

### Which Son Is This?

*He is My son...*

On *Sukah* | Camping Out, in Year 6000 Yah, as the sun sets on Friday October 7<sup>th</sup>, a *Shabat*, after the dust has settled from eliminating all traces of religion, politics, and affiliated militants, when the Earth has been restored to the conditions experienced in ‘Eden, Dowd’s seat of honor and his kingdom will be restored. That is why we are told that this son has been placed before us to show us the way, providing the most wonderful counsel. It is why he is depicted as a *gibowr* – valiant and courageous defender of God’s people.

As you know, my insights and inspiration come from the 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 two-thousand seven-hundred years.

Based upon what Yasha’yah is about to reveal, there is someone who is even more important to our wellbeing, and to our approach to God, than the Passover Lamb. The most sublime advice comes from an ordinary man who came to share the most extraordinary insights.

For the past two-thousand years the world has been wrong about Yasha’yah 9:6-7, the most quoted passage in the entire “Old Testament.” It is not prophetic 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 cannot be overstated. Rather than following “Jesus,” the world ought to have been listening to Dowd. We can come to know our Heavenly Father and benefit from what He is offering through the lyrics and prose of Yahowah’s most beloved son.

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.

The following insights are profoundly important, affirming something I’ve long known to be true: we can and should learn more from Dowd than Yahowsha’. This has always been Yahowah’s intent. It is why we have so much material from Dowd, 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 by way of translation has been so carelessly conveyed, it is not reliable. This was not an 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. Therefore, this prophecy should be seen as confirming what we should already know: Dowd was the most brilliant, articulate, and insightful man who ever lived. We can learn more from him about God than anyone else.

If I am right, and frankly the evidence is indisputable, *Yasha’yah* / Isaiah 9:6-7 pertains to Dowd and not Yahowsha’, as so many have been led to believe. That

said, these men's lives are intertwined, and in many ways they are inseparable. Without what the Shepherd said, what the Lamb did is negated. Combined, they are the way to life everlasting.

That is not to diminish what Yahowsha' has done for us, but only to even the scales and broaden mankind's perspective beyond its fixation on its caricature of one man's alleged death over the other's life. There are numerous prophecies devoted to Yahowsha', and deservedly so. 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, there is no question that this is one of many prophecies which was designed to draw our attention to Yahowah's most beloved son, the King of Yisra'el, and Yahowah's Shepherd and Messiah, Dowd.

From another perspective, perhaps this is about fundamentally changing the world's perceptions of "Jesus Christ," from God to Lamb, from Savior to sacrificial victim, from the only begotten son of God, to the Son of Man.

Before we begin, there are some things you ought to know. First, *Yasha'yah* / Isaiah 9:6 and 9:7 telescope time, presenting what has happened and what will occur. The depictions play out over a period of three-thousand years.

Second, this prophecy pertains to a single, named, individual. And it isn't who we have been led to believe.

Third, since the past, present, and future are seen as one integrated whole from God's perspective, 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.

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.

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. That name is Dowd.

And seventh, there is no distinction between lower and uppercase lettering in Hebrew, and thus no way to distinguish a proper name or title from a 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.

These things known, 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. But because there is so much to consider and learn, we are going to break this into pieces before pulling it all together in the end.

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, a male

infant who grows up to become a young man; 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, us, passively suffers the effect of the birth for a period of time)) **among us and near us** (*la 'anahnuw* – to, for, and before us, on our behalf, and concerning our approach), **a son** (*ben* – an ordinary male descendant, the offspring of a mother and father, a masculine child and progeny) **was provided and placed** (*nathan* – was given and set, appointed and bestowed, devoted and then brought (nifal perfect passive – the subject, the son, represents the gift, providing the provision and benefits of the appointment, some of which occurs passively, and all of which is limited in time)) **before us** (*la 'anahnuw* – for, to, and concerning us and on our behalf, concerning our approach).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 9:6)

Starting at the beginning, *ky* means much more than simply “for.” It is used “to emphasize something important, to strengthen a statement, and to show a contrast.” All three ideas apply in this case, as does the notion that *ky* can “reveal the reason someone or something exists, while showing causation.” Also intriguing, *ky* is used to convey “how something can appear to occur simultaneously, and even to overlap, but actually transpire in an entirely different time.” This introduces the possibility that while the seven things spoken of in 9:6 seem to overlap the seven depictions presented in 9:7, they could well be addressing an entirely different period in this individual’s life.

By themselves, but unmistakably when juxtaposed, *yeled yalad* demonstrate that this child was a typical boy who grew up to become an ordinary young man, continuing to be emblematic of males in general at least up until he became an adult. Further, there was nothing

unusual about his birth. This could have been written about every man who has ever lived with the sole exception of 'Adam. A pregnant woman gave birth to a baby boy.

Let's be clear: we now know for certain that Yahowah did not tell the Yisra'elite king that a virgin would give birth to a son. That is not what Yasha'yah wrote. It is not what appears on scrolls dating hundreds of years before Yahowsha's birth. And this means that the Gospel attributed to Matthew is wrong when it claims otherwise.

Virgin births were contrived among the sexually-charged myths of cavorting pagan gods and goddesses to distinguish the birth of a particular god, making him appear especially important and innocent. The resulting effect was also that the mother could be esteemed as the Mother of God, the Queen of Heaven, and the Madonna with Child, simultaneously, thereby establishing multiple objects of worship from a single act of fiction.

It was common for the beneficiaries of a virgin birth to die, typically in the process of defeating death, then be bodily resurrected. Such myths typically postured the notion that the rays of the Sun, representing the Father of the Gods, managed to impregnate a virgin on Easter Sunday, which was celebrated during the full moon nearest the Vernal Equinox. Nine months later, at the Winter Solstice, the Virgin and Child would appear before a world longing for longer days and shorter nights. It was all designed to impress the impressionable.

These absurd myths were syncretized into Christianity to make the new Christian god appear to be the equal of his pagan peers while justifying the continuance of the popular religious celebrations now known as Christmas and Easter. Astarte was transformed into Mary while Dionysus and Ba'al were amalgamated

into Jesus.

It did not happen that way. God did not follow the pagan script. He did not enter Mary's womb. Yahowsha' was special, but not by reason of these rather perverse pagan overtures.

Both verbs, "*yalad* – was born" and "*nathan* – was provided," were scribed in the perfect conjugation. In this case, that is particularly significant, because the perfect, unlike the imperfect, is constrained in time. It is used to present a completed act, that is to say something which is not ongoing. This naturally implies, but does not concretely confirm, that the verb's action "was" fulfilled prior to this writing. If so, it would apply to Dowd.

The "is born" or "is given" renderings found in Christian bibles are the least appropriate in that concurrent action is by definition ongoing (imperfect conjugation) and thus cannot have been a completed action (perfect conjugation). That said, it is possible to address a future birth or gift using the perfect conjugation, thereby limiting both acts to a particular and finite period of time. That's a serious problem if we were to apply *nathan* to Yahowsha' because it would place temporal restrictions upon the nature of God's gift. Doing so would serve to undermine Yahowsha's purpose and constrain the ongoing benefits of Passover, UnYeasted Bread, and Firstborn Children.

Facts are facts, and the fact is God cannot be born. God is eternal, infinite in time, which means He cannot die either. Therefore, the "child who was or will be born" cannot be "God." The impossible notion itself eliminates the possibility of "Jesus Christ" being born as God. And since the limitations associated with the perfect conjugation negate the ongoing benefits of Yahowah's gift, it also removes Yahowsha' from consideration.

This leaves us with Dowd. He was born by natural

means and he was provided and placed before us for a limited period of time. The prediction that he will return as king and then reign forever isn't in conflict with the perfect conjugation when applied to *nathan* because it was addressing the years Dowd wrote his *Mizmowr* / Psalms, a time which came to an end exactly three-thousand years before we will celebrate his triumphal return. Even Dowd's *Mizmowr* have a limited shelf life. Once Yahowah writes His Towrah inside of us, we will no longer need Dowd's insights on how to best observe it or to benefit from the Covenant.

To be fair, if we were to discount the virgin birth and come to see Yahowsha's arrival and childhood as relatively ordinary, there is a narrow window in which to see him fulfilling this prophecy. In such case, the initial clause should be seen as expressly denying a virgin birth while the second could be viewed as indicating a finite lifespan. After all, he was here thirty-three years, only three of which were immersed in the Spirit of God.

The gift would then be limited to His presence between the time the Spirit came upon Him in the Jordan River and the time the Spirit was withdrawn from him on Passover. This, however, would exclude the eternal benefits of two of the greatest gifts Yahowah has provided from consideration as part of the prophecy – essentially nullifying its merit. Moreover, he was not a child at this point in his life.

The fact that Dowd is the only actual name Yahowah provided in both lists of seven titles and descriptions is definitive, as is the fact that Dowd is the only person of whom Yahowah is known to have said, "He is My son and I am his Father."

Yahowah has asked His creation to listen to what He has to say, which is accomplished by reading the testimony He inspired and preserved for us through

prophets like Dowd. God wants us to trust and rely upon Him, which is achieved by observing His *Towrah* | Guidance. This was something Dowd was exceptionally competent at doing and articulate in presenting. He would like us to accept the conditions of His *Beryth* | Covenant, which Dowd embodied, and become part of His family, which Dowd achieved. When we do these things, we are afforded the opportunity to camp out with Yahowah and with His shepherd, Dowd.

In all of human history, no one explained the reasoning behind these things better than God's son. He not only understood them, and capitalized upon them, pleasing God beyond measure, more than anyone who has ever lived, he devoted his life to sharing what he had learned.

Beyond this, Dowd unified Yahowah's Chosen people, something no one else has achieved. Yisra'el and Yahuwdah were united under Dowd, as they will be once again when his kingdom is reestablished.

Dowd returned to the ridgeline of *Mowryah* | Moriah, to the same place 'Abraham and Yahowah had come to affirm the *Beryth* | Family Oriented Covenant. He established his kingdom and placed his throne on Tsyown, built his home, and acquired the threshing floor up the hill for Yahowah's *Beyth* | Home, all to show us the way.

He started young and became Yahowah's most productive child. Explicitly chosen by the Almighty, he was thrice anointed *Mashyach* | Messiah. He was afforded the responsibility of shepherding Yah's flock as their king. His *Mizmowr* | Psalms were written on our behalf. He was the most adroit fit for the combination of statements throughout this declaration.

Up to this point, Yasha'yah has been the speaker and he has referred to Yahowah in third person. I mention this

because, while it seems obvious that the son is being placed before us by God, it is only implied, not stated.

Keep in mind that this pronouncement follows a passage which is evocative of Yahowah's return to Yisra'el on His people's behalf. It reveals that God is going to hold Gentile nations accountable and obliterate their militaries with His brilliant light. In fact, the entire presentation thus far in Yasha'yah 9 is indicative of what we are told to expect in Year 6000 Yah, in 2033, because it says that He will be seen as a great light, forever resolving the darkness that has haunted our world. Further, in the next verse, we are told explicitly that it's Dowd's throne and kingdom which is being established – and not for a moment, but forever.

While Yahowah began speaking about entering a dark world, and of holding the Gentiles who oppressed Yisra'el accountable, incinerating many of them, by the time we reach the 6<sup>th</sup> verse, with the reference to a child and son, it becomes readily apparent that He is presenting how He chose Dowd while he was still a child, and then how they grew together, working hand in hand for the benefit of God's people. And then without missing a beat, God explains how they will reengage to protect Yisra'el upon His return.

This is also about the telescoping of time – of showing time from a spiritual perspective – with prophecy covering past and future events. That which occurred nearly three-thousand years ago, circa Year 3000 Yah, is collapsed upon and runs parallel with what will occur in Year 6000 Yah. Yahowah and Dowd would indeed provide all of these things on our behalf, but over three millennia. He and His people would be unified not once, but twice.

Twenty *Yowbel* before one child was born, and forty before the other, Yahowah offered His Covenant to

‘Abraham. Forty to sixty *Yowbel* after a son was placed before us, Yahowah will return as Light and His beloved son, Dowd, will rule as king. Between these events, Dowd revealed the way home, providing an eyewitness account in *Mizmowr* / Psalms 22 and 88 of how the Covenant’s promises would be fulfilled during Passover, UnYeasted Bread, and Firstborn Children. Forty *Yowbel* thereafter, Almighty God will not only return for His children, He will place His most beloved son in charge.

You may be wondering why God would rule the world through a man, by way of his kingdom and upon his throne, rather than sit upon His throne in His Home. The answer is twofold. Everything Yahowah has arranged from the very beginning was done expressly for this purpose – to engage in a conversant, productive, and mutually enriching relationship with His creation. There is no point or purpose, and nothing is to be gained, by God working alone.

Secondly, even during the millennial Shabat celebration of *Sukah*, nothing even approximating the totality of Yahowah will be able to enter and live in the three-dimensional realm of Earth. That is to say, even if God wanted to do so, He cannot reside here. So long as man inhabits the earth, Yahowah’s influence is limited to interacting through implements, messengers, and diminished manifestations which are set apart, in addition to selected men. His favorite man, of course, was and clearly remains, Dowd.

Therefore, speaking of His Beloved son, Yasha’yah revealed the following on behalf of Yahowah:

**“For indeed, because truly and surely, emphasizing this statement, and to show a contrast with what has come before, while conveying causation, to reveal the reason he exists, while also demonstrating how these things may appear**

**simultaneous, even to overlap, while in actuality, they transpire in an entirely different time:**

**a child, an ordinary boy who grows up to become a young man was born, he was conceived and brought forth through a woman impregnated by his father, arriving among us and near us,**

**a son, a male descendant, the offspring of a mother and father, was provided and placed before us for a limited period of time, he was given for our benefit, was appointed and bestowed for us, and he was devoted to facilitating our approach.”**

This leads to the third of seven indications of this man’s purpose...

**“And (*wa*) the opportunity to learn what can be known about how to engage and endure (*mishrah* – dominion and sovereignty on behalf of the king given the responsibility to lead and govern; from *my* – to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist, and to persevere, to be liberated and empowered) **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) **the continued succession of events which transpired upon his ridgeline** (*shekem huw’* – his back and shoulder based upon a continued succession of events transpiring upon his mount based upon the eagerness in which he pursued his calling early in his life).”**

It could be said of *ha misrah*, that it conveys “the desire to contemplate what can be learned from the mindset of the individual who is being written about can explain the means to engage and endure, expanding one’s perspective, while providing for one’s freedom.”

And as we know, *hayah*, especially in the qal

imperfect, meaning “to actually exist in the past, present, and future,” provides the basis of Yahowah’s name and explains God’s intent.

While “his shoulder” is a natural reflection of *shekem huw*’, my translation is considerably more revealing. Further amplified, ‘*al shakem / shakam huw*’ speaks of “his repetitive work and the eagerness in which he pursued his calling in his early life, especially his passion to shoulder and not shirk responsibility on his elevated mountain range, being diligent, persistent, and willing, even enthusiastic.” It is from “*shakam* – ability to rise up earlier in the day, to passionately pursue one’s work, and to do something over and over again.”

*Misrah* is an especially intriguing word. It only appears twice in the entire *Towrah, Naby*’, *wa Mizmowr* – once in *Yasha’yah* 9:6 and again in 9:7. As such, its representation in the lexicons is the residue of ancient Greek and Latin religious interpretations of this passage. There is nary a hint of “government or dominion” associated with *misrah*.”

However, should they be right, if *misrah* were to actually mean “government, dominion, kingship, or rule,” then my case on behalf of Dowd is won. We are told explicitly in 9:7 that it is Dowd’s throne and kingdom, not Yahowsha’s, which will be established upon Yahowah’s return. Further, it will be everlasting, thereby excluding the possibility of a replacement. As such, the conditions and stipulations, even the opportunities and benefits, in existence when Dowd was King of Yisra’el, during the thirty-three years prior to 3000 Yah, will be in effect when his kingdom is restored, circa 6000 to 7000 Yah. Same king, same place, same rules: Dowd, Yisra’el, and the Towrah.

This is a hydrogen bomb nuking Christianity – a fission implosion followed by a fusion explosion. Not

only do we find the beloved son of the Hebrew “Old Testament” outranking the “new and improved god” of the “Christian New Testament,” the fact that it is Dowd’s dominion means that it is going to be Dowd’s rules. And the only rules Dowd ever knew, the conditions and benefits he wrote so vociferously and passionately about, are those presented in the *Towrah*. What was will be, negating any possibility of a Renewed Covenant. So if the Christian bible publications are right, the religion they represent is wrong. It is so obvious, it is a wonder they haven’t been able to figure this out.

However, while rendering *misrah* as “government” proves my point, I do not think it is correct. And that is because it is readily apparent that the feminine noun is based upon a rather important verb, *sarah*, which not only serves as the name of the mother of the Covenant, Sarah, it lies at the heart of *Yisra’el* – nestled between ‘*ysh* / individual and ‘*el* / God – defining the connection between them.

Try as I might, I was only able to find one misrepresented aspect of the word *misrah*, or its verbal root, *sarah*, suggesting that it should be translated “government,” and nothing apart from the implications of *sarah* – a word which leads us in a different direction. Deployed at the core of *Yisra’el*, *sarah* describes individuals who either “engage, endure, and persist” with God, so as “to be liberated and empowered” by God, or those who have chosen to “contend, struggle, and strive” against God. Therefore, the only facet of this which might imply “government” would be the idea of “being empowered,” but that’s pretty thin. While Yahowah empowers every Covenant member, He has only empowered two governments, Dowd’s and Solomon’s, a father and his son.

To all other governments, including those in *Yisra’el* and *Yahuwdah*, God was overtly opposed. He replaced

Sha'awl as king, providing us with the contrast between a man who was good but counterproductive and one who was not good, but who was right and thus beneficial. Sha'awl's kingdom was something the people chose, and it was based upon the king's agenda. Dowd was chosen by God and his dominion was predicated upon Yahowah's Towrah. One had been a shepherd, the other a warrior. One was tall and handsome, the other was brilliant and articulate. One was Towrah adverse while the other was Towrah observant.

Based upon all of this, I'm inclined to translate *misrah* based upon its verbal root, *sarah*, recognizing that the actionable aspect of this word is both prevalent and well defined. My translation is also influenced by the realization that *misrah* has been modified by the addition of *my*. Transliterated and pronounced, "*mi*," this is the same word which transforms the verb *qara'* into *miqra'*. *My* addresses the "who, what, where, when, why, and how" of the message delivered by the verb.

For example, with *miqra'*, *my* encourages us to consider the One who is issuing the invitation. It incites us to ponder what we should read and recite. It inspires us to contemplate what it might mean to be called out. It even hearkens us to seek instruction on how these meetings influence our lives. At the very least, because *my* is an interrogative, by adding it to a verb, it should encourage us to probe every pertinent who, what, where, why, when, and how question associated with the action it depicts.

That is not to say that *my* is always an interrogative. It is often inserted into a discussion to highlight important aspects of an individual's life. *My* can convey a desire to learn something valuable by contemplating the mindset of the person being spoken about. These realizations are extraordinarily instructive in this context.

In this light, we should seek to learn from the son so that we may also engage and endure with our Father. We should be seeking answers to the questions: How was it that he became empowered? Why is God so insistent on liberating us? What did Dowd say about persevering with God that resonated with the Almighty? And even in the unlikely event that *misrah* denotes a government, why is Dowd's being reestablished, why is he returning as king, and how is it that his dominion and our liberation are possible at the same time?

For the purpose of destroying the credibility of Christianity, I will acquiesce to their scholars on this one, in that their "translation" emphatically proves that the son in this case is Dowd, not Yahowsha'. But I would ask them, should *ha misrah* pertain to this man's government, how is liberation achieved under someone else's dominion? Also, since they render the associated phrase, '*al shakem huw*', as "upon his shoulder," how does one shoulder a government? And if we are to believe this was Jesus, when did he do such a thing?

When it comes to developing a relationship with God, I'm going to ignore the scholars for these and other reasons and look elsewhere, recognizing that the implication of "*ha misrah* – questioning and evaluating the means to engage and endure" with Yahowah is the central theme of Dowd's Psalms and Proverbs. As such, I'm convinced that *ha misrah* speaks of having the desire to learn from his mindset, of being encouraged to question the who, what, where, why, when, and how of his empowerment and liberation, and of our own.

I do not dispute the notion that it is perfectly acceptable to translate '*al shakem huw*' as "upon his shoulder." But if it is the "government" he is shouldering, it would be a burden, not a benefit, and thus put this depiction at odds with the rest of the list. Also, while "evaluating the means to engage and endure" with

Yahowah was the greatest joy of Dowd's life, it isn't something he shouldered.

These options compel us to look for acceptable alternatives for '*al shakem huw*'. And they are not hard to find. In addition to shoulder, *shakem* speaks of "the elevated land comprising a ridgeline or mountain range." This suggests that it was "'*al – upon*" the "*shakem – ridgeline of Mount*" Mowryah that Dowd revealed "*ha misrah – the means to engage and endure.*"

*Shakem* is from the verbal root "*shakam – to rise and to get an early start, to take action often and repeatedly, continuing to engage in a succession of events, doing so over and over again for a prolonged period of time, and with eagerness and passion.*" Dowd was among the first and few who took a stand for Yahowah. Most everything he said and did on behalf of the Towrah and Covenant occurred early in his life – while Yah's beloved son was a young man. No one before or since has written as much or as often as did Dowd, nor with any greater passion. Also, in one of his Songs, Dowd even speaks of arising early in the day so that he is prepared for whatever Yahowah brings his way.

Therefore, rather than presenting this individual akin to Atlas with "the dominion / government residing upon his shoulder," I'm inclined to see this as:

**"So then with regard to the person being written about, the means to engage and endure, to be empowered and liberated, should we desire to learn from his mindset, was, is and shall always exist as part of the continued succession of events which transpired upon his ridgeline and in conjunction with his repetitive work, the eagerness in which he pursued his calling early in life, and his passion to shoulder and not shirk responsibility."**

While he is more commonly known by a rabbinical corruption of his actual name, “David” versus Dowd, other than “Jesus,” a name even more badly butchered by religious clerics, no one deserves to be better known. And that would include the likes of Muhammad, Akiba, Maimonides, Buddha, Confucius, or Paul, Julius, Augustus, Hadrian, Nero, Caligula, or Constantine, Achilles, Socrates, Plato, Aristotle, or Alexander, Napoleon, Shakespeare, Henry VIII, Louis XIV, Victoria, or Elizabeth, Washington, Jefferson, or Lincoln, da Vinci, Columbus, Luther, Newton, Darwin, or Einstein, Marx, Lenin, Stalin, or Hitler. And yet according to *TIME* Magazine’s list of *The Most Significant Figures in History*, King David ranks 57<sup>th</sup>, behind everyone I’ve already listed plus the likes of Charlemagne, Theodore Roosevelt, Mozart, Beethoven, Ulysses S. Grant, Carl Linnaeus, Ronald Reagan, Charles Dickens, Benjamin Franklin, George W. Bush, William Churchill, Genghis Khan, Charles I, Thomas Edison, James I, Nietzsche, FDR, Freud, Hamilton, Gandhi, Woodrow Wilson, Bach, Galileo, Cromwell, Madison, Mark Twain, Edgar Allan Poe, Joseph Smith, and Adam Smith. Is there any wonder the world is so screwed up?

Moses did not make the top 100, nor did Adam, Noah, Abraham, Sarah, Jacob, Joshua, Samuel, Solomon, Isaiah, Hosea, Jerimiah, Ezekiel, Elijah, Daniel, or Zechariah. Ahead of all of them, the editorial staff of *TIME* reveres: George III, Immanuel Kant, James Cook, John Adams, Richard Wagner, Tchaikovsky, Voltaire, Andrew Jackson, Constantine, Socrates, Elvis Presley, William the Conqueror, John Kennedy, Augustine of Hippo, van Gogh, Copernicus, Vladimir Lenin, Robert E Lee, Oscar Wilde, Charles II, Cicero, Rousseau, Francis Bacon, Richard Nixon, Louis XVI, Holy Roman Emperor Charles V, King Arthur, Michelangelo, Philip II, Wolfgang von Goethe, Ali (founder of Sufism), Thomas Aquinas, Pope John Paul II, Descartes, Nikola Tesla,

Harry Truman, Joan of Arc, Alighieri Dante, Otto Bismarck, Grover Cleveland, John Calvin, and John Locke.

Methinks God thinks differently. It's amazing He puts up with any of us.

Under the category of “not thinking differently,” or just “not thinking,” every English bible I checked, including the *New International Version*, *New Living Translation*, *English Standard Version*, *New American Standard Bible*, *King James Bible*, *International Standard Version*, *God's Word Translation*, *American Standard Version*, *King James 2000 Bible*, *American King James Version*, *Douay-Rheims Bible*, *Darby Bible Translation*, *English Revised Version*, *Webster's Bible Translation*, the *World English Bible*, and *Young's Literal Translation*, published: “the government will be on his shoulder.”

If I may tweak the now famous line from Apollo 13: “Vatican, we have a problem.” The “government” was not ever on Jesus' “shoulder” and according to the prophet's declaration in 9:7, it never will be. So either Christian bible publishers have all misrepresented these words, in which case their translations cannot be trusted, or Isaiah lied, in which case the entire prophecy is moot. Ouch!

This behind us, let's take a deep breath and dive into attributes four, five, six, and seven which follow. Accurately translated, the message continues to be remarkably different than what we have been led to believe.

**“Then (*wa*) his designation and renown (*shem huw'* – his personal and proper name and reputation) was read, recited, and designated as (*qara'* – should be invited and summoned as, was called out and welcomed as, was met with and proclaimed as, was known and**

reckoned as, and was 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** (*yowe'ts* – a consultant who offers directions and thought-provoking guidance for us 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 the directions and thinking he is presenting because it is reasonable and valuable) **who is astoundingly brilliant and extraordinarily insightful** (*pele'* – which is marvelous and amazing, wonderful and distinguished, set apart and separating, powerful and fantastic, and which is not only prophetic, but consistently fulfilled),

**a valiant and heroic individual with a prominent 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 individual providing everlasting evidence, sharing proof which is restoring, an eyewitness back in time conveying information regarding the perpetual and continued existence) **of the Father** (*'ab* – of dad, papa, the progenitor, originator and male caregiver and provider),

**the leader who conveys and represents the official position** (*la 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 and companionship in the relationship** (*shalowm* – on the blessings of restitution and redemption, peace and

prosperity, satisfaction and favor, association and friendship, health and prosperity, safety and being complete, lacking nothing, contentment and tranquility),...” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 9:6)

The most accurate translation of *shem* is either “name” or “personal and proper designation.” But in cases where attributes are presented instead of names, *shem* must be rendered “designation, renown, or reputation.” And yet, fully aware that there wasn’t a single name among the four (or five depending upon the outcome of the “Great Comma Debate”) titles and attributes delineated after *shem*, they all doggedly rendered it “name” rather than “designation, renown, or reputation.”

This reminds me of Christians ruminating over the nature of the “thorn in Paul’s side” when he explains that it was “a representative and messenger from Satan” in the same sentence. Since we can reasonably assume that they can read, what is incapacitating their ability to think about what they are reading?

And yet all of the following published “shall be named” before a list that didn’t include a single name: the *English Standard Version*, *New American Standard Bible*, *King James Bible*, *International Standard Version*, *God’s Word Translation*, *American Standard Version*, *King James 2000 Bible*, *American King James Version*, *Douay-Rheims Bible*, *Darby Bible Translation*, *English Revised Version*, *Webster’s Bible Translation*, the *World English Bible*, and *Young’s Literal Translation*. And it isn’t as if they don’t realize that there is a serious disconnect, because two very popular bibles, the *New International Version* and *New Living Translation*, completely ignored *shem* and wrote: “and he will be called.”

As we know, *qara'* can be translated: “invite or summon, read or recite, call out or proclaim, welcome or meet, designate or announce.” The fact, however, that *qara'* was scribed in the perfect conjugation in 1QIsa, the Great Isaiah Scroll (written in Yahuwdah circa 200 BCE) versus the imperfect in the Masoretic Text (compiled in Spain from a Babylonian scroll circa 1100 CE) strongly suggests that “was called” is preferred over “is or will be called,” thereby pointing once again away from Yahowsha' and to Dowd.

In Hebrew grammar, as is the case with most languages, adjectives follow the nouns they are modifying, but not in English. With each depiction, therefore, to be correct, the order has to be reversed, just as I have done.

*Yowe'ts* as it appears in the text, versus the more common transliteration, *yo'es*, can be used to depict the role an individual is engaging in when they act as “a counselor, an advisor, a consultant, an analyst, or a mediator.” It can also portray the nature of what they are providing: “a counselor providing advice.” *Yowe'ts* is “an advisor who provides directions and thought-provoking guidance, a counselor conveying information for us to deliberate, an analyst who proposes an agenda and reveals the purpose of a plan, or a mentor who speaks out and urges those who listen to follow the directions and thinking he is presenting because what he is sharing is reasonable and valuable.”

In this case, the counselor and his advice are “*pele'* – astoundingly brilliant and extraordinarily insightful, marvelous and amazing, wonderful and distinguished. As *pele'*, the advice is not only set apart from the ordinary, but also serves to separate those who act upon it from that which is common among man. *Pele'* further indicated that the counsel is empowering, even prophetic.”

Dowd was all of these things, as were his lyrics. In fact, no one's prose has ever been more brilliant or insightful. The advice he presented throughout his Psalms and Proverbs remains extraordinary, empowering, and prophetic.

There is no dispute that, through the Set-Apart Spirit, Yahowah provides wonderful counsel. But the *Ruwach Qodesh* is feminine, and this reference was decidedly masculine. Further, Her advice has not been written down for us to contemplate or evaluate.

Therefore, the one providing the outstanding advice is Dowd. No one provided more of it, not the Spirit, and not Yahowsha'. Quite frankly, there is no one who offered more sublime advice than Dowd, with much of it recorded in 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, and especially in the lyrics of his 100 Psalms and prose of his 25 Proverbs, not to mention the number of times he is cited throughout the prophets, just as he is here in Isaiah. The best advice mankind has ever received from a counselor has come from the mouth and hand of Yahowah's most beloved son, Dowd.

I found it interesting that English bibles were confused as to whether *pele'* was modifying *yowe'ts* or if they were unrelated, as if they were expressing two different sentiments, with some placing a comma between "Wonderful" and "Counselor" and others not. Those combining them, albeit in the wrong order, as "Wonderful Counselor" include: *New International Version, New Living Translation, English Standard Version, New American Standard Bible, King James Bible, International Standard Version, and God's Word Translation.*

Those adding a comma and treating *pele'*, the noun, and *yowe'ts*, a verb, publishing "Wonderful, Counselor" include: the *American Standard Version, King James*

2000 Bible, American King James Version, Douay-Rheims Bible, Darby Bible Translation, English Revised Version, Webster's Bible Translation, the World English Bible, and Young's Literal Translation. It's odd that these two words would be separated by a comma when every other descriptive phrase was combined. I can only imagine the "Great Comma Debate" among the clerics trying to put a comma between a noun and a verb, as if they were both names.

Without the comma, but with a significant dose of common sense, the words Yasha'yah wrote convey: **"Then his designation, reputation, and renown was read, recited, and designated as, should be invited and summoned as, was called out and welcomed as, was known and reckoned as: a counselor providing astoundingly brilliant advice, a consultant who offers directions and thought-provoking guidance for us to deliberate, which is extraordinarily insightful, an analyst who proposes the agenda and reveals the purpose of the marvelous plan which sets us apart, an advisor and mentor who speaks out and urges those who listen to follow the directions and thinking he is presenting because it is reasonable and valuable and wonderful, empowering and prophetic."**

Moving on to the next phrase, *gibowr* describes a person, not God. We have come across *gibowr* many times already, and each time we have acknowledged that it describes "an influential leader, a prominent government official, a mighty warrior, a valiant soldier, or a war hero, even a strong, brave, and courageous man." Dowd was all of these things. Yahowsha' was none of them.

There is a note found in the *Dictionary of Biblical Languages* most people seem to have missed. It reads: "the idiom may have a focus on the might or power of the individual and not the deity, even though others see it as

a *crux* for the deity of Messiah.” They knew what I’ve just shared with you: *gibowr* isn’t describing God but is instead indicative of the valiant man who would reveal the Almighty’s nature.

*Gibowr* cannot and should not be used in reference to deity. It does not mean “Almighty.” In fact, “Almighty” and “Mighty One” are the literal definitions of both ‘*el* and ‘*al*. So even if *gibowr* could be rendered “Mighty,” the phrase ‘*el gibowr* would be “Mighty Mighty.”

Recognizing these things, it becomes evident that the Hebrew title, “‘*el* – Almighty God,” when followed by the adjective / noun, *gibowr*, should be translated:

**“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),”**

If we wanted to expand upon ‘*el gibowr*, it could be amplified to describe: **“a valiant and heroic individual with a prominent standing in the community of God, a powerful and courageous person who prevails on behalf of the Almighty, a champion confirming the influence and strengthening nature of the Mighty One.”**

The scholars and theologians working on behalf of the business executives associated with the *New International Version*, *New Living Translation*, *English Standard Version*, *American Standard Version*, *New American Standard Bible*, *Holman Christian Standard Bible*, *International Standard Version*, *NET Bible*, *New Heart English Bible*, *God’s Word Translation*, *English Revised Version*, *Darby Bible Translation*, *Young’s Literal Translation*, and the *World English Bible*, all did

what religious people are prone to doing: repeat the same lies *ad nauseum*. In each, you will find “Mighty God.” The *King James Bible*, *King James 2000 Bible*, *American King James Version*, and *Webster’s Bible Translation*, published “The mighty God.” While the Roman Catholic *Douay-Rheims Bible* uniquely rendered ‘*el gibowr*’ as “God the Mighty” followed by “Father of the world to come.” The *Jubilee Bible 2000* tried to distinguish itself with: “The Wonderful One, The Counsellor, The God, The Mighty One.” So do you suppose that no one at any of the religious publishing outfits responsible for promoting these mistakes bothered to look up *gibowr* in a Hebrew dictionary or consider how *gibowr* was used elsewhere in the text of the *Towrah*, *Naby’*, *wa Mizmowr*, or is it that the truth was irrelevant to them?

Not only is “Mighty God” wrong, there isn’t a single statement from Yahowsha’ claiming that he was “Mighty God.” He referred to himself as “the son of man.” He is recorded saying: “the Father is greater than me.” Further, if the Christian misnomer, “Jesus Christ” were “Mighty God,” how is it that his last words were: “My God, my God, why have You forsaken me?” Oops!

To render ‘*el gibowr*’ “Mighty God” is to deceive.

The next descriptive couplet, the sixth of the first seven, reveals that this man, who is obviously Dowd, was and remains “‘*ed* – a continuous, eternal, and perpetual witness, repeatedly providing restoring and everlasting testimony” about his “‘*ab* – Father.” Dowd “‘*ed* – shared evidence which is enduring, and conveyed information regarding the perpetual nature of the restoring relationship he had developed” with his Heavenly Father.

‘*Ad*, meaning “ever, till, as far as, even to, up to, or until,” and ‘*ed*, meaning “eternal witness and restoring testimony” are indistinguishable in the original Hebrew text found on the Great Isaiah Scroll. Both are written

using the letters Ayin Dalet, which is דַּע / דָּע or אֵי. The only difference between them is found in the Masoretic diacritical markings which would not stain the text until the 11<sup>th</sup> century CE, eighteen centuries after this was scribed.

Transliterated as *'ed*, the word appears 70 times in the *Towrah, Naby', wa Mizmowr*. It is the primary Hebrew term for “witness repeatedly providing restoring and everlasting testimony.” It is from the Hebrew word “*uwd* – to repeatedly bear witness, returning to provide restoring testimony, doing so over and over again, to testify about and affirm that which restores, continually speaking as a witness.”

By comparison, the transliteration as *'ad* is from “*adah* – to pass on, to advance, to pass by, and to pass away.” Of the 180 times *'ad* is seen in the Torah, Prophets, and Psalms, it is only rendered “everlasting” twice (once incorrectly here in Isaiah 9:6 and then again in Isaiah 45:17, which depicts “Yisra’el being saved by Yahowah as an everlasting witness to the restoring testimony of salvation, thereby eliminating their confusion.”).

*'Ad* is translated “ever” 42 times, “end, evermore, or old,” 6 times, “by, as long, hitherto, when, how long, or as yet” 99 times, and as “till, until, unto, ever, for, or to” 32 times. And to be completely forthright, *'ad* is also translated “prey” 3 times. I can only assume that choosing *'ad* over *'ed* and then rendering *'ad* as “everlasting” was a case of monkey see, monkey do. It is wholly unjustified. The text does not read “Eternal Father.”

The only way it could have been any more obvious, that *'ad* does not mean “everlasting or eternal” and that “*'ed* – continually serving as an eternal and restoring witness” was intended, would be for there to be a commonly used Hebrew word for “everlasting and

eternal.” And so there is. ‘*Owlam* bears the distinction of being the principal Hebrew word for “eternal and everlasting.”

In fact, ‘*owlam* is often found in conjunction with ‘*ad* to say “‘*ad* ‘*owlam* – until forever,” with ‘*owlam*, not ‘*ad*, conveying the “forever and eternal” aspects of the phrase.

The phrase, therefore, reads...

**“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),”

Once again, with the truth staring them in the face, the following bible translators ignored the “eternal witness providing restoring testimony” connotations of ‘*ed* and instead erroneously promoted the moronic notion that the “son” would be named the “Eternal / Everlasting Father”: the *New International Version*, *New Living Translation*, *King James Bible*, *King James 2000 Bible*, *American King James Version*, *English Standard Version*, *American Standard Version*, *New American Standard Bible*, *Holman Christian Standard Bible*, *International Standard Version*, *NET Bible*, *Jubilee Bible 2000*, *New Heart English Bible*, *God’s Word Translation*, *English Revised Version*, the *World English Bible*, and *Webster’s Bible Translation*.

As I mentioned previously, the Roman Catholic *Douay-Rheims Bible* published: “Father of the world to come.” The *Darby Bible Translation* tried: “Father of Eternity,” as did *Young’s* [not so] *Literal Translation*.

To the extent the Christian New Testament can be trusted, “Jesus” directed man’s attention toward “the

Father” and not to himself. “Jesus” expressly differentiated himself from the Father, saying “the Father is greater than I.” In his lone example of how to communicate with God, “Jesus” allegedly said: “Our Father who is in Heaven. Set apart is His name. His will be done on Earth as it is in Heaven...” Then on Firstborn Children “Jesus” told the women who had come to the tomb, “Do not touch me for I have not yet gone to the Father.” Moreover, if the son was given by the Father, the son cannot be the Father.

Pouring more rain on the Christian parade, Yahowsha’ was not a “father.” ‘*Ad* means “even or until” and ‘*owlam* means “eternal,” and ‘*owlam* does not appear in the text. ‘*Ed* reveals that Dowd “repeatedly and continually served as a witness, providing eternal and restoring testimony” regarding his Father. And that is why Dowd is the lone individual of whom Yahowah would say: “He is My son and I am his Father.”

This descriptive phrase, therefore, reads: **“an eternal witness providing restoring and everlasting testimony, sharing evidence which is enduring, and conveying information regarding the perpetual and continued existence of the Father.”**

Turning now to the last of the seven initial depictions of this remarkable man’s contribution to humankind. It addresses the result of the lyrics he composed in the waning days of the third millennia of human history (968 BCE, Year 3000 Yah).

It reveals that he is:

**“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**

(*shalown* – 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),” (*Yasha’yah* | Isaiah 9:6)

More fully explained, Yahowah referred to him as: **“*ha sar shalown* – the one who conveys and represents the official position on reconciliation and restoration, salvation and companionship in the relationship.”**

In the proper context, there are occasions when it is appropriate to translate *sar* as “prince, chief, captain, vassal, noble, or official,” but only the last of these can rightfully be applied to either Yahowsha’ or Dowd. And “official” only works if it is understood to mean “authorized, sanctioned, and endorsed.” Then it is only if we cherry pick “leader, ruler, patron and overseer” out of the potential list of secondary connotations associated with *sar* that we find something remotely workable.

So, once again, we are compelled to consider *sar*’s root, which is the verb “*sarar* – to act and prevail, to have the power and authority to contend, and to orchestrate and succeed.” That only gets us so far, that is until we realize that *sar* is the masculine form of the feminine noun *sarah*. Therefore, we can extract what we have come to know about *sarah* and apply it to *sar* and add “to engage and endure, to be liberated and empowered.”

Clearly, it isn’t an accident that *sar* and *sarah* are found in the heart of Yisra’el. And since everything Yahowah said leading into *Yasha’yah* 9:6 has been focused upon Yisra’el, and recognizing that Dowd was Yisra’el’s greatest king, we should not be surprised that *sar* and *misrah* appear three times in this prophecy

regarding the restoration of the Chosen People through the everlasting testimony of their king.

Bringing all of these things together, the most correct and complete translation of *ha sar*, especially in this context, is: “the one who conveys and represents the official position, the authorized and endorsed patron who acts and delivers the sanctioned means to prevail regarding” “*shalowm* – restoration and reconciliation.”

From the very beginning, indeed from 3968 BCE, Year 1 Yah, to the present day, and even beyond, Yahowah is focused on saving His people, not the world as a whole. As we have correctly surmised, if it were not for the promise God made to ‘Abraham regarding Yisra’el in 1968 BCE, He wouldn’t return for anyone. The only reason that Gentiles have been afforded the possibility of *shalowm* with God is because Yahowah’s Word is binding. If we accept what He offered ‘Abraham, Yitschaq, and Ya’aqob, Yahowah is obliged to deliver the same benefits.

*Shalowm* means many things, all of which are related. It speaks of “reconciliation and restoration, of salvation and companionship, of restitution and redemption, of peace and prosperity, of satisfaction and favor, of an association based upon mutual affection and friendship, delivering health and prosperity, contentment and tranquility.” Dowd enjoyed all of these things as can we. He even based the name his beloved son, Solomon, on *shalowm*.

Fully expanded, the seventh and final clause describing Dowd’s life as it was lived and shared some three-thousand years ago, reads: **“the one who conveys and represents the official position, the authorized and endorsed patron who acts and delivers the sanctioned means to prevail regarding reconciliation and restoration, salvation and companionship,**

**restitution and redemption, peace and prosperity, satisfaction and favor, an association based upon mutual affection and friendship, delivering health and prosperity, contentment and tranquility.”**

Let’s be clear: “Jesus” was not a “prince” and he did not bring “peace.” So why did all of the following religious bible translations claim otherwise: the *New International Version*, *New Living Translation*, *King James Bible*, *King James 2000 Bible*, *American King James Version*, *English Standard Version*, *American Standard Version*, *New American Standard Bible*, *Holman Christian Standard Bible*, *International Standard Version*, *NET Bible*, *Jubilee Bible 2000*, *New Heart English Bible*, *God’s Word Translation*, *English Revised Version*, the *World English Bible*, *Webster’s Bible Translation*, *Douay-Rheims Bible*, *Darby Bible Translation*, and *Young’s Literal Translation*? It was a clean sweep.

While Dowd was not a “prince” either, in that he was not related to King Sha’uwl, he was the leader of his country. And Dowd, unlike Yahowsha’, brought peace.

That said, rendering *shalowm* “peace” is like using a single adjective to describe one’s life’s work. It is like saying: the Towrah is nice. I liked it.

*Shalowm* is a powerful word with extraordinarily important ramifications regarding our relationship with Yahowah. It is not something we would be wise to shortchange.

Our most empowering and enlightening guide to all things *shalowm* is Dowd. His testimony leads us to Yahowah, to our God and Father, through His *Towrah*, following the path of His *Miqra’ey*, to His *Beryth*. He and they provide the means to our reconciliation and restoration. So while Yahowah’s *Towrah*, its *Miqra’ey* and *Beryth*, are God’s greatest gifts, the greatest advocate

of these things, their most inspiring, enlightening, and brilliant spokesman, was God's beloved son, Dowd.

Of him, Yahowah inspired Yasha'yah to write...

**“For indeed, because truly and surely, emphasizing this statement, and to show a contrast with what has come before, while conveying causation, to reveal the reason he exists, while also demonstrating how these things may appear simultaneous, even to overlap, while in actuality, they transpire in an entirely different time:**

**1) a child, an ordinary boy who grows up to become a young man was born, he was conceived and brought forth through a woman impregnated by his father, arriving among us and near us,**

**2) a son, a male descendant, the offspring of a mother and father, was provided and placed before us for a limited period of time, he was given for our benefit, was appointed and bestowed for us, and he was devoted to facilitating our approach.**

**3) So then with regard to the person being written about, the means to engage and endure, to be empowered and liberated, should we desire to learn from his mindset, was, is and shall always exist as part of the continued succession of events which transpired upon his ridgeline and in conjunction with his repetitive work, the eagerness in which he pursued his calling early in life, and his passion to shoulder and not shirk responsibility.**

**His designation, reputation, and renown was read, recited, and designated as, was called out and welcomed as, was known and reckoned as:**

**4) a counselor providing astoundingly brilliant advice, a consultant who offers directions and thought-provoking guidance for us to deliberate**

which are extraordinarily insightful, an analyst who proposes the agenda and reveals the purpose of the marvelous plan which sets us apart, an advisor and mentor who speaks out and urges those who listen to follow the directions and thinking he is presenting because it is reasonable and valuable and wonderful, empowering and prophetic,

5) a valiant and heroic individual with a prominent standing in the community of God, a powerful and courageous person who prevails on behalf of the Almighty, a champion confirming the influence and strengthening nature of the Mighty One,

6) an eternal witness providing restoring and everlasting testimony, sharing evidence which is enduring, and conveying information regarding the perpetual and continued existence of the Father,

7) the one who conveys and represents the official position, the authorized and endorsed patron who acts and delivers the sanctioned means to prevail regarding reconciliation and restoration, salvation and companionship, restitution and redemption, peace and prosperity, satisfaction and favor, an association based upon mutual affection and friendship, delivering health and prosperity, contentment and tranquility, ...”

This has been an auspicious beginning, but the prophet had much more to say. Here now for your consideration are the first two of the second set of seven benefits depicting what Yahowah had to say about His son, Dowd.

“...**tremendously** (*rab* – abundantly, greatly, and extensively, plentifully and totally, to the largest extent possible on the scale of spatial dimensions) **increasing the ability to learn about and appropriately respond**

(*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 particular pattern of behavior associated with, 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, acting upon the capacity to be liberated and empowered** (*ha misrah* – the person being written about, choosing to learn from his mindset and to question the who, what, where, why, when, and how of the capability to persist and persevere; a contraction of *my'* – to probe and question and *sarah* – the means to engage and endure, to contend, be liberated, and empowered).”

In Hebrew, without capitalization or punctuation, most new sentences are announced through the use of the conjunction “*wa* – and, so, but, or then.” There was no conjunction between *ha sar shalown* and *rab lam*, telling us that 9:7 is the continuation of the thoughts expressed in 9:6. However, three-thousand years separate the first seven descriptive phrases from the second seven.

This reveals that the Children of Yisra’el will become what Yahowah intended. It also suggests that a few of us *Gowym* will be invited to tag along. It will all transpire as part of a glorious celebration of Yahowah’s eternal passion for His beloved son, Dowd.

*Rab* means “great, extensive, and abundant, tremendous and plentiful, to the greatest extent possible.” It appears some four-hundred times in the Hebrew text and is sometimes rendered “much or many, numerous or extensive.” *Rab* is contracted from *rabab*, which conveys: “to be many or to become great.” *Rabab* is sometimes translated “to increase and to multiply.” It

addresses quantity and quality, the number and the size, the amount of something and its capacity. Vocalized as *rob*, it presents similar concepts, including: “a large amount or to a significant degree, much or many, a great number or impressive size, extensive, widespread, long lasting, or abundant.”

*Lam* is contracted from *lamed*, which means “to learn and then teach.” As is the case with *rab*, it also communicates the idea “greatly increasing,” although in this case, it “is expanding our capacity to learn while enhancing our ability to respond appropriately.” *Lam*, and *lamed*, from which it is contracted, are synonymous with the notion of a “disciple – one who learns and then shares what they have come to know.” It is about “imparting the instruction learned as a student.”

To be *lam*, we must first “be taught by another, having received clear and compelling revelations which prepare us to intelligently convey what we have learned.” But beyond just “*lam* – providing the information while teaching how to become familiar with the guidance needed to be properly educated,” *lam* prepares us “to accept, to act upon, and respond to these instructions.” To *lam* is “to diligently study and then explain as a disciple the particular pattern of behavior we have witnessed.”

Knowing what these words mean individually, let’s reflect upon what they are telling us collectively. When applied to Dowd, more than anything, more than his courage with the sling, more than his aptitude as a shepherd, more than his prowess with the lyre, more than his ability to compose music God dearly loves, more than his talent for writing memorable lyrics, Dowd was a teacher. And so is Yahowah. It is the shared bond that forever unites God and this man.

Words are simply inadequate to explain how thrilled I am to see *lam* in this context. It encapsulates my

perception of the Towrah as Teaching, Yahowah as my Teacher, and Dowd as God's best student and beloved protégé. Dowd presents Yahowah and His Towrah from man's perspective. He translates the majesty of the Divine message into words and images we can all understand.

Dowd did not write the *Towrah*, he explained it. Dowd did not initiate the *Beryth*, he lived it. Dowd was not the first prophet nor the last, just the most effusive. Dowd may not have been good, but he was right, and in the end that is all that really matters.

Did you know that there are twelve different words for “teaching” in the *Towrah*, *Naby'*, *wa Mizmowr?* *Lamad*, of which *lam* is contracted, conveys both sides of the equation: to teach, one must first learn. It is the first lesson I convey to every new member of the Covenant.

They all want to rush out and enthusiastically share what they have learned, but they do not yet know enough to be effective. I ask those new to the family to invest a minimum of two years diligently studying Yahowah's Word before they walk out as toddlers and attempt to communicate His message to anyone else.

It is far more than just knowing what Yahowah said. It takes understanding to be effective. And that is where Dowd shined. I tell folks all the time that I suspect that there are thousands of theologians and scholars who know more about the Towrah than I do, but I doubt anyone understands its purpose any better – that is, of course, with notable exceptions like 'Elyah, Moseh, and Dowd to name a few.

Other than my sons, Dowd is the only man I have come to love. And my affection for him stems from *lam* – he learned so that he could teach. I am not only a beneficiary, I have devoted my life to following his example.

That said, I am a slow learner. I do not know how I missed it all these years, but the rabbinic replacement for Yahowah's Towrah, the Talmud, is from the related *talmyd*, meaning "great teacher and scholar." Unlike Dowd, these arrogant religious bastards actually believed that they were smarter than God.

There is a reason Yahowah constantly encourages us to listen to Him but never once asks us to pray to Him. He is not only smarter than we are, He is the teacher and we ought to be His students. A day will come when He will see to it that we are made sufficiently aware that we will be able to engage in mutually satisfying dialog. That is the goal, the designed benefit of the Covenant. But between now and then, we ought to appreciate the fact that our ears always remain open and our mouths were designed to close.

To my mind, among men, Dowd was the most brilliant and insightful. And yet he never once said that of himself. He realized that as smart as he may have been, he was no match for the brilliance of his Father.

By now *ha misrah* has become a trusted friend, so there is no need to renew acquaintances. And yet, I want to underscore an important point. It should be obvious now that *ha misrah* does not mean "the government or dominion." We'd have to be idiots to believe that the point of all of this was to: "*rab* – tremendously, abundantly, greatly, and extensively, to the largest extent possible" "*lam* – increase the ability to learn about and appropriately respond" to "the *government*," no matter how many bibles render *ha misrah* as such.

To hide their duplicity, it should be noted that English bibles misrepresent *lam*, rendering it "for," as if it were simply a preposition, and then add "his" before "government" even though *huw'* does not appear in the

text. They were all either incompetent or deliberately deceitful, and I will let you decide which best applies.

One or the other verdict must be rendered against the plethora of theologians responsible for the following “translations” because they all rendered *lam rab ha misrah* as “for the increase of his government:” *English Standard Version, King James Bible, King James 2000 Bible, American King James Version, New Heart English Bible, American Standard Version, Darby Bible Translation, English Revised Version, the World English Bible, and Webster’s Bible Translation.*

Others were wrong in different ways, the *New International Version* with “of the greatness of his government.” The *New Living Translation* published “His government and its peace will never end.” The *New American Standard Bible* offered: “There will be no end to the increase of His government.” The *Holman Christian Standard Bible* authored: “The dominion will be vast and its prosperity will never end,” while the *NET Bible* suggested: “His dominion will be vast and he will bring immeasurable prosperity.”

To this mix, the *International Standard Version* proposed: “Of the growth of his government....” *God’s Word Translation* composed: “His government and peace will have unlimited growth.” To which they added: “He will establish David’s throne and kingdom,” doubling down on the missing *huw’*.

Loving a big crowd, the *Jubilee Bible 2000* proposed: “The multitude of his dominion and the peace shall have no end.” Catholics, craving a return to the days of the Holy Roman Empire, in their *Douay-Rheims Bible*, actually had the audacity to write: “His empire shall be multiplied.” Last and not least, the misnomer, *Young’s Literal Translation*, gave us: “To the increase of the princely power...”

Having compared what they wrote to what Yasha'yah said, I am convinced they wanted their Lord's position on government to match their own – for it to be pervasive and unchallenged, extensive and enduring. For their plan to work, all they needed was for the vast preponderance of people to believe them and to forego questioning or learning. If no one seeks to learn the truth, lies and liars prevail. It is the miracle of religion.

The alternative is to learn from the best...

**“...tremendously increasing the ability to learn about, and to the largest extent possible appropriately respond to the means to engage, providing an abundance of information while imparting outstanding instruction learned as a student, teaching how to become familiar with the guidance needed to accept the provision to endure, acting upon the means to be liberated, diligently studying and then explaining the particular pattern of behavior associated with the who, what, where, when, why, and how associated with the capability to persist and persevere, growing on the scale of spatial dimensions as a disciple, eager to learn from the one taught by the best, who received extensive, clear, and compelling revelations which prepared him to intelligently convey the mindset needed to probe and question the means to awe-inspiring enlightenment and enormous empowerment.”**

Or alternatively, you could toss all of that away and continue to be played as a fool, believing the prophet wrote: “Of the increase of his government...” or, my favorite, “His empire shall be multiplied.”

We were all afforded our *nepesh* | consciousness to observe and respond to the evidence set before us. We were all given a *neshamah* | conscience to consider where those facts lead. Humankind was bestowed *nadabah* | the

freewill to respond as we see fit. I have used these gifts to present Yasha'yah's statement as I think he intended. He is directing our attention to Dowd. I am trying to do the same.

Next we find the third and fourth insights which can be gleaned by those seeking the benefits which can be derived by reading Dowd's love letters.

**“And so (*wa* – then adding these things together, collectively) as a result of this approach (*la* – therefore and accordingly, facilitating our), **reconciliation, restoration, and complete satisfaction** (*shalowm* – the blessings of an entirely favorable circumstance and total contentment, overwhelming prosperity and affection, tranquility and companionship, safety and salvation, deliverance from all pestilence and from the plague of death in a healthy and satisfying relationship) **are without end** (*'ayn qets* – never cease, cannot be negated, and are unbounded and limitless) **before the throne and upon the seat of honor** (*'al kece* – in 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),...”**

The *wa* indicates the end of one sentence and the beginning of the next. *La* is actually a preposition, unlike *lam*. It is directional in nature, conveying the ideas of “approaching and drawing near” spatially, or “being in accord” with something intellectually. *La* “moves us toward” *shalowm*. *La* “is an extension toward the goal of” *shalowm*. “In order to capitalize upon the intent of” *shalowm*, we must “be concerned about and respect the particulars specified within and the point of” *shalowm*.

As for *shalowm*, it is the single most commonly spoken Hebrew word. For better part of the past four-thousand years, Yisra'elites have greeted one another with “*Shalowm*.” While it means “to be reconciled and

restored, even to be completely satisfied,” most Jews believe that they are simply saying, “Peace.”

But “peace” is actually nothing more than a shallow derivative of living within “an entirely favorable circumstance, being content and prosperous, being tranquil and safe, secure from all hazards in a healthy and satisfying relationship.” *Shalown* is from the verb, *shalam*, which means: “to reward by restoring, to reconcile by providing recompense, to make amends by offering restitution, to perform by providing compensation.” As such, *shalown* delineates the way the *Miqra’ey* | Invitations to be Called Out and Meet enable the benefits of the *Beryth* / Family-Oriented Covenant. It is why the city in which the Covenant was affirmed, indeed the City of Dowd, even the city where the *Miqra’ey* were fulfilled, was named: “*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation and Restoration.”

To render *shalown*, “peace,” and leave it at that, is inadequate to the point of being negligent. It is akin to giving a grain of rice to a family and claiming that you fed them.

When it comes to the message Dowd presented when he composed his 119<sup>th</sup> *Mizmowr* / Psalm as an ode to the Towrah, rendering *shalown* “peace” misses the point entirely. Yasha’yah isn’t talking about “world peace,” nor did Dowd or Yahowah. Everyone except those who butchered the prophet’s words to sell their bibles was addressing a much more important issue: “*shalown* – reconciling and restoring our relationship” with God. If you want to know how this is achieved, torch Paul’s letters and read Dowd’s lyrics.

When contemplating the enduring effects of *shalown*, there are three related possibilities with *’ayn qets*. They are “without end” and thus “everlasting,”

“without limit” and thus “infinite,” “never negated,” and thus “trustworthy and dependable.” All three aspects apply – and they are all important in this context.

Likewise, with *‘al kece’*, we have some options. The first of these would be to assume that it means “upon the throne.” But *kece’* isn’t just a “seat of honor;” it also speaks of “something being concealed by a garment, being covered in apparel, or being clothed in an overwhelming manner.” From the verbal root, *kacah*, this is either addressing a “dignified and authorized seat of honor” or an “empowering and royal robe which covers those clothed in it.”

As such, I envision the beneficial properties of the Mercy Seat of the Ark of the Covenant and the Set-Apart Spirit’s Garment of Light, both of which were designed to remove our sin, replacing darkness with light, and thereby making us appear perfect. Dowd enjoyed both and so can we. They are both “*‘ayn qets* – without end and thus everlasting, without limit and thus infinite, and incapable of being negated and thus trustworthy and dependable.”

Or in Yahowah’s parlance...

**“And so then adding these things together and as a result, reconciliation and restoration, complete satisfaction, the blessings of an entirely favorable circumstance, total contentment, overwhelming prosperity, affectionate companionship, and salvation are without end, never cease, and cannot be negated, remaining unbounded and limitless before the throne and seat of honor which is clothed in association with the high status and dignity of the empowering robes and royal authority of Dowd, the Beloved,...”**

If you are a Yisra’elite or Yahuwd, and thus an “Israeli” or “Jew” in the common vernacular, you should turn your attention to Dowd. He was right about

Yahowah, about the Teachings, about the Covenant, about the Invitations to Meet, about Yahowsha', and about Yisra'el, and, therefore, about you, your fate, and your future.

Now for the fifth, sixth, and seventh reasons it behooves us to sing the lyrics of Dowd's songs. Listen to what was said of him...

**“...and** (*wa* – in addition) **upon his considered advice and counsel and his sovereign authority** (*'al mamlakah huw'* – on his reign, over his realm, by his kingdom, and on account of his thoughtful guidance and assistance; from *malak* – to reign by providing considered and intelligent advice and instruction, directions and counsel), **to establish with it** (*la kuwn 'eth huw'* – to appoint, fashion, and form with it, to authenticate and authorize with it, to prepare and become steadfast, ready and supported, concluded and firm with it (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 sustain and support it** (*wa la ca'ad huw'* – to renew and uphold it, to strengthen it and make it secure, refreshing it with the most favorable and nourishing sustenance [*huw'* / it is masculine in 1QIIsa and thus refers to the 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, as a prescription, based upon an official decision and proclamation depicting how the Judge will decide each case, remaining completely fair and yet consistent; from *shaphat* – to decide, to judge, to be discriminating, and to resolve a controversy) **and with** (*wa ba* – and in) **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 this time** (*min 'atah* – from now, coinciding with

this declaration) **and forevermore** (*wa 'ad 'owlam* – throughout all time, eternally).”

*Mamlakah* is derived from *malak*, and that’s important because in addition to “sovereign authority,” *malak* takes us back to where we began, reinforcing the value of Dowd’s “intelligent advice, considered counsel, and thoughtful guidance as king” of Yisra’el. *Malak* in turn is related to *mal’ak*, the Hebrew word for “heavenly messenger and spiritual message.”

The phrase *la kuwn 'eth huw'* can be translated literally as “to establish with it.” In addition, it addresses the result of Dowd’s thoughtful advice, which is to enjoy what Yahowah has prepared for us. Dowd’s way is “authorized and authenticated, firmly established and supported” by none less than God, Himself.

When we are fed by Dowd and living with Yah, we are “*ca'ad* – renewed and upheld, strengthened and secure, nourished by the most favorable sustenance.” And that would be with none other than Yahowah’s Word.

For those who have studied Dowd’s masterpiece, the 119<sup>th</sup> *Mizmowr* / Psalm, his definitive dissertation on the Towrah, you already know that *mishpat* is one of the king’s favorite words. Based upon *shaphat*, which is “to make a decision by exercising good judgment,” *mishpat* is indicative of *Matsah*, where Yahowah exonerates His children, doing so by “justly resolving disputes.” Forgiveness is not capricious. Redemption isn’t free. God has a plan. He has offered His prescriptions for living. And He has clearly articulated how He will decide our fate.

His way is “*tsadaqah* – correct.” God is always “right, fair and just.” He will “vindicate and acquit” everyone who is “in full accord with the standard, providing the beneficiaries with an abundant inheritance” in accordance with the Covenant.

Let's be abundantly clear on this point. Regarding Dowd, Yahowah expressly stated that he was "*tsadaq* – right." Dowd "*tsadaq* – was vindicated and acquitted" because his "correct assessment and response" to the *Towrah, Beryth, wa Miqra'ey* caused him "to be in full accord with the standard" Yahowah had set and thus "a beneficiary of an abundant inheritance." As with Dowd, so can be Yisra'el.

In this regard, Dowd is the antidote for Paul's plague of death. Dowd was saved by the *Towrah*, not condemned by it.

To be in full accord with the *Towrah* does not require all that much from us, neither obedience nor perfection, just the proper response. God has made it relatively simple, His way of perfecting the imperfect. All we need do is listen to what He has to say, agree to His terms, and accept His conditions, acting upon His advice. Dowd, for example, did a great many things which were contrary to the *Towrah's* instructions, but when it came to the Covenant's conditions, he was right and thus considered righteous.

If we follow Dowd's advice, we too will be vindicated. We will share in his inheritance. We will sit on his throne. We will live in his kingdom, forever.

Yisra'el, Yasha'yah is directing your attention to Dowd, to everything that was written and said about him, to everything he wrote and said. Listen to him.

When it comes to life with Yahowah, it "*min 'atah* – begins now, at this time, coinciding with this declaration. And it is "*'ad 'owlam* – forevermore, throughout all time."

In summary, we were just told...

**"...and upon his considered advice and intelligent counsel, as well as his sovereign authority, by his**

kingdom and on account of his thoughtful guidance and insightful assistance, to establish with it, authenticated, authorized, and sustained, supporting and upholding it with the most favorable and nourishing sustenance, with the means to exercise good judgment and justly resolve disputes, depicting how the Judge will decide each case, remaining completely fair and yet consistent, and by being right, therefore being correct, fair and just, acquitting and vindicating in a manner which is honest and in full accord with the prescribed standard, providing the beneficiaries with an abundant inheritance, from this time, coinciding with this declaration, and forevermore, throughout all time.”

I’m not sure I have a favorite Psalm. They are all wonderful, full of marvelous counsel and extraordinary advice. They all celebrate Dowd’s relationship with Yahowah. They are all instructive, most are prophetic. They are enlightening and inspiring. Their focus is to provide nourishing sustenance so that we can execute good judgment, resulting in our vindication.

Not that we need it, but there is one last remaining indication that this prophecy pertains to Yahowah’s most beloved son. It concludes with:

**“The deep devotion and passion (*qin’ah* – the zeal and fervor, strong desire to accomplish something special, and ardent love) of Yahowah (יהוה) of the vast array spiritual implements (*tsaba’* – heavenly messengers and envoys) will make this happen (*‘asah zo’th* – will do this, will engage in this manner, fashioning this result, and will perform in this way).”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 9:7)

Said another way, it is God’s love for this man and their shared “*qin’ah* – passion” which has caused the Almighty to administrate the Millennial *Shabat* of *Sukah*

through him. Just sixteen years from now, on the *Shabat* of *Sukah* in Year 6000 Yah, Friday at sunset, October 7<sup>th</sup>, 2033, Yisra'el will welcome two extraordinary friends back home, Yahowah and His son, Dowd.

Having spent much of the past few years reveling in Dowd's relationship with Yahowah and being thrilled by his *Mizmowr*, I feel vindicated. As much as I have come to love this man, Yahowah loves him even more. Dowd is the most important person who ever lived. He is the best-informed and most articulate individual in human history. No one has ever been closer to God. His is the most rational and brilliant mind of all time – a maestro of what matters most.

This prophecy is focused on Dowd and his remarkable covenant with Yahowah. It is not about Yahowsha', although admittedly the lives of a Shepherd and his Lamb are intertwined in many ways. This has also been about Yisra'el and, therefore, Yahowah's redemption of His sheep.

Bringing it all together and without interruption, Yahowah inspired Yasha'yah to write the following prophecy about His beloved son, Dowd...

**“For indeed, because truly and surely, emphasizing this statement, and to show a contrast with what has come before, while conveying causation, to reveal the reason he exists, while also demonstrating how these things may appear simultaneously, even to overlap, while in actuality, they transpire in an entirely different time:**

**a child, an ordinary boy who grows up to become a young man was born, he was conceived and brought forth through a woman impregnated by his father, arriving among us and near us,**

**a son, a male descendant, the normal offspring of**

two parents, was provided and placed before us for a limited period of time, he was given for our benefit, was appointed and bestowed for us, and he was devoted to facilitating our approach.

With regard to this person being written about, the means to engage and endure, to be empowered and liberated, should we desire to learn from his mindset, was, is and shall always exist as part of the continued succession of events which transpired upon his ridgeline and in conjunction with his repetitive work, the eagerness in which he pursued his calling early in life, and his passion to shoulder and not shirk responsibility.

His designation, reputation, and renown was read, recited, and designated as, and he was called out and welcomed as, was known and reckoned as:

a counselor providing brilliant advice, a consultant who offered directions and thought-provoking guidance for us to deliberate which are extraordinarily insightful, an analyst who proposed the agenda and revealed the purpose of the marvelous plan which sets us apart, an advisor and mentor who spoke out and urges those who listen to follow the directions and thinking he has presented because it is reasonable and exceptionally valuable, empowering and prophetic,

a valiant and heroic individual with a prominent standing in the community of God, a powerful and courageous person who prevails on behalf of the Almighty, a champion confirming the influence and strengthening nature of the Mighty One,

an eternal witness providing restoring and everlasting testimony, sharing evidence which is enduring, and conveying information regarding the perpetual and continued existence of the Father,

**the one who has conveyed and represents the official position, the authorized and endorsed patron who delivered the sanctioned means to prevail regarding reconciliation and restoration, salvation and companionship, restitution and redemption, peace and prosperity, satisfaction and favor, in an association based upon mutual affection and friendship, delivering health and prosperity, contentment and tranquility, (9:6)**

**tremendously increasing the ability to learn about, and to the largest extent possible appropriately respond to the means to engage, providing an abundance of information while imparting instruction learned as a student, teaching how to become familiar with the guidance needed to accept the provision to endure, acting upon the means to be liberated, diligently studying and then explaining the particular pattern of behavior associated with the capability to persist and persevere, growing on the scale of spatial dimensions as a disciple, eager to learn from the one taught by the best, who received extensive, clear, and compelling revelations which prepared him to intelligently convey the mindset needed to probe and question the means to inspiring enlightenment and empowerment.**

**And so then adding these things together and as a result, reconciliation and restoration, and complete satisfaction, including the blessings of an entirely favorable circumstance along with total contentment, prosperity, companionship, and salvation are without end, never ceasing, as they cannot be negated, remaining limitless before the throne and seat of honor which is clothed in association with the high status and dignity of the royal authority of Dowd, the Beloved,**

**and upon his considered advice and intelligent counsel, as well as his sovereign authority, it is through his kingdom and on account of his thoughtful guidance and insightful assistance, that it is established and authenticated, then sustained through exercising good judgment, remaining completely fair and yet consistent, by being correct and always right, acquitting and vindicating in a manner which is honest and in full accord with the prescribed standard, providing the beneficiaries with an abundant inheritance, from this time and forevermore.**

**The deep devotion and passion of Yahowah of the spiritual implements, and His strong desire to accomplish something special, even His ardent love, will make this happen, fashioning this result, and performing in this way.”** (*Yasha'yah* / Isaiah 9:6-7)

And thus what Yahowah began with His son, opens the door to the final chapter of life with His family here on earth.

Should you want to experience this, the most reasonable approach would be to learn from the one individual named therein. Dowd's seat of honor has already been set in place. If we want to sit beside him, as I do, I'd recommend reading his *Mizmowr* / Psalms.

There can be no doubt based upon this Divine proclamation: Dowd was Yahowah's best student and His most acclaimed spokesman. We know more about what Dowd said and did than anyone in ancient history.

And let me share another interesting thought. With the human experience lasting six-thousand years from the expulsion from the garden to our return to it, guess whose life was lived in the exact center of that time, three-thousand years from the beginning and end: Dowd.

Upon reflection, as I have been celebrating what we have just learned, while also beating myself up a bit for getting it wrong many years ago, I have come to realize that having been raised under the influence of Christianity, this was an easy passage to mistranslate. I have done it. For those who the Christian party line has been drummed into our heads, we can recite these verses from memory.

The words flow out of our consciousness: “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end.” Although it all begins to fade out from that point on. The reference to the “throne and kingdom of David” which will be “established henceforth and forever,” is so incongruous with the Christian misappropriation that it cannot be included without poking holes in the myth.

Nonetheless, if you look up each word in a Hebrew – English lexicon, you will conveniently find a justification for the prevailing translations. Under *ha misrah*, you will see “government.” Under *gibowr*, you will see “mighty.” Among the many words associated with ‘*ad*, you will come across “eternal.” Look up *sar* and you will read “prince.” “Peace” will be listed among a score of words associated with *shalowm*. Therefore, without an open mind, and from the wrong perspective, if you are not careful, it’s more likely than not that you will fail, just as I did a decade ago when I first attempted to translate *Yasha ’yah* / Isaiah 9:6-7.

And even though I have consistently noted that “a child is born unto us and a son is given to us” conveys the fact that God was not, and could not, be born, I incorrectly attributed the statement to Yahowsha’, not Dowd. I erred. I’m sorry.

Fortunately, I did not infer that I was inerrant, and instead encouraged you to verify the text for yourself. I did not charge you for that translation or any other. And I have been willing to admit my mistake and now correct it. It wasn't my first, and it will not be my last. I'm a *choter*, not a *naby*'.

But excuses and alibis aside, I should have known better. Even an unsuspecting Christian pawn who has been played for a fool should have been able to figure this out. Reading the sponsored renditions is right back to examining reptilian discharge in a swamp – to cite a visual example.

Let me explain: If you were to dive into a swamp and grab a bucketful of alligator excrement, then dissect what you had found, studying the evidence by amplifying the specimens individually and collectively under a microscope, sharing every nuance that could be derived from a close and careful evaluation of this collection, the fact remains that all you would be contemplating would be a chaotic arrangement of reptilian discharge that has been rotting away in a swamp. Nothing will ever change that, no matter how accurate or complete your rendition of the information conveyed therein becomes. It makes no difference how one slices, analyzes, polishes, or rearranges this product of decay.

The Christian words are incongruous. "Jesus" was never in charge of the government. After all, it was the government that crucified him. The only name presented in the list of attributes was *Dowd*, more commonly known as David. There was no reference to "Jesus," not even to Yahowsha'.

It should be readily apparent why the prophets spoke of Dowd, referring to him by name over one thousand one hundred times, and yet never mentioned Yahowsha's name, much less "Jesus" – not once, ever. In fact, apart

from Dowd and Yasha'yah, there are precious few prophecies pertaining to Yahowsha' – and most all of them speak of his role as the Passover Lamb.

Yahowsha' was never called “Wonderful Counsellor.” He explained that the “Counsellor” would arrive once he had departed. The “child who was born” could not have been “Mighty God,” and especially not the “Everlasting Father,” because an infinite and eternal being can neither be born nor die – and he could have either been one or the other – the son or the father, but not both.

It is obvious that Yahowsha' wasn't and will never be a “Prince.” And He, Himself, said, “I did not come to bring peace, but instead division.” The government will never be on “Jesus' shoulder” since it is “*Dowd's* | David's kingdom which will endure forever.” And on and on it goes, with one incongruent statement following another. The consumption of reptilian discharge has been established as prime cuisine. And yet it is sickening.

Dowd and Yahowsha' are branches from the same tree. They play separate, yet synchronized, roles as Shepherd and Lamb, as Son of God and Son of Man. And it is expressly because Yahowsha' bore Yahowah's soul, thereby conveying God's own personality, that the Father naturally came to love Dowd more than Himself. As Yahowah's representative, Yahowsha' was not the reason the universe was created, life was conceived, mankind was designed, the covenant was initiated, the guidance was provided, or the invitations were issued. Dowd was.

Dowd is the crowning achievement of creation. He was a brilliant man who sought to know God, who came to love Him, and who engaged in a relationship with Him. He was chosen by Yahowah and was raised as God's son. Yahowah chose to be his Father. They made beautiful music together, composing and sharing the most

enlightening and empowering, enriching and inspiring, lyrics ever written or sung. We are the beneficiaries of their life together. By observing, closely examining and carefully considering, what they said and did, we can be just like them.

Yahowsha' was conceived to fulfill Passover, UnYeasted Bread, and Firstborn Children – over three cruel and vicious days in 'Abyb 4000 Yah. It was an experience the Father had to dread, allowing His creation, mankind and the adversary, to torment Him on *Pesach*, *Matsah*, and *Bikuwrym* – knowing full well that only one in a million would benefit from this sacrifice. Looking back on what Yahowah accomplished, I'm sure the satisfaction associated with serving His children offsets some of the heartache, but only a sadist would celebrate a crucifixion and torturous incarceration.

For Yahowah to honor His Word and allow His soul to endure these things demonstrates conclusively that He loved His creation more than Himself. Said another way: Dowd means more to God than Yahowsha'. This is how it should be.

So why now, after forty Yowbel and seven-hundred years have passed since Yasha'yah penned Yahowah's pronouncement, have we finally gotten this right? How is it that billions upon billions of people have been led to believe that this prophecy spoke of "Jesus," when that is impossible?

Why hasn't anyone attributed it to *Dowd* | David when he is not only named in the midst of it, he is the only viable candidate? Or better question yet: why is the most important prophetic declaration focused solely upon Dowd's life and his everlasting and restoring testimony? What did he say and do that is so vital, it deserves our undivided attention?

I know, and I suspect you do as well. Dowd is not only the exemplar of what it means to be Towrah observant and to participate in the Covenant, no one explained its purpose, conditions, or benefits better.

Based upon what Yasha'yah was inspired by Yahowah 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 forevermore.

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