) **forever** (*la ‘orek yowmym* – for an unlimited length of days)**.”** (*Mizmowr* / Song / Psalm 23:6)

The greatest story ever told ends “happily ever after.”

