



YADA YAHOWAH

TWISTIANITY



VOLUME FIVE

FOOLOLOGY

IMPOSTER

CRAIG WINN

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About the Author...

Twenty-three years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* has now been updated and substantially expanded, becoming *God Damn Religion*, after witnessing the sadistic savagery of Muslim terrorists on 10.07.23 in Israel. It reorders the *Quran* chronologically, setting it into the context of Muhammad’s life using the earliest *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Way of Allah’s Messenger*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, and if you care about the wellbeing of God’s people, *Snake, Satanic, Submission, Slaughter, and Sunnah* are instrumental.

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to the 23 volumes of *Introduction to God, Yada Yahowah, Observations, Coming Home, Babel*, and 5 books on Twistianity, formerly, *Questioning Paul*. They were renamed and rewritten to present the Passover Lamb’s true identity and to condemn the abomination known as Replacement Theology.

Throughout, Craig, or Yada as he is known to Yahowah, has been committed to providing amplified translations. They are not only more accurate and complete, they are readily verified. As a result, he has been afforded hundreds of insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond these 35 books, Craig Winn has been interviewed as an expert on religion, politics, economics, and terrorism on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths* to his *Yada Yah Towrah Study*. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations. Links to the podcast and archives, as well as to the social media sites expounding upon *Yada Yahowah* are provided at YadaYah.com.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. All 30 of his published books are offered without royalty.

Over the past twenty-three years, Craig Winn has devoted his life to exploring Yahowah's testimony. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

Craig encourages readers to share his translations and resulting insights with others, albeit with two caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in any violent act. When it comes to exposing and condemning errant and counterproductive ideas, wield words wisely. Also, it is always appropriate to acknowledge the source when citing copyrighted material.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to many helpful resources, as well as to friends and forums.

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Songs Were Sung

Lyrics for Life...

It is disappointing that so many have shown an aversion toward accepting Dowd as their Messiah, Savior, Shepherd, and King, or acknowledging his favored position as the Son of God. By a factor of a million to one, they prefer seeing Jesus, Akiba, Paul, or Muhammad in his place serving as the messenger or Messiah.

Not only are we best served when our perspective on this man at the center of Yahowah's witness is consistent with God's presentation of him, there is no other means to forming a relationship with God. The Door to the Father's Home is opened by His Son.

As an added bonus, the myths and fables of Christianity all come crashing down the moment our perceptions of Dowd are correct. He is the man upon whom accolades attributed to the imposter known as Christ were based. And in Dowd's case, his reality is infinitely superior to the counterfeit.

According to the Almighty, *Dowd* | David represents everything that is *towb* | productive, pleasing and *tsadaq* | right relative to Him. He is the Beloved Son, the Branch from which everything worthwhile grows, the prophet who explained the past and revealed the future, the lyricist who sang the songs God most loves to hear, the Shepherd of our Father's sheep, the King of God's people, and the Teacher who taught us how to observe the Towrah. He is the living exemplar of the Covenant, Yahowah's Chosen One, His

Right Hand, and Messiah. He is also the *Zarowa* | Sacrificial Lamb who fulfilled Pesach, becoming our Savior.

Dowd is brilliant and articulate beyond anyone who lived before or since. He was a fighter and a lover, both courageous and compassionate. He is cerebral and emotional.

Dowd | David is living proof that the Towrah not only instructs and guides, but indeed perfects, nullifying the basis of Christianity. As such, his foes are those who have chosen to ignore all of this and establish political institutions and religious doctrines in conflict with his life and lyrics – beginning with Sha’uwl, known as the Apostle Paul, today.

Should you think that I am being presumptuous in presenting such an intimate correlation between Dowd and the Towrah, and between the Towrah and being right, please consider the Beloved’s first Love Song. The 1st *Mizmowr* / Psalm begins...

“Joyful with me and blessed by me (*‘ashery* – fortunate in the relationship with me, stepping along the straightforward and correct path which gives meaning to life with me providing the proper place to stand and live as a benefit; a compound of *‘asher* – to benefit relationally with *‘any* – me) **is the individual** (*ha ‘ysh*) **who, as a result of the relationship** (*‘asher* – who is elated and favored through the association, taking the proper strides to live a productive and prosperous life, blessed by the benefits of striding along the correct path), **does not walk** (*lo’ halak* – he does not journey through life (qal perfect)) **in the counsel of those who are religious and incorrect** (*ba ‘etsah rasha’* – in the advice of a con man advocating religious schemes through his rhetoric, in the criminal promotion of a revolting authority figure with a plan causing those who believe in it to be unjust, immoral, and

condemned as guilty), **does not stand** (*lo 'amad* – he is not present, does not engage, endure, or remain (qal perfect)) **in the way** (*wa ba derek* – in the path) **of those who are misleading** (*chata'* – of those who should be ostracized for leading people astray and causing them to miss the way with their errant platitudes), **neither sits or dwells** (*lo' yashab* – he neither is established or seated, neither inhabits nor settles down, remaining (qal perfect)) **in the company** (*ba mowshab* – in the place, congregation, or dwelling, in the seat or position of power of a ruling socio-religious influence) **of those who babble, confounding by scoffing and ridiculing** (*lets* – of those who presumptuously interpret and arrogantly deride, mock, and scorn, causing derision through contempt and jeering, arrogantly mouthing a rebellious interpretation). (*Mizmowr* 1:1)

Instead and by contrast (*ky 'im* – however by contrast, genuinely and honestly), **within the Towrah | Teaching and Guidance** (*ba Towrah* – with the Instruction and Direction) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **is what is valuable and matters to him** (*chephets huw'* – is his source of meaning, of being pleasing and accepted, such that it is pleasurable and pleasing to him).

And in His Towrah | Directions and Instructions (*wa ba Towrah huw'* – and upon His Guidance and Teaching), **he meditates, giving serious thought and consideration to the information so as to speak decisively** (*hagah* – he reads and ponders, thinking intently, then decides and roars to remove what does not belong (qal imperfect)) **day and night** (*yowm wa laylah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 1:2)

We find ourselves being called into Dowd’s company, celebrating with him and benefiting from him. By having fulfilled the *Miqra'ey* | Invitations to be Called Out and

Meet, we can walk alongside, appreciative of the role he has played in bringing us into the Covenant Family.

We should all be *'ashery* | overjoyed that Dowd began his literary love affair celebrating his relationship with Yahowah and His Towrah using the same word that brought us together twenty-three years ago as I tried to make sense of the profound prophecy presented in 2 Samuel 7. As we have learned over the intervening time, *'asher* defines the proper path to the Covenant relationship while also expressing its purpose.

Those who are blessed by *'asher* in conjunction with Father and Son enjoy the benefits of being part of the same Family. We are elated for having been favored through this association and are now living productive and joyous lives.

In his opening statement, our Shepherd, Messiah, and King encouraged us to join him in walking away from religious constructs, from being misled politically, and from being confused conspiratorially. And yet in Israel today, this requires an about-face for almost everyone. To walk alongside *Dowd* | David through the *Towrah* | Guidance to Yahowah, the religious must toss out their Talmud and Zohar, their depressing black outfits and ridiculous kippahs, silence their prayers and refrain from their rituals, disavowing all of their mitzvot and halakhah, and come clean. There isn't a single rabbi or any member of the Haredi cult who knows God or who is part of the Covenant Family. And frankly, almost all are too marinated in religious rhetoric to recognize or accept the truth, even when offered by God.

Religious Jews embody the attitudes Yahowah finds the most despicable. They claim to represent Him and speak for Him when they are the most clueless about Him.

On the other side of the spectrum, Progressives in Israel are no less indoctrinated, ignorant, and irrational. The inverse of what they have been led to believe is most

often true. Having forfeited the ability to be judgmental through a reasonable evaluation of the evidence, they have squandered any hope of walking alongside Dowd to Shamaym.

American Jews in diaspora are similarly lost. One-third have denied their ethnicity, preferring to be known by their liberal politics. One-third play religious dress-up and live in an intellectual ghetto of their own making. In between, there is hope, albeit fading. For them, it is time to realize that race matters, in that it is a great honor to be a descendant of 'Abraham, Yitschaq, and Ya'aqob, and a tremendous distinction to be related to Moseh and Dowd. However, for being Jewish to be beneficial, Judaism must be eliminated from this equation.

While those who are prepared for the Shabuw'ah and Taruw'ah Harvests remain few, so long as those whom Yahowah is interested in knowing are willing to listen, our lives will have been well lived. It is for you that I translate and share, shining a light on the path Father and Son have provided to bring you out of Babel and back Home.

If you are not *Yahuwd* | Jewish, you are welcome to attend the party, especially on Shabuw'ah. You are encouraged to read along as we explore what God revealed in His *Towrah* | Teaching and through His *Naby'* | Prophets. His words will change your life, enlightening, enriching, and liberating your soul as you are brought into the Covenant Family.

Should you want to save the date, on the Shabat of May 22nd, 2026, the prophets seem to be saying that the Covenant Family will be withdrawn during the Promise of the Shabat. We are being removed so that we don't have to witness the consequence of carving a terrorist state out of the heart of Israel. As was the case with Neville Chamberlain, this ill-advised concession to the death cult of Islam will bring war, more savage and grotesque than

can be presently perceived. More Jews will die than during the Holocaust as the world is enveloped in the carnage.

The final gleaning of Yahuwdym and Yisra'elites will transpire seven years later, all from an Earth almost unrecognizable from what we see today. Taruw'ah will also be fulfilled on a Shabat, this one during a solar eclipse on September 23rd, 2033 – just ten days before Father and Son arrive in Yaruwshalaim to facilitate the Great Homecoming of God's People. The Reunion of Reconciliation begins at sunset, 6:22 PM, October 2nd, 2033. The Covenant Family will be affirmed and restored so that a remnant of Yisra'el will be prepared to *Sukah* | Camp Out with Yah as the Earth is restored to the conditions enjoyed in 'Eden.

As I began translating Yahowah's testimony from the Dead Sea Scrolls and sharing the insights derived from what He revealed, I considered myself irrelevant, and still do, but God does not. He has a lot to say about this endeavor and how you should respond to what you are reading. That said, every book I have written, 35 thus far, is offered free online and without royalty. So, it will cost you nothing, other than some time, to discover what I've learned about Yahowah and Dowd. And whatever time you invest in this journey from man's world to God's will be returned to you with dividends.

Jews have been conditioned to labor within the constraints of Jewish Law and pay their rabbis. It is a bankrupt equation. What Father and Son are offering is free for the accepting.

In light of what Dowd just revealed, at the beginning of his first Mizmowr, how is it possible that there are four billion Christians, Muslims, and religious Jews ignoring what he wrote? Dowd opened his prophetic repertoire by firing a broadside that blew right through the faithful's keel, undermining Paul, Akiba, and Muhammad /

Christianity, Judaism, and Islam. They all wrongly claim that the Psalms were inspired by their god, and yet, the Messiah and Son of God shattered everything they have written by saying that we ought not to walk in the counsel of those who are religious and misleading.

The very Towrah they have sought to supplant and supersede, annul and augment, is advocated as the means to avoid the confounding ridicule of the religious by the man closest to God. Paul established Christianity by replacing the Towrah with his Euangelion. Akiba would misinterpret the Towrah at the onset of the Talmud. And Muhammad paid lip service to Dowd and the Psalms while contradicting both. As for which of the three has been more caustic to God's people, we may have to wait until their trials when Yahowah judges and condemns all three men – along with a host of others. Unwilling to listen to the God who created man in His image, these men created gods in their image and thereby failed those who believed them.

The first sentence in the first Psalm is a punch to the gut of the faithful. First: Do not walk in the counsel of someone who is religious and, thus, incorrect. Second: Do not stand with a person who is wrong and who leads people astray. Third: Do not sit or dwell in the company of an individual who babbles incoherently with their presumptuous interpretations and derisive ridicule. Fourth: After disassociating from such an individual or institution, desire and delight in Yahowah's *Towrah* | Teaching, giving His *Towrah* | Guidance serious thought and consideration day and night.

The man at the center of God's plans centered his life on the Towrah. He pondered its implications and weighed its benefits so that his decisions were sound. We should do similarly because these same recommendations serve as the initial conditions of the Covenant. We are asked to walk away from man's influence and then come to trust and rely on Yahowah's guidance.

Before we draw the obvious conclusion, it should be noted that “*etsah* – the deliberate counsel, advice, and determined purpose” speaks of a single individual, while those befuddled by him would be many, with “*rasha*’ – those who are religious and incorrect” presented in the plural form. Therefore, based upon these two words, we are dealing with a singular con man, acting as an authority figure advocating a religious scheme, that draws from a pagan past, and causes those who believe him to be condemned.

Similarly, “*derek* – the way or path” exposes the methods of this same lone individual while his victims, the “*chata*’ – those who are wrong and who have been led astray and have missed the way,” would be many. Then reinforcing the realization that this is addressing a particularly misleading and extremely influential person who is negatively affecting the lives of all of those who allow themselves to be influenced by him, “*mowshab* – the place, company, and assembly that this religious authority” hails from, denotes a unique individual while those he causes to “*lets* – engage in confounding babble and deriding ridicule” are countless. Throughout this statement we are witnessing a single perpetrator with many victims.

Since this would be inclusive of all three religious founders, Paul, Akiba, and Muhammad, since they were all wrong, and because they were all arrogant and derisive, there is no reason to choose among the most Towrah-adverse. They were all wrong and harmful to Yisra’el.

Regardless of whether someone has placed their faith in Paul, Akiba, or Muhammad, in a conspiracy advocating reptilian overlords and government plots, or in political reformers and humanist philosophers, everyone has been offered reconciliatory advice. Focus on the enjoyable and thoughtful aspects of Yahowah’s Towrah if you’d like to spend your eternity with Yahowah and Dowd. Or you can retain an affinity for Akiba and continue his Diaspora.

While it's not recommended, many have chosen to follow the example of a rapist and pedophile, the mass-murdering and demon-possessed terrorist of Islam into Hell. Billions also prefer the jaundiced rhetoric of the Plague of Death. Following *Sha'uwil* | Paul into *She'owl* | Hell, they will become personally acquainted with the thorn in his side. The choice is yours.

Considering Dowd's standing with God, it is hard to explain why so many favor the Talmud, New Testament, and Quran over the Towrah. Why is it that the majority of people chase after false gods by romping through man's religious rubbish? Why do so many Jews, Christians, and Muslims claim that the Towrah was inspired by God and yet ignore it or abrogate it entirely?

Dowd didn't, and if you want to be with him, accept his advice. Of the Towrah-observant, he said...

“Then (wa) he is like (hayah ka – he is during that time comparable to (qal perfect)) a tree (‘ets) planted (shathal – transplanted, rooted, and flourishing) near (‘al – close to) an idyllic stream of flowing water (peleg maym – the outpouring of the perfect amount of water through a channel cut open to the ideal size to cultivate plants and bring prosperity by way of a marvelous and wonderful supply of the source of life and cleansing) such that as a result of this beneficial relationship (‘asher – to reveal the straightforward and correct path to get the most out of life) he produces and bestows (nathan – he yields and gives (qal imperfect)) his fruit (pery huw’ – the result of what he produces, his harvest and descendants) in his appointed time (ba ‘eth huw’ – in the right season and proper occasion for him; from ‘ad – into perpetuity, continuously forevermore).

His uplifting branches (wa ‘aleh huw’ – his secondary extensions which grow up from the trunk of the tree and leaf out) will never wither and he will never lack

understanding (*lo' nabel* – will not shrivel up or lose their vitality, will never be played for a fool or be held in contempt, he will never tire or become weary, will never lose heart or be concerned regardless of the circumstances, because he will never be stupid and will always have the capacity to comprehend and understand (qal imperfect)).

In everything that he engages in (*wa kol 'asah* – with all he does, acts upon, and carries out, in the totality of his undertakings, considerable efforts, endeavors, and labor (qal imperfect)) **to show the way to the benefits of the relationship** (*'asher* – to bless by revealing the proper and straight path to walk to give life meaning) **he will succeed and prosper** (*tsalach* – he will successfully accomplish the mission, he will be useful and thrive, he will win the argument and be acquitted, emerging correct and victorious (hifil imperfect)).” (*Mizmowr / Lyrics to Sing / Psalm 1:3*)

Life is best lived when our souls are rooted in Yahowah’s Towrah. In this way, we are fruitful and grow.

At the appointed time, Dowd fulfilled Pesach, Matsah, and Bikuwrym, enabling Shabuw’ah and Taruw’ah. Soon, he will return to honor the promise of Kipurym, reconciling those who want to camp out with Yahowah during Sukah as we return to the Garden. It is among Yahowah’s favorite metaphors, going right back to the beginning of time with the fruitful and special trees growing in the Garden and the four streams flowing out of it. Those who make these connections will never lack understanding.

Lo' nabel is wholly consistent with many of our own personal experiences. For example, every time I have ventured forth to convey the Word of God, and that would include ten thousand radio interviews, I have never been concerned, much less afraid or rattled, and have never been played for a fool or been held in contempt. I have prevailed with every argument made on behalf of Yahowah, no matter the foe or subject. And there is but one reason: the

understanding I've derived from observing the Towrah. Its Teaching and Guidance is the most powerful and compelling force in the universe. Yahowah's Towrah enables us to succeed and prosper in everything that actually matters.

The most uplifting branch in the Tree of Lives is Dowd. Those who avail themselves of his life and lyrics are prepared for whatever life brings their way.

“This is not so (*lo' ken* – it is not true, nor even remotely similar) **with those who are incorrect** (*ha rasha'* – the invalid and unrighteous who are wrong about and opposed to the standard, the wicked and immoral con men and criminals who will be condemned for leading others astray and for misrepresenting God's character), **but who rather instead are like** (*ky 'im ka*) **the chaff** (*ha mots* – the useless and dried husks) **which is driven away** (*'asher nadaph huw'* – and which for the benefit of the relationship is refuted) **by the Spirit** (*ruwach* – the feminine and maternal aspect of Yahowah's nature, by the wind).” (*Mizmowr* / Lyrics to Sing / Psalm 1:4)

When we consider grain, such as wheat, we discover how tiny the edible seed, or kernel, is compared to the roots (which descend six feet), shoots (up to 35 per plant), leaves (averaging 15 per shoot), and husks. And yet, most of the plant withers up and dies, only to rot in the soil or be blown away by the winds. This provides a frame of reference, at least for Yisra'el, on the proportion of harvested souls versus those who have been misled and discarded. And it's a thousand times worse for the *gowym*.

And since Dowd is addressing grain, let's be mindful that the largest harvest of souls is of Standing Grain and it transpires on Shabuw'ah. So, even though there will be thousands brought into Heaven by Yahowah at this time, billions, represented by the chaff, will be driven away.

Continuing to listen to our King, we find that those who are wrong about God will not stand during Judgment. They will bow down before Yahowah and the Children of the Covenant. It is only those who, like Dowd and Moseh, are Towrah-observant and affirming, who, as a result, will stand upright, correct, and vindicated before Yahowah. It is poetic and just that those who deemed others less worthy will, in the end, bow before those they offended.

“Therefore (*‘al ken* – based upon this reasoning, it is true that), **those who are incorrect** (*ha rasha’* – the invalid and unrighteous who are wrong about and opposed to the standard, the wicked and immoral con-men and criminals who will be condemned for leading others astray and for misrepresenting God’s character) **will not stand upright** (*lo’ quwm* – will not be upright, rise up, be confirmed, or restored (qal imperfect)) **during the judgment** (*ba ha mishpat* – when justice is administered, during the time disputes are resolved, when good judgment is practiced) **nor** (*wa*) **those who are wrong** (*chata’* – those who are culpable and will be condemned for leading people astray and who have missed the way) **in the enduring community of witnesses** (*ba ‘edah* – in the gathering together of those who always remember the agreement and testify affirmatively regarding it) **of those who are upright, correct, and vindicated** (*tsadyq* – righteous, just, right, in accord with the standard, acquitted, and innocent).” (*Mizmowr* / Lyrics to Sing / Psalm 1:5)

The phrase *ba ha mishpat*, which was translated as “during the judgment,” is interesting because *mishpat* is a compound of *my* – to ponder the implications of *shaphat* – making informed and rational decisions and executing good judgment. It addresses the idea of deciding wisely when dealing with the means to resolve disputes. This, in turn, points us to the *Miqra’ey* which is when vindication is achieved by what Dowd has done.

In this statement, Yahowah's Covenant Family is being addressed as “*edah tsadyq* – the enduring community of correct witnesses.” It is the fruit of the tree nourished by the teaching and guidance which flows out of the Towrah. In a very real sense, it is by availing ourselves of the benefits afforded by the Tree of Knowing Good and Bad that we are able to think our way back into the Garden.

There are few things more courageous or compassionate, more liberating or uplifting, than pointing out all that is “*chata*’ – misleading and wrong” with man’s most popular myths, just as there is tremendous satisfaction in knowing what is right and in sharing that which is valid and vindicating. It is not only the right thing to do; when we are approached by someone who is open to the truth, who wants to listen and learn, we contribute to Yahowah’s Family and enrich eternity, for ourselves, for the new Covenant member, and for our Heavenly Father.

Beyond this, Dowd has answered a question I’ve long pondered concerning a request I’ve made of Yah since the moment I came to despise the likes of Muhammad and then Paul, Peter, Luke, Vespasian and then Hadrian, Akiba, Constantine, and Theodosius, Pope Pius XII and his Fuhrer, Adolf Hitler. I not only want to be at their trials during this Day of Judgment, but based on what I’ve discovered about them, I’d like to serve as a prosecution witness. And now, after translating these lyrics, I realize I didn’t need to ask for permission or make the request because Dowd provided Yahowah’s answer in this, the first *Mizmowr* / Psalm. Those of us who have engaged in the Covenant will not only be there standing with God as these exceedingly evil people bow down in judgment – we will serve as witnesses.

What follows reaffirms something else we have learned: Yahowah knows His children, and other than those bowing in judgment, He has no interest in the rest of humanity.

“Indeed (*ky*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **knows** (*yada*’ – recognizes and acknowledges, is aware of and respects, is familiar with and is concerned about, understands and is very friendly with (qal participle)) **the way** (*derek* – the manner and journey) **of those who are upright, correct, and vindicated** (*tsadyq* – righteous, just, right, in accord with the standard, acquitted, and innocent), **but** (*wa*) **those whose path is incorrect** (*derek rasha*’ – those whose way is invalid and opposed to the standard, whose journey leads others astray) **will perish** (*abad* – will be blotted out and destroyed, exterminated and annihilated, vanishing and ceasing to exist, squandered and expelled).” (*Mizmowr / Lyrics to be Sung / Psalm 1:6*)

If you want to be “*yada*’ – known” by God, be “*tsadyq* – right” regarding God. To do that, disassociate from those who are “*rasha*’ – wrong” and “*hagah* – meditate upon, giving serious thought and consideration to the information” contained in Yahowah’s *Towrah*.

Speaking of ‘*abad* | perishing, there is a little-known and profoundly important aspect of Divine Judgment that few appreciate. Most souls ‘*abad* | cease to exist upon a person’s mortality. There is no reward and no punishment. The *nepesh* | soul simply fades into oblivion. It is only by deliberately misleading others regarding Yahowah that a soul earns a one-way ticket to *She’owl* | Hell.

The moral of the story is that those who observe and accept Yahowah’s *Towrah* | Teaching and Guidance are right, blessed with knowledge and understanding, joyful and productive, validated and vindicated, always correct on the issues that matter most, especially those regarding life or death. Those who believe man’s mantras, whether they be political or religious, conspiratorial or militaristic, will

remain confounded and confused. They will be judged and found to be wrong, exterminated and expelled.

There is every reason to conclude that Jews are smart, with 0.2% of the world's population earning 30% of Nobel Prizes in the sciences. So how is it that so many have collectively been on the wrong side of this simple equation for the past three thousand years? Why is it that when Yahowah wanted someone to take His testimony seriously and then share it accurately and insightfully with you, He couldn't find a single Yahuwd willing to listen?



We have just begun to consider the lives and lyrics of the Messiah and Son of God, our Savior Dowd. So, let's turn the page and see where his next Song leads.

And what we discover is that neither Dowd nor Yah is partial to the preponderance of people and their proclivity for religion and politics. Beyond providing an affirmation of His stance against the religion of the Gentiles, and therefore, Christianity, in these words Yahowah introduces us to the Messiah and Son of God. And lo and behold, it is Dowd, not Iesou Christou.

“For what reason (*la mah* – why, toward what end and for what purpose one should ask) **do noisy and confused throngs of scheming and rebellious Gentiles gather together to conspire in open defiance** (*ragash gowym* – do vociferous and disorderly crowds of restless religious, political, and militant ethnicities and countries estranged from Yisra'el rise up vehemently to hastily agitate in fellowship with one another, with races attempting to be noticed and gain attention through their perceived and contrived plots, erupting like an open wound, swirling around and churning things up for the

moment, creating a disturbing tumultuous commotion as part of an unrestrained cult of worshipers for a time by hurriedly conceiving and promoting clandestine conspiracies)?

The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader (*wa la'om* – these groups who associate and gather together under an individual who changes them in some way as a result of primitive and arcane concepts) **choose to plot and speak** (*hagah* – are driven away by their choices and utterances, having wrongly decided after selectively searching, muttering their musings aloud along with their imagined grievances and intra-personal beliefs, all formed after giving considerable attention to selective information to scheme to remove the people who are the focus of their complaint (qal imperfect jussive – continually and literally doing so on their own initiative)) **in vain, deluded in their fantasies** (*ryq* – by promoting their unreal claims and worthless myths for absolutely no reason, having drawn their weapons as paid warriors without benefit, without an actual reason or cause while revealing their unfulfilling and empty lives and dissatisfaction with their situation, these uninhibited scoundrels brandish idle plans, puffery and dreams, and attack to their disadvantage).” (*Mizmowr / Lyrics to Sing / Psalm 2:1*)

This is prophetic of our day when conspiracies, especially those which inappropriately impugn Jews, are so prolific, they are woven into the fabric of the human psyche. When the opposite of what is true becomes widely accepted, we find God asking His creation why they are promoting such stupid notions. What is the end game? What is the purpose? What is to be gained by these “*ragash gowym* – noisy and confused throngs of unrestrained, scheming, and rebellious Gentiles conspiring together in open defiance such that as a cult they have become wholly

unreceptive to the truth?” They have become akin to zombies, in that they, like the mindless walking dead, have nothing to live for except to prey on those they have not yet infected.

Late in volume two of *Observations*, we searched out and found the meaning of *la'om* which was deployed perfectly in this context to depict the lives of the conspiratorialists who have been transformed by the antiquated political, religious, and racist propaganda of a conspiratorial leader. It reflects their inclination to group together to reinforce the primitive myths that they are perpetuating.

God refers to conspiracy as rebellion. He acknowledges that conspiracy is comprised of delusional fantasies and are worthless vanity. And yet, this counterproductive enterprise will become so popular, it will affect most Gentiles and their nations. For those who claim to be Covenant, while at the same time claiming that conspiracies are true, be aware that according to God they would be wrong on both accounts.

Conspiracy has become another religion, another poisonous political perspective. There is no reason to believe any of them and an overwhelming reason to refrain from promoting them.

It is interesting to note that while *hagah* is often used to refer to “the conspiratorial plots originating in the hearts and minds of wicked men, those who then give expression to their deceitful conspiracies by lying about them,” the word is used in both *Yasha'yah* / Isaiah (16:7) and *Yirma'yah* / Jeremiah (48:31) to express the imagined grievances and intra-personal beliefs associated with the Judgment of the modern manifestations of Mow'ab, resulting in the decision to drive them out of the Land before exterminating them. Earlier in *Yasha'yah* (8:19), *hagah* is associated with the conspiratorial musings of

those in concert with the Adversary. But it also has a positive side, with Yahowah using it to encourage His people to ponder the proper response so as to communicate intelligently.

Here *hagah* is used to say that the proponents of conspiracies are “wrong.” God is revealing that the conspiratorialists are “driven away as a result of their imagined grievances and intra-personal beliefs.” He even affirms that anyone seeking to debunk these myths quickly discovers that those “prone to believe” conspiracies are victims of “selective information,” meaning that they only consider sources, no matter how dubious, that reinforce their faith. Also telling, *hagah* suggests that the actual purpose of their conspiracies is “to remove and expel the people who are the focus of their complaint.” God is thereby impugning the purpose of the mother of all conspiracies, *The Protocols of the Elders of Zion*.

Raq, the final word in this prophetic announcement, is used in two *Mashal* / Proverbs (12:11 and 28:19) to say, “He who tills his land shall be satisfied with bread, but he who follows the vain is void of understanding and will never be satisfied.” *Raq* is from *ruwq*, which speaks of “being emptied out and unfulfilled, never satisfied, malnourished and impoverished.”

Raq is also found in Yasha’yah 29:8 to convey, “It shall come to be as when a hungry man dreams, and behold, he eats, but when awakened his soul is empty and unsatisfied...so shall the multitude of all of the Gentiles and their nations be when they fight against Mount Tsyown and the Signs Posted Along the Way.”

Modern research into the growth of conspiracies has found this very thing, calling a lack of personal satisfaction with one’s life and a sense of living an empty and unfulfilling, even impoverished existence, the lone common denominator among those who believe and

advocate conspiracies. It's wonderful when God reveals something in our distant past, this time 3,000 years before scientists would affirm it. But let's be clear since Yahowah has been so with us, with the use of *raq* we know that conspiracies are comprised of puffery and dreams, and advocating conspiracies is counterproductive.

Without exception, every conspiracy man has invented and popularized is invalid. Once upon a time I had thought that there may have been a few that held some merit, only to learn that the alleged perpetrators were overly credited and that there was no one in charge over the years to perpetuate the plan. I also discovered that making the case for the conception and continuance of clandestine schemes was far too convoluted to warrant the effort. These theories require their advocates to be highly selective in the information they consider while disregarding all evidence to the contrary. And in the end, what does one achieve other than to say that men have a tendency to be conniving and controlling, deceitful and destructive?

And speaking of counterproductive, with the exception of Dowd and his son, Solomon, and only in Yisra'el, no government has been authorized or established by God. And even then, Yahowah only acted after the Yisra'elites rejected His *Shaphat* | Judges. Having made the decision to follow in the ways of the Gentiles rather than being Towrah-observant, God figured that since they were insistent on a king, His preference for a shepherd might set a good example.

This, of course, means that Paul lied in his repulsive letter to the Romans and again in Hebrews, as did the Roman Catholic Church which grew out of his perverse doctrine. God is as opposed to government as He is to religion and as opposed to militaries as He is to conspiracy. He disdains these human contrivances because they are counterproductive and self-serving, having been created and perpetuated by the worst among us. It also means that

the rabbis are wrong when they become political, as is the case with the parasitic Haredim in Israel.

With these thoughts reverberating in our minds, let's see where Dowd goes with this...

“The rulers (*melek* – the governmental leaders) **of the Earth** (*'erets* – the material realm and land) **solely on their own initiative, continually set themselves up** (*yatsab* – prominently present themselves without justification or authorization, take a stand and defend themselves, serving only themselves, thereby committing themselves (*hitpaal* imperfect – consistently on their own initiative, without any outside influence, authorization, justification, or authority)).

Those who govern (*rozen* – those in command claiming primacy of authority and an esteemed status) **lay a foundation to conspire and rebel** (*yasad* – have from the beginning schemed to rise up through their association, establishing a base (*nifal* perfect – those who govern will not only conspire at some point in time, they will suffer the effects of their rebellion)) **all together** (*yachad* – in a united fashion) **against** (*'al* – because of, in front of, and over and above) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **and** (*wa*) **against** (*'al* – because of, in front of, and over and above) **His Mashyach | Anointed** (*mashyach huw'* – One demonstrably set apart for His service using an application of olive oil as a symbol of His Set-Apart Spirit to demonstrate His authorization and authority).” (*Mizmowr* / Lyrics to Sing / Psalm 2:2)

Those who claim that God has chosen the leaders of nations and that He is guiding them. They would be wrong. They have always been wrong. And in this case, the *hitpaal* mood serves as proof, revealing that they have acted on their own initiative.

Said another way, since Dowd's and Paul's positions on the merits of governmental politics are the antithesis of one another, and cannot both be in accord with God's view and thus right, who do you suppose was speaking for himself?

While there is considerable justification for seeing conspirators in every religious and political scheme and for seeing men manipulating the system for their own personal advantage, they have been so open about it and insistent upon it, that the amalgamation of religion and politics is hardly a conspiracy. Throughout the long march of civilization, there has been a solitary unifying theme: clerics and kings have supported each other's claim to Divine sanction.

They have been inseparable, with the emperor serving as head of the government and with the clerics crowning the kings. In Imperial Rome, the Caesars were worshiped as gods, as was the case in Egypt with her pharaohs and Babylon with her kings. Beginning with Emperor Theodosius in 400 CE, marking the point that Imperial Rome became indistinguishable from the Roman Catholic Church, each successive despot throughout Europe would claim that they had God's authorization to rule.

What's not surprising is that religious and political schemes have always been two sides of the same coin. They are human contrivances designed to achieve the same result: to concentrate authority, power, control, property, and wealth among the few. And they were all conceived to work in harmony with one another to create a system that would be difficult, if not impossible, for anyone to break free. Trapped within it, the masses are like cartoon characters in flatland, incapable of envisioning what lies beyond their imposed reality.

It is why Yahowah could not find a single individual through whom to convey His message for thousands of

years. There was no one sufficiently capable and courageous, rational and literate, willing to break free of these integrated control mechanisms and risk everything to expose and condemn those who not only claimed to have God's authorization to govern every aspect of their lives, but who held all of the weapons and armies to wield them and control the police, judges, and prisons. In such a world, there were no Noachs, no 'Abrahams, no Ya'aqobs, no Mosehs, no Yahowsha's, no Shamuw'els, no Dowds, no Howshas, no Yasha'yahs, or Yirma'yahs. No one – not a single individual – was receptive to listening to Yahowah and going where His words led – to a place that would be in abject conflict with what everyone else believed.

So perhaps now, from this perspective, we can better appreciate why Yahowah pleaded with His people not to follow in the ways of the Gentiles and their nations, to refrain from being political and religious. But it would not be easy. The web of lies is so intertwined, and we have all been influenced and indoctrinated, even manipulated like *Lomt* | Lot, so ensnared by these deceptive and deadly human contrivances that even when one among us would find reason to cut a spinneret, there would be hundreds more, all sticky and interwoven, all designed to immobilize prey seeking to walk away.

Those who would struggle against them would wear themselves out, and they would become ever more ensnared in these convoluted traps. Those who witnessed others' rebellious fight for their freedom, pursuing a way out, only to die a public and excruciating death, would be dissuaded from doing likewise, deterred from rebelling and seeking to flee the control apparatus.

What's surprising here is that the religions which claim the Psalms are inspired by their god played such a damning role in all of this. All anyone had to do to expose their malfeasance would be to point out what Dowd wrote in the 2nd *Mizmowr* / Psalm. But it would never be that

simple. Those who wrongly claim God’s authority are never persuaded otherwise, even by God’s own words. And the masses confined and twisted up in their binding web of lies are seldom, if ever, receptive to a reality other than the one they have been conditioned to believe.

The webs of politics and religion, like those of social customs and conspiracies, are filled with holes. Each spindly thread is easily broken. But there are so many of them within these interwoven control contrivances because they have been designed to integrate almost every aspect of the human experience, that without an unbridled passion to be free, a fully functioning *neshamah* | conscience, and Divine direction, most people don’t only remain trapped, they don’t even know that they are constrained. Moreover, those who break the bonds of religion are typically ensnared by a political scheme that is no better. Thinking that they are going from faith to reason, they simply find themselves trapped in a different web of lies.

I have presented the interactions between Yahowah and Dowd as Father and Son. This approach is particularly relevant now because, in addressing the response of political and religious leaders toward their relationship, Dowd spoke of it as being “over Yahowah and against His Mashyach.” This means that from their perspective, to rise up against one was an attack on the other. To claim supremacy over Yahowah, as the religious have done with HaShem, Jesus, and Allah, has engendered a hostile response from His Messiah. To denigrate the Son is to disparage His Father.

And yet, it is by robbing Dowd of everything *mashyach huw’* | His Messiah portends, both in Judaism and Christianity that the religious have schemed together through their “Scriptures” to lay the foundations they would use to defraud believers. In Judaism, *ha mashyach* is an unknown individual for whom they wait – not Dowd. Maimonides criteria to validate the unnamed candidate

states that he will be a student of the Torah, which is wrong twice over. First, to religious Jews, the Torah is comprised of rabbinical arguments which Dowd would reject out of hand. And second, upon Dowd's return and the Covenant's restoration, the *towrah* will be integrated into the very fabric of our lives, negating the notion of studying it. Additionally, Dowd will not "observe the mitzvot" which are religious laws because he is the living embodiment of the *mitswah* | conditions of the Covenant and *mishpat* | means to justly resolve disputes and exercise good judgment. Moreover, there will be no "Wars of God" to fight. He and his Father will instantly exterminate all of Yisra'el's foes. So rather than fight a war, he will end all wars. Suffice it to say, Maimonides was wrong about this and everything else.

By denying the fulfillments of Pesach, Matsah, Bikuwrym, and Shabuw'ah in year 4000 Yah, and then by replacing Taruw'ah and inverting the purpose of Kipurym, rabbis have plundered Yahowah's Mashyach of the respect he has earned.

Equally egregious, rather than admit that the founder of their religion was wrong, rabbis have doubled down on Akiba's dimwitted scheme of venerating the false Messiah, *bar Kokhba* | Son of a Star by ascribing that same star to David. In so doing, there are two prominent flags in Israel, one emblazoned with the "Star of David" and the other the "Chabad Moshiach" featuring a yellow field, red writing, and a blue crown.

As a result of Paul's machinations, Dowd was robbed of his *ha Mashyach* and *Ben 'Elohyim* titles to create an object of worship in the man-god Jesus Christ. His name and that of his religion is a direct attack upon Yahowah's Mashyach and Ben and, therefore, an attack upon God, Himself.

As Dowd's inspired testimony has, and will continue to demonstrate, Father and Son, *Yahowah wa Mashyach huw'*, work hand in hand, side by side, to achieve salvation and reconciliation through the Miqra'ey on behalf of the Beryth. The simple truth is that the Beryth is God's Family and Dowd is His Firstborn. And for the rest of us, the singular means to approach our brother and Father is through the Invitations to be Called Out and Meet – which Father and Son fulfilled together.

It isn't until we come to appreciate this relationship, why, when, and how it has led to this most favorable resolution of our guilt, that we truly know Yahowah and Dowd. And in this light, a nameless Mashyach, the perception of unfulfilled Mow'edym, the advocacy of Jesus Christ, a New Testament, or a Talmud is an affront to the Son and an attack on the Father.

One of the interesting things about being “*mashyach* – anointed” is that the recipient is “separated and set apart from all others” and, thus, cannot be seen as integrated into a popular religion or body politic. At the time this was written there was only one man who had been “*mashyach* – anointed” by Yahowah – the author of this Psalm, *Dowd* | David. To be *mashyach* in the most positive and authorized sense as Yahowah defined the concept, one has to be anointed in olive oil at Yahowah's direction.

While Dowd represents the truest sense of the word, as is the case with most Hebrew terms, *mashyach* isn't necessarily an endorsement. Yahowah also used it in conjunction with Cyrus, the Babylonian king, who lived and died as a pagan estranged from God. While never anointed with oil, he was called *mashyach*, but only as a tool to be wielded to gain the attention of a wayward nation.

The good news here for Yisra'el is that God's people are being led to see this as it once was and remains, as the

choice between Yahowah and Dowd on one side and the Adversary and religion on the other. The *Mashyach* | Anointed they are being asked to accept is the Shepherd and the Lamb, as well as the King of the Millennial Kingdom. The beloved Son of Yah is Dowd. He is not unknown nor is he the Christian Messiah crafted in the image of Dionysus.

There is another problem, also of a religious nature, causing Yisra'el to reject Dowd. According to the acclaimed prophecy in the 9th chapter of Yasha'yah, the Son of God, His Mashyach, is a "*gibowr* – a mighty leader and gallant warrior" who has and who will once again, conquer Yisra'el's *gowym* enemies, unify the kingdom, and bring peace to the Land. It was in the Yowbel year of 133 CE that Akiba transferred these attributes to his warlord, Simon bar Kokhba, fooling many in Israel to follow him to their doom at the hands of Rome. But what they have all missed is that Dowd was and will be that *Mashyach* | Anointed Messiah.

Far more egregious than this is the realization that the reason Akiba foisted this false Messiah on Jews was that he was seeking to justify Judaism's failure to recognize that Dowd had come to fulfill Pesach, Matsah, and Bikuwrym in the Yowbel year of 4000 Yah. To pronounce that bar Kokhba was ha Mashyach was to denounce what Dowd had done. It was among the most egregious crimes ever perpetrated against God's people, and it was committed by the founder of Judaism.

There was a first, a second, and there will be a third coming of Dowd, the Son of God and His Messiah. In Judaism, Christianity, and Islam the religious have misconstrued the first and misappropriated the next two. And to do so, they must deny what Dowd wrote in these Mizmowr, particularly the 22nd through the 31st, as well as everything *Yasha'yah* / Isaiah and the other prophets had

to say about him. The truth is as obvious as words allow. It is the religious mindset that is opposed to them.

The Towrah proclaims that the Shabat celebration of Sukah, following God's return, will be the Millennial Kingdom of Dowd. We are discovering that the world will be united against the man Yahowah chose to save and guide His people – the man who explained how to properly observe His Towrah and then lived it. More than any other, it is Dowd's name and words which are on the *Nes* | Banner Yahowah is raising that will call His people home.

Dowd knows that man seeks to control while it is God's desire to free humankind from religious and political influence. Yah understands that we must be free of human dominion before we can participate in the Covenant. So, at this time, Dowd, Yahowah's *Mashyach*, is asking his people to break our allegiance to all forms of governmental and religious control.

“Let us choose of our own volition to break and pull off (*nathaq* – to snap off and tear away, being set free and purged, separated from by bursting free of (piel imperfect cohortative)) **their bonds which trap and ensnare** (*'eth mowsrah hem* – that which binds and immobilizes, their spinnerets and tethers, their fetters, shackles, and chains, and thus religious and political restraints, man's yokes which control and tame) **and** (*wa*) **desire to cast off and throw away** (*shalak* – reject, cast away and fling (hifil cohortative imperfect)) **from us** (*min 'anachnuw*) **their twisted and interwoven threads which bind and immobilize** (*'aboth hem* – their fibrous ropes and cordage, their intertwined web of silky and sticky spinnerets which fasten and tie, that which they can twist and pervert to harness and control).” (*Mizmowr* / Psalm 2:3)

Dowd is speaking prophetically of our present day, hoping that Yisra'el will listen to him and remove the twisted, interwoven, and entangled threads that bind them

to human institutions. It is only once this is done that any of us, including Yisra'el, can return to Yahowah.

If you are reading this and have not done so, if you are still political or religious, pull off everything that binds you to man's control mechanisms and throw it all away – especially that which is “*aboth* – combined and twisted” in Babylonian fashion, “to bind and control.”

It is a simple truth, and yet one in conflict with everything we have been indoctrinated to believe. To be free we must be apolitical, neither voting nor submitting. To be saved, we must be anti-religious, neither believing nor participating. To be right with God, we must acknowledge what is wrong with man.

There is no path to the Covenant, no way into Heaven, no means to salvation that is accessible through any religious or political scheme. It isn't until we free ourselves from their bonds that we are free to know and approach Yahowah. He will not allow us to drag that muck into His home.

Recognizing that those Yahowah is laughing at are those who have conspired to oppose Him and ensnare His people, we read...

“He who inhabits, establishing His dwelling place (*yashab* – He who sits and restores, lives and renews) **in the heavens** (*ba ha shamaym* – in the spiritual realm) **holds them in contempt and will pulverize them** (*sachaq* – mocks and scoffs at them, lacking any concern over rubbing His enemies away because He disrespects and disdains them, seeing them as a source of derision over whom He scoffs (*qal imperfect*)).

Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **ridicules their foreign behavior and mocks**

their unfamiliar language (*la'ag la hem* – scoffs and disparages their unintelligible stammering and holds them in derision (qal imperfect)).” (*Mizmowr* / Psalm 2:4)

I rather enjoy laughing along with Father and Son, even of us being entertaining to one another, but none of us should ever want Yahowah or His Messiah to laugh at us, to disrespect, mock, or ridicule us, as the world has done to them through their religious portrayals. So now, after enduring millennia of this, Father and Son are seen responding to the world’s religious leaders, especially those who are misleading and oppressing their people.

It is, however, more appropriate than we might imagine. It was early one morning at the base of Mount Choreb while Moseh was transcribing the Towrah with Yahowah that the recently liberated Children of Yisra’el were led astray by ‘Aharown. At his direction, they fashioned the metal bull out of the jewelry received from the Egyptians and started “*sachaq* – laughing and playing” before it, in essence “contemptuously mocking” Yahowah and “disrespecting” Him. (*Shemowth* / Exodus 32:6) What they did, and what political and religious leaders are saying and doing today, is contemptible, even laughable.

Nonetheless, the idea of God being amused that our leaders actually believe that they have the authority or ability to speak for Him, and of Him toying with them, even laughing at them, is frankly uncomfortable. But if we were to put ourselves in their shoes, it is how we would react if we watched an imbecilic imam blow himself and his class of would-be terrorists to smithereens in a case of premature detonation.

“Then (*'az* – at this time and place) **He will communicate, expressing Himself** (*dabar* – He will make statements, speaking (piel imperfect)) **toward them** (*'el hem* – in their direction and against them) **showing His frustration and resentment** (*ba 'aph huw'* – in His overt

animosity and resolute anger) **and in His burning indignation** (*ba charown huw'* – demonstrating His intense hatred and resounding anger), **will overwhelm and bewilder them** (*bahal hem* – causing them to tremble by terrifying them (piel imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 2:5)

This is again prophetic of what we should expect in year 6000 Yah, in the Fall of 2033 on our Roman Pagan calendars. Here we find God holding those in leadership positions within society accountable. Before sending the religious and political authorities who misled His creation while claiming to represent Him off to their eternal incarceration, He is going to excoriate them. So much for the “judge not lest you be judged” theory.

The first sentence of the first chapter of the first volume of *Observations* reads, “Hate is a virtue.” This idea is in such discord with modern Mow’ab that it was likely shocking for most readers even though the argument on its behalf is rational and moral. And yet, throughout our study of Yahowah’s testimony, we have been constantly reminded that God not only hates, He is continually teaching us to express our righteous indignation toward those who harm His children and mislead His people. This is but one more example. And like Father, like Son.

“I, myself, have offered leadership (*wa 'any nasak* – and I have exercised my authority by being a capable leader and pouring forth guidance (qal perfect)) **providing counsel through my governance** (*melek 'any* – providing my advice to consider and respond to as the authorized ruler and designated authority, through my kingship to ponder) **upon** (*'al* – alongside) ***Tsyown* | the Signs Posted Along the Way** (*Tsyown* – the instruction on the signposts identifying the proper direction and marking the place where the aspirations of the Covenant are known), **my Set-Apart Mountain** (*har qodesh 'any*).” (*Mizmowr* / Lyrics to be Sung / Psalm 2:6)

The integration of Dowd's perspective into the lyrics of his own Psalm is important because he is telling those living today that he has provided guidance in this regard that we'd be wise to consider. Dowd was *Mashyach* | Anointed by Yahowah and, thus, the leader with God's unquestioned and designated authority to provide counsel for humankind to ponder. And there is no question that Dowd took his role seriously, pouring out God's guidance through every word he wrote. To a great extent, it is Dowd's lyrics that were inscribed on the signs posted upon Mount Tsyown. He revealed and then led the way to God through the lyrics of his Psalms, most especially the 19th and 119th on the Towrah and the 22nd and 88th during his fulfillment of the Miqra'ey in this same place. Tsyown is as much Dowd's as it is Yahowah's. Both had homes built there.

We should all come to appreciate Yah's love affair with His Son, recognizing that Dowd not only wrote the lyrics to observe and celebrate the Towrah, but that his life exemplifies the Towrah's purpose: to right the wrong and perfect the imperfect. As Yah's most beloved child, as the chosen leader of His people, reflecting his Father's nature, Dowd will freely share with the rest of the Family what has been given to him. Moreover, while the Earth is big, and the universe larger, they are infinitely smaller than our future home in the seventh dimension.

Also, when we come to appreciate the subtleties of the Messiah's earliest revelations, we will recognize that he was speaking of fulfilling the Mow'edym when discussing the leadership and counsel he offered upon Tsyown. Everything leads to this conclusion, and nothing leads away from it.

I appreciate the way Dowd wrote this introduction. He realizes that in spite of all of his flaws, the characteristics which endeared him to Yahowah were his intellect, passion, courage, confidence, and character. His capacity

to reason enabled him to understand and then brilliantly write the insights he derived from the Towrah. These attributes earned him a special place, one which is so spectacular, Dowd wants us to know that it was by Father and Son working together that so much was accomplished.

“I will choose to account for, proclaiming in writing (*saphar* – I will, of my own freewill, record and recount, putting the decree into effect by informing through written communication and documentation (piel imperfect cohortative)) **the decree and prescription for living** (*choq* – the clearly written announcement on that which cuts us into the relationship) **of the Almighty** (*‘el* – of God) **which Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said** (*‘amar* – declared (qal perfect)) **to me** (*‘el ‘any* – of me and regarding me), **‘You are My Son** (*ben ‘any ‘atah*). **This day** (*ha yowm* – at this time and in the light of day) **I** (*‘any*) **bring you forth as your Father** (*yalad ‘atah* – am responsible for you as a father gives birth to and raises a child such that they grow, bearing and assisting you).’ (*Mizmowr* 2:7)

Feel free to ask questions about this, seeking to learn the answers because literally out of Me and from Me (*sha’al min ‘any* – of your own freewill choose to inquire and request from Me, questioning why) **there will be an inherited share of the land of the Gentile nations that will be given to you and unto successive generations** (*gowym nachalah ‘atah* – part of your inherited property and heritage will come from places that are not part of Yisra’el), **even unto** (*wa*) **the distant reaches of the Earth, perhaps even the material realm** (*‘ephes ‘erets* – the ends of the Earth) **becoming your property** (*‘achuzah ‘atah* – a gift to you, a place which belongs to you).” (*Mizmowr* / Psalm 2:8)

Dowd wrote the 2nd *Mizmowr* / Psalm, so this was said of him and to him. From God's perspective, and that is the only one which matters in this regard: Dowd is Yahowah's Son. Yahowah is Dowd's Father. And as Yahowah's most beloved, His firstborn, *Dowd* | David will be receiving the lion's share of his Father's inheritance. This also explains why, upon Yahowah's return, the Kingdom of Dowd will be reestablished.

But it goes far deeper than this because it was only Yahowah's *Bakowr* | Firstborn who could properly experience the Miqra' of Bikuwrym following his fulfillment of Pesach and Matsah. Collectively, these Mow'edym provide Yahowah's prescription for living. And in this case, by serving as the sacrificial soul during Chag Matsah, Dowd was in a position to offer his people their inheritance. And this is why I wrote Me/me. I wanted you to be aware that just as this could be in recognition of what Yahowah is offering His Son, it is also true that this is what his Son has enabled for all who celebrate his sacrifice.

As is the case elsewhere, in the 2nd *Mizmowr* / Psalm, we find irrefutable proof that *Dowd* | David is the Son of God and Yahowah's Messiah. And just as it is presented in *Yasha'yah* / Isaiah 9, it is Yahowah who is offering His Son to us. Further, when we look back to the previous statement, "this day" is directed toward what occurred when Dowd led the way home on Tsyown as he fulfilled the Miqra'ey.

In fact, the very reason Yahowah made this declaration this way, saying that "I will bring you forth as your Father, assisting you," is so that we would come to appreciate how these Psalms and Isaiah's prophecies work hand-in-glove. One explains the other, working together to frame the perfect picture. The only Son who has ever been given to us, for our benefit, and to bring us to God, is Dowd. The notion of Christians misappropriating Isaiah 9:6 and

claiming it on behalf of their counterfeit is deeply offensive to Yahowah and His Son who told us otherwise.

This proclamation was also made so that we could confidently trust everything *Dowd* | David has to say about Yahowah, His Towrah and Covenant, about Yahuwdah, Yisra'el, and most especially the Miqra'ey. He knows what it means to be observant and understand what God is offering and expects in return. Further, when we understand the kind of familial relationship Yah and Dowd experienced, we now know that we, too, can come to enjoy the same kind of Father/child bond Dowd established with God.

“This day” that Yahowah is bringing forth His Son is prophetic, just like the rest of the 2nd *Mizmowr* / Psalm, of his Second Coming and Third Coming, of the fulfillment of Bikuwrym and Kipurym. It wasn't just Dowd's work as a songwriter but as our Savior and future King. Yahowah is affirming that He is bringing His *Ben* | Son and *Mashyach* | Messiah forth to fulfill Chag Matsah and His *Melek* | King to reign over and defend Yisra'el at the end. Therefore, the realization of a Second Coming and Third Coming are true when applied to the right *Mashyach* | Messiah and *Ben* | Son.

Coming back down to earth from this lofty realization, with respect to living with God and pleasing Him, we are reminded that Dowd was unabashedly critical of those who were wrong about Yahowah. We should be as well. It's appropriate, even desirable, for us to expose and condemn those who, in leadership positions, lead many astray.

Fundamentally, *sha'al* means “to question, to inquire and ask about, to look and search for answers.” Therefore, Yahowah isn't telling Dowd to make this request of Him but, instead, He is encouraging him, and therefore us, to choose to inquire about the reasons God is doing this with

Dowd. And in this regard, *sha'al* is the basis of Sha'awl's name, which means "Question Him." It is good advice.

The overriding theme of Yahowah's discussions with 'Abraham focused upon the "*nachalah* – inheritance" God intended to give to him. And as we know, 'Abraham's inheritance, one that would be passed to successive generations through Yitschaq and Ya'aqob, and thus to Dowd, was the land of Yisra'el. The territory Dowd would come to control, however, was much larger. It included the three ancient kingdoms whose modern manifestations play a significant role in tomorrow's prophetic fulfillments. These include: *Mow'ab*, which is indicative of Pauline Christianity and Multicultural Socialist Progressive Politics, *'Edowm*, representing Roman Catholicism, and *'Amown*, which depicts Islam, along with portions of *Pelesheth* – Palestine and *'Aram* – Syria.

This affirms something we learned while dissecting the narrative Yahowah conveyed to 'Abraham. When 'Abraham broke down and complained, saying that he did not understand the purpose or nature of the inheritance Yahowah was offering because he didn't have an heir, God took him to the spiritual realm, not around the Earth, and then revealed the benefits of being transformed into light. In other words, 'Abraham's inheritance was to become a perfected and eternal being who was empowered, enriched, and enlightened. And it would be God's work with His Son that would make this so.

To a lesser degree, Yahowah was announcing this on Dowd's behalf so that we'd understand a prophecy He would make through *Zakaryah* / Zechariah centuries later. After revealing, "**I shall cut off the pride of the *Palishty* | *Philistines*. I will remove his blood out of his mouth and his filthy idolatrous abominations from between his teeth,**" which is prophetic of God dealing with the wannabe Palestinians in the aftermath of the final Islamic assault against Israel. The enemy whom Dowd was most

successful in mitigating, would come to inappropriately **“camp out near My House...because of he who returns, such that no oppressor shall pass through anymore.”** “He who returns” is the same man who has and will once again camp out near Yah’s House: Dowd.

Then in *Zakaryah* 9:9, and as a result of the one who is returning, Yahowah encourages Yisra’el to: **“Exuberantly rejoice** (*gyl ma’od* – manifest to the greatest extent possible a joyful attitude over the extraordinarily favorable circumstances, singing jubilant songs, shrieking ecstatically (qal imperative)), **daughter (bath) of Tsyown** (*Tsyown* – Signs Posted Along the Way), **choose to shout for joy** (*ruwa’* – exclaim in triumph, blowing the showphar trumpet to signal the upcoming event (hifil imperative)), **daughter (bath) of Yaruwshalaim** (*Yaruwshalaim* – Source of Teaching and Guidance on Reconciliation). **Behold** (*hineh* – look up and pay attention), **your King** (*melek’atah* – your leader and sovereign ruler of a kingdom) **is coming to you** (*bow’ la’atah* – will arrive, returning for you, pursuing you, approaching you). **He is right, just, upright, and vindicated** (*tsadyq* – correct, righteous, in accord with the standard, innocent, acquitted, just, honest, accurate, and fair), **and what’s more (wa), he provides deliverance and is saved** (*yasha’ huw’* – he is victorious and protective and provides salvation (nifal – he provides and receives salvation)), **both straightforward and unpretentious** (*’any* – not arrogant or prideful, even humble, having been afflicted and oppressed; from *’anah* – providing answers to questions and proper responses, declaring information which elicits a reply, continually singing, putting lyrics to melody),...

His dominion and likeness (*moshel huw’* – his reign, authority, government, influence, rule, and similitude) **is from (min) sea (yam) to (’ad** – all the way up to and as far as) **sea (yam), and from the River (wa min nachar) to the**

ends of the Earth (*'ephes 'erets*).” (*Zakaryah / Zechariah 9:7-10*)

Since this is addressing the daughters of Tsyown and Yaruwshalaim, not the Gentile nations, “your King coming to you” excludes the possibility that this is speaking of anyone other than Dowd. It is prophetic of Dowd’s return to reign over the Millennial Kingdom, at which time he will inherit the Earth, from sea to shining sea. It’s beginning to look a lot like a Third Coming after all.

Staying with Zakaryah a moment longer, and addressing Dowd’s Second Coming and Third Coming...

“**And** (*wa*) **for a time, I will pour out** (*shaphak* – I will provide an outpouring and build upon) **upon the House** (*'al beyth* – on behalf of the family and home) **of Dowd** (*Dowyd* – the Beloved (of the 1076 occurrences of *DWD* this was one of the few in a prophetic text scribed *DWYD* – adding a *Yowd* representing the hand of *Yah*)), **and upon** (*wa 'al* – also on behalf of) **those who dwell in** (*yashab* – the inhabitants who establish their abode and remain in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), **a spirit of compassion and acceptance** (*ruwach chen* – the spirit of favor and mercy, of a beautiful and beneficial Spiritual Garment), (*wa*) **for those requesting mercy and clemency** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment).

Then (*wa*), **they will be able to look** (*nabat* – they, at this time, will be equipped to observe, focus upon, pay attention to, and regard, think about and then appropriately respond) **to Me** (*'el 'any*) **accompanied by the one who** (*'eth 'asher* – with whom by association, and to show the way to the benefits of the relationship) **they had reviled and pierced** (*daqar* – they had thrust into by driving sharp implements completely through (*qal* perfect)), **and** (*wa*)

they will lament (*saphad* – they will sob, expressing their genuine sorrow (qal perfect)) **over him** (*‘al huw’*) **just like** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **over the most uniquely special child and valued life** (*‘al ha yachyd* – for the only son; from *yachad* – who reunited and joined together), **anguished and infuriated** (*wa marar* – grieving furiously, angry and enraged, even frantic) **over him** (*‘al huw’* – on his account), **consistent with** (*ka*) **the anguish suffered over** (*marar ‘al* – the frustration and rage endured over) **the firstborn** (*ha bakowr* – the first son born into a family).” (*Zakaryah* / Remember Yah / Zechariah 12:10)

When read from this perspective, Yahowah’s statement should bring tears to our eyes. Rather than recognize the Passover Lamb was the Son of God and Messiah, God’s People watched as the Romans tortured him and then they denied him.

Should anyone feel a bit shortchanged at the prospect of Dowd inheriting the lands occupied by those estranged from God, and perhaps much more, I’d like to share what I learned long ago. There is something far better than owning large estates, luxurious yachts, and fast airplanes, and that is being close friends with someone who does. That way you get to enjoy them without the headache of managing and maintaining them. Moreover, the universe is a very big place, so there will be plenty of room for everyone to play and explore.

Moreover, by voluntarily fulfilling Pesach and Matsah leading to *Bikuwrym*, Dowd earned everything Yahowah is offering, including our respect. To begrudge the *Bakowr* | Firstborn of his inheritance after what he endured to make *Bikuwrym* | Firstborn Children possible is to be ignorant of his sacrifice.

The concept of Dowd being God’s Firstborn Son is only presumptuous outside of Chag Matsah – where it is

the natural consequence. Further, Dowd was the first and only person of whom Yahowah said, “He is My Son and I am his Father.” ‘Adam was the Creator’s creation. Noah was His maritime mate and, thus, captain of His Ark. ‘Abraham was God’s friend. Yitschaq, based upon his name, was a source of laughter and, thus, a playmate. Ya’aqob was the father of His people. Moseh was His liberator, the implement and scribe Yahowah used to draw His people out of harm’s way and take them to the Promised Land. Yahowsha’ ben Nuwn (‘Joshua’) was His exterminator, preparing the Land for His people by ridding it of its pests. Shamuw’el was His most judicial prophet. Dowd, however, exemplifies all of these things and more – God’s beloved Son – and the man who walked where none dared tread to facilitate our salvation.

The next statement could be in Dowd’s voice or remain in Yahowah’s. If God is continuing to speak, it would suggest that He will work with Dowd as He cleans house and removes those infected by the six-pack of human ills prior to His return: religion and politics, militarism and social customs, conspiratorial claims and economic schemes. He may also be saying that He will use many of the *Mizmowr* and *Mashal* Dowd has written to shatter the evil nature and mistaken ways of these individuals and institutions. But far more likely, this next statement has returned to Dowd’s voice, with the prophet conveying what Yahowah has revealed He will do to fulfill and facilitate the previous promise. Yet, either way, it is interesting to see where this is leading.

“You shall break up their evil nature and shatter their mistaken ways (*ra’a hem* – You shall destroy their wickedness and tear asunder their inclination to mislead, while smashing and splintering their pastors) with an iron staff and scepter (*ba barzel shebeth* – with a rod, stick, or club as a smelted iron implement) as if they were (*ka* – like) a potter’s (*yowtser* – someone molding earthen

objects out of clay) **vessel as a means to contain and control** (*kaly* – implement to imprison based upon one’s longings, container to constrain and annihilate, object of desire and weapon to possess, and yoke to tame and direct based upon one’s gut instincts and emotions; from *kalah*, *kaly*, and *kalyah* – means to accomplish something, to determine someone’s fate, to exhaust and consume them causing them to cease, to perish, and to vanish, even imprisoning them, finishing them by failing them, destroying them emotionally) **and then** (*wa*) **You will shatter and separate them** (*naphats hem* – You will break up their fragile and brittle objects, destroying them).” (*Mizmowr* / Lyrics to be Sung / Psalm 2:9)

Prophetically, the Beast of Rome was comprised of iron and clay and thus with the mention of an “iron staff or scepter,” even “a molten metal rod or stick,” these are such odd things to construct out of iron, we are led to consider Yahowah wielding Dowd’s legitimacy against the illegitimacy of this Beast, especially as Rome has evolved into and become manifest in Roman Catholicism, the European Union, and the United States. That is especially so with the mention of a scepter – something that belongs exclusively to Dowd as King of a united Yisra’el.

What Yahowah will be shattering to facilitate Dowd’s inheritance will be man’s means to mold implements of control. He will be liberating His creation. Those who have sought to reinforce their positions and lord over others will discover just how fragile they are when compared to the One they have opposed.

But, of course, more than this, by carrying his people’s guilt with him into She’owl and depositing it there during Matsah, Dowd broke his people free such that they would no longer be bound by their mistakes. And they cannot say that they haven’t been warned...

“Therefore, now (*wa ‘atah* – this being so, henceforth) **political and religious leaders, military and government officials** (*melek* – sovereign heads of state, kings and potentates, presidents and prime ministers, pharaohs and caesars) **choose to be prudent and circumspect** (*sakal* – under the auspices of freewill ponder the implications, show some insight and discretion, consider this principled explanation and be wise, gaining understanding (hifil imperative)) **and elect to heed this warning** (*vasar* – choose to accept this correction or endure the conditional punishment, demonstrate some personal responsibility and discipline (nifal imperative)), **making the rational decision to defend** (*shaphat* – exercising good judgment, lawyers and judges, adjudicators and those responsible for interpreting laws and applying justice to exonerate (qal construct)) **the Land** (*‘erets* – the earth).” (*Mizmowr* / Psalm 2:10)

During the last days, all that is going to matter is one’s stance on Yisra’el. Every political and religious leader, each military and government official, who isn’t circumspect in this regard, who isn’t choosing wisely and opts to oppose Yahowah’s people and place, will be destroyed. One’s patriotism and faith will not matter and will be counterproductive.

While that conclusion is valid, let’s never lose sight of the fact that this continues to be a referendum on Dowd, the beloved Son, and his prophetic insights regarding what Father and Son will achieve together. And it is that very point that Yahowah is reinforcing now at the conclusion of the 2nd *Mizmowr*.

“With reverence and respect (*ba yare’* – in admiration and deference) **work with and serve alongside** (*‘abad ‘eth* – expend considerable energy and intensity to the mission of accompanying and serving with) **Yahowah** (*Yahowah*) **and rejoice** (*wa gyl* – and be joyful over the

most favorable and delightful situation) **to the point of quivering** (*ra'ad*).” (*Mizmowr* / Psalm 2:11)

No one did this better than Dowd. His passion to serve was exceeded only by his intellect. As a result, he is our point of contact with the Divine. He opened the door and set out the welcome mat so we could come home. And considering the cost, and his relationship with God, denying any of it will engender his wrath. And that is as it should be. Father and Son worked together so that we might live. To have made this sacrifice only to have it discredited by the religious is an unconscionable crime against the people to whom it was offered.

As you consider the Son of God’s next pronouncement, please take note of his use of *bar* instead of *ben* for “son.” To show how unusual this is, *bar* only appears four times while *ben* is used on nearly 5,000 occasions in the Towrah, Naby’, wa Mizmowr.

The reasons are twofold. First, what follows is unlike anything we have seen in the Towrah and Prophets. This next refrain speaks about our perceptions of Dowd, and of the consequence of disrespecting him – which is a life-and-death decision. We are being told that our fate is subject to where we stand with the Messiah and Son of God. This is because he is our Savior, the one who endured Pesach and Matsah leading to Bikuwrym. His sacrifice is the source of eternal life, leading to the perfection of our soul and subsequent adoption into the Covenant Family.

Second, in recognition of how unique this statement is regarding the interrelationship between Dowd and salvation, it calls for the kind of elucidation a special word like *bar* provides. More than a *ben* | son, the Messiah is *bar* | the radiant and favorite son, the brilliant and purifying heir. Dowd is the *Bachar* | Chosen One and, therefore, Yahowah’s *bar* | favorite son. Dowd is intellectually brilliant, as we learned, but he is also returning as *bar* |

brilliant as the sun. Most importantly, by serving to fulfill the Miqra'ey, Dowd *bar* | purifies the souls of the Covenant's children. Further, as Yahowah's *Bakowr* | Firstborn, he is the *bar* | heir with the ultimate inheritance.

In addition to son, in *bar*, we find “the illuminating and enlightening child with an inheritance who chose to provide moral cleansing and intellectual understanding.” The *bar* “is selected and dispatched to conceive supernatural children who are radiant, fostering favoritism among those choosing to participate in this special relationship as sons and daughters.” The *bar* “contributes to the conception of descendants who are bright and pure, akin to cleansed and purified grain, thereby paving the way to an inheritance, to enlightenment, and to comprehension.” The *bar* is a Son and a whole lot more.

“Reach out and touch, contacting as a sign of affection, demonstrating your mutual adoration for the relationship (*nashaq* – passionately brush up against and be seen together with, even kindle a fire alongside and kiss to demonstrate your affinity for) with the radiant and favorite son, the brilliant and purifying heir (*bar* – the illuminating and enlightening child with an inheritance who chose to provide moral cleansing and intellectual understanding, selected and dispatched to conceive supernatural children who are radiant, fostering favoritism among those choosing to participate in this special relationship as sons and daughters, contributing to the conception of descendants who are bright and pure, akin to cleansed and purified grain, thereby paving the way to an inheritance, to enlightenment, and to comprehension), lest (*pen* – to eliminate any apprehension that) he becomes indignant and displeased (*'anaph* – he becomes angry and averse) and you perish (*'abad* – you are destroyed, ceasing to exist for having squandered the opportunity by wandering away (qal imperfect)) in this way (*derek* – in this manner).

For indeed (*ky* – because), **his righteous indignation** (*'aph huw'* – his resentment and animosity) **can be kindled** (*ba'ar* – can be ignited and caused to burn) **for a few and for very little** (*me'at* – for a trifling few) **comparatively** (*ka*). **Joyful with me and blessed by me** (*'ashery* – fortunate in the relationship with me, stepping along the straightforward and correct path which gives meaning to life with me providing the proper place to stand and live as a benefit; a compound of *'asher* – to benefit relationally with *'any* – me) **are all** (*kol* – is everyone) **who put their trust in him** (*chasah ba huw'* – who find the safe place by relying on him and confiding in him, seeking refuge along with him).” (*Mizmowr* / Lyrics to be Sung / Psalm 2:12)

Dowd is no longer being subtle. It is by relying upon what he has done that we are blessed. And it is in denying his role in fulfilling the Miqra'ey – as is the case in Judaism, Christianity, and Islam – that souls die estranged from God.

The Messiah made the ultimate sacrifice, and for having done so, he has earned and deserves our respect. He saved everyone who answers the Miqra'ey and accepts the Beryth. Those who benefit from both not only recognize and appreciate what he has achieved, but also, we come to love him as we do his Father.

When we put this in perspective, we see Dowd having volunteered to accomplish the most magnanimous and courageous act in human history, then announcing it throughout the lyrics of his *Mizmowr* / Psalms. And by contrast, we find his people – Jews – as a result of their rabbis, denying everything he said and did. Almost as troubling, we find Gentiles creating the world's most popular religion by corrupting and contravening the Messiah's accolades and accomplishments. This juxtaposition of right and wrong, beneficial and counterproductive, truth and deception, has never been this extreme. Therefore, the line Father and Son have drawn in

the sand – the distinction between life and death – is predicated upon our position on Dowd.

This being the case, let's acknowledge the now obvious and profoundly important truth: second only to the Towrah and Prophets, nothing is more essential to knowing God than *Yada Yahowah*. These books, from *An Introduction to God to Babel*, from *God Damn Religion to Twistianity*, and especially *Coming Home*, are irrefutably at the forefront of God's message to mankind. This Herald is the first and only Voice where these insights regarding Father and Son, our Messiah and Savior are boldly disclosed. And all of this is vehemently denied by the founders and advocates of Judaism and Christianity.

This guidance for our day is so monumental, it takes our breath away. God has not only explicitly renounced the religion and politics of the Gentiles, He also has told them that He will renounce their claims of authority and will break the bonds that they have established to ensnare and control the masses. Yahowah disrespects and resents Christians, and He is righteously indignant toward them.

Rebuking the Christian New Testament while affirming His perspective, Yahowah revealed that *Dowd* | David is the Messiah and Son of God. Those who concur will inherit the Earth, while the Land is cleansed of those who have been led to believe otherwise.

Moreover, it is Dowd who will be tasked with cleaning house, removing the stain of religion from the planet. As a result, Yahowah is encouraging us to change our thinking in this regard before it is too late. He wants us to show Dowd, His Son and Messiah, his due. And that isn't just because Yahowah is a proud and pleased Papa, but also because, by putting our trust in Dowd, what he has said and done will lead us to the safe place he is providing through

his lives and lyrics.



Here now are the Lyrics of the 3rd *Mizmowr*. I share it to encourage Yisra'el to listen to him and come home. The King wants Yahuwdah to celebrate his return. For all others, come to realize that there is redemption through Dowd because he was not only right but because he was forthright, sharing God's word with all who would listen.

This next *Mizmowr*, the 3rd Psalm, affirms his prior arrival and return, as would the Yirma'yah 9, Yasha'yah 9, and Zakaryah 12 citations we considered when seeking to understand Yahowah's statement regarding bringing His Son forth on this day.

As we ponder the dedication of the 3rd *Mizmowr*, keep in mind that Dowd is symbolic of the interaction of mankind with the Towrah – revealing its purpose and result. He is representative of the Covenant Family and of Yisra'el, living his life and expressing himself such that we are able to understand and capitalize upon his sacrifice as the Pesach Lamb. And yet, he is real, one of us, a man challenged in all of the ways we have experienced. His Family was like our family and, thus, like God's Family – fractured.

That said, we have no way of knowing whether the 3rd *Mizmowr* was actually dedicated as the Masoretic Text introduction reads today. Not only isn't there any reference to 'Abshalowm in the Psalm, the coup he led against his father, or the father's mourning over the death of his son, since this uprising occurred at the end of Dowd's reign when he was but a whisper of his former vitality, its placement this early in the flow of the *Mizmowr* is somewhat incongruous with his life. Nonetheless, since

there is a great deal we can learn by considering this rather deplorable incident, I think it wise to present the Masoretic Text prelude and then explain the episode that led to it.

“A *Mizmowr* | Song (*Mizmowr* – a psalm whereby melodious music accompanies the lyrics) of *Dowd* | the Beloved (*Dowd* – to be loved and adored), upon his fleeing (*barach huw*’) from the presence (*min paneh*) of ‘Abshalowm (*Abshalowm* – Reconciling Father), his son (*ben huw*’).” (Dedication to the *Mizmowr* / Psalm 3)

The ordeal the Masoretic Text introduction references was symbolic of the broken family of man. Dowd’s household was torn apart, and in the worst possible way, just has been the case with Yisra’el violating every aspect of the Covenant. And it is all reflected in the fallen state of familial relations that Father and Son sought to rectify during Chag Matsah and will resolve again on *Yowm Kipurym* | the Day of Reconciliations.

Let’s take a moment to consider what occurred circa 1000 BCE. *Abshalowm* | the Father Reconciles was the third of six sons born to Dowd in Hebron. ‘Abshalowm’s mother was Ma’achah, the third of four wives chosen by Dowd in this same place. She was the daughter of Talmay, the king of Geshuwr.

Regrettably, Dowd’s daughter, Tamar, who was ‘Abshalowm’s sister, was raped by ‘Amnown, Dowd’s firstborn son. For reasons we may never know, Dowd did not intervene to hold his son accountable. With this evil unchecked, Tamar sought refuge with ‘Abshalowm. As their rage over what had occurred welled up within them, after two years’ time, ‘Abshalowm sought to avenge his sister’s rape, sending his servants to murder a drunken ‘Amnown during a feast. They killed Dowd’s wayward firstborn son for what he had done. Immediately thereafter, ‘Abshalowm fled to his maternal grandfather, the aforementioned king of Geshuwr.

Three years later, Dowd erred again and forgave his son, 'Abshalowm, for killing his firstborn, and so he returned to Yaruwshalaim. But while there, 'Abshalowm flattered and appeased everyone, saying, "If only I were the *Shaphat* | Judge of the Land, you would have everything you wanted," thereby appealing to the selfish nature of many. Then after four years of being subversive and duplicitous, 'Abshalowm declared himself king and even slept with his father's concubines. Having played the role of a modern politician to perfection, and by offering the people what was not theirs to take or his to give, many flocked to him, leaving Dowd somewhat vulnerable and isolated.

Upon hearing of the coup, and subsequently infiltrating his son's court, Dowd took his time committing his troops to battle. But finally, he had his nephew, Yow'ab, his most valiant commander, confront his son, and the usurpers aligned with him in the Woods of 'Ephraym. They would rout 'Abshalowm.

During the battle, as Dowd's overly ambitious son retreated riding an ass (a *pered* – meaning to break apart and separate), 'Abshalowm's hair was caught by "the Glorified Allah," a *gadawl 'alah*, or mighty oak tree, in Hebrew. His predicament was reported to Yow'ab, Dowd's commander, whom 'Abshalowm had previously insulted and sought to intimidate by setting his fields ablaze. Upon seeing him hanging in the tree, Yow'ab killed 'Abshalowm with three darts to the heart, even though Dowd had given explicit instructions that no one was to harm his son.

Upon the news of his death, Dowd **"went up to the second-story room over the doorway and wept. As he walked about and carried on like this, he said, 'O my son, 'Abshalowm! If I could, I would have given my life for you! O 'Abshalowm, my son, my son!'"** (*Shamuw'el* / He Listens to God / 2 Samuel 18:33) This serves to foreshadow Dowd offering his life on Passover and soul

during Matsah as *'Ab Shalowm* | the Father's Reconciliation.

The moment I came to realize Dowd volunteered to serve as the Passover Lamb, and to have his soul endure Matsah, it became obvious that he would ask this of his Father. So, to some extent, I think that Dowd wanted to save *'Abshalowm* as well as Yisra'el and to earn everyone's respect in the process. Dowd knew that he was partially responsible for *'Abshalowm's* rebellion, and he would make amends. It is demonstrative of a father's love for his son and of the lengths he would go to reconcile his relationship with him.

Yow'ab's speech to Dowd that day is worth considering. Setting the scene, we read: **"The victory that day was turned to mourning for all the people, for the family heard it said that the king was grieved for his son."** (19:2) **"The king covered his face and shrieked with a loud voice, 'O my son, 'Abshalowm, my son, my son!'"** (19:4)

The King was inspired and blessed beyond any other man, and so he grieved for his son. And it is in this way that he represents the purpose of the Word of God and the Towrah, which is to enlighten and perfect the imperfect. He also represents Yisra'el, God's chosen and wayward children. But most of all, he represents the father who would save his children.

With Dowd, especially when addressed by *Yow'ab* | Yahowah is the Father, we realize not only who we are, but what is possible when we align ourselves with the father who became the Father's Son. So, while the voice is Yow'ab's, the inspiration behind every word is the Father for whom *Yow'ab* | Yah is the Father was named...

"Then *Yow'ab* | Yah is the Father arrived at the home of the King, and declared, 'You have become emaciated, withering away, confused and disappointing

this day in the presence of your coworkers, all of whom would have saved your life, and the lives of your sons and your daughters, the lives of your wives, even the lives of your concubines, (*Shamuw'el* / Listen to Him / 2 Samuel 19:5) because you love those you should hate, and you hate those you should love. Instead, you have implied this day that you don't have leaders or coworkers. I realize that if 'Abshalowm had lived and all of the rest of us had died this day, then it would have been seen by you as pleasing and correct.

So right now, stand up and choose to go out and speak from the heart to your coworkers, because I promise by Yahowah if you do not go forth, and if you remain an obstinate and immobilized individual, this night will be worse for you than all of the evil that has befallen you from your youth until now.” (*Shamuw'el* / Listen to Him / 2 Samuel 19:6-7)

Both were right, Dowd to grieve for his son and for the Father to hold him accountable for what he had done. And just as our Father stood up for us, Dowd would take a stand on behalf of 'Abshalowm. Yes, he was guilty as sin, but so is everyone else Chag Matsah and Kipurym are designed to redeem and reconcile.

So I suspect that it is all true – Dowd should have hated what 'Abshalowm had done, and he should have loved him as his son. And to do both, Dowd would fulfill Chag Matsah, carrying 'Abshalowm's guilt, and ours, into She'owl and depositing it there.

Therefore, we can view this from the perspective intended by the dedication, and have been enriched by Yow'ab's affirmation that it's un-Godly for any of us to love what we ought to hate or hate what we ought to love, while recognizing that this is prophetic of Dowd's resolution, let's consider the Mizmowr, itself...

“**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **what is the extent, and why the increasing number** (*mah rabab* – who are the most concerning, how many are there, and to what purpose is the mass gathering in magnitude) **of my adversaries and troubles** (*tsar ‘any* – of my foes and unfavorable situation, of my enemies and would-be oppressors, of my dire straits and narrow confines, even my opponent who is lowly and little; from *tsarar* – to be bound in, confined to a narrow place, besieged and tied up, vexed and harassed by those who are overtly hostile and antagonistic)?

A great many (*rab* – the preponderance of people, the great majority, an abundant and extensive amount, and a widespread and numerous quantity) **rise up** (*quwm* – take a stand, are established, honored and exalted, yet incited, powerful and standing fast) **against me** (*‘al ‘any* – over me).” (*Mizmowr* / Lyrics to be Sung / Psalm 3:1)

Tsar is especially important to us at this moment because it is used to describe the Time of *Ya’aqob’s Tsar* | Israel’s Troubles, the adversarial and unfavorable situation whereby the nation of Israel will be confined and narrowed by her foes who are in hostile opposition.

It is emblematic of Dowd’s situation circa 1000 BCE, just as it is symbolic of the opposition to Dowd today. Yes, his son, ‘Abshalowm, got way too big for his tunic and was up to no good. Sure, prior to this, Sha’uwl was jealous of him and sought to kill him. But how bad could it have been since he married Sha’uwl’s daughter and was best friends with his son?

While both Sha’uwl and ‘Abshalowm beguiled many to their side, it would be a stretch to say that the vast majority of the people were mutinous. Moreover, Dowd was beloved by Yisra’elites for having the courage and

ability to expose and condemn, then kill Goliath. He was so charismatic he could sing the sandals off the orneriest foe. Plus, he had the Creator of the universe at his side. His son was no match for dad, much less his father's Father.

Therefore, this is using one life to foreshadow another. It speaks of a much greater foe, of another Sha'uwl, of one who would turn countless billions against everything Dowd stood for and accomplished. It addressed Dowd's personal anguish when fulfilling Chag Matsah and of the riotous conditions he will suppress during the Time of Ya'aqob's Troubles. This is the adversary behind the great majority, the established, honored and exalted foe who would seek to relegate the Kingdom of Dowd to a bygone place and people.

“The preponderance of people (*rab* – the great majority, an abundant and extensive amount of people, and a widespread and numerous quantity of individuals) **are saying** (*'amar* – are declaring) **of my soul** (*la nepesh 'any*), **‘There is no salvation** (*'ayn yashuw'ah* – no deliverance, safety, victory, nor rescue) **for him or through him with God** (*la huw' ba 'elohym*).’ **Pause and consider this** (*selah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 3:2)

As a result of Sha'uwl's / Paul's massive contribution to the Christian New Testament, this is what most people would say today of the likes of Dowd, and those like him who are Torah-observant – that there is no salvation for him or through him. And they would be wrong, completely missing the point and purpose of the Towrah. The five terms and conditions of the Covenant coupled with the seven Invitations to be Called Out and be Welcomed by God facilitate the salvation of those who accept the first and answer the second.

Moreover, Dowd was the Passover Lamb Paul and Akiba were wont to deny. As a result of the religions they founded, most would claim that there is no salvation

through what Dowd has accomplished. They would be wrong. And it would cost 80 generations of Jews and Christians their souls.

As we turn the page and embark upon the amazing discoveries that await us, we will find Yahowah specifically referring to Dowd as His anointed Messiah, as His chosen King, now and forever, as His right hand and rightful shepherd, and even as our savior. Through the lyrics and lives of this remarkably brilliant and articulate man of good judgment and exemplary character, Yahowah accomplishes all of these things. Dowd will even admit as much in the next stanza of his song. Dowd knew...

“You (*wa ‘atah*), Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), are a shield all around me and my source of deliverance (*magen ba’ad ‘any* – You have provided the gift of protection over me and are a defensive weapon which shields me from attack, covering and surrounding me such that others may benefit by the same directions and path), my manifestation of power and attribution of status (*kabowd ‘any* – everything I value and respect, my splendor and glory, my source of abundance and enrichment, my gift and reward), and the One raising (*ruwm* – lifting up on high, exalting and honoring) my head, first and foremost from the beginning (*ro’sh ‘any* – my uppermost being).” (*Mizmowr* / Lyrics to Sing / Psalm 3:3)

It was never realistic to believe that Dowd was actually concerned for his safety. For example, my relationship with Yah is wonderful, but barely in the same universe when compared to Dowd’s, and yet, I’m not bothered in the least with what others say of me when it pertains to the Word of God.

I know something of this, having received countless thousands of death threats from Muslims for having had the courage and sense to reveal the truth about Muhammad, doing so publicly on five thousand radio interviews, all under my own name. And yet, I haven't lost so much as a minute's sleep over any of it. And I'm far less important to God in comparison to the Beloved and Anointed King of Yisra'el. I share this because the insurrection perpetrated by 'Abshalowm was so easily and quickly resolved by Dowd's forces. It was only the ensuing sacrifice to save his son's soul that would be cause for celebration and grief.

Dowd held greater status with Yah than all of the rest of us combined. He would have had no reason to duck, causing us to realize that this reference to raising his head from the beginning, attributing great power and status to him, delivering him, speaks of something special, of something that was and soon will be.

Yahowah delivered Dowd's *nepesh* from She'owl following the fulfillment of Matsah. Then during Bikuwrym, Dowd became the *Bakowr* | Firstborn. His status was raised from King to Savior. He became the first and foremost among men.

Speaking of unique, what follows has the invitation in Dowd's voice and the answer in God's rather than the other way around.

“I communicated audibly calling out to and summoning (*qowl 'any 'el qara'* – using the sound of my voice I spoke out, inviting, then reading and reciting I make my declaration to, welcoming (qal imperfect)) **Yahowah** (*Yahowah* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **and He answered me** (*wa 'anah 'any* – so He responded to me, providing testimony and evidence for me (qal imperfect)) **from** (*min* – on account of and by way of)

His Set-Apart Mountain (*har qodesh huw'* – His dedicated and consecrated place of separation). **Pause and consider this** (*selah*)." (*Mizmowr* / Psalm 3:4)

Dowd knew where to turn his ear to listen to God. Further, his summons was answered, because long before Dowd called out to Yahowah on this day, he had listened to His Towrah, engaged in His Beryth, and attended His Miqra'ey. It is the proper order of things and brings the most beneficial result. And in this case, Father and Son had rehearsed what they would accomplish together 1,000 years in advance. They knew that they could rely upon one another.

What Dowd reveals next did not occur during the fiasco with 'Abshalowm. Helping us recognize this is likely much of the reason we were provided so much detail on Dowd's reaction to the end of the coup. By knowing what happened then, we are able to see this as addressing a much greater past and future event: the Second Coming and Third Coming, when Dowd came to save us and will return to lead us at the conclusion of summer in 2033. Revived and productive, he will take action, as a result of Yahowah sustaining and supporting him throughout the ages. If not, what reason would Dowd have for telling us in the midst of the 3rd Psalm that he did the same thing we all do almost every night: that he fell asleep and woke up refreshed and productive the next morning?

"I relaxed (*'any shakab* – I stretched out and reclined, lying down to rest (qal perfect)) **and fell asleep** (*wa yashen* – and slept). **I will awaken revived and productive** (*qyts* – passing through the summer and the heat of the moment, I am to be roused, feeling alive and refreshed, taking action and bearing fruit (hifil perfect)) **because** (*ky*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **sustains and supports me** (*samak* 'any –

upholds me, steadfastly focusing upon me such that I can lean on Him for whatever was necessary (qal imperfect)).” (*Mizmowr* / Psalm 3:5)

Dowd fell asleep 3,000 years ago but was awakened to serve his people 1,000 years later during the fulfillment of Pesach, Matsah, and Bikuwrym. And nine years from this revision of *Twistianity* in 2024, we will witness the Third Coming of Dowd. And when he returns...

“I will not revere or fear (*lo’ yare’ min* – I will not respect nor be afraid of) **the great multitude of people** (*rababah* ‘am – the innumerable and countless people, races, the many millions of individuals) **who from all around** (*asher sabyb* – who on all sides have taken positions on the perimeter and who have sought to surround and encircle me) **have set themselves up against me** (*shyth* ‘al ‘any – have placed, imposed, and established themselves, taking a stand and constituting themselves such that they are in my proximity, even over me).” (*Mizmowr* / Psalm 3:6)

In the process of creating their counterfeit, and to deny Dowd’s fulfillment of Chag Matsah, the Beast of Imperial Rome and then that of the Roman Catholic Church would torment and defame him. And then during the Time of Ya’aqob’s Troubles, great multitudes the world over will come to take their swipe at the Chosen People, especially on behalf of doctrines and faiths which are opposed to the expansive and united Yisra’el that *Dowd* | David represents. All things will come full circle with it becoming as it once was. Dowd will be one man against the religious world that has impugned his credibility and abused his people.

It was Yahowah who enabled the Lamb’s sacrifice which opened the Door to Life. It was Dowd’s soul who endured *Matsah* to save us from ourselves, and His Set-Apart Spirit who facilitated *Bikuwrym* | Firstborn Children.

Similarly, Yahowah inspired and empowered the words Dowd wrote which teach us how to observe the Towrah such that it leads to our salvation.

“Your desire and my will is for You to take a stand (*quwm* – my choice and Your decision is to encourage, be supportive, and establish (qal imperative paragogic *heh* cohortative – expressing first- and second-person volition while conveying emphasis regarding something genuine and ongoing in nature)) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration). **You want to liberate and deliver me because it is Your will to save me, causing me to be victorious** (*yasha*’ *‘any* – Your intent is to do what is required to rescue me, causing me as an expression of Your will while enabling me to be like You, a savior and liberator, enabling me to become victorious while I help others similarly (hifil imperative – as an expression of second-person volition the subject (Yah) causes the object (Dowd) to engage in the process of salvation such that Dowd becomes Yah’s understudy and, thus, a savior)), **my God** (*‘elohym* *‘any*).” (*Mizmowr* / Psalm 3:7 in part)

In the 28th *Mizmowr*, we will encounter Dowd’s expression of first- and second-person volition again in a similar context. And then, it will lead to the most sublime of realizations. Dowd wanted to serve as the Pesach ‘Ayil and Yahowah agreed with his Son’s decision.

Dowd did what he needed to accomplish to save his son, his people, and his reputation. It was also what Yahowah wanted. Father and Son would take this stand together. They would support one another. And in so doing, Dowd, his people, his son, and his reputation were saved. Dowd became a Savior like his father before him.

It is Yahowah's words that ultimately save us. We find them throughout the Towrah. And no one conveyed them more brilliantly and powerfully than *Dowd* | David.

With so much accomplished, and then squandered by his people, Father and Son are obviously dismayed. There will be accountability...

“For indeed (*ky*), You will strike (*nakah* – You will verbally abuse and cripple, battering, afflicting, and destroying) accordingly all of those who are averse to and oppose me (*'eth kol 'oyeb 'any* – therefore anyone who demonstrates animosity, hostility, and rancor toward me, all of my foes and adversaries), crushing (*shabar* – smashing and shattering, breaking and separating (piel perfect)) the jawbone and teeth (*lachy shen* – jaw and that used for biting, chewing, and talking) of the unrighteous and unjust (*rasha'* – guilty and condemned, evil and wicked, troubling and vexing).” (*Mizmowr* / Psalm 3:7)

Since Dowd is Yah's beloved Son, God's chosen King, His anointed Messiah, extended Branch, and prophet extraordinaire, even Sacrificial Lamb, those who speak out against him will be crushed by God. He will shatter the orifice from which their troubling and vexing diatribes have been spewed forth over the long march of time.

Dowd was far from perfect in his tumultuous life. There are times, such as the rape of his daughter, the revenge killing of his firstborn son, and his lifelong response to 'Abshalowm, where he isn't even likable. Sending a respected man into harm's way, because he fancied his wife, or sending others on an errand, because he preferred the taste of Bethlehem's water were reprehensible acts, as was Dowd's choice when given three options by God to negate the ill effects of continually counting upon his people's prowess as soldiers. Even the best among us had some wrongs to right. And so, he would.

It is in these very things, especially when set into the context of his *Mizmowr* / Psalms and *Mashal* / Proverbs which make him perfect for the role he plays in our salvation. Dowd is like us and yet was declared “*tsadaq* – right and vindicated” by Yahowah, becoming His *Mashyach*, His *Melek*, His *Naby*’, and His *Bakowr*, which should inspire all of us to investigate how this occurred. What was it that *Dowd* | the Beloved did that caused God to see this remarkably flawed individual such that he became His favorite, His enduring symbol of what He wants for the rest of us – especially Yisra’el and Yahuwdah?

The answer is found in his next line, and in every word of every *Mizmowr* and *Mashal* he wrote...

“Approach (*la* – draw near) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elawah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **for the salvation** (*ha yashuw’ah* – the deliverance and welfare, assistance and prosperity) **of your family** (*‘al ‘am ‘atah* – upon your people) **and for your benefit** (*barakah ‘atah* – for your opportunity and blessing, for your gift of prosperity, for a better circumstance and reconciliation of your relationship). **Pause and consider this** (*selah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 3:8)

He made it possible. We have Dowd to thank for providing access to Yahowah. He opened the door and perfected our souls, removing our guilt, his, his son’s, and that of his people. It is that simple and that beneficial. Yisra’el: listen to him and come home. Yahuwdah: celebrate the return of your King.



After reaffirming Yahowah's antipathy for the religious, political, and conspiratorial schemes of men, and finding further affirmation that Dowd is Yah's beloved Son, the eternal king of a united Yisra'el, even the anointed Messiah and the Lamb of God, we are off to a wonderful start in advancing the purpose of the concluding volume of *Twistianity*. So, let's jump right back into the *Mizmowr* / Songs where we left off, with Dowd dedicating the 4th Psalm to His Father.

May we all benefit from these inspiring words because it is by coming to appreciate the relationship Dowd established with Yahowah, and how he went about doing so, that will protect us from harm's way and lead us to this same place. Confusion over who Dowd is and what he represents in the grand scheme of life opened the door to the myths which became Judaism, Christianity, and Islam.

“A *Mizmowr* | Song of Dowd | the Beloved (*Mizmowr la Dowd*), to the enduring Leader (*la ha natsach* – on behalf of the everlasting and eternal Director who forever endeavors to lead) accompanied by stringed instruments (*ba nagynah* – performed with a harp or lyre).” (*Mizmowr* / Lyrics to be Sung / Psalm 4 Dedication)

Most English Bibles render *natsach* as “conductor” even though the word means “eternal leader, enduring and everlasting director.” Methinks Dowd was singing to Yah and that he, therefore, dedicated this song to Him, and not to a member of his staff.

As we move toward the opening lyrics of Dowd's Song, we ought to be cognizant of several things that might not be immediately obvious. *Qara'* is among Yahowah's favorite words. He uses it to offer us a “welcoming invitation” to celebrate our relationship with Him seven times each year, days in which we are encouraged “to read and recite” His *Towrah* | Teaching. *Qara'* also denotes our desire, as well as our God's, “to be called out” of man's

world so that we can live eternally in Heaven. It serves as the basis of the title of Yahowah's Invitations to be Called Out and Meet, known as the *Miqra'* or *Miqra'ey* in the plural form.

When we know Yahowah sufficiently well to ask Him for what He wants to provide, for what He thinks is best for us, we will receive what we are requesting 100% of the time. In this case, *Dowd* | David is announcing to Yahowah his desire to be called out of the world of human contrivances and dependencies, such that he can be welcomed into the company of his Heavenly Father, all by reading and reciting His Word.

During the *Miqra'ey* we find Yahowah offering a "*qara'* – invitation" and then asking us to "*'anah* – respond" to Him. Dowd has changed the order such that he is inviting God to welcome his propensity to read and recite His Word and subsequent desire to be called out, thereby expecting Yah to favorably respond to his announcement by acknowledging that he is right and, therefore, vindicated.

Speaking of vindication, *tsadaq* is what makes Dowd special, worth listening to, and capable of leading us through the Towrah to the Covenant. Because of what Dowd has written, we can be assured of our salvation as long as our perspective on Yahowah aligns with his, making us "*tsadaq* – accurate and acquitted." And in this case, Dowd is correctly attributing his "*tsadaq* – being correct" to Yahowah.

“With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud (*ba qara'* ‘any – in my summons to meet and with me being an invited guest (qal infinitive construct – a literal descriptive noun which denotes purpose)), answer me (*'anah* ‘any – reply and respond to me, providing the information I seek, especially as I sing), Almighty God

(*‘elohym* – a contraction of *‘elowah* in the plural form) **of my vindication and of me being right** (*tsadaq ‘any* – of my righteousness and accuracy, my declared innocence and acquittal, my ability to stand upright and prosper).

In the event of troubling confinement, when the area is narrowed and constrained (*ba ha tsar* – during times of adversity, of dire straits, of being pent-up, confined, and restricted, when sparks are kindled, of distress and anguish during highly unfavorable circumstances when opposed by openly hostile enemies) **You have provided a breadth of opportunities for me, including vastly expanding my dwelling place along with providing ample relief for me** (*rachab la ‘any* – You have offered more than enough room for me to live and maneuver, expanding every spatial dimension for me, You have built my confidence, all while alleviating any anxiety, providing a remedy for all my troubles, and immensely expanding my capacity to know and understand (hifil perfect)).

You have chosen to favor me and to be merciful to me (*chanan ‘any* – of Your own initiative You are kind to me, showing me compassion, choosing to be abundantly generous, treating me favorably (qal imperative)). **And so (wa), You decided to listen to** (*shama’* – Your will is to genuinely hear (qal imperative)) **my reasonable request to intervene** (*taphilah ‘any* – my adoring communication and petition to intercede; from *palal* – thoughtful meditation and a request for intercession based upon an accurate assessment and sound reasoning).” (*Mizmowr / Lyrics to be Sung / Psalm 4:1*)

Any time we see *qara’* | to call out and invite, to read and recite in Dowd’s voice, we should pay attention. *Qara’* serves as the verbal root of *Miqra’*, the Invitations to be Called Out and Meet with God, each of which revolves around Dowd. And here it appears Dowd is reminding us that, as a result of Yahowah’s response to him, he would

be vindicated. In the end, and upon his return, the man Yahowah has constantly called *tsadaq* | right will be celebrated for everything *tsadaq* represents.

Once again, *tsar* not only describes what the Children of Yisra'el endured in Mitsraym, it also addresses the Time of Ya'aqob's Troubles in the Last Days. It has been inserted here with the prophetic eye of the ultimate wordsmith. In *Yasha'yah* / Isaiah 17, we are told that the Time of Ya'aqob's Troubles will be ushered in by the narrowing of Israel at the waist, confining the tiny nation such that it becomes vulnerable to attack. And here, in this context, *tsar* reveals that Dowd would be confined in She'owl during Matsah to vindicate his people.

The result of Bikuwrym is then beautifully presented, with *rachab* revealing that Yahowah could be counted upon to provide an expansive escape. Out of the restrictive confinement of She'owl, there would be a breadth of opportunities, including vastly expanding Dowd's, and thus Yisra'el's, dwelling space. As a result of what Father and Son would achieve, the people could look forward in confidence to alleviating their anxiety, all while immensely expanding everyone's capacity to know and understand.

The conclusion of Psalm 4:1 is also intriguing. The man who chose to fulfill Chag Matsah for his people felt fortunate. If he had not been favored by God, he would not have been afforded the opportunity to serve as the Passover Lamb. The request he had made to *taphilah* | intervene on behalf of the Covenant Family was *taphilah* | reasonable, and so Yahowah listened to and accepted His Son's appeal.

Should you consider it incredulous to beseech God in order to be tortured on Passover, and then be sent to Hell on UnYeasted Bread, consider what was gained. For two days, albeit the worst imaginable, Dowd would earn the eternal respect of his people. He would redeem his son and the Children of Israel. He would restore his reputation and

earn his lofty distinctions. He would show himself worthy of God's calling as the ideal fulfillment of Firstborn Children. He would lead by example, talking the talk and then walking the walk. He would transform the lives of every Covenant member while opening the door to Heaven. And the most beloved Son would impress and please his Father.

While it was reasonable to do as *Dowd* | David has done, it is grotesquely immoral to deny he has done so. And this puts Judaism and Christianity in the crosshairs of Yahowah's wrath.

When Dowd was focused on Yah, he was confident and reasonable, a brilliant light in the midst of an ever-darkening world. His significance to us all, and especially to the Children of Yisra'el, cannot be overstated. In this regard, I have been longing to share what follows. Dowd is asking us an extraordinarily important question...

“Sons of men (*beny 'ysh* – children of individuals and the offspring of humankind), **for how long** (*'ad mah* – until when, why always and continually) **will my significance, honor, and valuable reward** (*kabowd 'any* – will my enormous contribution, my deserved respect, my tremendous gift of overwhelming riches, my abundant recompense, my overall dignity, reputation, and status) **be depreciated and devalued, dishonored and insulted** (*kalimah* – be errantly considered to confuse such that there is failure to trust, confounding many, ignominiously mocking and shamefully scorning)?

Will you choose to continually love (*'achab* – will you prefer, desire, and long to romanticize, to consistently show such affection for, electing to show an inclination and attraction toward (qal imperfect paragogic nun)) **vain delusions which have no basis in fact** (*ryq* – worthless myths, total fantasies, empty lies, and the idle plans and troubling schemes of those without merit which have been

poured out), **seeking** (*baqash* – searching and looking for, trying to learn about, procuring information regarding, investigating and inquiring about, even conspiring to rebel as a result of (piel imperfect – the object continually suffers the effect of)) **the irrational lies pertaining to false gods** (*kazab* – the deceptive misconceptions associated with pagan deities which are untrue and will disappoint, the deceitful delusions which are contrary to reality whereby the betrayed worship perversions by believing liars)?

Pause now and contemplate this (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this, knowing that you were ransomed from this, bought and paid for).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:2)

The answer: For 3,000 years after this was written, and 2,000 years after the gift was offered, at least for a precious few, albeit never for the religious.

I’ve been sharing the realization that Dowd is the Messiah and the Son of God for most of the 22 years that I have served as Yahowah’s Witness and Dowd’s Herald. However, that’s only part of what he is addressing because Dowd is so much more than the most acclaimed member of Yahowah’s Family. He was the Passover Lamb, opening the door to eternal life. He fulfilled UnYeasted Bread by depositing our guilt in She’owl. He is our Redeemer and our Savior.

After coming to realize what his testimony in the Mizmowr and that of the Prophets Yasha’yah, Yirma’yah, Zakaryah, and Mal’aky reveal, myself and the other Covenant members who prepare these books for publication, are committed to including what Dowd has done to earn our respect into every book within the *Yada Yahowah* Series – correcting all 33 of them. It is part of our commitment to righting this wrong, to holding Judaism and Christianity accountable for having deliberately robbed our

Savior of his dignity and respect, dishonoring Father and Son while depriving themselves of knowing them.

If one were to ask the eight billion inhabitants of this planet to name their savior, 900 million Hindus would say Vishnu, most of the 1.5 billion indoctrinated by Communists would answer Mao, 1.9 billion Muslims would scream Allah, and 2.6 billion Christians would claim Jesus Christ. Seven billion people would be wrong. As for religious Jews, they will claim that it is a future, unknown and unnamed warrior *mashiach*. Fewer than 700 know that the answer is Dowd.

Even before we recognized that Dowd volunteered to fulfill Chag Matsah, we knew that the Messiah and Son of God had been robbed, with the religious either denying his accolades or misappropriating them. It is among the greatest indignities man has perpetrated. The religious have tremendously discounted Dowd's life and lyrics. And in the process, most have been seduced by Paul, Akiba, and Muhammad into believing, even adoring, worthless lies which have no basis in fact. They prefer myths and fantasies to what Yah inspired His *mashyach, melek, naby', tsemach, bakowr, wa ben,* and our *yatsa'*, to write.

No one has more to say about what actually matters in life. No one is more credible for those seeking to know God. No one has better credentials or is as readily proven correct. It is long past time the world stopped depreciating and devaluing Dowd's significance, especially Yisra'el. It's time that everyone the world over comes to realize that they have been played for fools, having been fed a steady stream of toxic lies, and have as a result come to romanticize delusions and deceptions that are sure to disappoint.

Vishnu was a myth. There was no Jesus Christ. Allah, as Muhammad's alter ego, was modeled after Satan. Mao

was a mass-murdering psychopath. There is only one right answer.

This is the most important discovery in human history. It was hidden in the open, available for anyone to see. And unlike the alternative of viewing him as a relic from our past, this realization will not only infinitely prolong your life, but it also provides direct access to God. Cherish it.

Attesting to this, we have 180 *Mizmowr* and *Mashal* which reflect Dowd's thoughts and accomplishments, almost all of which were written by him. He is the central figure in 1st and 2nd Samuel, 1st and 2nd Kings, and 1st and 2nd Chronicles, and he is unquestionably the most discussed individual throughout the prophets. Each written record is in Hebrew, the language of God, all of which have been meticulously maintained, with almost all of the Psalms and Proverbs represented among the Qumran scrolls.

It is long past time that we recognize that Dowd was the Passover Lamb. That is why he wrote the 22nd *Mizmowr* / Psalm to share his experience. So now, we can do more than just study everything Dowd said because we can benefit from what he did.

Should anyone think that it is unseemly for Dowd to question why his lives and lyrics, accolades and sacrifices have been disavowed and devalued, may I recommend a brief excursion? Allow yourself to be crucified and then taken to Hell while a few billion scoff and a few billion more deny the experience. Or barring that, devote your life to defending and saving your people only to have them give credit to a counterfeit.

Dowd did what needed to be done and he explained it so that we could capitalize and endure forever with Yah...

“Of your own volition, come to know and understand (*wa yada'* – of your own freewill, choose to

realize, becoming aware, acknowledge and make known (qal imperative)) **that truly** (*ky* – that indeed, because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has distinguished and will deal differently with** (*palah* – has made a distinction, designating as set apart and separate, distinct and admirable) **the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic** (*chasyd* – the persistent, reliable, and devoted One who is genuine and generous), **unto Himself and on his behalf** (*la huw’* – concerning the approach to Him).

Yahowah (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **listens** (*shama’* – hears) **when I call out** (*ba qara’* ‘*any* – when I summon to meet and invite to greet, while I read and recite, even upon mentioning and proclaiming His name (qal infinitive construct)) **to Him** (*‘el huw’*.)” (*Mizmowr* / Lyrics to be Sung / Psalm 4:3)

This statement is related to the previous one where Dowd is questioning those who fail to dignify what he has accomplished by fulfilling the *Miqra’ey*. To keep from annoying him and aggravating his Father in this way, he suggests a different approach: get to know him. Become cognizant of the fact that God has distinguished him above all others. He, alone, was afforded the distinction of serving as the *Pesach* ‘*Ayil*. Only Dowd was sufficiently authentic and magnanimous to endure the ordeal of *Matsah*. To serve in this way would require character and courage far greater than any other mortal could muster.

All the while, Dowd’s assessment of his situation was sober, completely rational, reasonable, and responsible even if it was also somewhat emotional. He and his Father

had discussed it thoroughly, and both agreed. They would do this for one another and for all mankind.

We know that Yahowah was distinguishing a single soul in this manner because *chasyd* | loyal and realistic, devoted, generous, and authentic was singular. This same word also appears in *Mizmowr* / Psalm 86, which begins...

“A request to make intercession by getting involved to resolve this dispute (*taphilah*) of Dowd (*la Dowd*). Incline Your ear (*natah* ‘*ozen* ‘*atah*), Yahowah (*YaHoWaH*), showing Your desire to answer and respond to me, testifying regarding my affliction (‘*anah* ‘*any*) on behalf of the unpretentious and straightforward who have been disenfranchised and persecuted (‘*any*) and need me (‘*eboyown* ‘*any*).

I have chosen and You have decided, I want and You concur, that You will carefully consider, watch over, focus upon, and guard (*shamar* – You will observe (qal imperative second-person masculine singular paragogic he cohortative energetic)) my soul and consciousness (*nepesh* ‘*any* – my persona and character), for indeed (*ky* – truly), I am the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic (*chasyd* ‘*any* – the persistent, reliable, and devoted One who is genuine and generous), the one You have decided to deliver, because it is Your will to rescue, liberate, and save (*yasha*’).

Your coworker (‘*ebed* ‘*atah*) trusts and relies upon You (*ha batach* ‘*el* ‘*atah*). You are my God (‘*atah* ‘*elohym* ‘*any*.)” (*Mizmowr* / Psalm 86:1-2)

Dowd’s *nepesh* is *chasyd* | authentic, reliable, realistic, and generous. Dowd’s role in our salvation is obvious and irrefutable. It is stated and affirmed on countless occasions.

And so, while the *Chasyd* | Devoted and Magnanimous One is undeniably Dowd, the Son of God is exemplary of

the Covenant. Therefore, because of what Father and Son have achieved, those who model even a modicum of *chasyd* and *yada'* toward Dowd will be received in kind, becoming God's children.

We choose our acquaintances and our spouses, but not our parents or our children, and yet, we typically love our families more than our friends. Husbands and wives commonly divorce, but not from their kids. I share this because of something quite remarkable: God allows those who will become His children to choose Him. While He likely reaches out and initiates a relationship with those He wishes to befriend, surely recognizing that they have the greatest likelihood of becoming members of His Family, our inclusion is our option. When it matters most, we get to choose our Father and Mother.

Once we make this decision, once we come to know, understand, concur with, accept, and act upon the terms and conditions of the Covenant and answer His Invitations to be Called Out and Meet, God treats us differently than all other people. We become Family, distinct and set apart. But as part of this process, we too become different than all others because, when it comes to our relationship with Yah, we are genuinely steadfast and loyal, realistic and authentic, consistent and devoted, set apart and trustworthy.

While we prefer to listen to God rather than talk to Him, the Towrah-observant have the great distinction of having Yah's ear, too. When we speak to our Heavenly Father, He listens. It's as it should be because we thoughtfully considered what He had to say before we asked Him to hear what we may want. And as a result, what we say and what we want is in harmony with what He wants to hear and what He wants to give. Everything works out beautifully with the right perspective and approach.

We have long since learned that this next statement is not only true but necessary. Nonetheless, the affirmation is comforting.

“Of your own accord, you should all be agitated and angry, anguished and astonished (*ragaz* – choose to be perturbed, provoked, even enraged, showing your intense displeasure (qal imperative second-person plural)) **and not miss the way** (*wa ‘al chata’* – and not erring, misleading, or being mistaken (qal imperfect)).

Choose to declare (*‘amar* – you all should elect to provide answers and make declarative statements (qal imperative)) **your conscience, based upon your intellect and, thus, from the heart exercising good judgment** (*ba lebab ‘atem* – coming across as intelligent, as someone who has the capacity to understand, and from your mind), **continuing until you lie down** (*‘al mishkab ‘atah* – proceeding and drawing it out until you go to bed; from *mashak* – to prolong and draw out), **then be silent and rest** (*wa damam* – then pause and be quiet (qal imperative)). **Pause and contemplate this** (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this knowing that you were ransomed from this, bought and paid for).” (*Mizmowr* / Psalm 4:4)

Do not think that Father and Son are accepting or forgiving of either denying what Dowd has accomplished, as is the case with Judaism, or of misappropriating it in favor of a misnomer, as is the case with Christianity. Yahowah and Dowd are not only angry, but they also want us to be equally agitated and astonished. Those who find religious deceptions of this magnitude disgusting seldom miss the way. So, when it comes to accepting Dowd’s role in our salvation, it is important that we openly declare our conscience and are not mistaken.

When it comes to doing our part and heralding our Savior, it’s important that we celebrate the seven Mow’ed

Miqra'ey in recognition of what he has done. Then we simply put our trust and confidence in the Father and Son who authored and enabled the way Home.

“Choose the appropriate sacrifices (*zabach zebach* – properly prepare the offering for the feast (qal imperative)) **honestly, accurately, and fairly to be vindicated** (*tsadaq* – forthrightly, with integrity to be innocent and to prosper) **and put your confidence and trust** (*wa batak* – choose to confide and rely (qal imperative)) **in ('el) Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions).” (*Mizmowr* / Psalm 4:5)

When we prepare lamb for the Passover Feast and arrange the UnYeasted Bread, we should acknowledge who and what they represent. Sharing an accurate assessment of what Father and Son have accomplished during the Miqra'ey is essential to benefit from them.

Also, while acknowledging Dowd's contribution is essential, his sacrifice would have meant nothing without what Yahowah was able to accomplish with him. As much as we should come to trust and admire our Messiah, ultimately, we are reliant on Yahowah – as was he.

It is encouraging that Dowd, as a prophet, has been shown, and he is now sharing, that there will be many who turn to what we have provided through *Yada Yahowah*. And when this occurs, Yahowah will be ready to welcome His people Home...

“A great many (*rab* – a very substantial number) **will ask** (*'amar* – will question, state, and say), **‘Who** (*my* – what, when, how) **is the one who will choose to reveal to us** (*ra'ah 'anachnuw* – is he who has chosen to show us what should be seen, observed, and considered (hifil imperfect jussive third-person masculine singular)) **that which is good, useful, and beneficial** (*towb* – something of value which is mutually agreeable, proper and desirable,

beautiful and pleasing, joyful and festive, something which makes sense, is enriching, and empowering)?’

You and I want You to lift up (*nasa*’ – it is mutually desirable for You to elevate (qal imperative cohortative paragogic he)) **upon us the light** (‘*al*’ *‘anachnuw*’ *‘owr* – the shining brilliance, the luminous and enlightening nature) **of Your presence** (*paneh*’ *‘atah* – of Your appearance and face), **Yahowah** (*Yahowah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:6)

What we are learning and sharing will contribute to this period of enlightenment. Yahowah is becoming known through our Voice as we Herald His good and beneficial message for all who will listen. As a result, Dowd is expecting a joyous harvest...

“You have offered and provided (*nathan* – You have appointed, offered, produced, and bestowed (qal perfect)) **great joy** (*simchah* – happiness and a desire to rejoice, delightful pleasure, cheerfulness, an elevated mood, and sense of appreciation, a tremendously positive and overwhelmingly content attitude, a feeling of jubilation and gaiety, especially a yearning to celebrate) **in my heart** (*ba leb*’ *‘any* – in the core of my being and nature, integrated within my ability to exercise good judgment while guiding my motivations and inclinations) **as a result of** (*min* – from within) **the time** (‘*eth*’ – the right period and season, and relative to the passing of time when) **their multiplying grain** (*dagan hem* – the increasing and enhancing nature of their barley and wheat) **and their new wine** (*wa thyrowsh hem* – wine in the beginning stage of fermentation when it is barely distinguishable from grape juice) **will abound, increasing significantly** (*rabab* – will be numerous and abundant).” (*Mizmowr* / Lyrics to be Sung / Psalm 4:7)

This is very encouraging because it not only suggests that there will be an abundance of people gathered for the final harvests prior to Dowd’s return on Yowm Kipurym,

everyone is going to be happy with the result – including Dowd. In context, it also indicates that the joyful harvests will be a result of the enlightenment Yahowah is providing through His Witness. And if the Messiah is pleased, so is his Father.

Grain is symbolic of saved souls while wine conveys the price paid to ransom them. Over the centuries, very few have been counted among those in Yah's storehouse, but this will soon change. At the inception and conclusion of the Time of Ya'aqob's Troubles, as we anticipate and prepare for Dowd's return with Yahowah, the number will multiply greatly, as hundreds become thousands.

Should anyone think that one in a million among eight billion people isn't sufficient to impress a king, Yahowah was satisfied with the two in the Garden, the eight on the Ark, 'Abraham and Sarah made Him laugh, and Ya'aqob's twelve sons started a family. We were made in God's image and human families are few in number and great in potential.

The parameters associated with this next statement are more indicative of the Messiah's thoughts prior to his second coming rather than his third...

“Reconciled and in peace (*ba shalown* – with salvation and satisfaction, in the most favorable circumstance, lacking nothing, having been treated fortuitously and now content, in friendship and tranquility, the relationship harmonious and affirmed), **together and as one** (*yahdaw* – joined in a unifying reciprocal agreement and completely alike), **I want to lie down, stretch out, and relax** (*shakab* – I have chosen to recline (qal imperfect cohortative first-person singular)) **and be at rest** (*wa yashen* – and sleep (qal imperfect first-person singular)).

Indeed, this is because You (*ky 'atah*) **alone** (*badad* – uniquely, to the exclusion of all others, in a different class, withdrawn and set apart), **Yahowah** (*Yahowah* – an

accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **with absolute certainty** (*la betach* – without risk or vulnerability by trusting and relying, secure and without any concern) **will cause and enable me to live, dwelling in a particular place during a certain period of time** (*yashab* ‘*any* – You will cause me to reinhabit this place to establish a dwelling with me by restoring me such that I am more like You (hifil imperfect – God is acting upon Dowd such that he will be reestablished to restore life such that Father and Son become ever more alike)).” (*Mizmowr* / Psalm 4:8)

It is through context and by making connections that we come to understand. Therefore, let’s reassess where we have been. Dowd began his Song by revealing that a troubling time of confinement was approaching for him and then for Israel. And in both cases, those who are invited to be called out for having been correct will be afforded a vast and expansive dwelling place. This is a result of Yahowah fortuitously listening to Dowd’s request to intervene and resolve the issues spoiling the relationship.

Cognizant of the magnitude of what Father and Son are offering, Dowd asks how long and for what reason will humankind negate and disavow his gift, disrespecting and devaluing what he has accomplished. He calls the religious misappropriations and replacements worthless myths, just fantasies based upon irrational notions and deceptive misconceptions. He is speaking of the unknown Mashyach of Chabad and of the counterfeit known as Jesus Christ in Christianity.

By contrast, Dowd asserts that it is essential to understand that Yahowah has dealt with him differently than anyone else. The realization that he, as Yahowah’s *Chasyd* | Steadfastly Loyal and Magnanimous One, has been replaced and disavowed by religious myths so astonishing and perturbing that we should be sufficiently

agitated that we are provoked to anger, lest we, too, miss the way and mislead. So, we are asked to exercise good judgment and declare these realizations, continuing to do so for as long as we are awakened to this profound and transformational truth – the most valuable discovery in human history.

The realization that his body would serve as the Pesach ‘Ayil as his soul removes the fungus of religious rebellion during Matsah are sacrifices he would make and upon which we should confidently trust and rely for our vindication. Unfortunately, the realization that Dowd had done so would remain unknown until this writing, ten years prior to his triumphal return.

Acknowledging that there will be a great awakening and a broad-based yearning for the truth, Dowd revealed that many will come to ask, “Who is the one who will choose to reveal that which is so beneficial to us?” At which time, the prophet acknowledged that Yahowah will enlighten those who seek His presence.

The realization that there will be a great harvest on Shabuw’ah with the number of saved souls increasing exponentially, stills Dowd’s soul, causing the one who sacrificed so much for us to rejoice. And it is in this context that we approach the prophet’s concluding statement announcing reconciliation and salvation as a result of Father and Son being of one accord in this matter. So, Dowd is ready to lie down and rest for a while, knowing that Yahowah will, with absolute certainty, cause him to live again, brought back to this place at the right time to provide reconciliation and salvation.

Dowd, therefore, was not lying down to sleep in his grave as the New Testament authors have claimed. There would be a restful intermission between his First and Second Coming because what he would accomplish would be so monumental it would change man’s standing with

God. Dowd's Second Coming as our Savior would be certain, agreed upon, and profoundly important. Making this connection to help us understand, there is a remarkably insightful reference to "resting" in conjunction with Dowd in Psalm 127. It begins...

"A Song (*syr*) for those who think about ascending (*ha ma'alah*) by *Shalomoh* | Solomon (*la Shalomoh*).

If (*'im*) Yahowah (*YaHoWaH*) is not building the house (*lo' banah beyth*), the labor of those building it is worthless and in vain (*shawa' 'amal banah huw'*).

If (*'im*) Yahowah (*YaHoWaH*) is not paying attention and watching over (*lo' shamar*) the city (*'iy*), the watchman (*shaqad shamar*) is futile (*shawa'*).

It is of no value for you (*shawa' la 'atem*) to rise up too soon and take a stand prematurely (*shakam quwm*), continuing to live, lingering and remaining (*'achar yashab*) by consuming the bread (*'akal lechem*) of burdensome toil (*'etseb*) because (*ken*) He provides (*nathan*) for His Beloved (*la yadyd huw'*) a time of rest (*shena'*).

Behold (*hineh*), an inalienable inheritance for the role which has been assigned (*nachalah*) for Yahowah's (*YaHoWaH*) children (*benym*) as a reward, even for recompense (*sakar*) – the fruit of the womb (*pary ha beten*)." (*Mizmowr* / Psalm 127:1-3)

Yahowah is building the enduring Family Home with His Son. All other attempts are in vain. When Yahowah isn't watching over Yaruwshalaim, even the IDF is futile. God's timing was articulated from the beginning, so being a herald out of sync with the fulfillment of the Miqra'ey is as worthless as continuing to consume the bread of affliction.

After a good long rest, God's solution to what ails the human condition, separating mankind from Him, was and

will be provided by His Beloved. His inalienable inheritance as a reward for the role he has been assigned will be allocated to Yahowah's children. And it will come via the womb of a woman, for unto us a child is born, and on our behalf, a Son is given.

The 4th Mizmowr was a treat for the eyes, ears, and mind. There should be no doubt that Dowd is our prophet, our Messiah, and the means for us to become sons and daughters of the Father.



In the end, it all boils down to this: who do you trust? Is it Rabbi Akiba, the Disciple Peter, the Apostle Paul, the aspiring propagandist Luke, the messenger Muhammad, your president, prime minister, or king, your government, military, police, teachers, or economy? Or is it the man Yahowah trusted with His message, His name, His Covenant, and His People? Was all of this hyperbole or was this man special?

And so, it is with heightened anticipation and enthusiasm that we press on to the 5th of Dowd's earth-shattering Songs. It's truly amazing, even after all of this time, how much we are continuing to learn.

“A Mizmowr | Song of Dowd | the Beloved (*Mizmowr la Dowd*), **to the enduring Leader** (*la ha natsach* – on behalf of the everlasting Conductor and eternal Director) **accompanied by stringed instruments** (*‘el ha nachylowth* – for the woodwind instruments).” (*Mizmowr / Lyrics to Sing / Psalm 5 Dedication*)

There are few things that stir the soul like lyrics set to melody and music, especially when the thoughts are poignant, and the song is revealing. And while we don't know the notes that underscored these lyrics, and we

cannot replicate the melodious sound of Dowd's voice, it's inspiring to know that one day we will be able to listen to him sing these songs for us.

The Mizmowr begins by revealing that Father and Son were in agreement, wanting the same thing to occur relative to what Dowd was saying. This is one of many times that a prophet scribes a verb such that it conveys first- and second-person volition...

“It is Your will and my desire because I have chosen and You have decided to thoughtfully listen and respond appropriately (*‘azan* – of Your own freewill I want You to pay attention and carefully consider so as to fully appreciate (hifil imperative paragodic heh cohortative – the subject, which could be God, causes the object, Dowd's statements to participate in the action, which is to listen, consider, and respond such that Father and Son become ever more alike)) **to my words, each meaningful phrase and promise** (*‘emer* *‘any* – to my statements, regarding the lyrics and utterances from the Branch, to my expressive and evocative statements, declarations, and proclamations; a derivation from the root of *‘amar* – to say, tell, claim, call, ask, answer, intend, promise, or declare), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **because You and I both have come to an understanding** (*byn* – it is our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know (qal imperative paragodic heh cohortative)) **regarding my thought process** (*hagyg* *‘any* – what I have been meditating upon and explaining).”
(*Mizmowr* / Lyrics to be Sung / Psalm 5:1)

‘Azan can be rendered as simply as “listen or hear,” as anthropomorphically as “give ear,” as pedantically as “harken or heed,” or as inappropriately and religiously as “obey and be obedient.” But since *‘azan* is used a tiny

fraction of the time we see “*shama*’ – listen,” we’d be wise to do as ‘*azan* implies, which is “to pay close attention so as to thoughtfully consider and rationally evaluate, then respond appropriately.” ‘*Azan* speaks of “diligently listening with a focus on understanding, so as to be informed and intelligently reply.”

In this case, ‘*azan* was accompanied by the hifil stem, which has the subject engaging the object in such a way that the object becomes the subject’s understudy. As such, Dowd is asking Yahowah to engage as ‘*azan* implies and, after listening, respond to his ‘*emer* | message.

We don’t often see the imperative and cohortative moods associated with the same verb, but when we do, we are witnessing a mutual expression of freewill within the relationship. Dowd is saying that what he wants is in sync with what God wants – that their inclinations and wills are similar. That is to say that they are like-minded in this regard.

The reason this matters is because this revealing verb was directed at ‘*emer*, another very rich term. It can be rendered as simply as “word or words,” but that would leave us wondering why it was selected over the vastly more common word for “word,” *dabar*. The answer, of course, is found through careful observation and thoughtful consideration. ‘*Emer* shapes and shades ‘*amar*, the most common Hebrew word for “say, said, call, ask, answer, intend, declare, or promise,” such that it encourages us to “closely examine the most meaningful phrases, especially the strokes of the letters which compose the words, considering their implications and nuanced inferences.” Doing so, we find that ‘*emer* speaks of “the promises associated with the Branch.” Moreover, ‘*emer* encourages us to “think with a purpose, and to plan accordingly, with regard to every utterance.”

If that were not enough to inspire contemplative reflection, this led to another marvelous word: “*byn* – to make the connections necessary to understand.” In this case, based upon the shared inclinations, *byn* conveys: “we have come to a mutual understanding after considering everything between us.” This means that they talked it through and came to the same conclusion after considering every ramification. Similarly, *byn* is our highest calling, our most empowering, enriching, and enlightening opportunity in life. And in this regard, *byn* is best when our thinking is in sync with God’s.

It’s a shame that English Bible translators have so routinely truncated the rich meanings that can be derived from Yahowah’s chosen language. It is even worse when they stoop to the lowest possible implication. Such is the case with *hagy*, a word that can be rendered “moaning” but is more correctly translated as “thought process.” More fully developed, *hagy* speaks of grasping the intent of the most fervent deliberations by deducing the core message of the discourse.”

The only thing Dowd would have spoken to God about with such urgency, where it would have been essential that Yahowah listen to everything he had to say before responding, would have been the Messiah’s participation in the Mow’edym. For his sacrifice to prevail, they would have had to talk it out, think it all through, and be of like mind, in complete agreement.

It is amazing to witness how bold Dowd was in his communication with God. And had it not been to make certain that they had come to understand all of the ramifications of what he was proposing, I do not think that even Dowd would say such a thing. And since they talked it through and were of one accord, it’s important that we consider the full implications of the most heroic and benevolent act in human history.

Dowd was volunteering to intervene on our behalf, providing justification for the salvation of his people...

“We both agree that it is mutually beneficial if You listen attentively and respond accordingly (*qashab* – as a result of our choices and desires being in sync, and with You and I being inclined to listen and reply, please attentively receive this request for an answer (hifil imperative, paragodic *heh* cohortative)) **to the sound** (*la qowl* – to the audible nature) **of my urgent and significant request** (*shewa* ‘*any* – of my appeal for assistance, my imploring and pleading to help), **my Sovereign and Counselor** (*melek* ‘*any* – my leader, advisor, and authority, the One I consider), **and my God** (*wa ‘elah*).

Indeed, because (*ky* – emphasizing this statement and making it uniquely focused), **for You** (*‘el ‘atah*), **and solely on my own initiative, I want to provide the justification to intervene** (*palal* – independently, and on my own accord, having thought about all future contingencies while foreseeing the future, I want to be persuasive in conveying my point of view, presenting an argument to intercede, working as a mediator to arbitrate an agreement (*hitpael* imperfect – on my own initiative and my own accord, without outside assistance or influence with continuous action and ongoing results pursuant to providing a resolution)).” (*Mizmowr* / Lyrics to be Sung / Psalm 5:2)

As clearly as words can speak to us, Dowd wrote that he and his Father were of one accord regarding the Son explaining why it was appropriate for him to serve as an intercessor, as someone intervening on behalf of his people. It is now the second time that he has shared this with us, the first occurring in the opening line of the 4th *Mizmowr*. And there, it hit us right between the eyes, as if a well-placed stone from Dowd’s sling, because in the next statement, he asked us why so many were continuing to

disregard his gift, even showing a preference for religious myths over the truth.

In response to his question, I rewrote the entire *Yada Yahowah* Series, beginning with *Babel*, followed by *An Introduction to God, Observations, Coming Home, God Damn Religion*, and now *Twistianity*. While I knew long ago that the first three Mow'ed had been fulfilled, that there was no "Jesus Christ," and that Dowd was the Messiah and Son of God, I could not fathom why the Messiah volunteered to fulfill Pesach and Matsah leading to Bikuwrym in the Yowbel year of 4000 Yah. Likewise, I could not comprehend why Yahowah would entertain, much less support his decision.

Recognizing that the 22nd Mizmowr's depiction of the fulfillment of Chag Matsah (the collective celebration of Pesach, Matsah, and Bikuwrym) was written in first person with Dowd providing the narration, I had assumed that Yahowah had used His *nepesh* | soul as an elaborate living probe, creating an avatar to fulfill Pesach and Matsah, even though it was awkward to have this aspect of Yahowah enter She'owl and even more so to have the Father fulfill Firstborn Children. Undeterred, I gave the avatar a name, *Yahowsha'* | Yahowah Saves. While it served as an accurate depiction of the mission, I had no answer as to why every prophetic portrait of the Pesach 'Ayil was either written by Dowd in first person or was directly attributed to him through his name or one of his titles. It wasn't that the Passover Lamb was never named; it is that he was always named Dowd.

The most important discovery in human history was right out in the open, hidden in plain sight, there for anyone to see. And yet, it was only when returning to translate the Mizmowr for the *Dowd ~ Beloved* volume of *Coming Home* that the Messiah's motivation and subsequent justification for enduring Pesach and Matsah became clear. His reasons were so compelling, his Father listened and

agreed, supporting His Son's courageous and compassionate conclusion.

That is where these words, and those which were stated before it, lead. That is why I am sharing this summation of Dowd's lives and lyrics with you at this time. This realization not only demonstrates that the mythical misnomer Jesus Christ was nothing more than a clever counterfeit of Dowd, a replacement player drawn through identity theft, it means that the world has been misled and remains unaware of what Dowd achieved.

Correcting this grievous slight is the purpose of Twistianity. It is my distinct pleasure to reintroduce the world, beginning with Yahuw'dym and Yisra'el, to the Son of God, our Savior, Messiah, and King – Dowd.

In his words, this journey began with *'ashery* | joyful with me and blessed by me, fortunate in the relationship and stepping along the straightforward path which I have provided to give meaning to life. This was the same word that brought me to Yahowah 23 years ago as I sought to understand what has become my favorite prophecy – *Shamuw'el* / 2 Samuel 7 – the story of Dowd. Beginning with *'ashery*, the great Zarowa' stayed on topic, leading us to this place in the 5th Mizmowr.

There is nothing as powerful as the Word of God, and no one conveyed it as effectively as Dowd. And when addressing what he would accomplish, he did not take his responsibility lightly. He could be used in this way because he was competent and correct, prepared and ready...

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **in the morning** (*boqer* – when it's best to gain information regarding the sacrifice as the sun rises during a new day when enlightenment increases)

You hear (*shama'* – You listen to (qal imperfect)) **the sound of my voice** (*qowl 'any* – my audible speech).

At the outset of the day (*boqer* – in the early part of the day as the sun rises and light increases when it's best to gain information regarding the sacrifice), **I make arrangements and prepare myself for You such that I'm competent and correct, ready for You to deploy** (*'arak la 'atah* – I pattern myself after You, making purposeful and orderly preparations, taking the proper positions to be valuable and worth using, and so that I can engage quickly and thoughtfully, taking immediate action on Your behalf (qal imperfect)).

Then I remain watchful and focused (*wa tsapah* – I remain intently observant, properly adorned and everything arranged (piel imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 5:3)

Based upon these words, Dowd earned his opportunity and place with God. It was not given to him. And since Yahowah is consistent, we too can prepare ourselves such that we are available and prepared, valuable and useful even to the Almighty. This is breathtaking in its implications.

It bears repeating: Dowd was useful because he was correct. And he was correct because his testimony about God was wholly consistent with what Yahowah had to say about Himself – especially in His *Towrah* | Teaching regarding His *Beryth* | Covenant Family which is made possible through the *Miqra'ey* | Invitations to be Called Out and Meet with God.

While it is not commonly known, *boqer* | morning can also be translated as “sacrifice,” which is particularly fitting in this context. And so are *boqer's* derivative meanings, which include “at the outset of the day, a time of increasing visibility and enlightenment.”

If ever there was a well-placed word, the verbal phrase *'arak la 'atah* is perfect in this setting. Dowd revealed, “*'arak la 'atah* – I make arrangements and prepare myself for You such that I’m competent and correct, ready for You to deploy, patterning myself after You so that I’m worth using.” And while we will not be replicating his heroic and magnanimous sacrifice, we can prepare ourselves to be effective by comparing his words to those found in the Towrah.

Our foremost goal in attempting to be like Dowd is to be *tsadaq* | right about God. We remain dysfunctional until we are correct. And by this statement, the Messiah is inferring that his own people are unfit for service. This means that Judaism is precluding Jews from knowing and serving Yahowah.

“For God, You are not (*ky lo' 'el 'atah* – this is because You, Almighty God, will never be) **willing to accept that which is wrong** (*chaphets rasha'* – desirous or able to waver regarding that which is fraudulent because He is not willing to endure criminal injustice, malicious condemnation, or malevolent guilt).

Countrymen who are counterproductive and harmful (*ra'* – related individuals who are disagreeable and distressful, injurious and unethical, loudmouthed and adversarial) **cannot congregate or dwell with You because they are alien to You and conspire against You** (*lo' guwr 'atah* – will not live with You because they are estranged from You by having rebelled against You).” (*Mizmowr* / Lyrics to be Sung / Psalm 5:4)

Dowd is revealing that he earned the right to serve as the Passover Lamb because he was right with God and properly prepared to do so. And while that’s true, this was also written for us to apply his experience to our own lives. And from this perspective, consider your mortal existence a test, an opportunity to demonstrate that your soul is

prepared to serve Yahowah and then worth being saved by Him. Since it is God's *Beryth* | Covenant and His *Beyth* | Family, and because eternity is a very long time to endure annoying and ill-fitting guests, Yahowah must determine which souls will make Heaven more or less interesting and enjoyable for Himself and the rest of His Family.

While Dowd opened Heaven's Door and made it possible for us to enter through it as his brothers and sisters, there are inalienable criteria for admission. Wrong will not work. The key to entering Heaven is in being right about Yahowah, His Towrah, Beryth, Miqra'ey, and Ben.

Unfortunately, for most of the past 3,000 years, Jews have been incorrect about Yahowah. And beginning 2,000 years ago, Judaism, by denying Dowd's role in fulfilling Chag Matsah, made it worse. This is why Yahowah chose to enable a *gowy* to serve as His final Witness, heralding His Son's return. And it is why I echo Dowd's tenor and speak out boldly against the caustic influence of Judaism, Christianity, Islam, and Progressive politics.

On a positive note, for those seeking to contribute to the Covenant Family, the initial step is prior preparation. At the very least, read *Yada Yahowah* from beginning to end – and then, read it again. Know what is right before speaking out, lest you risk adding to the misconceptions. The time you invest will be repaid a billionfold.

Yahowah would have to be unjust and be a liar to save everyone. He'd have to be a fool to fill Heaven with those who corrupted the Earth. Fortunately, He is neither.

“The arrogant who seek praise, the foolish and flashy, the confused and deluded (*halal* – the haughty who are infatuated with irrational beliefs, those with improper attitudes, lacking respect, irrational in their madness with a lack of good sense) cannot be present, appear, or stand (*lo' yatsab* – they cannot serve or occupy

any place) **before Your sight** (*la neged 'ayin 'atah* – approaching Your field of vision).

You hate and are hostile to (*sane'* – You disdain and dislike, detest and loathe, You abhor and shun, showing no love or compassion toward) **all** (*kol* – every one of) **those who are engaged in, practice, or advance** (*pa'al* – who work at, perform, carry out, fashion, fabricate, or conspire to promote) **immoral and unjust religious deceit** (*'awen* – that which is twisted and perverted encouraging worship, that which is false and thus damaging to the relationship, idolatrous and harmful).” (*Mizmowr* / Psalm 5:5)

Yahowah has once again affirmed that hate is a virtue. It would be a better, more loving and just world if more of us knew what to hate and how to properly express our righteous indignation. And it shouldn't be all that difficult, since Yahowah has set the example we should follow.

Religious leaders, from the Chief Rabbi of every ilk and cult of Judaism to every grand potentate of each Christian denomination, are condemned by this declaration. They will never stand before Yahowah. He abhors them.

Religion is a cancer, and it is spread by those who practice and advance its twisted and perverted delusions regarding gods men have made. Yahowah is not amused...

“You either destroy or expel (*'abad* – You annihilate and exterminate or eternally separate) **those who speak** (*dabar* – those who communicate, verbalize, write, or convey) **religious lies, especially the delusions promoting false gods** (*kazab* – that which is contrary to reality, deceptions regarding pagan deities, that which is unreliable, will fail, and thus disappoint).

Bloodthirsty individuals (*dam 'ysh* – bloody and violent men) **as well as** (*wa*) **the deliberately misleading and deceitful** (*mirmah* – the deceptive and dishonest, those

who hold a false perception of reality, especially those who use guile and subtlety, pretending to be truthful; from *mah* – to question the *ramah* – those who cast aspersions by beguiling and deceiving, treacherously leading to illicit worship), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **sees as repulsive and rejects** (*ta'ab* – despises and holds in contempt, sees as vile and abhorrent).” (*Mizmowr* / Lyrics to be Sung / Psalm 5:6)

God is not all-loving or forgiving. He would cease to be God if He were either.

'Abad is bad. To be *'abad* by God is to either have one's soul exterminated or expelled from His presence. And the latter is a whole lot worse than the former because it leads to incarceration in She'owl.

Religions are *mirmah* | beguiling, which is why Yahowah *ta'ab* | rejects them as repulsive. It is ironic that the institutions claiming to speak for God are the ones He finds the most abhorrent.

Long ago, when translating the 119th Psalm, Dowd's soaring ode to the Towrah, we heard God's Son tell us that Yahowah, Himself, couldn't keep him out of Heaven because he was carrying his copy of the Towrah with him. He is saying something similar here, albeit by acknowledging the nature of the Towrah's Author. Since the Temple had not yet been built, the household and home that Dowd was intent on entering was the Covenant Family in Heaven...

“But as for me (*'wa 'any* – and yet I), **through** (*ba* – in and with) **the abundance** (*rob* – the greatness and enormous extent, the impressive and considerable magnitude) **of Your devotion and steadfast love** (*chesed 'atah* – Your unfailing kindness and affection, Your sense of favoritism and mercy), **I will come, and upon arriving,**

I will enter (*bow* – I will return and be included within (qal imperfect)) **Your Family and Home** (*beyth 'atah* – Your house and household and, therefore, Your Covenant).

I have chosen on my own initiative to make an informative announcement, explaining this verbally, showing and making this known (*chawah* – it is my desire to consistently and continually speak such that I make it absolutely clear that I have decided to explain what I have perceived, in recognition that I'm not being compelled or influenced by anyone or anything, therefore this proclamation, statement, and message is as a result of my own decision (hitpael imperfect jussive – an expression of volition with ongoing consequences that is the result of personal initiative, whereby the speaker isn't being influenced by anyone else)) **regarding** (*'el* – concerning the direction to) **Your set-apart Temple and palatial Residence** (*hekal qodesh 'atah* – Your home and dwelling place where You prevail and reside) **with reverence and respect to You** (*ba yare' 'atah* – in recognition of Your awesome and astonishing nature).” (*Mizmowr* / Lyrics to be Sung / Psalm 5:7)

Dowd punched his own ticket to Shamaym by fulfilling Chag Matsah. So, he guaranteed his own entry into Heaven. Therefore, we should expect the Third Coming of Dowd as surely as he has been here twice previously. That is part of his *chawah* | announcement in this declarative statement.

Upon his arrival in the City of Dowd, he will enter Yahowah's Home to anoint the Mercy Seat of the Ark of the Covenant. This would suggest that some portion or all of Yahowah's eternal Residence will be manifest upon His return. And personally, I'm hoping that it is comprised of light such that it is pleasing to the eye and perfect for spiritual beings.

Therefore, Dowd is giving notice that he has and will return. The lyrics of these Songs sing to that occasion. Nothing else matters – not really. Yes, we have our families and jobs, our hobbies and interests, even the need to attend to the laborious affairs of life, from sleeping to eating, but all of that is like a flower blowing in the wind compared to sharing what he has done to enable others to spend an eternity with our Creator.

There is so much to learn about God, about Heaven, about the Towrah, about Dowd’s and Yahowah’s relationship, about the Covenant Family, about what it means to be set apart, about the Miqra’ey, about Tsyown and Mowryah, even Yaruwshalaim, and also about Yahuwdah, and Yisra’el by closely examining and carefully considering Yahowah’s earthly abode.

“**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **You want to lead me, guiding me to the most favorable outcome, then rely upon me, trusting me to achieve** (*nachah* ‘*any* – Your will is to direct me so that I’m prepared to lead, with You choosing to depend upon me, because You have decided to trust me(qal imperative)), **what You know is right and vindicating** (*ba tsadaqah* ‘*atah* – in what You accept as correct and acquitting, just and fair, appropriate and prosperous, honest and true) **especially with regard to responding to** (*lama’an* – with reference to providing answers to, on the account of providing a witness; from ‘*anah* – to answer and respond, providing testimony) **those who, acting as if they are authority figures, are adversarial and opposed to me** (*showrer* ‘*any* – the empowered who govern or reign who are adverse and hostile to me, my enemies among those who contentiously lord over others).

You want to engage such that Your way is straightforward and right (*yatsar derek 'atah* – it is Your will that You position me such that I become like You, and Your path is correctly presented (hifil imperative – it is Yah's will that He causes Dowd to be straightforward and right, whereby Dowd becomes Yah's understudy)) **before me and in my presence** (*la paneh 'any* – in front of me).” (*Mizmowr* / Lyrics to be Sung / Psalm 5:8)

I daresay, this may be among the most important and yet underappreciated prophecies we've encountered. It is bold, unexpected, and affirming all at the same time. To be like Dowd is to be like God.

As we seek to understand the full implications of our Savior's message, it is pertinent to know that there are numerous shades to *nachah* – all of which color Dowd's lyrics, some of which rise to a level of *chutzpah* (Yiddish for supreme confidence) that is audacious even for him. With the primary definition of *nachah* in this context, the statement would read, “You choose to lead me because You want to guide me.” This rendering, at least apart from the imperative, making it Yah's decision and will to do so, would be well within the normal bounds of what we would expect everyone to say who is Towrah-observant. Further, since Dowd expressed his personal inclination in the previous statement, it makes perfect sense to affirm that it is God's desire to lead and guide those who are committed to proclaiming what they have learned about His home.

But where this becomes a bit audacious is with regard to *nachah*'s secondary connotation, which would read, “You choose and want to depend upon and trust me.” *Nachah* conveys the idea that both parties in the relationship “trust one another and rely upon each other,” and can be extrapolated by inference to the point that they are seen “leaning on one another based upon their mutual respect, such that by working together they both expect a favorable outcome.” This synergistic and relational

approach is wholly out of sync with religious perceptions of an all-knowing, all-powerful, omnipresent, and micromanaging god. Such a god does not need anyone to advance his agenda, especially the men and women, who, motivated by fear, are compelled to bow down and worship him. But frankly, religious perceptions are invalid.

To accomplish His purpose, Yahowah not only wants to depend upon men and women like Dowd, trusting and relying upon them, He must do so. For God to work independently of man would defeat His entire purpose of creating the universe and conceiving life. Therefore, Dowd is right. He is just more supremely confident than the rest of us.

It is Yahowah's will to depend upon us, such that by trusting and relying upon one another we achieve the perfect harmony of the Covenant relationship. Did you actually believe that God was going to sit around all day and listen to Dowd sing and not join in? Yahowah and Dowd make beautiful music together.

We should trust one another and depend upon each other. It is the way a father-and-son relationship ought to be. It's pure Covenant.

Another fascinating aspect of *nachah* is that it is considered synonymous with *nachag*, which speaks of "herding sheep away from captivity to a predetermined destination" – from Mitsraym to Yisra'el in one incident and out of Babylon to Yisra'el in another three thousand five hundred years later. This shepherd, therefore, had a Shepherd, a kind and compassionate one, because *nachah* is also used interchangeably with *nachal*, which means to "tenderly guide someone away from trouble." Further, *nachah* is directly related to "*nacham* – to comfort and console those receptive to changing their mind" – a thought which will rock our world in a few minutes' time.

Speaking of guiding us away from trouble, *tsadaqah* tells the tale of “vindication.” It provides an “acquittal,” thereby declaring the defendant “not guilty” and, thus, “innocent.” Moreover, since lies are harmful, *tsadaqah* “corrects” them, leaving us with what is “right,” even “just, fair, honest, appropriate, prosperous, and true.” When it comes to knowing, approaching, and living with God, nothing is more important than “*tsadaqah* – being right.”

Sometimes it’s what Bible translations fail to say that is as misleading as what they actually convey. The religious publishers would have us believe that David was afraid and wanted his God to deliver him by leading him away from his enemies. But that’s not what *lama’an showrer* actually means. Dowd was looking for Yahowah’s guidance “*lama’an* – with regard to his testimony in response, such that he could provide a witness which answers” the *showrer*. You see, *lama’an* is a compound of “*la* – concerning” and “*’anah* – to answer by providing testimony.” He wanted to confront the *showrer* wielding words, not run from those bearing arms.

Even more revealing, the primary definition of *showrer* isn’t “enemy” but, instead, “to act as an authority, to lord over others, and to reign or govern contentiously.” Therefore, Dowd was providing testimony in response to “*showrer* – those who, acting as if an authority, were adversarial and opposed to what he was testifying, the empowered who govern in a manner adverse to Dowd’s guidance, especially those who contentiously lord over others contrary to Dowd’s leadership, example, lyrics, and sacrifice.”

In the imperative, Dowd is expressing the will of the One he is addressing. In the *hifil*, he is conveying two additional concepts: that God is the one causing this result, and that by doing so, Dowd is engaging in the manner of Yahowah, becoming His understudy. Further, it’s Yahowah’s “*derek* – way” which is being correctly

revealed in Dowd's "*paneḥ* – presence." That's as real as it gets.

And while these insights are extraordinary, there is far more to Dowd's pronouncement: **“Yahowah (*Yahowah*), You want to lead me, guiding me to the most favorable outcome, then rely upon me, trusting me to achieve (*nachah* ‘any) what You know is right and vindicating (*ba tsadaqah* ‘ataḥ) especially with regard to responding to (*lama’an*) those who, acting as if they were authority figures, are adversarial and opposed to me (*showrer* ‘any). You want to engage such that Your way is straightforward and right (*yatsar derek* ‘ataḥ) in my presence (*la paneḥ* ‘any).”** Dowd is announcing that Yahowah was convinced that He had led His Son to the point he could be relied upon to carry out the most important of all missions. The Father was ready to trust His Son to do what they both knew was right.

As monumental as this prophecy is to our understanding, his concluding statement is nuclear in its intensity – especially when set up by what precedes it. For the observant, Dowd is actually explaining the way Yahowah intends to use him. This message is later underscored by Yasha'yah in the 41st chapter of his sweeping prophecy of time. We will consider it momentarily. But for now, here is the conclusion of the magnificent Song which will lead us to some amazing discoveries. And among them: Paul did not work alone. He had coconspirators. So, continuing his plea to be just, even fair, and thus hold those who have promoted political, religious, and conspiratorial schemes accountable for the misery they have inflicted on Yisra'el and, indeed, on people everywhere, Dowd wrote...

“For (*ky* – indeed, emphasizing this point) there is nothing that is reliable, firmly established, or trustworthy in their mouths (*‘ayn ba peḥ huw’ kuwn* – there is nothing that is dependable, enduring, or steadfast

among their words, nothing secure or settled in their speech). **Their inner nature is** (*qereb hem* – they are psychologically predisposed) **to be destructive with their malicious speech** (*hawah* – to be counterproductive with devastating consequences, becoming relentless liars). **Their throat** (*garown hem*) **is an open** (*patah*) **grave** (*qeber* – burial site). **They flatter, deceitfully seducing** (*chalaq* – they are slimy and slippery, smooth-talkers who consistently mislead, providing hopeful and encouraging opinions which are inaccurate and divisive).” (*Mizmowr / Lyrics to be Sung / Psalm 5:9*)

Dowd is right once again. Nothing redeeming comes out of the mouths of the political or religious. They are rotten to the core. Their every word is malicious and counterproductive. They are relentless liars.

Within their soaring and majestic buildings paid for by others, and with the mystique of authority and trappings of power, their deceitful words are as seductive as they are deadly. They have made themselves so hard to ignore, so prominent and integrated within society, they have become difficult to oppose. There is no media outlet or mass communication venue willing to risk the backlash from believers who can't even fathom the possibility that those they admire are playing them for fools.

The reason that Dowd is so insistent in holding the religious accountable, especially among his people, is that they are responsible for depriving Yisra'el of the gifts of life and access to Yahowah, both of which he magnanimously provided. They robbed his people of the Covenant and him of the respect he earned.

Fortunately, Dowd has God's ear, and from his lips to Yah's heart, this is what will occur...

“Hold him accountable (*'asham huw'* – please declare him guilty and elect to make him suffer the consequences because he remains liable, requiring

recompense ('him' is from 4QPs whereas the MT has 'them') (hifil imperative)), **God** ('*elohym*). **They have fallen of their own accord** (*naphal* – they have chosen to bring this on themselves, electing to squander the opportunity to go to a higher position, they have been allotted a much lower one, having prostrated themselves (qal imperfect jussive)) **through their advice and schemes** (*ba mowe'tsah hem* – with their deliberations, plans, thinking, and counsel, through their customs, traditions, proposals, practices, religions, and conspiracies; from *ya'ats* – to deliberate, consult, and conspire together then advise).

Cast them out (*nadach hem* – hunt them down and drive them away, banishing them (hifil imperative)) **along with** (*ba*) **the great abundance and widespread nature** (*rob* – the sheer quantity, extensive range, and duration) **of their revolting rebellion** (*pesha' hem* – of what they have done that is contrary to the way and in defiance of the standard) **because, indeed** (*ky*), **they have been contentious in their defiance against You and have bitterly rebelled against You** (*marah ba 'atah* – they are hostile to You and have caused You distress and anguish, provoking You (qal perfect)).” (*Mizmowr* / Psalm 5:10)

Very early in this process, nearly eighteen years ago, I came to realize that by sending religious leaders to She'owl, God was being fair. They have dug their own graves. They have all fallen of their own accord and stumbled on their words. Each has tripped on their tongues. Their advice and counsel, customs and traditions, proposals and practices, especially their conspiracies and religious interpretations have cost the unsuspecting their souls and have taken countless others to where they, themselves, are headed. And it's not just the provocateurs but, also, their provocations, the religious and their religions, which must be banished for heaven to exist on earth.

It is ironic that those who are claiming to speak for God, claiming to serve God, and claiming to provide access to God, are universally in rebellion against Yahowah. Dowd is right once again. Nothing redeeming comes out of the mouths of the political or religious. They are rotten to the core. Their every word is malicious and counterproductive. They are relentless liars.

And yet, even when God, Himself, reveals that He is universally opposed to the religious and will cast them away for their rebellion, the religious are incapable of processing God's testimony. Rather than admit they are wrong, they angrily attack those who are exposing their fraud.

As we continue to study the initial Mizmowr, we will encounter many more references to a singular adversarial individual whose influence on Yahowah's people is so caustic we are assured that he will be held accountable. In many of them, we witness the same transition from 'him' to 'them' seen in the Dead Sea Scroll depiction of the previous statement, indicating how the one corrupts the many.

There is a better way...

“So (wa), let all who take refuge in You (kol chasah ba 'atah – let everyone who places their trust in You, relying upon You to keep them safe (qal participle)) rejoice and be glad (samach – be elated, delighted in this). Forevermore (la 'owlam – for all eternity), let them choose to sing uplifting and joyful songs (ranan – let them of their own freewill shout for joy and express themselves melodically, making beautiful music (piel imperfect jussive)).

Cover and clothe them (sakak 'al hem – envelop and adorn them, shielding them, placing a protective cover over them (hifil imperfect)) such that those who love (wa 'ahab – so that those who engage in a loving relationship

based upon) **Your name** (*shem 'atah* – Your proper and personal designation) **will rejoice in having chosen You** (*'alats ba 'atah* – they are jubilant and triumphant because they have chosen You (qal imperfect jussive)).” (*Mizmowr* / Lyrics to be Sung / Psalm 5:11)

It is, perhaps, the single most amazing realization in the universe. God allows us to choose Him.

There is nothing more enjoyable or rewarding than developing a personal relationship with our Heavenly Father. We give up nothing of value and gain everything worthwhile when we choose to trust and rely upon Yah. And the first step in this process, after making acquaintances, is as Dowd has written, coming to appreciate to the point of falling in love with God’s name: Yahowah!

So why isn’t there a single religious denomination or political party named after Yahowah? Why is it that the religious have actually changed and replaced Yahowah’s name, removing it from His testimony 7,000 times, replacing it with Satan’s title, while calling the resulting book: *Babel* | With the Lord | Bible? Why is it that as few as one in a million actually know and say Yahowah?
























It may have been between fifteen and twenty years ago, but I recall being frustrated, knowing that YHWH wasn’t “Yahweh” since it, by God’s own admission, was based upon “*hayah* – was, is, and will be.” But no matter how long I searched, I couldn’t find a single individual or resource that explained how to pronounce His name using evidence and reason.

Absurdly, those making an attempt resorted to Greek, as if Hebrew was irrelevant. Even worse, the scholars and theologians were all in universal defiance of reality, claiming that God’s name was unpronounceable because there were no vowels in Hebrew. If that were the case, how is it then that every other word and name is pronounceable

using the same twenty-two letters and that five of the twenty-two are consistently rendered as vowels in our transliterations of them?

I cannot recall now if it was weeks or a month, but I remember examining the pronunciation of every Hebrew word in the entire lexicon that contained a Y, H, or W. And while that led me to realize that it was either Yahuwah or Yahowah with one hundred percent certainty, since there was no question regarding the pronunciation of the Y or H, the deciding factors concerning the W were as apparent as they were plentiful.

There were scores of Hebrew names based upon Yahowah's name which are now transliterated akin to Yowb, Yow'el, and Yownah, making the pronunciation of the only letter in question, the W, obvious. But the clincher was the three most commonly spoken Hebrew words, *shalom*, *torah*, and *'elohim*. They are all actually written *shalowm*, *towrah*, and *'elowah* (*'elowahym* in the plural). ShaLoWM and ToWRaH alone, due to their enduring popularity, are individually sufficient to conclusively demonstrate that YHWH is pronounced Y-aH-oW-aH. However, I went much further in my affirmation, providing hundreds of examples of each letter's proper pronunciation.

After announcing the proper way to pronounce Yahowah's name, the next step was to accurately describe what His name means. And by turning to paleo-Hebrew, it was as straightforward as it was magnificent. In           we see Yahowah  reaching down and out to us with an open hand. It reveals that God is ready to welcome us and then lift up those willing to grasp hold. In the two            

reaching up, and looking up to God. The Y depicts a tent peg, the device used to secure and enlarge a home, including the Tent of the Eternal Witness. It speaks of increasing and adding to something, which in the case of the two individuals within God's name, would indicate that they are being magnified and enriched while being kept safe and secure. In Yahowah's name, therefore, we see the Covenant Family.

Sharing what I had discovered about the most important name in the universe, the source of life and enlightenment, liberation and empowerment, became my passion. It remains so to this day.

“Yes, indeed (*ky* – surely and reliably), **You commend, favor, and bless** (*'atah barak* – You lower Yourself, getting down on Your knees, to lovingly and beneficially lift up) **those who are right and therefore innocent** (*tsadaq* – those who are correct and thus vindicated), **Yahowah** (*Yahowah*), **with a shield** (*ba ha tsinah* – with that which provides a protective covering for the entire individual (4QPs reads ‘with’ while the MT shows ‘like’)) **which envelops and surrounds him** (*'atar* – which wraps around and crowns him) **such that You can accept him and be pleased with him** (*ratsown* – such that he is found desirable and pleasing, and having provided restitution You can make amends, favoring him by restoring the relationship).” (*Mizmowr* / Lyrics to be Sung / Psalm 5:12)

The method Yahowah uses to perfect the imperfect is to envelop them in His Spirit of Light, thereby adorning and crowning His Covenant children, making us appear perfect in His eyes. Where there is light, there is no darkness. Light obliterates it, eliminating it.

Even for the worst of all problems – religion – there is

a remedy. And for this, a Son was given.

✠

2

More Songs to Sing

More than Love, Life...

By examining the Mizmowr / Psalms of Dowd, we have found that the central chord of Yahowah's testimony sings of a person like none other. Following in Moseh's footsteps, the Chosen One became Yahowah's beloved Son, God's anointed Messiah, the central Branch off of the Tree of Lives. He became Yah's chosen Shepherd and King. More than any of this, he is the Zarowa' | Protective Ram and Sacrificial Lamb. It is Dowd's lyrics which sing their way into Yahowah's heart and should pierce the hardened souls of his people.

Dowd, more than anyone, revealed the most effective way to observe and live the Towrah | Guidance Moseh inscribed. He, as the Lamb, scribed the lone eyewitness account of his fulfillment of *Pesach* | Passover, in addition to *Matsah* | UnYeasted Bread and *Bikuwrym* | Firstborn Children. And he will be accompanying God upon His return, fighting as he always has for his people on Yowm Kipurym, and then shepherding them into pastures flowing with living waters during Sukah.

In the 6th *Mizmowr* / Song, we find Dowd longing for this new beginning, for the "*shamynyth* – eighth octave" – which sings to us about the 8th day of Shelters. He has completed the first phase of the mission Yahowah had envisioned for him, and he was ready to move on. And since we have all felt this way from time to time, it's reassuring to hear *Dowd* | David responding similarly. It reminds us not just of his inspiration, but of his humanity.

In our quest to better understand the lives and lyrics of Yah’s exemplar, we have turned to this Song because the King is acknowledging that he has done all he can do at this time. He is eager to transition into the next phase of his life when the question of religion will be resolved. Serving as Yahowah’s Son and student, Messiah and King, Shepherd and Prophet would have been exhilarating, concentrating more responsibility on one individual than anyone has ever known, and that was just over one of his three lifetimes. *Moseh* | Moses was 80 when he began working with Yahowah. *Dowd* | David was 8.

After having lived much of his life in the center of Yah’s will, with Yahowah inspiring his thoughts and words, we find Dowd wanting to move on and fulfill the next chapter of his life. This Song is also one of many examples of Dowd being Dowd, of him exposing and condemning the knuckleheads while celebrating his relationship with Yah. He would write...

“To the enduring Leader (*la ha natsach* – to approach and on behalf of the everlasting Conductor and majestic Director who endeavors to lead and is preeminent and distinguished forever (*natsach* is actually a verb and, thus, actionable in the text as modified by the piel participle in the masculine singular, which means: that those who listen to the song inspired by the eternal Conductor will be influenced by these lyrics)) **accompanied by stringed instruments** (*ba nagynah* – performed with a harp or lyre) **above and beyond** (*‘al* – upon and over) **the eighth octave** (*shamynyth* – a scale for eternity, for heaven and beyond; from *shamyny* and *shamaym* – eighth, infinite time, and the spiritual realm). **A Mizmowr | Song of Dowd | the Beloved** (*Mizmowr la Dowd*).” (*Mizmowr* / Lyrics to be Sung / Psalm 6 Dedication)

This is one of only three times that *shamynyth* | eighth appears in the text – each in reference to the instrumentation for a song. Since it is clearly related to

shamyny | eight, scholars typically consider *shamynyth* to be the “eighth octave.” In fact, the English word, octave, is based upon the Latin word for eight, *octo*. The issue with limiting it to this singular expression is that a harp can only play six and a half octaves, not eight, and its range exceeds other stringed instruments. Further, our most accomplished singers only have a four-octave range, with the eighth octave residing at the upward limit of what most people can hear.

When we consider the scale of eight in harmony with Yahowah’s nomenclature we find several thought-provoking ideas. The eighth day of Sukah is an ode to eternal life with God in Heaven. In this regard, the word for eight, *shamyny*, is remarkably similar to the Hebrew word for Heaven | *shamaym*. And third, there are seven notes in an octave: A, B, C, D, E, F, and G, audibly affirming Yahowah’s plan, one which reverberates throughout time.

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

The sentiment expressed in the opening statement of Dowd’s Song is as central to our understanding as it is universally ignored. The purpose of the *Beryth* | Covenant and of the *Towrah* | Guidance is “*yakach* – persuasively demonstrated and proven” through Dowd. He is the antidote to Rabbinic Judaism and Pauline Christianity. He demonstrates that the *Towrah*, rather than condemning, perfects the imperfect so that we can become beloved sons and daughters of Yah.

“Yahowah (*Yahowah* – the proper pronunciation of the name of *‘elawah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* –

restoration), **You consistently prove Your case through me with persuasive arguments which vindicate me and acquit through me** (*'atah yakach 'any* – You use evidence and reason, engaging in rational dialogue with me, making decisions and resolving disputes through me, demonstrating that You and I are right (hifil imperfect jussive – Yah is continually enabling Dowd to engage in the process of rational discourse within the parameters of freewill)), **thereby eliminating everything displeasing and disagreeable** (*'al ba 'aph* – devoid of antagonistic implications or frustrations, without resentment or lingering animosity; from *'anaph* – being displeased).

Your instructions enable me to be correct (*'atah yasar 'any* – Your willingness to improve me, to teach, to guide, and train me, even provide discipline for me, make me stronger, strengthening me (piel imperfect jussive – Dowd continually benefits from Yah's guidance under the auspices of freewill)) **and** (*wa*) **You are never overly protective or antagonistic** (*'al ba chemah 'atah* – You are not displeased nor all emotionally worked up, neither toxic nor venomous, doing so without indignation).” (*Mizmowr / Lyrics to Sing / Psalm 6:1*)

The realization that Yahowah helps us become right with Him so that He can vindicate us serves as a rebuke of religion. And this affirmation is irrefutably and undeniably established through *Dowd's* | David's life and lyrics. He is the antidote for the false perceptions contained in the Talmud and New Testament. By closely examining and carefully considering the Towrah, and by listening to the revelations Yahowah conveyed to the prophet, Shamuw'el, Dowd came to know and trust Yahowah. A highly imperfect man was completely vindicated, becoming Yahowah's beloved Son and our Savior.

This is the realization we have been lauding because it is so vital to the elongation and perfection of our lives and

souls. This is Dowd personalizing what we have read in the 19th *Mizmowr*. In it, Dowd wrote the following...

“On behalf of the eternal and glorious One, a *mizmowr* | psalm of Dowd: The heavens quantify the unit of measure, exactly and accurately of the manifestation of power, glorious presence, and overall significance of God. Its expansion and breadth make His conspicuous handiwork known. (*Mizmowr* 19:1)

Day unto day pours out a proliferation of answers, words which explain. Night unto night reveals knowledge which leads to understanding. (*Mizmowr* 19:2)

Nothing exists, and everything is senseless, without the Word, without these answers and promises. Nothing matters or survives when and where the spoken and written message of the voice which calls out is corrupted or negated, when it becomes nameless and is no longer heard, regarded, or understood.” (*Mizmowr* 19:3)

This serves as a brilliant introduction to this profoundly important declaration...

“Yahowah’s *Towrah* | Teaching and Guidance is complete and perfect, restoring and transforming the soul. Yahowah’s testimony is trustworthy and reliable, making understanding simple for the open-minded. (*Mizmowr* 19:7)

Yahowah’s directions are correct, promoting a right attitude while facilitating good judgment. Yahowah’s terms and conditions of His covenant are purifying, illuminating the proper perspective. (*Mizmowr* 19:8)

Revering and respecting Yahowah purifies and perfects forever. Yahowah’s just means to resolve

disputes is reliable and vindicating.” (*Mizmowr* / Psalm 19:1-3,7-9)

In both secular and sectarian cultures today, the “God of the Bible,” especially the One portrayed in what they errantly refer to as the “Old Testament,” is considered “hostile and wrathful, angry and resentful.” And yet, that is not how Dowd perceived Him, and no one knew Him better. In this statement, yet another pervasive myth is obliterated.

Based upon what we have learned from the inspired lyrics scribed by Yahowah’s chosen Shepherd, anointed Messiah, and beloved Son, nothing is more important than being correct with regard to Yahowah’s testimony, especially His *Towrah*, *Miqra’ey*, and *Beryth*. It is Yahowah’s instructions which make the kind of relationship and outcome Dowd enjoyed possible. The guidance he followed and the directions he learned and shared are all for our benefit. And since his assessments and insights are readily available, and recognizing that it’s an open book test, we have been given every opportunity to follow in his footsteps.

Dowd, through a lifetime of personal experience, realized that Yahowah “*chanan* – (in the qal imperative) wants to be genuinely compassionate and kind, lenient and merciful” toward us. And even though no one has ever held as high a status with Yahowah as Dowd, His beloved Son, he recognized his relative position and thus sought his Father’s intervention to “*rapha*’ – to promote him to a more preferable state.”

“You want to be kind to me, choosing to show compassion, mercy, and favoritism through me (*chanan* ‘*any* – of Your own volition You are generous toward me (qal imperative – be genuinely lenient and beneficial by choice)), **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* –

instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **for I am incapable of accomplishing this on my own** (*ky* ‘*umlal*’ ‘*any*’ – I am too frail and lacking to prevail alone).

You have chosen to promote healing and restoration through me (*rapha*’ ‘*any*’ – You want me to be acceptable to promote recovery (qal imperative)), **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah*’ – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration), **because** (*ky*) **my essential essence** (‘*etsem*’ ‘*any*’ – my body and bones and my very substance, my skeleton and human nature) **is anxious, eager to hasten the terrifying process** (*bahal* – is looking to hurry things up, expediting an immediate response because I’m a bit uneasy and afraid (nifal perfect – for this momentary period of time, Dowd’s essential nature passively receives the means to hasten the agony)).” (*Mizmowr* / Lyrics to Sing / Psalm 6:2)

Looking at these words superficially, we could correctly conclude that once we are enriched and empowered, life with Yahowah in heaven will be vastly superior to our time in the here and now, especially since we are surrounded by all manner of individual and institutionalized perversions of Yah’s message. Should this be the intent of his message, Dowd was ready to move on to the second and third phases of his life.

While I’m not fit to wear Dowd’s sandals, and while I’ve dealt with far less than he endured and am likely older than he was when he scribed these words, I no longer feel this way. I want to stay engaged and helpful for as long as possible, all in the expectation that one more soul, maybe even thousands of souls, may choose to know and accept Yahowah through these translations of his testimony.

Although, as Dowd's Herald and Yahowah's Witness, I am anticipating the next phase of my life, when I will return with 'Elyah at the midpoint of Ya'aqob's Troubles. That will be tough duty, with a hostile audience and a deteriorating world, albeit exceedingly well supported and guaranteed a rewarding outcome.

Based on what we have learned, and considering Dowd's assessment in the first line of this Song, there is the likelihood that our Messiah was eager to get on with the business of our salvation. He was willing and ready to serve as the Pesach 'Ayil – even though he was cognizant of the agony he would endure. His personal contribution to the fulfillment of Pesach, Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, Kipurym, and Sukah would become the defining moments in his lives. So he was affirming his commitment here for all to see.

Since he was cast in the starring role and knew what was going to occur and when, it is interesting to ponder the reason Dowd scribed this next lyric. His declarative statement was, thereby, rendered to encourage us to calculate the timing from all of the clues we have been given. In so doing, we have surmised that Dowd will return three to four years prior to *Chag Matsah* in year 4000 Yah and will arrive again on *Yowm Kipurym* in 6000 Yah, the 2nd of October 2033 at sunset in Yaruwshalaim.

Bereft of Howsha's timeline, and without the prophetic revelations in Yasha'yah, Yirma'yah, Zakaryah, and Malaky, all of which would be written hundreds of years later, Dowd would not have held a prophetic text which delineates when he would be returning to fulfill the Mow'edym. But we do, and this knowledge is essential for us today.

However, since Yahowah's timeline is very clearly presented in the opening books of the Towrah, someone as brilliant as Dowd would have figured it out. Further, he

would have recognized that he was living in the exact center of Yahowah's place and timing and that he would return in years 4000 and 6000 Yah – one to an anguishing experience, and one to herald a celebratory event.

As Dowd has explained, his participation in the most momentous dates in our unfolding relationship with God would be through the redeployment of his *nepesh* | consciousness.

“In addition (*wa*), **my soul** (*nepesh* ‘*any* – my consciousness, that part of me that animates life and enables me to observe my environment and respond, my inner person, personality, attitude, and aptitude, along with selected memories which are the aspects of my nature that will accompany me into eternity) **is enormously eager and anxious about the terrifying agony** (*me’od bahal* – is in a tremendous hurry, wanting to greatly hasten that which is anguishing and alarming).

So (*wa* – then), **You** (‘*atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **will commence the restoring witness** (‘*atah* ‘*ad matay* – meanwhile, in consideration of this, the duration of time for the eternal testimony will show the overlapping dates and extended period). (*Mizmowr* 6:3)

Yahowah (*Yahowah*), **You and I both want You to provide restoration** (*ch alas nepesh* ‘*any* – You have decided and I concur that Your desire is to reestablish the relationship (piel imperative paragogic heh cohortative – it is my overwhelming desire and Your will to dramatically restore)).

It is my desire and Your decision to deliver salvation with my soul (*chalats nepesh* ‘*any* – You have chosen to support my choice to have You do what is required to rescue and withdraw with my consciousness

(piel imperative cohortative paragogic he second-person masculine singular – an expression of volition in first and second person whereby Yah and Dowd agree to save through his soul)).

You want to deliver me, liberating, rescuing, and saving through me (*yasha* 'any – You have decided to be victorious with me, providing for the common good by delivering salvation through me (hifil imperative second-person masculine singular)) **because of the witness this provides to** (*la ma'an* – as a result of and in response to the testimony it provides regarding; from '*anah* – to answer, respond, and testify to) **Your enduring love, unfailing kindness, tremendous generosity, and loyal devotion** (*chesed 'atah*).” (*Mizmowr* / Lyrics to Sing / Psalm 6:4)

We have returned to the heart of the matter, to the central chord among the eight octaves. Yahowah wants to save us, to take us away from all forms of human opposition and subjugation, because He loves us. And the method Father and Son have jointly agreed to pursue to accomplish this great act of compassion is by deploying Dowd's *nepesh* | soul throughout the *Miqra 'ey* | Invitations to be Called Out and Meet.

Due to the impending agony associated with fulfilling Passover and UnYeasted Bread, Dowd is apprehensive and, yet, committed. He simply wants to get past Matsah so that he can bask in Yahowah's love throughout the rest of the Mow'ed and forevermore.

Dowd's soul is the chosen implement of God's compassion, the means He will use to save us from ourselves. This is Yahowah's restoring witness. It is the path Father and Son have provided for us to come home.

It is only after the first three *Mow'ed* | Eternal and Restoring Witnesses to the Appointed Meetings have been successfully fulfilled, giving rise to the benefits of the

Covenant, that we can commence heralding the Shabuw'ah and Taruw'ah Harvests in anticipation of Yahowah's return on Yowm Kipurym such that Yisra'el is ready to be reconciled and camp out with God on Sukah. All things in their due time.

With the first three and sixth Miqra'ey fulfilled by Dowd's *nepesh*, we witness Yahowah's enduring love for His Son and His people. It is the ultimate collaboration.

This next stanza of Dowd's lament is heartbreaking and yet undeniably true. Whether one sees Judaism or Christianity as the Plague of Death, even Islam as a death cult, or all three as diabolical, in each there is “*‘ayn zeker* – no mention or remembrance” of Yahowah – NONE! The very religions which claim that these Psalms were inspired by their god have no concept whatsoever of who God is, what He said, or where or why He disclosed these revelations; not even what He is offering and expects in return.

“For indeed (*ky* – because by contrast), **there is no** (*‘ayn* – no longer existing, in the void of nothingness it is all for naught) **remembrance or mention of You** (*zeker ‘atah* – there is no son, no children, and no recollection nor appreciation of You) **in the plague of death** (*ba ha maweth* – with the pandemic disease that causes entire populations to die, in perishing and being dispatched on a massive scale).

In She’owl and with Sha’uwl (*ba She’owl* – in the Place of Questioning, the grave where the dead reside or with *Sha’uwl* – the failed king and false prophet), **who** (*my* – how, when, why, and whom) **will come to know You, expressing their appreciation for You** (*yadah la ‘atah* – will recognize and acknowledge You, choosing to thank You, continuously making public announcements and declarations regarding their familiarity with Your eternal attributes; from *yad* – the hand (or ✞) and *yada’* – know

and understand, recognize and acknowledge (hifil imperfect jussive))?” (*Mizmowr* / Lyrics to Sing / Psalm 6:5)

It is the greatest irony of our time, perhaps of all human history. With almost every country, culture, and civilization founded, influenced, and/or controlled by religion, all of which claim to speak for God, there isn't one that actually knows Yahowah or that leads souls toward Him.

The litmus test for the credibility of Judaism, Christianity, Islam, and even Mormonism is ignorance of Yahowah's name, the cause of which was removing it from His Word and replacing it with “the LORD” seven thousand times. Had that not been done by religious leaders, no one would have believed that the Lord, Jesus Christ, or Allah was God. Through this lone diabolical act, these religions became so debilitating and lethal.

Because of Sha'owl, the New Testament's Paul, Yahowah became irrelevant in the hearts of billions. His *Towrah* | Teaching was abolished, Jews were antagonized, and She'owl gained countless inhabitants. One soul can make an enormous impact on the world, enhancing life, as was the case with Dowd, or serving death, as was the consequence of Sha'owl. Through Dowd, we come to appreciate Yah and are saved, and as a result of Paul, Yah has been completely disregarded and the faithful are shortchanged.

There are one of two fates awaiting the religious. Those who fathered and promoted these maniacal schemes, controlling people through them, will spend an eternity in *She'owl* | Hell. Those who were played for fools will simply die, their souls ceasing to exist. For believers, their lives will be for naught.

“I have done my part, expending the time and energy (*yaga'* – I have been productive to the point of

becoming weary for the moment, having labored extensively, striving to fulfill my job to the extent of my capability (qal perfect)), **to the point of exhaustion over enduring physical and then emotional pain** (*ba 'anachah 'any* – such that I sigh, expressing my exasperation of the agony of subsequent disapproval).

Within the all-encompassing darkness (*ba kol laylah* – in the total deprivation of light and complete obscurity of night), **I swim** (*sachah* – I move through the water (hifil imperfect)) **within my bed of twisted injustice** (*mitah 'any* – my stretcher and bier used to carry the sick and dying which is incorrect, warped, and invalid) **with my weeping and tears** (*ba dimah 'any*). **My place of repose** (*'eresh 'any*) **is a place of testing, a trial focused on achieving the proper response** (*masah* – of examination and hardship).” (*Mizmowr / Lyrics to Sing / Psalm 6:6*)

There have been many hints along the way, many far from subtle, that the 6th Mizmowr was written to explain what Dowd would endure to save his people. His has not been a bed or roses but, instead, tears. Pesach was physically painful while She'owl was emotionally excruciating.

And yet, even knowing how agonizing it would be, aware that his people would deny what he had done for them, he saw it through. He endured the darkness, swam in a sea of our injustice, and passed the test. He is now awaiting your response.

Not long ago, I had a similar conversation at dinner with the wife of a former business associate. Following a discussion with her husband about what I had come to know about Yahowah and His Towrah, Dowd and the Miqra'ey, and had subsequently written in these books and shared during all of the radio programs, she interrupted and said, “You need to do a better job of getting the word out so that more people know about this.” My reply was similar

to Dowd's: "I've been doing my part, having written 33 books and spoken on over 10,000 radio programs – freely offering everything I've learned through these translations. If someone chooses to disregard this information, then the failing is theirs, not mine."

Although, my bravado was tempered once I became aware that Dowd was the Passover Lamb and that his soul endured She'owl to deposit the guilt of the Covenant Family in the least accessible place. While my contribution pales in comparison, if it were not for the realization that I had swum through a cesspool of human degradation composing *Prophet of Doom* and *Questioning Paul*, now presented in ten volumes of *God Damn Religion* and *Twistianity*, along with the volumes of the *Babel* series condemning Judaism, I would have been embarrassed.

The fact remains, however, that we should all be drawing these kinds of comparisons to Dowd. Since he is the example we are encouraged to follow, we should be listening to him, emulating him, and supporting him. We cannot do better than joining him as a child in the Covenant who, like our Shepherd, has contributed to the eternity of others.

“My eyes no longer function properly because I can no longer see straight (*'ashash 'ayn 'any* – my ability to see has been incapacitated, and my sight is failing) **due to** (*min* – because of) **this distressful situation, this mockery and provocation based upon erroneous perceptions** (*ka'as* – the annoying sadness associated with these taunts and errant observations).

The condition is growing old and deteriorating (*'athaq* – the situation is continuing to advance and is worsening) **with all of my adversities, confinement, degradation, and troubles** (*ba kol tsarar 'any* – in the totality of the constraints being placed on me by all of those besieging me, with all of the distressful things that are

being done to diminish my significance, along with the constant attempts of those who are hostile toward me, who demonstrate their enmity, to silence me).” (*Mizmowr / Lyrics to Sing / Psalm 6:7*)

While Dowd is unique and irreplaceable, our empathy for our King and resulting respect grows when we try to see these events from his perspective. His willingness to offer his soul as the means to fulfill Chag Matsah was heroic because the physical and emotional anguish would have been horrific. However, there was something far more debilitating and appalling that he would endure as a result of Christianity, Judaism, and Islam. And that is having endured this hellish ordeal for the benefit of his people only to have Yisra’el and Yahuwdah deny that he had done so. And that is Dowd’s issue here. He is rightfully frustrated and disappointed. Between Judaism and Christianity, both conceived by Jews, his role in our salvation has been swept aside and denied.

We have become especially alert any time Dowd’s significance is assailed because he is the most important person in Yah’s plans for His People – especially His children. The “*tsarar* – Adversary” has done a masterful job of “*tsarar* – diminishing” his relevance, “*tsarar* – assailing” his credibility through Sha’uwl and Akiba, the “*tsarar* – rival” to the king and “*tsarar* – adversarial” apostle.

With Dowd’s “*tsarar* – significance constrained,” the light he shines on Yahuwdah, Yaruwshalaim, Mowryah, Tsyown, and especially the *Towrah* | Teaching and *Beryth* | Covenant is “*tsarar* – dimmed.” It is the beloved Son, the main Branch, the anointed Messiah, the chosen Shepherd, the Lamb of God, and Yisra’el’s King who, more than anyone else, is responsible for Yisra’el’s redemption and reconciliation, and is now calling his people home, ready to meet them once they arrive.

As we are aware, both Sha'uwls, the adversarial king and opposition apostle, were demon-possessed. In addition to their hostility toward Dowd, and their fixation on discrediting him, both sought to annul and mischaracterize the Towrah which guided him.

Also interesting with regard to *tsarar*, we are once again confronted with the realization that Dowd's "adversaries" will be responsible for Yisra'el's "troubles" and, thus, be indistinguishable from Yahowah's "enemies." The horrible period that awaits *Yisra'elites* | Israelis and *Yahuwdym* | Jews, when the nation and people are besieged and constrained, *Yowm Tsarah* known as the Time of Ya'aqob's Troubles, is based upon *tsarar*.

And the only time it's good to have enemies is when our foes are adversarial to God and His People. Then they are a badge of honor, demonstrating that we are right.

Dowd, like his Heavenly Father, had no use for, or interest in, anyone who was opposed to Yahuwdym or Yisra'el. And he, like God, was and remains committed to ridding our planet of their stench. In this light, this is one of the few places where it does not matter if we render the imperative mood as a command or as a choice because those opposed to God will be taken away one way or the other.

“Get away from me (*suwr min 'any* – whether by compulsion or choice, leave me alone, go away because you are rejected and forsaken and will be taken away or abolished, removed from my presence (qal imperative)), **all of you who carry out** (*kol pa'al* – who perform, fashion or forge, plot and devise, or benefit from (qal participle)) **that which is corrupt and deceitful** (*'awen* – evil and injurious, dishonest and fraudulent, religious and idolatrous, harmful and misleading) **because** (*ky* – for indeed) **Yahowah** (*Yahowah*) **has heard** (*shama'* – has listened to) **the voice sounding** (*qowl*) **my lament and the**

expressions of my consternation (*baky* ‘any – my dismay and disappointment).” (*Mizmowr* / Lyrics to Sing / Psalm 6:8)

Dowd wants to rid the world of those who are misleading and religious. He was not interested in saving them.

A number of years ago, I went through a trying episode with a Covenant member and a long-time friend who didn’t like the way I responded to an email filled with the revolting religious arguments of a Moody Theological Seminary graduate. I took Dowd’s approach, which was to expose and condemn the religious diatribe, while “my friend” not only condemned me for doing so, he advocated accommodation and acceptance, drawing the Christian into fellowship rather than pushing him away.

Since Yahowah has affirmed that Dowd is right and clearly inspired these lyrics, the correct approach to theological postulates and fraudulent religious rhetoric is to respond similarly. We are not born into a Spirit of compromise but instead of contrast. If we are not distinctly different and show it, we are not Covenant.

Stated another way, no one has ever come to know God by advocating or accommodating religious positions. Until a person starts questioning their religion, Yahowah and His testimony remain outside their grasp. God’s Word is squandered on those who argue for its counterfeits. Therefore, when someone says or writes something to us that we know to be inconsistent with Yahowah’s testimony, our initial responsibility is to refute the fraudulent claims. Then when corrected, if the individual acknowledges that they were wrong and are receptive to the truth, we can share the Towrah and Beryth with them.

I realize that you will find “obey” written after “listen and hear” among the definitions of *shama*’ in many lexicons, even though there is no support for that

connotation linguistically. And yet, this is one of many statements in which the very notion of rendering *shama'* as "obey" is absurd since Dowd is speaking to God.

The religious want their constituents to obey them, which they achieve by misrepresenting God's instructions as commands and then misrepresenting His vocabulary such that "listening" is convoluted into "obeying." But how many times can we point this out before we realize that we are pounding our heads against the brick wall of faith? Dowd had had enough, and who's to blame him?

Lastly, since *'any* | my modifies *baky* | consternation, not the *qowl* | voice, it is possible, perhaps likely, that the Voice is that of the King's Herald. He would vocalize the *Zarowa's* lament at a time when the injurious delusions were the most debilitating.

Turning to the next statement, Dowd realized that when we ask God to do what He wants done we can be assured that He will do as we request. So, while *taphilah* does not mean "prayer," if you want your petitions answered, follow Dowd's example. And as you do, please note how often he refers to Yahowah by name. In this one verse, there are two more than you'll find in both Talmuds combined.

“Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has listened to** (*shama'* – has heard (qal perfect)) **this favor for me** (*tachinah* *'any* – this consideration for me).

Yahowah (*Yahowah*) **has received, grasped hold of, and accepts** (*laqach* – has obtained and approves (qal imperfect)) **my thoughtful request to intervene** (*taphilah* *'any* – my desire to provide intercession; from *palal* – meditation regarding intervening, judgment based upon thoughtful consideration, and a diligent assessment leading

to a responsible reaction, to consider, decide, and judge).”
(*Mizmowr* / Lyrics to Sing / Psalm 6:9)

Once again, we find evidence that Dowd went to Yahowah with this request. For a myriad of reasons, he wanted to redeem himself and save his people by fulfilling Pesach and Matsah. His motivations were pure and his argument was sound, and so, considering that the enormous cost was paid over two days and the benefits would endure forever, Yahowah agreed with His Son. He not only received his request to intervene, He accepted it, quickly grasping the implications.

Under the auspices of full disclosure, *tachinah* is a challenging concept to accurately translate because its root, *chanan* | mercy does not work in this sentence. Further, it cannot be applied to Dowd in this context. So, to better appreciate the meaning of *tachinah*, we need to consider how it is used early in the Towrah. And we find that it is conveyed a disproportionate amount of the time in the hitpael stem, where the speaker is acting on his own initiative. In these cases, *tachinah* is an “earnest plea made by someone beseeching another for a favor without any outside influence.” It’s not providing a favor but, instead, requesting one, which is why it was defined as such in *Mizmowr* 6:9 above.

Dowd was requesting a *chanan* | favor – in fact, he wanted two of them. He wanted the popular deceptions and religious delusions swirling around him silenced so that his people could capitalize on his sacrifice. In addition, he wanted Yahowah to approve his request – the most wonderful and terrifying decision ever made. He wanted the opportunity to serve as the Pesach ‘Ayil.

And yet, there is still another challenge in this sentence, this one overcoming a long history of religious influence on the text. English Bibles render *taphilah* as “prayer,” even though there is no basis for that connotation

in the etymology of the word. It is from *palal*, which is “to think and consider then judge, to meditate and then request intervention.” Dowd wanted to intercede for his people, and the best way to do that was by fulfilling Chag Matsah, which is inclusive of Pesach, Matsah, and Bikuwrym. He would leave us to gather in the Shabuwh’ah and Taruw’ah Harvests in anticipation of his Kipurym return.

Lastly, the use of *laqach*, meaning “to grasp, receive, accept, and hold,” is ill-fitting when viewed from the perspective of obtaining and holding something in one’s hands. However, it is perfectly suited to the idea of mentally embracing an idea, grasping its meaning and accepting its potential.

Cognizant of these realities, of the actual meaning of *shama’*, *tachinah*, *laqach*, and *taphilah*, my translation differs markedly from more popular renderings. But at least now you are aware of my rationale for these choices.

The prime purveyor of forgiveness isn’t usually in a forgiving mood. We should, therefore, view Dowd’s sacrifice as divisive, separating those for whom it was intended from those who would deny what he had accomplished.

Said another way, while Dowd perfected the Children of the Covenant by taking our collective guilt to She’owl and depositing it there, never to be seen again, he also earned the right to determine She’owl’s future inmates. And as it would transpire, he is eager to humiliate those who disparaged his name, titles, accolades, and sacrifice.

“All (*kol* – every one of) my enemies with animosity and rancor (*‘oyeb ‘any* – my foes, those opposed to me, those who show hostility toward me) will be ashamed and humiliated as a result of their own choices (*bowsh* – will have chosen to be disparaged and embarrassed (qal imperfect jussive)).

They will have chosen their fate which will be terrifying and agonizing beyond comprehension, receiving what they have chosen to perpetrate (*wa ma'od bahal* – they will be totally bewildered and altogether despondent, trembling (nifal imperfect jussive)).

Once again, as a result of their own choices and having turned away, they will be held accountable for their shameful ambitions (*shuwb bowsh* – again and again they have turned their backs and pursued disparaging desires, having repeatedly chosen wrongly and thus have been continuously mistaken, and at long last, they will be found guilty and thus be forever embarrassed as a result of their motivations (qal imperfect jussive)) **in an instant and continually thereafter** (*rega'* – at that moment and constantly for the full duration of time).” (*Mizmowr / Lyrics to Sing / Psalm 6:10*)

The Messiah wasn't being mean, or even vindictive but, instead, equitable and fair. Those who had deprived his people of the restored dignity he had afforded them would be denied theirs. Those who had promoted Judaism and Christianity to deny him the respect he had earned, and Yisra'el of the opportunity for redemption, chose their fate by denying others a better life.

This known, the concluding sentence is a bit of a challenge to translate because the primary use of *shuwb* is “to return,” which is the opposite of what Dowd would be asking. And while *shuwb* is used to speak of “returning” 270 times, its second most common usage, occurring some 120 times, is as an “auxiliary verb whose function is to repeat the action of the verb which follows,” in this case, *bowsh*. We should, therefore, recognize that there has been a repeated propensity for the religious in general and Jews in particular to turn away from God. This reflects a pattern of behavior that will result in continuous reprisal.

It is telling that so many have shown an aversion toward Dowd's status with God, preferring to see Jesus, Akiba, Paul, Muhammad, or Maimonides in his place. Indirectly, even prime ministers, presidents, and popes are in opposition to Dowd as the undisputed King of Yisra'el because they want to control their nation's status and fate. While many prefer to solicit other saviors, they have chosen poorly, bringing judgment upon themselves. Even today, Christians value King James over King Dowd.

Those who sought acclaim, to rise above the most uncommon of men, will in the end be shamed before Dowd. Those who have promised salvation elsewhere will be denied it.

When contemplating the nature of Dowd's foes, keep in mind they were not a collection of isolated individuals with petty personal grievances. Dowd represents Yahowah and His Towrah, His Beryth and Miqra'ey, and he is Yisra'el and Yahuwdah. He is the *tsadaq* | rightful heir to all God is offering. Dowd is the beloved Son of God, the Firstborn of the Covenant Family, the Branch from which everything worthwhile grows, the Prophet who explained the past and revealed the future, the lyricist who sang the songs God most loved to hear, the Shepherd of our Father's sheep, the Sacrificial Lamb who made our salvation possible, and the returning King of the Universe.

Dowd | David is living proof that the Towrah not only instructs and guides, but indeed saves, nullifying the basis of Christianity. Further undermining the world's most popular lie, he is the Savior, the Son of God, and the Messiah.

But he is also lethal to Judaism because, as the Messiah fulfilling the first three and then the sixth Mow'ed, there is no basis for rabbinic Judaism, for Akiba, for his false Messiah, bar Kokhba, or for denying the benefits of Pesach while avoiding Matsah and Bikuwrym altogether.

The rabbinical denial of these things led to the destruction of the Temple, the razing of Judea, the Diaspora, and the prolonged estrangement from God.

As such, his foes are those who have chosen to ignore all of this and establish political institutions and religious doctrines in conflict with his life and lyrics. In the most broadly accurate and relevant sense, Dowd is predicting that those who have chosen to promulgate religious or political ideologies will be humiliated the moment he returns.

Dowd never met a threat to his people that he didn't confront, and over a lifetime of conflict, it never grew wearisome for him to defend Yisra'el. But this was an entirely different situation. He would be surrendering body and soul, willingly allowing the worst of his people's foes to torture him before going to Hell to restore God's Family. And there would be no fanfare on this occasion, only rebuke. The greatest gift ever offered would be purloined, misappropriated by some and denied by others. And so, the Zarowa' was naturally anguished by the slanderous rebuke. And there was a torrent of it because the fullness and importance of his life remain largely unknown.

For his people to benefit from what he has done, those who have misled the world for the sake of their religion must be silenced and refuted. The greatest treasure is of no value until it is found and made available to those who will benefit from it.



While it is common for Dowd to dedicate his Songs, it is highly unusual for him to title them – as he has done with the 7th *Mizmowr*. This is also the only occasion where Dowd has designated his rival – so this should be

interesting, especially because the Savior's Psalm is uniquely instructive, providing Yahowah's evaluation of and answer to Pauline Christianity...

About Erring and Going Astray as well as the Consequence of Ignorance

“Erring and Going Astray (*shigayown* – the consequence of being misled and of being ravaged and raped by the ignorant, the story about the one who intoxicates the foolish and leads them away, including the significance of being mistaken; from *shagah* – to go astray, to err, to mislead and inebriate by way of ignorance and *own* – that which pertains to the preceding).

By Dowd (*la Dowd* – according to the Beloved), **who, to show the way to the benefits of the relationship** (*‘asher* – which to reveal the correct and narrow path to get the most out of life), **sang** (*syr* – he conveyed verbally in a melodic and rhythmic manner) **to** (*la* – for) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **against** (*‘al* – concerning and in opposition to) **the words and accounts** (*dabary* – the manner of speaking, the statements, and the message) **of the lowly cauldron** (*kuwsh* – a crucible, a furnace for testing and evaluating, then discarding; from *kuwr* – to smelt and remove in a furnace and/or *uwshy* – insignificant and weak, and thus lowly and little) **of the Benjamite** (*Benyamyny* – son of the right side or from the south).” (*Mizmowr* / Lyrics to Sing / Psalm 7: Title and Dedication)

This title is important because it means that this *Mizmowr* was written to “*shigayown* – explain the consequence of going astray, of being wrong, and even of ignorance” which results in someone being “ravaged and

raped by the foolish who have been misled and intoxicated.”

While this title is broadly stated, the additional dialog begins to zero in on the man who propagated the misleading religion that has negatively influenced Yisra’el. He is one of the two most infamous Benjamites – albeit this one’s words need to be opposed.

This known, there are no Kuwshites from the tribe of Benjamin – adding additional credibility to the prospect of translating the word rather than trying to transliterate it as a name. Along these lines, attitudinally, a slight majority of the references to *kuwsh* are unfavorable.

Textually, there appears to be a plot underfoot – one that became evident as I was attempting to ascertain how lexicons such as *Strong’s* opined that “Cush = black.” Predisposed to verify prior to relying on, I couldn’t find the slightest validation for “black.” As a result, it appears that political and religious interests have tried to hoodwink the unwary so as to justify the likes of the slave trade and racial discrimination. And yet, Yahowah knew that they would do so and rebuked them. He would write: **“Can the Kuwshy change his skin?”** (*Yirma’yah* / Jeremiah 13:23)

Also, be aware, everyone who has attempted to resolve this question is either speculating or extrapolating. And speaking of such, my initial assessment is that this Benjamite beast is none other than Sha’uwl, the wannabe apostle, not the king. As we move through the text, I encourage you to form your own conclusions.

As we move into the Song itself, we find Dowd reinforcing the Covenant’s third condition, that we come to trust and rely upon Yahowah. As a result, he knew that God would save him.

“Yahowah (*Yahowah* – an accurate transliteration of the name of *’elowah* – God guided by His *towrah* –

instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **my God** (*'elohym 'any*), **in You** (*ba 'atah* – with You and near You), **I find a trusted shelter and a safe place** (*chasah* – comfort and refuge, protection (qal perfect)).

You have decided to deliver me and save through me (*yasha' 'any* – You are victorious, choosing to rescue and liberate by enabling me to be like You (hifil imperative second-person masculine singular – You choose to pursue salvation through me)).

Your will is to defend me and to deliver salvation through me, snatching me away (*natsal 'any* – You have decided to rescue me (hifil imperative second-person masculine singular)) **from all** (*min kol*) **my pretentious pursuers, especially the boisterous who are verbally contentious against me** (*radaph 'any* – those who overwhelmingly confuse, who boldly devise schemes against me without merit, the arrogant and afflicted, frenzied and senseless, the proud and defiant, self-willed who promote false gods and encourage religious worship, a pejorative term for the idolatrous (qal participle)).” (*Mizmowr / Lyrics to Sing / Psalm 7:1*)

Dowd didn't just find *chasah* | shelter, he would become the King of *Sukah* | Shelters. While the Miqra'ey commence with sacrifices in Passover and UnYeasted Bread, they conclude with the celebrations of Reconciliations and Shelters. And throughout, Dowd is the star of the show.

In this war of words between the most relevant Yahuwd and the pretentious and predatory Benjamite, I was particularly intrigued with how the imperative shaped the prophecy such that we find Dowd in the center of Yah's will. And by using the hifil stem, we find Yahowah using Dowd to save Yisra'el. Over the long march of history, there have been two individuals who have been especially

contentious with Dowd, the misguided King *Sha'uwI* | Saul and the mistaken Apostle *Sha'uwI* | Paul. The former tried to kill him, and the latter sought to nullify him. So, we'll continue to look for clues that may point us in one direction or the other.

Should you be wondering why I categorically state that Paul sought to undermine the importance of Dowd and the promises made to him, the answer is as obvious as it is profoundly important. Therefore, in an upcoming chapter we are going to excoriate Paul's arguments regarding Dowd, one of which is found in Acts (which we have previously reviewed) and the other in Romans. On both occasions, the "Father of Lies" and "Son of Wickedness" deliberately misquoted Yahowah to grossly misrepresent what Dowd wrote and upend what he represents, thereby nullifying the cure for his plague.

This assessment of Paul is important to Jews for two reasons. First, Judaism was conceived to confront his lies – although it did so by piling more lies on top of *Sha'uwI*'s. And second, Christianity has done more to harm Jews than any religion other than Judaism.

We will pursue the arguments *Dowd* | the Beloved has against *Sha'uwI* | Question Him, leaving no doubt that the principal author of the Christian New Testament was Satan's Apostle. For the first time, perhaps since the 7th and 89th *Mizmowr* / Psalms were recorded, we are undermining the myth of Christianity and its "Lord Jesus Christ" while at the same time establishing what Dowd represents to Yahowah, to the Covenant, and to all of us – especially *Yisra'el*.

Also relevant, Dowd was not asking Yah to help him in a debate. He would not need any. The 89th *Mizmowr* is more than sufficient. Further, he was not asking to save the boisterous and contentious but, instead, to deliver him from them. We are called to separate ourselves from the ways of

men, not chase after them. We are not called to save the world but, instead, to distance ourselves from it.

“Or otherwise (*pen* – because lest he would), **in the manner of** (*ka* – just as and compared to) **a fiercely destructive being, a vicious beast in search of prey** (*‘aryah* – perhaps as a lion; from *‘arah* – to pluck away through the course of one’s life), **he would rip apart** (*taraph* – he would tear into pieces in a violent and abhorrent manner, seeking to destroy me to his own satisfaction, negating and mangling in an appalling manner) **my soul** (*nepesh ‘any* – my consciousness, giving me the ability to observe and respond, the essence of my life, my attributes, attitude, and ambitions), **snatching it away and shredding it** (*paraq* – stripping it of any meaning such that it shrivels up and is removed), **depriving it of its ability to save** (*ba ‘ayn natsal* – without sparing it (hifil participle)).” (*Mizmowr / Lyrics to Sing / Psalm 7:2*)

The most verbally contentious Benjamite, easily the most boisterous and pretentious, gave rise to the ultimate beast: *Sha’uwl* | Paul fathered the Roman Catholic Church and its stepchildren, Orthodox and Protestant Christianity. No one has afflicted Yahuw dym more egregiously with his vicious anti-Semitic snarl and bite than this overwhelmingly confusing and senselessly defiant, especially egotistical Benjamite wolf.

Also telling, in his lone attempted prophecy, one he actually got wrong, *Sha’uwl* | Paul used the Greek word *harpazo* to predict a violent snatching away during the “Rapture” – thereby linguistically identifying himself as Dowd’s adversary, making him the vicious Benjamite wolf in sheep’s clothing.

As a prophet, at some point, Dowd was shown how his life and lyrics would be diminished and demeaned by the *Sha’uwl* of Christendom. After all, no one would have a

more pervasive influence over how he and his testimony would be perceived relative to others or over how his people would be treated.

Considering all that Dowd had achieved and written, the overwhelming popularity of Paul's noxious drivel would have been shocking to Dowd. The man known for his relationship with God, for his brilliant mind, and inspiring oratory would have been disoriented by the realization that such stupidity had become so widely accepted. And so, I can almost see the puzzled expression on his face as he asked God if he was somehow to blame. Then as he sobered to this disorienting reality, Dowd returned to the feisty fellow we have all come to know and love. He taunted the wayward Benjamite, daring his rival to press his case directly before him – not to correct him but, instead, to nullify the adversarial effect of this adversary on his people.

This said, since Dowd's soul has never been at risk to the likes of Sha'awl, we have a couple of ways to process this reference. Dowd is symbolic of Yahuwdah, and there is no question that the soul of Yah's people has been in jeopardy for a long time, specifically as *Yahuwdym* | Jews have been menaced by Christians these past two thousand years. Or we can see his *nepesh* representing the personalization of Dowd's ultimate sacrifice, such that Paul was trying to undermine what he had accomplished.

“Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **my God** (*'elohy*), **what have I done to deserve this** (*'im 'asah zo'th* – how did what I accomplished lead to this (qal perfect))?

How is there (*'im yesh* – what exists of any substance so show) **anything wrong, dishonest, or disingenuous** (*'awel* – at fault, misleading, inappropriate, or anything

contrary to the standard, deviating from it) **on my hand** (*ba kaph* ‘any)? (*Mizmowr* 7:3)

Under what condition (*‘im*) **have I rendered and deserve the punishment** (*gamal* – have I dealt out something deserving being rewarded this way (qal perfect)) **of a malignant and miserable attack by an adversarial and contemptible countryman who is hurtful and injurious** (*ra’* – overwhelmingly evil ethnically related loudmouthed individual) **as recompense for me having completely fulfilled the means to reconciliation** (*shalem* ‘any – for me having made full restitution, totally enabling the way to restoration (qal participle))?

Have I inappropriately, without justification or reasonable cause, taken something away, withdrawing favor to plunder the relationship (*wa ryqam chalats* – have I vainly removed and withdrawn something (piel imperfect paragogic cohortative)) **from this adversary trying to limit and constrain me** (*tsarar* ‘any – from the enemy besieging me, the foe attempting to bind me, this hostile opponent and troublesome rival of mine)? (*Mizmowr* 7:4)

This hostile opponent and antagonist, this adversarial foe (*‘oyeb* – this rancorous individual with personal enmity (singular)) **has chosen to pursue and persecute** (*radaph* – he, of his own volition, wants to press his case, aggressively striving to systematically harass (qal imperfect third-person masculine singular jussive)) **my soul** (*nepesh* ‘any – my conscious ability to observe and respond, my attitude and aptitude, the essence of my life and purpose).

Further (*wa*), **he has chosen to confrontationally overshadow** (*nasag* – he wants to overtake and replace, extending boundaries (hifil imperfect third-person masculine singular jussive)) **and consistently treads upon**

(*wa ramas* – and he wants to trample and stamp on (hifil imperfect third-person masculine singular jussive)) **my lives** (*chayym* ‘any – the times I have lived) **for the Land** (*la ha ‘erets*).

Therefore (*wa*), **my overall relevance and reward, my significance and status, my respect and reputation** (*kabowd* ‘any – my dignity and honor, abundant attributes and presence, my manifestation of power and glorious gift), **he wants to dwell and remain, always placed** (*shakan* – he has chosen for me to always reside (hifil imperfect third-person masculine singular jussive)) **within the dust, dirt, and debris** (*la ha ‘aphar* – as the smallest aspect of the material realm).

Let’s pause now and contemplate what has been brought before us (*selah*).” (*Mizmowr* / Lyrics to Sing / Psalm 7:5)

Having previously translated Psalms 22 and 88, I am aware that Dowd wrote accurately and graphically of the great suffering he endured to fulfill *Pesach* and *Matsah*, leading to *Bikuwrym*. And now, based upon this *Mizmowr*, it’s evident that he was taken forward another one to four scores of years, a mere blink of the eye, to witness the systematic undoing of what he had done. As horrific as the agony of Roman crucifixion and incarceration in *She’owl* | Hell had been, this would have been far worse.

It’s not just that Paul and Akiba would deny what the Messiah had accomplished by disavowing the fulfillment of the Miqra’ey, they both offered Dowd’s acclaim to a counterfeit – Jesus and bar Kokhba respectively. The most credible man who ever lived, performing the most prophetically detailed act in history, in full public view, was replaced by the likes of the Easter Bunny and Tooth Fairy, or if you prefer, variations on Dionysus and Marduk.

Paul and Akiba would not only preclude Gentiles and Jews from benefiting from the salvation Dowd had

provided, but both would also lie, claiming to speak in the name of God. Their vile denouncements would be treasured as Scripture.

Since this villainy was attributed to a single individual, as we strive to determine if the culprit was Paul, Akiba, or Muhammad, it is germane to know that without Sha'awl, there is no Rabbinic Judaism and, thus, no Akiba or Muhammad. Paul was the instigator and Christianity, Judaism, and Islam were the consequence. I say this because the defining event in Akiba's life was foisting a false Messiah on Jews to counter the false claims Paul and Peter had made of their Dionysian Christ. It led to the Roman invasion and Diaspora. Further, Islam's Quran would have been limited to meaningless Yemenite poetry had rabbis not sold Muhammad the Talmud readings he used to make himself, his religion, and his god appear real.

Paul was among the first to use the title rabbi when he claimed to be the wisest and most devoted of them. Preference for the term grew within religious circles throughout the late 1st and 2nd centuries, leading to its aggrandizement in the Babylonian Talmud.

Having been exposed to this arrogant beast, to the Towrahless One known as Paul, and considering Paul's lack of evidence and dearth of reason, Dowd would have been champing at the bit to condemn him in this manner. He would need neither sling nor stone to topple the edifice that has become Christianity. Dowd would make his case within the inspired word of Yahowah while his foe advanced his vile rhetoric by misquoting God, then claiming, "But I, Paul, say..."

It is blatantly obvious that Dowd isn't railing against some nameless village idiot who was once affiliated with the deceased king, Sha'awl. This adversary is so infamous and irritating that God, Himself, hates him and is

committed to excoriating him. Dowd is equally inflamed and engaged against what Paul has wrought.

The most exasperating line among these is, **“Under what circumstance (*‘im*), after what I’ve rendered, do I deserve the chastisement, criticism, and castigation (*gamal*) of a malignant and miserable attack by an adversarial and contemptible countryman who is deliberately hurtful and injurious (*ra’*) as recompense for me having completely fulfilled the means to reconciliation (*shalem ‘any*)?”**

Dowd had completed the most courageous and magnanimous act in the history of humankind by fulfilling Pesach and Matsah only to have a marginally literate and largely irrational, demon-possessed, wannabe Jewish rabbi misappropriate everything on behalf of an absurd counterfeit. Paul even had the chutzpah to claim that Dowd was dead and buried, his remains in the dust of the earth, giving him the right to call his misnomer the Son of God, the Christ, and Savior. And by a factor of 10,000,000,000 to 1, the false prophet is believed, and the actual prophet is denied. It’s incredulous. How can the religious be this stupid?

“Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), You and I both want to take a stand, having jointly decided to rise up in opposition (*quwm* – it is my will and Your desire, in that we both agree that we must stand upright against this foe (qal imperative paragogic cohortative second-person masculine singular)) in Your righteous indignation, tremendous resentment, and resolute anger (*ba ‘aph ‘any* – in Your fury and great animosity, showing Your extreme displeasure and antipathy, nostrils flaring).

You have chosen to rise up (*nasa'* – Your will is to be carried away and aroused (nifal imperative)) **against (ba) the insolent and arrogant outbursts** (*'ebrah* – the epic rage and fury, the overwhelmingly haughty pride, and the unpleasant actions) **of the troublesome rival trying to limit and constrain me** (*tsarar* 'any – the enemy besieging me, the foe attempting to bind me, this hostile opponent and distressful and vexing adversary of mine).

You and I both want to be alert and aroused, ready for action, eager to expose the false testimony (*wa 'uwr* – Your will is to stir up and expose the chaff (qal imperative paragogic cohortative second-person masculine singular)) **toward me** (*'el 'any*).

You have explained and appointed (*tsawah* – You have provided direction and instruction regarding (piel perfect)) **judgment and the means to make informed and rational decisions regarding the way to resolve disputes** (*mishpat* – prompting good judgment, rational thinking, and effective debate; from *ma* – ponder the implications of *shaphat* – making good decisions based upon sound judgment with disciplined analysis under the auspices of a judiciary using legitimate evidence and persuasive arguments).” (*Mizmowr* / Lyrics to Sing / Psalm 7:6)

Neither Father nor Son should be presumed tolerant. And nothing upsets them more than misappropriating and nullifying what they have collaboratively accomplished to restore the Covenant. It is a demeaning insult to Dowd and an affront to Yahowah, making it look like He could neither save nor honor His promises. By denying the Miqra'ey which provide the benefits of the Covenant, everything Father and Son sought to achieve and offer is thwarted.

Yahowah had come up with a wonderful plan and Dowd had executed it to perfection. The problem remained as it had always been – people – and in particular, the

Chosen People. The religious ruin everything they touch, such that even the best that Father and Son have to offer is stained and sullied beyond recognition.

God is rightly opposed to the religious. He will hold them in contempt. Those who rob Dowd of his dignity and Yahowah of His Family through religious misappropriations have engendered the Almighty's wrath. He will not pity those they fooled, and He will remain resolutely angry at those who misled them.

One of the most relevant insights into the Towrah, Prophets, and Psalms is that Yahowah invests as much time exposing and condemning religion as He does teaching us how to best live our lives. These Mizmowr are no exception. Since the moment He began speaking with us, God has been resolute, always ready to direct our attention to the hellish consequence of false testimony.

In this case, Yahowah's animosity is directed toward those who have spoken falsely of His Son. And since Judaism and Christianity both deny Dowd fulfilled Pesach, Matsah, and Bikuwrym and that he will return on Kipurym to be King of Sukah, He will judge those He has come to resent.

Through Moseh and Dowd, Yahowah provided us with the means to make informed and rational decisions regarding His way to resolve the disputes which otherwise estrange us. All three were essential to this process. And yet, the religious not only choose poorly, but they also make it difficult to know and accept the truth. They have become the ultimate impediment.

If not for considerable due diligence, I may have been among the many misinterpreting Dowd's use of *la'om* in this next statement. Throughout the Towrah and into the Prophets, it consistently seems to address "people of distinct political and religious entities or the population of different nations and regions who congregate together

under their leaders and who are governed by antiquated philosophies like paganism.” And considering the overwhelming infusion of Greek language and ideas into Judaism and Christianity, both are considerations. And while that would normally be a bad thing, in this case, Father and Son are inviting them to return to Yisra’el after joining them in the refutation of their religion.

In particular, there are three Babylons in which Jews live, three *la’om* from which they are being called out. The United States of America, and to a slightly lesser extent, Europe, is political Babylon – nations that have not only armed Yisra’el’s enemies but have also sought to give them her land. The region surrounding Yisra’el, the places corrupted by Muhammad and Islam, all of which seek to destroy the Promised Land, represent geographic Babylon. And the Roman Catholic Church is the epitome of religious Babel.

The Church has long been the principal source of Jewish antagonism worldwide. After nearly two thousand years of oppression, millions of ethnic Jews have chosen to assimilate into these cultures rather than be degraded and murdered by them. Affirming this, recent DNA studies demonstrate that there may be as many Jews in religious and geographic Babylon as there are in political Babylon. And so, here we find Yahowah’s troubadour calling the “*la’om* – people from these three distinct national and religious interests and geographical locations” back into his fold, back home where Dowd can watch over them and protect them, back to Yahowah.

Those who answer the call to leave the *la’om* of *babel*, and who participate in the second exodus, will not arrive unaccompanied. Covenant Members who have been echoing Dowd’s message, those who have chosen to serve as witnesses, will be there to welcome them now that they all share a common and correct understanding of Father and Son.

“Let the people formerly of distinct political and religious entities (*la’omym* – the population of different nations and regions who had congregated together under their leaders and who were governed by antiquated philosophies (plural)), **and the community of the Witness** (*wa ‘edah* – the flock of those who acknowledge the testimony (singular)), **choose to surround You, turning to You of their own volition, electing to change such that they can gather around You** (*sabab ‘atah* – elect to change such that they can gather around You (poel – brings about a state whereby these people are intensely influenced by their choices, imperfect – with unfolding consequences, jussive – as a result of their decisions made under the auspices of freewill, and energetic nun – to be emphatic about the future)).

As a result of this (*wa ‘al hy’* – and over this), **You and I concur, wanting You to return and restore** (*shuwb* – You desire and I concur that You should come back and reinstate (qal imperative paragodic cohortative – will be genuinely and significantly influenced as a result of their desire to return, being in sync with God’s will)) **the approach to the heights of heaven** (*la ha marowm* – to draw near the highest place; from *ruwm* – to be lifted up and rise, growing while contributing).” (*Mizmowr* / Lyrics to Sing / Psalm 7:7)

Yahowah, Dowd, and his Witness are calling the Chosen People back home, and out of human control, to live together with God. Coming Home is a two-step process, beginning with leaving the realm of man. Then, after learning what is not true, they and we must accept Yahowah’s witness as accurate. Sure, there are some other conditions, but it all begins this way.

This is the conclusion of mankind’s six-thousand-year degradation of the Earth. Yahowah is coming home. And a remnant of Yisra’el along with some gowy Covenant Members will be there to welcome Father and Son. We will

gather in Yaruwshalaim on Reconciliations in year 6000 Yah. It will be a grand reunion. Father and Son will not only arrive together, they will be in one accord.

Also worth considering, especially in light of the prophecy referencing the *Nakry* | Observant Foreigner, and consistent with the idea that the *la'om* represents political, religious, and geographic Babylon: this observant foreigner was born in America, symbolic of political Babylon, raised a Christian, indicative of religious Babylon, and began working with Yahowah by exposing and condemning the Quran, Muhammad, Allah, and Islam – the genesis of geographic Babylon. Just as Moseh was chosen in part because he was in *Mitsraym* | Egypt and raised such that he understood and rejected its political, religious, militaristic, and economic doctrines and agendas, I, more than most, comprehend the adversarial nature of the *la'om* from which Yah is calling His people. It is possible that *Prophet of Doom* (now *God Damn Religion*) preceded *Yada Yahowah* because understanding Islam was the weak link in this foreigner's résumé. To be effective, the *Nakry* would have to love Yahowah's testimony as much as he would come to hate that of His rivals.

Moving on, the lives, lyrics, and lessons of Dowd reveal that he was accepted by God because he was right regarding God. Time and time again we have found that it isn't about being a good person, about believing, about religion, or about being charitable. It's not even about having a good heart but about being correct.

“Yahowah (*Yahowah*) decides and can choose to contend with or defend (*dyn* – judges, and can govern and, thus, guide, or can argue against (qal imperative)) the people and family (*'am* – the people).

Yahowah (*Yahowah*), You have chosen to execute justice, to lead, govern, and judge through me (*shaphat* ‘any – Your will is to adjudicate between the parties with

me, deciding what is right and wrong, vindicating and sentencing, through me (qal imperative)) **in accordance with** (*ka* – consistent with and in comparison to) **me being right** (*tsadaq* ‘any – me being accurate and correct, righteous and vindicated, justified and declared innocent, honest and fair, in accord with the standard and straightforward, acquitted and acquitting, cleared and voided of all charges) **and consistent with** (*wa ka* – according to) **the totality of my integrity and character leading to innocence** (*towm* ‘any ‘al ‘any – my morality and guilt-free nature, that which completes me, causing me to be upright and innocent).” (*Mizmowr* / Lyrics to Sing / Psalm 7:8)

Every which way words allow, Dowd is holding a referendum on what he and his Father have accomplished. And it is how we respond to it which determines if God is our judge or guide, contending with or defending us.

This known, Yahowah is the Great Delegator. And so, He has assigned His Son to serve as exonerator or condemner. For the practitioners of Judaism, Christianity, Islam, and Progressive Wokeism, that’s a frightening realization because the advocates of each have denied him and his Father.

Also, if I may – like Father like Son. So be forewarned: Dowd is going to delegate his role as Judge and Jury. And based on his revelations to Dany’el, it appears that it will be to the two Witnesses – ‘Elyah and Yada – who will be afforded that distinction. With the help of the *mal’ak*, and under Yahowah’s authority and Dowd’s direction, they will be determining which souls deserve She’owl versus eradication. And they will do so such that those who were abused by these horrendous individuals are afforded closure, knowing that justice has been served.

However, Dowd is far more than simply a Judge because he is also Savior. Those who recognize and accept

what he has accomplished will be vindicated by him. Dowd's credentials were stated in this declaration. He was right about God and honest in his reporting. He had integrity and character. He not only knew what Yahowah wanted, but he also spoke clearly to all who would listen. He talked the talk and walked the walk.

There are times when Yahowah defends Yahuwdah and contends with Yisra'el. He responds to their initiative toward Him. And fortunately, He is just, treating us fairly and consistently. Unfortunately, however, beyond His Son and the work of His Covenant Family, there hasn't been much to commend these past 2,000 years.

Also revealing, Dowd's concluding statement validates the point we have long known to be true: Dowd is living proof that the Towrah perfects the imperfect. It is through the Towrah that the wrong become right. Our fates will all be determined exactly the same way. It is by reading what Dowd has said and done that we discover how to be acquitted and vindicated. Moseh transcribed Yahowah's plan of salvation and Dowd fulfilled it. He even wrote to us to explain what he would do and has done.

Inspired by God, Dowd announced for all to see that Yahowah has chosen to judge and save His people through His Son. And since Yahowah is the Author of the Towrah and Dowd is His most acclaimed student, we would do well to follow his lead and use Yahowah's Guidance to come Home. It was Dowd, after all, who once bragged that Yahowah, Himself, couldn't keep him out of Heaven because he was bringing the Towrah with him. I intend to follow his example.

If we do as Dowd did, study the Towrah and think our way to God, we will join him. When our perspective and approach, when our judgment and attitude, when our conclusions and responses are consistent with his, we will find ourselves in God's presence.

In his next statement, Dowd revealed something every religious and political, patriotic and conspiratorial institution and individual would be wise to consider. For God to come, they must go. To reestablish the conditions enjoyed in ‘Eden, everything which is harmful and troubling, invalid and improper, must be eradicated.

“**Please** (*na* – I beseech You, heightening the urgency and intensity of this request), **the contemptible countryman who is harmful and troubling, invalid and appalling** (*ra’* – this wicked and wrong citizen who is improper, undesirable, malignant, and miserable), **guilty of being incorrect and condemnable** (*rasha’* – of the unrighteous in conflict with the Towrah, the unjust and immoral, the wrong who will be condemned for his criminal behavior), **he must be stopped and cease to exist** (*gamar* – he must cease and actually and continually be proven inadequate and fail such that he desists, finished and existing no more (qal imperfect jussive third-person masculine singular)).

And then (*wa*) **You can establish that which is enduring** (*kuwn* – You can appoint and sustain, making ready and building, set up, and firmly secured (polel imperfect second-person masculine singular)) **for those who are correct and acquitted** (*tsadaq* – for those who are right, straightforward and honest, vindicated and cleared of all charges) **and for those whose thinking and inclinations, thoughts and emotions, judgment and feelings** (*lebowth wa kilyahowth* – hearts as the seat of judgment and kidneys as the seat of emotions) **have been examined, assessed, tested and found genuine and true** (*wa bachan* – have been proven valid using evidence and reason (qal participle)) **by God who vindicates those who are right** (*‘elohym tsadyq* – Mighty One who acquits the correct).” (*Mizmowr* / Lyrics to be Sung / Psalm 7:9)

This is the two-step approach to salvation which applies to us individually and to the redemption of Yisra’el.

The consequence of religion, and in particular, the deadly, destructive, and duplicitous legacies of Paul, Akiba, Muhammad, and Marx, must be stopped first and then eliminated. Once that is done, and there is no more Judaism, Christianity, Islam, or Libertards, then the 1,000-year celebration of Sukah on Earth can commence.

It is evident that Dowd has grown impatient. He wants Judaism and Christianity gone now, along with Islam and Progressives. Collectively, they are destroying his people and precluding their salvation.

He has also affirmed that those swept up in the excitement of his return, all at the last possible minute, will be tested for authenticity. Their hearts and minds, thinking and motivations will be assessed to determine if they are being genuine.

Time and time again we find Yahowah's prophets revealing that we come to know God by being observant, by probing the evidence He has provided, by being rational and executing good judgment, and by recognizing that God is right...

“My defense and protection (*magen* ‘any – my protective shield and surrounding fortification, my all-around covering, even the gift of my protection) **are before God** (*‘al ‘elohym* – is from the Almighty), **who delivers, liberates, and saves, removing from harm’s way** (*mowshya*’ – who rescues and removes) **the right-minded who correctly execute good judgment** (*yashar leb* – the straightforward and upright, on the level, thinking properly and motivated appropriately).” (*Mizmowr* / Lyrics to Sing / Psalm 7:10)

This will come as an unpleasant surprise to Roman Catholics who have been deceived by conniving men, who have duped the faithful into believing that their Church will determine their fate. This will likewise come as an

unwelcome realization to rabbinical Jews who act as if their religion will make them righteous.

And of course, anything and everything Yahowah says stupefies Muslims. Anyone sufficiently ignorant to believe that Muhammad (a pedophile, rapist, thief, and terrorist) was a prophet, and that his Quran (which is the dumbest book ever written) was inspired by God, deserves their fate.

But then again, if there were a religious test for stupidity, how dumb does one have to be to put their fate in a man who, by choosing a false messiah, caused his people to be crucified and enslaved in countless numbers, his land renamed, initiating the Diaspora? And yet, Akiba is the father of Rabbinic Judaism. And don't get me started on the idiocy of Paul's proposition that God inspired a man to contradict Him, nullify His Towrah, and replace His Son with a myth.

May I suggest that we all listen to Dowd instead? This is what he recognized by studying the Towrah...

“God (‘elohym) encourages judging and defending, adjudicating and deciding (*shaphat* – sentencing and vindicating, executing justice while exercising good judgment (qal participle)) correctly (*tsadyq* – accurately and appropriately, fairly and properly vindicating or sentencing by being just). Therefore (*wa*), God (‘el) angrily denounces, expressing His extreme indignation, and is furious (*za’am* – literally demonstrates His hostility and genuinely communicates His resentment, annoyance, and outrage (qal participle)) throughout time (*kol yowm* – every day and all day).” (*Mizmowr* / Lyrics to Sing / Psalm 7:11)

Based on what mankind has done and said, many more are going to be denounced than commended. After all, it's Yahowah's universe, and thus, it's His decision what He wants to do with it. It's God's home, and He gets to decide who lives in it with Him. The Towrah is Yahowah's too,

making it the constitution His Witnesses will use when executing judgment.

That should be alarming for most because there is no accommodation for faith. Worse, every religious, political, patriotic, militaristic, multicultural, and conspiratorial individual will find that they have grieved and frustrated the Almighty, enjoining His extreme indignation.

Given everything we need to find Yahowah, to know and respect God, to live forever with our Heavenly Father, almost everyone has chosen religion over relationship, dependence upon government over-reliance on our emancipating Father, and belief over knowing. Mankind has given God a lot to hate and has done so for a very long time.

Considering all Father and Son have done to make our lives joyous, productive, and rewarding, it is tragic that so many have made God's time around mankind so miserable. Of the 8 billion people on the planet, less than a thousand know and love Him while the rest either ignore the source of their existence or worship a false god in His stead.

Since God will be using His words to end life, just as He used them to conceive it, the following list of implements is figurative, symbolically painting word pictures to help us understand His approach toward the religious and political, the patriotic and militaristic, the conspiratorial and anti-Semitic.

“If (*im*) there is no change (*lo' shuw'b* – there is no return to the relationship), He will forge and sharpen (*latish* – He will hammer into shape) His chisel and sword (*chereb huw'* – His cutting tools). His bow (*qeshet huw'* – symbols of His power and influence) He has bent (*darak* – He has set out and taken aim (qal perfect)). He is ready for this (*wa kuwn hy'* – He is prepared and will use it (piel imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 7:12)

If Yah meant to say that His “*chereb* – chisel,” is being forged, then the criterion judging those who have opposed Him will be the Ten Statements He carved in stone. If Yah meant to say that His “*chereb* – cutting tools” are being prepared, then the stage is set for the religious to be eternally separated. And if God was suggesting that His “*chereb* – sword” was being sharpened, then the lives of His adversaries will be cut short.

If God intended to have *qeshet* describe a “bow,” it “*darak* – will be taken out and bent, then He will take aim” at all those who are hostile to His people and place. If His “*qeshet* – rainbow” is “*darak* – being shaped” such that the terms of the Covenant are being brought into play, only those who have accepted its conditions will be spared. And should Yah have used *qeshet* to describe “gathering sticks and straw,” those who are hostile to Him will be “*darak* – trampled down” upon His return.

There is a popular myth among religious Christians and Jews that either “Jesus” or a nameless Messiah is coming to save them. But none of that is true. Dowd fulfilled his purpose. Yahowah is returning with him, and they will be doing a lot more destroying than saving. Moreover, Christians and religious Jews will be among the first to experience His animosity because they have all negatively influenced God’s people.

A time is quickly approaching when God’s patience will have ended. He is going to restore the Earth to the conditions He intended such that they reflect ‘Eden. And this means that the religious will be removed with great prejudice. Those who have been indoctrinated to believe that their god is going to save them will be the first to go.

“He has prepared for Himself (*wa la huw’ kuwn* – He has fashioned and formed, developed and established, secured and proven, decided upon and has at the ready (hifil perfect)) weapons for the plague and implements

of death (*kaly maweth* – equipment for the pestilence and vessels to contain the disease). **His divisive missiles** (*chets huw'* – His arrows and flying weapons which are used to cut off and separate) **perform** (*pa'al* – carry out the mission (qal imperfect)) **by kindling a blazing fire** (*la dalaq* – by hotly pursuing with fire and incinerating).” (*Mizmowr* / Lyrics to Sing / Psalm 7:13)

This poetic language demonstrates that God is going to rid His world of all traces of man’s religious and political rubbish. The process will be by incineration – just as we burn trash to rid ourselves of its stench and prevent further contamination. This is consistent with a prophecy in Dabarym 29. It may also be a justifiable response to the Holocaust.

We have come to the place where there is no longer any question as to the identity of God’s most hated enemy. This Benjamite is Sha’uwl, whom Christians know as “the Apostle Paul.” He not only wrote 14 New Testament books (Galatians, 1&2 Corinthians, 1&2 Thessalonians, Romans, Ephesians, Colossians, Philippians, Hebrews, Philemon, Titus, and 1&2 Timothy), he is the subject of Acts and he indoctrinated Luke, Mark and, through them, Matthew, such that the instigator became the Father of the world’s most popular religion.

We have reached a cathartic moment, a place of departure from which there is no return. We are now exposing and condemning the means the “Son of Wickedness,” *Sha’uwl* | Paul, used to annul the antidote for his plague of death. We are systematically uncovering what Paul had to say and write about Dowd, and then comparing it to what Yahowah revealed through His prophets, focusing upon what is the most important of all Mizmowr, the 89th.

“Pay attention (*hineh* – behold, look now and notice), **he impoverishes through that which is extraordinarily**

evil, and he binds and controls by demanding a deceitful religious pledge (*chabal* ‘*awen* – using false testimony in the gestation of that which is appalling and ruinous, he (the Benjamite) destructively indebts, leading to broken promises and unfavorable circumstances because what he enthusiastically promotes is completely untrue and religiously idolatrous (piel imperfect third-person masculine singular – the object suffers the effect of what this one man has conceived with ongoing consequences)).

He has conceived and given birth to (*harah* – during his finite time, he gestates and has produced (qal perfect consecutive third-person masculine singular)) **that which results in oppression and misery** (*‘amal* – that which is unpleasant and wearisome, leading to subjugation, that which is laborious and financially restrictive, requiring grievous toil with no reward).

He became the Father (*yalad* – he fathered and gave birth to (qal – actually and literally, perfect – for a finite period of time, third-person masculine singular – pertaining to this one man)) **of Lies** (*sheqer* – a faith which is mistaken, misleading, and utterly false, and beliefs based upon vain futility and betrayal which have no value, use, merit, or reason for existing because he was a complete fraud).” (*Mizmowr* / Lyrics to Sing / Psalm 7:14)

From the beginning, every reference to this villain remains third-person masculine singular. Therefore, each additional statement continues to expose and condemn, warning the world about an exceptionally infamous and evil Benjamite wolf. Of those, there is but one who fathered a religion – *Sha’uwl* | Paul. This Benjamite adopted the Roman name, Paulos, and insidiously conceived the Christian religion on false pretenses. His primary ploy was to defraud Dowd, creating the pretense of credibility for the myth of Jesus Christ. In the process, he not only condemned billions of Gentiles, but he also turned the world against Jews. And let’s not forget, Paul all but

destroyed Yahowah's relationship with His people the past 2,000 years. He is the Plague of Death and the Father of Lies.

Paul abandoned, denounced, and annulled Yahowah's Towrah, misappropriating its guidance while misrepresenting its teaching as "laws" – both of which were said to condemn rather than liberate. He negated Yahowah's Covenant, errantly claiming that it enslaved. He even demeaned its conditions, stating that by agreeing to them a person could not be saved. Then, adding an extra pinch of evil, he demeaned and demonized Yahowah's Chosen People. He replaced everything Yahowah advocated and loved with, "But I, Paul, say..." But worst of all, he annulled what Dowd said and did, deceitfully transferring his acclaim to his fictional account of "the Lord Jesus Christ." This transfer became the basis of Replacement Theology and lies at the heart of the religion's most debilitating and deadly deception.

In the Pauline diatribe, it's not so much that the "Lord Jesus Christ" replaced Yahowah, it's that he replaces Yahowah's Messiah, God's Son, and the Pesach 'Ayil, Dowd. The resulting fictionalized "Jesus" would have but one "Apostle," *Sha'awl*, now Paul. He would require unquestioned submission to himself and to Rome. He would not tolerate a rival or different "Gospel" to his own. The man struck blind and lame by the light and voice he claimed he saw and heard on the road to Damascus would take the unsuspecting back into the Crucibles of Human Oppression by way of Babylon.

According to Paul, Dowd's contribution to humankind would be reduced to a single sperm. And Dowd's service as the Passover Lamb, of being the Messiah and King, was all negated and misappropriated in the most devious way – by misquoting God.

If you believe that there is another, somehow unknown, Roman Benjamite, whose written and oral testimony earned this universal condemnation by God and His Son, you'd still have to deal with the fact that everything Paul wrote is in direct conflict with what God revealed, making one of the two a liar. And should you believe that the liar was God, not Paul, then you deserve your fate.

While Sha'owl is destined to spend eternity in She'owl, and while I have no pity for the religious, political, and militaristic leaders he will take with him, my heart breaks for all they deceived. And yet, as we shall soon see, the ploy Paul used to deceive Christians is so readily obvious, it's becoming difficult to remain compassionate toward those who don't care enough about their own souls to invest the time needed to learn the truth.

Even here, should you not yet know enough to conclude that Dowd is assailing Paul, ask yourself: why would God inspire Dowd to write a Psalm against an unknown and unknowable enemy – and include His own condemnation in the process? What's the point, if not to expose mankind's deadliest and most anti-Semitic concoction?

Furthermore, how could Yahowah be the merciful and compassionate God Dowd claims Him to be if He didn't warn His people about the enormous threat *Sha'owl* | Paul would pose to their souls and wellbeing? After all, no other individual in all of human history has caused more harm to be perpetrated against the Chosen People than the wannabe Apostle Paul.

Speaking of the Roman Benjamite who sought to annul Yahowah's Towrah and to superimpose himself over God's Zarowa' – Moseh and Dowd – with “but I, Paul, say...”

“He has dug (*karah* – he has hewn out and has excavated through a spurious plot (qal perfect, third-person masculine singular)) **a prison** (*bowr* – a dungeon and pit), **seeking to confuse and discredit through it** (*chaphar huw’* – looking to dishonor and confound with it, desiring to disgrace and bewilder (qal imperfect third-person masculine singular)).

So, it’s into (*wa ba*) **the slime pit of corruption and decay** (*shachath* – the dungeon or putrid decay) **he has fashioned and devised** (*pa’al* – he has plotted and planned, made and prepared (qal imperfect)) **that he will fall as he is cast down** (*naphal* – he will descend, falling prostrate, going to a lower dimension (qal imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 7:15)

Let’s never forget that Paul prevailed because he claimed Roman citizenship and turned both Romans and Greeks against Jews with devastating effects. Had he not done so, righteous Jews would have killed him after he brought uncircumcised *gowym* into the Temple as if it were his to desecrate. Paul’s Epistle on behalf of these same Romans not only establishes Pauline Doctrine, and thus the Christian religion within it, but after discrediting Dowd, Paul claims that the Beast’s government was ordained by his god and was a force for good, to which everyone must submit.

Imperial Rome, of which Paul claimed allegiance, was the most savage Beast to evolve out of Babylon and its Church, which Paul conceived, was presented as the final Monster, one that would tread upon, and thus oppress and subjugate, the entire world. For over a thousand years, the Roman Catholic (meaning Universal) Church lorded over, suppressed, and abused the masses, all while forcing Jews to live without rights or dignity in ghettos and shtetls.

This is the pit that Paul has dug for himself, the prison he fashioned to confuse *gowym* and discredit Yahowah and

Yahuwdym, God's Towrah and Covenant. Having conceived the institution that would force the Chosen People into slime pits of corruption and decay while torturing those who would speak out against the Church's arrogance and the endorsement of heinous crimes in its dungeons with hideous implements, it's time for retribution and accountability. That is the message of *Mizmowr 7:15*.

Let there be no doubt: Paul was fully aware that he was in league with Satan and in opposition to God – a conclusion which is irrefutable because he wrote it with his own hand. And God is going to hold him accountable. Sha'owl is destined to She'owl and I hope to be one of many condemning him – along with his accomplices: Luke, Timothy, Peter, and Mark.

Throughout his putrid letters, this Roman Benjamite constantly bellyached about all of his trials and tribulations, the toilsome misery he endured to establish his Gospel. He went so far as to imagine things that never occurred, including that his personal sufferings somehow completed the job his "Jesus Christ" failed to accomplish. Therefore, Yahowah inspired Dowd to write...

"His toilsome misery (*'amal huw'* – his wearisome, unproductive, and unfulfilling experience, his troublesome effort to gain notoriety) **will be turned back** (*shuwb* – will return to (qal imperfect third-person masculine singular)) **unto his head because he's the source and beginning of such things** (*ba ro'sh huw'* – his own head as the start of this).

And (*wa*) **upon** (*'al*) **the crown of his head** (*qadqod huw'* – his scalp, skull), **that which is wrong and destructive about him** (*hamas huw'* – his violent injustice, errant beliefs, and oppressive nature, along with his cruel demeanor and unrighteous nature) **will be brought down upon him** (*yarad* – will descend upon him)." (*Mizmowr / Lyrics to Sing / Psalm 7:16*)

It all began with Paul's conversion experience on the road to Damascus. Satan struck him blind and lame. He was demon-possessed, which became the source of his inspiration – the reason why everything he wrote was destructive and wrong. And along with Satan, Sha'owl will descend into She'owl. The most nefarious and infamous man in human history, its most errant and destructive, the one who brought more toilsome misery upon Jews than anyone else, will be brought down, and his religion along with him.

As a result of fathering Christianity, Sha'owl / Paul will wear the crown of destruction that Yisra'elites foolishly placed upon the head of King Sha'owl. For having ripped the rightful crown off of Dowd's head, Paul will wear the crown of errant beliefs. If I were not so repulsed by his stench, I would ask to put it there.

Paul is the epitome of evil. Dowd is the exemplar of virtue. And it is obvious...

“I will express my understanding, publicly thanking, while acknowledging the attributes of (*yadah* – I want to extol the virtues, admitting to the influence, showing my appreciation for; from *yada'* – to reveal and know, to acknowledge and understand, to be familiar with and respect (hifil imperfect jussive)) **Yahowah** (*Yahowah* – the proper pronunciation of the name of '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence) **in a manner which is accurate and correct regarding Him** (*ka tsadaq huw'* – appropriately considering His righteousness, according to that which is right, honest and trustworthy, vindicating and acquitting, beneficial and just of Him).

I will choose to sing (*wa zamar* – I will put lyrics to melody, and accompanied by musical instruments, I will continuously and harmoniously verbalize my desire (piel cohortative imperfect)) **to the name** (*shem* – to the

personal and proper designation) **of Yahowah** (*Yahowah*), **the Most High** (*'elyown* – who exists above and beyond everything, awe-inspiring and splendid, reigning supreme; from *'alah* – to raise and lift up).” (*Mizmowr / Lyrics to Sing / Psalm 7:17*)

Theirs is the greatest love story ever told, the most beautiful song ever sung. Dowd was right about Yahowah, and he loved God’s name. He was Yahowah’s most inspired, brilliant, and passionate witness. And he became our Savior.

It is the reason Yahowah loved him, the reason he became His beloved Son. It was for this reason that Dowd was anointed as Yahowah’s Messiah and chosen to be His people’s shepherd and king. This is what made Dowd the Branch and a prophet and qualified him to serve as the *Zarowa’* | Sacrificial Lamb. It is the reason he earned the right to judge the world.

Dowd was not only intolerant of Sha’uwl, he was prepared and ready to debate the imbecile who conceived the contrarian religion, promoting it over the relationship Yahowah intended. Knowing both men, when this occurs, right will obliterate wrong, with those of us in the Covenant, cheering for our leader.

At times, it may appear as if Dowd is bragging, but it is not hubris when it is true. More to the point, it would be the height of arrogance, indeed selfishness, to know these things, to have been given this authority, and to have kept all of it to himself.



I would like to jump ahead to the 103rd Mizmowr so that we get a better appreciation of what Yahowah meant to Dowd. Then when we are done, we will turn to the 89th

Psalm to witness what Dowd meant to Yahowah.

The 103rd *Mizmowr* opens by revealing that it was written either for Dowd, to Dowd, concerning Dowd, or on the wisdom of approaching God's beloved Son. It is enlightening and uplifting.

Coming home to Yahowah necessitates appreciating and accepting the essential role Dowd has played in the salvation of his people. He is the central figure in God's story, the exemplar of Yisra'el and of the Covenant. He not only fulfilled the Mow'edym, but the benefits of the Miqra'ey are also more readily grasped when viewed in conjunction with his life and lyrics and especially Dowd's Father-and-Son relationship with Yahowah.

Dowd is Yahowah's most cherished and capable *Mashyach, Melek, Ben, Bakowr, Zarowa', Yasha', Ra'ah, Tsemach, Tsyown, Gibowr, Gabry'el, Chasyd, Ga'al, and Naby'*. As such, and consistent with the 89th *Mizmowr*, it's wholly appropriate for God to devote Psalms to him. Theirs is the most important and beneficial relationship the world has ever known.

Dowd is the antidote for Judaism, the religion that denies what he has accomplished to save Jews from themselves. He is proof that the rabbis are wrong in claiming that only they can interpret the Torah. The Messiah and Son of God is also the antidote for Christianity, which purports that the Torah cannot save, while transferring everything said and accomplished by Dowd to their mythical misnomer, "Jesus."

Yah's songwriter is even the cure for the supposed enlightened ways of Multicultural and Socialist Progressive politics in that his rationale trumps all of their illusions. As such, the surest path to learning the truth and approaching God on His terms is through Dowd's life and lyrics – words like these...

“This is concerning Dowd (*la Dowd* – to the Beloved, of David, and approaching Dowd).

My soul (*nepesh* ‘any – my consciousness, the essential and living aspect of my persona which can be observant and responsive, and which conveys my personality, character, attributes, and experiences), **you have chosen to appreciate and acclaim** (*barak* – your desire is to commend and adore, being thankful for the goodness of, seeking and sharing the blessings and benefits of, while she extols and uplifts (piel imperative second-person feminine singular – the *nepesh* has chosen to engage Yahowah such that her blessings are reciprocated by)) **the association with** (‘*eth*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **along with all that is within me** (*wa kol qereb* ‘any – every part of me) **through and accompanied by** (‘*eth* – with and according to) **His set-apart** (*qodesh huw*’) **name** (*shem*).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:1)

Dowd is known for being a determined fighter and passionate lover. He unified and enriched Yisra’el and was her greatest king. He was intellectual and emotional. He could wield words and a sword with equal aplomb. He was typically courageous, but he could be cowardly, too. He was right about God but often wrong about men. This spectrum is of the man seen through the words which shaped his initial life among his people. But that is not how God sees him or interacts with him. For Yahowah and, indeed, for Dowd, himself, it is his *nepesh* | soul which matters.

Our soul represents the essence of who we are. It is the operating system of our life. Moreover, it is the only part of us that can transcend our mortal existence. And since our *nepesh*, like Yahowah’s *Ruwach*, is feminine, this declaration, speaking for her, and the next were scribed in

the second-person feminine singular. By doing so, Dowd is emphasizing the importance of his *nepesh*.

The *nepesh* | consciousness provides each of us the opportunity to be observant and responsive – and can do so in conjunction with man or God. And while this was as true for Dowd as it is for us – there is a monumental distinction. And that is because Yahowah was able to use Dowd’s *nepesh* | soul as a living probe for him to experience and fulfill Pesach, Matsah, and Bikuwrym. Prior to, during, and most assuredly after the Chag Matsah sacrifice in 33 CE, the body his soul occupied went from nondescript to dispensable and then to nonexistent. All that mattered was that Dowd’s soul was deployed to serve his people at this time and in this manner.

Upon his upcoming arrival in 2033 CE to fulfill Kipurym and Sukah, Dowd’s soul will reside within a spiritual being. That isn’t to say that he will not have a physical body, but that his physicality will be at his discretion. He will be able to transform some of his spiritual energy into a diminished material form whenever a body is beneficial.

For the better part of 22 years, this was the aspect of the Miqra’ey fulfillment that I missed – although I was on the right track. I knew that the only way that Pesach and Matsah could be fulfilled was by deploying a *nepesh* as a probe so that it could be used like an avatar. Unwilling initially to accept the idea that Yahowah would use Dowd’s *nepesh*, I assumed that He had deployed His own. But that would have been out of character because Yahowah always advances His agenda through His Chosen People.

So, now we know better. The only way that all of the prophetic testimony fits is if the soul serving to fulfill Chag Matsah was Dowd’s. His name and titles are not only cited within every such prophecy, but no one else is ever mentioned. Dowd was not only Yahowah’s Firstborn, and

thus the proper fit for Bikuwrym, he had ample motivation. He needed the respect that being the Passover Lamb engendered as much as his people and his Father needed him to serve them in this manner.

I was correct up to a point: it was obvious that Chag Matsah was fulfilled by the deployment of a *nepesh* | soul. And now, we know whose.

This association of Dowd's soul and Yahowah's Spirit became the most beneficial and rewarding collaboration in history. And it is not over. Phases One and Two are in the books, foretold, endured, and fulfilled, while his Third Coming remains a decade away at the time of this writing in 2023.

The Messiah has affirmed what we have come to realize: this was his choice and his decision. And as much as this was in Dowd's interest, and in the interest of the Covenant Family, most of all his soul recognized that he would be doing something wonderful for the God who had done so much for him. Further, nothing Dowd has accomplished or will do would have amounted to a hill of beans if not accomplished in association with Yahowah. Said another way, while Dowd's name is great among men, God's name is infinitely greater.

There are very few things, and perhaps nothing, that Yahowah values more than us knowing and using His name. And nothing aggravates Him more than modifying or nullifying His name.

“My soul (*nepesh* ‘any – my consciousness, the essential and living aspect of my persona which can be observant and responsive, and which conveys my personality, character, attributes, and experiences), **your desire is to commend and adore, being thankful for the benefit of sharing the blessings of** (*barak* – you have chosen to appreciate and acclaim, while she extols and uplifts (piel imperative second-person feminine singular –

the *nepesh* has chosen to engage Yahowah such that her blessings are reciprocated by)) **the association with** (*'eth*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elawah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration).

You will never overlook, ignore, or forget (*wa 'al shekach* – you will never be unmindful of, fail to properly respond to, be remiss in mentioning, or ever forget (qal imperfect jussive second-person feminine singular)) **any of His accomplishments and resulting benefits** (*kol gemuwl huw'* – everything He has done and the kindness He has shown).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:2)

While Dowd led the way, his experience with Yahowah should encourage the rest of us. The more devoted we are to serving Him, the more devoted He is to serving us. The more we accomplish the more we are rewarded. And with God, the benefits infinitely exceed our contribution. His plan offers the greatest return on investment. Dowd contributed more than anyone else and he is being compensated appropriately.

I am not suggesting something as utterly inane as the Christian “pick up your cross and follow me” nonsense. There would be no benefit, capacity, motivation, or purpose for any of us to attempt a second fulfillment of Pesach and Matsah. But we can serve to awaken his people such that they appreciate what he has accomplished.

Dowd’s association with Yahowah is multi-dimensional. It is intellectual and emotional, engaging and conversational, inspiring and pragmatic, enlightening and enriching. In his first life, he was a brilliant and receptive student studying under the perfect teacher. And everything he learned, he shared – never overlooking or omitting anything with respect to his life with Yah. Therefore, we can benefit from “*kol gemuwl huw'* – everything He (Yah)

has done and the kindness He has shown, all of His accomplishments and resulting benefits” in the same manner enjoyed by Yahowah’s most celebrated Son.

Dowd’s commitment to sharing everything he learned from and achieved with God over his lifetimes in the center of Yah’s universe makes him uniquely important to God and to us. When we read and respond to His testimony on behalf of Yahowah, we are rewarded. When we share it, we spread the wealth.

After letting us know exactly where his *nepesh* | soul stood in relation to Yahowah, Dowd posed a series of rhetorical questions which were designed to encourage us to come to the same conclusion: Yahowah’s collaboration with Dowd’s soul brought salvation to God’s people. And to be consistent, there was only one way for Father and Son to achieve this result, which was through the Towrah’s presentation of the Beryth and Miqra’ey. This remains true to this day, and that is what makes Dowd’s Songs so inspiring.

“Who (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **forgives, removing culpability from consideration, so as to pardon** (*salach* – eliminates guilt (qal participle)) **all of your errant thinking, wrongdoing, erroneous statements, and distorted opinions** (*la kol ‘awon ‘atah* – everything you have twisted and perverted with your warped thinking, from all of your iniquity and depravity, the totality of your guilt and liability you have incurred, from all of the pain you’ve inflicted and damage you have done by being misled and misleading others, along with the punishment due).

And (*wa* – also [from 1QPs]) **who promotes restoration** (*ha rapha’* – who heals the rift and mends what has been torn, curing and repairing (qal participle – serving as a literal and genuine verbal adjective, describing the

action and the one carrying it out)) **for everything which incapacitates and sickens you, all of your diseases and disabilities** (*la kol tachaluwym 'atah* – for every one of your ailments and impairments, all of your tormenting and grievous plagues, even all the rust and corrosion, filth and scum on you)?” (*Mizmowr* / Lyrics to be Sung / Psalm 103:3)

If it were not to reinforce the collaboration between Yahowah and Dowd’s *nepesh* | soul in our forgiveness and restoration, why do you suppose it was introduced this way? No matter the extent we credit our Father over His Son, *Ruwach* and *nepesh* worked together to achieve this result. And as it should be, the Father wants to regale him so that we appreciate His Son’s contribution while the Son wants to thank his Father for the opportunity and result.

While it is true that only Yahowah can prolong our mortality and perfect us, He did not do it alone. Yes, He could have wiped the slate slathered with our musings and mumblings clean, but only after we stop blabbering babel and then accept His antidote for the plague of religion. This necessitates capitalizing upon what God achieved by deploying Dowd’s soul to serve as the Pesach ‘Ayil and then to carry our errant ways and incapacitating infirmities to She’owl – thereby, removing them from us.

Regrettably, although it was a long time ago, and I have learned from my mistakes, I was once religious. I was also political, patriotic, and pro-military. As a vocal advocate of each, I was headed to an eternity of incarceration in She’owl. But fortunately, thirty years ago, I learned enough about these things to start questioning my affinity for each and then rejected them. It was only then, some years later on Taruw’ah in 2001, that God introduced Himself. He asked me, as He had Moseh long ago (although Moseh’s role was infinitely more vital than what He had in mind for me, but at this juncture with His people, nothing was more important to God), to do a difficult job.

Mine was initially to expose and condemn Muhammad, Allah, the Quran, Hadith, and Islam – which may be the nastiest experience this side of Hell. But once this mission to expose Satan was accomplished to His satisfaction (read the five volumes of *God Damn Religion* if that mission is of interest to you), I became His student and He, my Teacher. While that is still the essence of our relationship, somewhere along the way I began to see everything God does as a collaboration. I was also getting to know and learning from Moseh, Shamuw’el, and Dowd, Yasha’yah, Yirmayah, and Yow’el. Working together, they equipped me to herald their message. And as a result, there are Covenant Family Members committed to educating and equipping others – all devoted to calling God’s people Home.

As a result of what Father and Son accomplished together for the Family’s benefit, we are pardoned and forgiven, such that there is no longer any consideration of our prior guilt. As errant as our ways may have been in the past, they have no influence on our future. Our relationship with Father and Son is restored. The contagious and crippling effects of religion and politics are removed, and the rift is mended.

“Who (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **is the kinsman Redeemer who delivers your life, the family member paying the price for you to live** (*ga’al chay ‘atah* – is the related individual who facilitates your very existence and ability to remain alive, ransoming your life and buying you back from the unacceptable and defiling situation (qal participle – serving as a literal and genuine verbal adjective, graphically describing the action as the one carrying it out)) **from the dungeinous slime pit of corruption** (*min shachath* – out of the putrid prison of decay and decomposition associated with She’owl)?

Who (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **envelops and crowns** (*'atar 'ath* – surrounds and honors, encompasses, and covers (piel participle)) **you** (*'atah*) **in loyal love, steadfast devotion, and unfailing kindness** (*chesed* – in affection, favor, and all that is good) **in addition to compassion and mercy** (*wa rachamym* – strong feelings and an enduring commitment to abiding adoration along with a reprieve from judgment)?” (*Mizmowr* / Lyrics to Sing / Psalm 103:4)

The one and only *Ga'al* | Kinsman Redeemer is Dowd. It is a realization his people have either ignored or denied for the past 2,000 years – since the impetus of Judaism.

The *Ga'al*, by the simple fact that he is kin, part of the same family, is a man, not God. And so, while Yahowah made it possible for Dowd to ransom his people, the Son paid the price to free the Covenant Family from She'owl by having gone there in our stead. Everyone who enjoys prolonged life in the Covenant Family is beholden to our Messiah and King for having made the sacrifice to provide it.

I understand that, as obvious as Father and Son have stated that they worked together to provide the benefits of the Beryth through the Mow'edym, so many errant claims have been thrown in our faces that it was easy to overlook. But where have the rabbis been all of this time? How is it that a *gowy* without theological training was able to affirm what hundreds of thousands missed – especially when the answer is *ha Mashyach* and the consequence is salvation? Perhaps the answer is in the question.

When Pesach and Matsah lead to Bikuwrym as a result of the Bakowr, we are adopted into the Covenant Family. As a result, we become royalty – replete with crowns. Even beyond the royal trappings, our Sovereign surrounds us in His love by enveloping us in His light, encompassing us

within His Set-Apart Spirit. This Garment of Light is what makes us perfect in God's eyes because where there is light, there is no darkness. As light, the Spirit doesn't cover over our flaws and failings but, instead, eliminates them.

It is but a shadow among the brilliance being conveyed, but this is prophetic because Dowd's soul was actually placed in a lightless dungeon during UnYeasted Bread to free us from She'owl. He did so by carrying and then depositing our guilt within this black hole, never to be seen again.

As a result of reading about and accepting what they accomplished during Chag Matsah, I find my relationship with Father and Son "*saba*" – abundantly satisfying." I appreciate all they have done for all of us.

"Who (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **abundantly satisfies** (*saba*' – provides overwhelming contentment and satisfaction, fulfilling the vow to enrich and empower (hifil participle)) **with that which is beneficial and good, highly desirable for you, beautifully adorning you** (*ba ha towb 'ady 'ath* – with ornamentation that removes unsightliness so that you are pleasing and acceptable)?

She, on her own initiative, restores and renews (*chadash* – she, on her own recognizance, making an independent decision, rehabilitates and reconciles such that the relationship is affirmed and reestablished (hitpaal imperfect third-person feminine singular)), **becoming similar to** (*ka* – like) **the soaring eagle** (*ha nesher*) **of your youth** (*na'uwrym* – as you become children who are forever young, celebrating your early life and childhood)." (*Mizmowr* / Lyrics to be Sung / Psalm 103:5)

We are afforded an interesting choice regarding the identity of the feminine restoring influence, but not regarding the object of her restoration. Even if unnoticed

by almost everyone, *'ath* | you throughout this Mizmowr is feminine, addressing our souls and, on occasion, perhaps Dowd's own. However, this time, redemption is not from slavery nor is healing from a disease which affects the body. It is our souls that are being ransomed and restored. But by whom?

The subject of Dowd's initial statements had been his soul while ours served as the object. Since our *nepesh* remains the entity satisfied by being beautifully adorned and restored such that we are like young children with wings, the subject making this happen continues to be Dowd's soul. And for her to splendidly adorn our souls, making us highly desirable, while causing us to be reborn spiritually as young children with wings, Dowd's *nepesh* is getting a significant assist from Yahowah's *Ruwach* | Spirit. This understood, there is no getting around that Yahowah inspired Dowd to write that his *nepesh* is to be credited with providing benefits I had heretofore ascribed to the *Ruwach Qodesh* | Set-Apart Spirit. And therefore, this is an exceedingly forthright affirmation that our conclusions regarding the role Dowd's soul played in our salvation are correct – indeed, unassailable.

Our Heavenly Father, Spiritual Mother, and their *Bakowr* are committed to providing the children of the Covenant with everything we could ever want. This begins with restoring and renewing our souls, enriching and empowering us after perfecting and adopting us so that we, as God's children, can soar as if we had the wings of eagles.

One of the many things we have come to know and love about Yah is His propensity to be fair, to consistently do what is right so that we can always trust Him. The standard by which Dowd was deemed right applies to all of us, including God, Himself.

“Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* –

teaching regarding His *hayah* existence and our *shalown* – restoration) **does what is right, engaging honestly and fairly** (*‘asah tsadaqah* – acts appropriately, honorably, and correctly, working justly, productively, and beneficially so as to vindicate (qal participle masculine singular)), **showing good judgment in executing justice** (*wa mishpat* – appropriately resolving disputes while making informed and rational decisions) **on behalf of** (*la* – to approach) **all who are unjustly exploited, defrauded, and deceived** (*kol ‘ashaq* – everyone egregiously mistreated, treacherously extorted, cheated, disadvantaged, ill-treated, wronged, and oppressed).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:6)

This is to say that Yahowah engaged to support His Son’s fulfillment of Chag Matsah in a manner which was predictable because He is trustworthy and dependable. This means that the Mow’edym, as fulfilled by Dowd’s *nepesh* and supported by Yahowah’s *Ruwach* are just, fairly and appropriately resolving our guilt.

And while this is good news for those who had previously been deceived and defrauded, indeed exploited under the oppressive and controlling influence of religion, the perpetrators who have made merchandise of men will be held accountable. The Messiah’s return will be a bad day for rabbis.

Yahowah did not, however, say that He was going to save everyone who has been abused, only that He would show good judgment in executing justice and be fair. This means that He will hold those who mistreated and extorted the politically subjugated, the religiously misled, militarily oppressed, or economically enslaved, responsible. He isn’t going to let the perpetrators go unpunished. Said another way, while the souls of those victimized simply fade away, the perpetrators will be sent away, enduring an eternity in She’owl.

By exacting retribution upon those who have harmed His people, Yahowah is being just and fair, even correct and compassionate, providing a sense of closure and comfort for those whose souls will fade away. They deserve justice, knowing that those who misled and misused them will be punished for these crimes.

We know this, as did Dowd, because we are Towrah-observant. It is the place through which we must all walk if our ambition is to know God. Dowd, as one *ra'ah, naby'*, and *zarowa'* to another, said...

“He made known (*yada'* – He revealed, acknowledged, and made us aware such that we could become familiar, disclosing to encourage understanding (hifil imperfect)) **His ways** (*derek huw'*) **to Moseh** (*la Moshah* – to the one who draws out) **through His interactions** (*'alylah huw'* – His actions and deeds, His practices and achievements, His effectiveness and engagements, His works) **with the Children of Yisra'el** (*la beny Yisra'el*).” (*Mizmowr / Lyrics to Sing / Psalm 103:7*)

Without what Yahowah achieved and communicated through Moseh, Dowd's lyrics, lives, and sacrifices are meaningless. And without Dowd's sacrifices, the Towrah is filled with empty promises. Together, they are synergistic.

When Dowd's *nepesh* is seen enabling the Beryth by fulfilling the Miqra'ey as portrayed by Moseh, nothing is more important or beneficial. The standard by which Dowd was *tsadaq* | considered right and vindicated and the path which he followed are both found in the Towrah of Moseh. And that is to say, God's directions are not found in either the Talmud or the New Testament. If you are looking for God's way, throw away the religious books and read what Yahowah inspired Moseh to teach the Children of Yisra'el.

Dowd understood this interconnection because he was Towrah-observant. His 119th *Mizmowr* / Psalm reveals how and why we should do as he had done, making it, second only to the Towrah of Moseh, the most important document ever written. If you'd like to read what its author had to say, you'll find it in the concluding volume of *An Introduction to God*. There, one of the many things that you'll discover is what the King of Yisra'el has just revealed: Yahowah engages and interacts with Yisra'el. They, as the Chosen People, are the descendants of Ya'aqob and natural heirs to the Covenant. They were liberated by Yahowah and given the Promised Land, and they will be reconciled with Him again upon His return on Yowm Kipurym. God's focus has been and will continue to be on His people: Yisra'el. That is never going to change.

Moseh, whose character was exemplary and intellect sublime, was the most perfect man in God's story. He was a joy for Yahowah to work with when liberating His people from human religious and political oppression. However, the Children of Yisra'el were just the opposite, neither bright nor pleasant. And in this way, Yisra'el became the prime example of what not to do or say around God. If it were not for the fact that Yahowah is all of the following, He would have given up on them.

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is compassionate** (*rachuw*m – has strong feelings and an enduring commitment to abiding adoration for those He's offering a reprieve from judgment) **and merciful** (*wa chanuwn* – is inclined to bestow favorable treatment and provide unearned benefits along with generous blessings, being gracious), **longsuffering and loyal, slow to anger** (*'arek 'aph* – able to endure that which is resentful and displeasing in the

relationship for a long time), **and abounding in love, overwhelmingly kind, and steadfastly loyal** (*wa rab chesed* – and abundantly generous, offering tremendous assistance and rewards to those in a relationship with Him).” (*Mizmowr* / Lyrics to Sing / Psalm 103:8)

God would have to be this way to put up with the Children of Yisra’el. For most of the past 4,000 years they have been in an extended time out for bad behavior. And most are no better today. Yahowah wants to love them if only they would get out of their own way and allow it. And that is why this statement, including *rachuwmm*, *chanuwn*, and *chesed*, along with the unique modification of ‘*aph*, is so profoundly important.

The purpose of the *Towrah* is to introduce us to the *Beryth* and then explain how we can become part of it by attending the *Miqra’ey*. Those who follow this path will find Yahowah to be exactly as Dowd has just described Him – compassionate and merciful, longsuffering and loyal, overwhelmingly kind to those He favors with His love. Those who see Him differently, don’t know Him.

Our Father is magnanimous. No matter how fast and furiously we strive to contribute, He always gives us far more than we can provide. It is His nature to celebrate what we do together such that He moves Heaven and Earth for those He loves and who love Him in return.

For an endearing and enduring relationship to work, we must come to a place where we enjoy our partner’s positive attributes while overlooking, or at least deemphasizing, their less-than-desirable proclivities. That is exactly what Yahowah does for those in the Covenant relationship. For example, we know from how Yahowah interacted with Dowd that he could be a handful at times. And yet, he contributed mightily, ultimately saving his people from themselves. And in this way, in the imperfections of his life and the perfection of Moseh’s

inspired testimony, he became the living embodiment of *Mizmowr* 103.

The Messiah was aware that he had lost his people's respect for having made a series of poor decisions. On one occasion, the King sent *'Uwryah* | Uriah, a Covenant member, to his death in battle so that he could take his wife, Bathsheba. And while Yahowah overlooked most of His Son's less-than-admirable decisions, this was too much even for Yah to bear. As a result, Dowd experienced a time out, a period when Yah stopped speaking directly to him. The solution in Dowd's mind, and the best way to redeem his reputation with the Children of Yisra'el, was by serving as the Passover Lamb.

Therefore, while this was an accurate expression of Yahowah's nature, time is running out. The persistent propensity of Yahuwdym to disrespect and irritate Yahowah and the preference of Gowym to ignore Him in favor of false gods must end for the Covenant Family to return to Gan 'Eden. Our Father cannot continually quarrel with His children.

“He will not continually quarrel with someone (*lo' la netsah ryb* – He will not subject His preeminence to unending arguments, always contending in hostile opposition, continuing to endure the taunts and insults (qal imperfect)) nor will He eternally (*wa la 'owlam*) serve as a frustrated caretaker (*natar* – tend to those who displease Him, maintaining the status quo as a disappointed and irritated observer, bearing resentment (qal imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:9)

Even though it will get far worse before it gets much better, the time of quarreling is nearly over. Yahowah has no interest in, or motivation to, subject His preeminence to an unending stream of contentious arguments or subject His magnificent character to insults. Depending on whether you wish to be removed from or endure the Time of

Ya'aqob's Troubles, you have until Shabu'ah in 2026 at the latest to make the Harvest or hope that by Taruw'ah and Kipurym in 2033 you will be able to resolve your conflicts with God. When Yahowah returns with Dowd, neither will serve as "*natar* – frustrated caretakers over irritants clinging to the status quo." Eternity is a celebration of Family without foes.

Earlier, the rhetorical questions Dowd posed were presented in the second-person feminine, but now he has returned to first-person plural and is making statements which would include all Covenant members...

"It's not according to (*lo' ka* – not based upon or consistent with) the ways we are misled and misleading, incurring guilt (*chata' 'anachnuw* – our antagonistic actions) that He acts and engages with us (*'asah la 'anachnuw* – that He made us or works something out with us (*qal* perfect)), or according to our errant thinking, erroneous statements, or invalid opinions (*lo' ka 'awon 'anachnuw* – or our twisting the truth with our inaccurate beliefs, or based upon our perversions) that He deals with us (*gamal 'al 'anachnuw* – that He rears us or repays us (*qal* perfect))." (*Mizmowr* / Lyrics to Sing / Psalm 103:10)

It is the nature of religion to define how their god supposedly interacts with men and women. But the God who created them begs to differ. Yahowah's response will be incongruous with religious edicts.

If you want to know how God is going to engage when He returns, read the Towrah and Naby'. What you'll find is that very few souls will meet the criteria He has established – and none among them will be religious or overtly political.

God is going to deal with us, not based on what we have said or done but, instead, predicated upon what He has said and what His Son has done. To capitalize, accept the conditions of the Beryth and attend the Miqra'ey.

Dowd's next three sentences tell the story of God's love for His children and what Father and Son have done and will do to keep us together. They speak of love beyond our comprehension, and mercy so far-reaching that our rebellious nature becomes as distant as light is from darkness, as seven dimensions are from three, and as different as the sun is from the black hole of She'owl.

“Indeed, for (*ky*) just as (*ka* – similar to, comparatively) the heavens and spiritual realm are elevated in scale and dimensions beyond our comprehension (*gabah shamaym* – the universe is bigger than we can envision, towering), above and beyond the material realm (*‘al ha ‘erets* – over the Earth), so too is His steadfast and enduring love, His unfailing generosity, and mercy (*chesed huw’* – His magnanimous nature, unmitigated affection, and overwhelming desire to favor with benefits) toward those who respect and revere Him (*‘al yare’ huw’* – for those who appreciate His astonishing character and awesome nature). (*Mizmowr / Psalm 103:11*)

As far as (*ka rashaq* – as distant and removed as) the sunrise in the east where its increasing light is from (*mizrach min* – the direction of the rising sun) the setting sun in the west where darkness follows (*ma‘arab* – the sunset with increasing darkness), so far removed from us (*rashaq min ‘anachnuw* – equally distant from us) are our revolting and rebellious behaviors (*‘eth pesha’ ‘anachnuw* – is that part of us which has been contrary to the way and in defiance of the standard).” (*Mizmowr / Psalm 103:12*)

As a father (*ka ‘ab* – consistent with the way a parent, especially a dad) shows tender affection and genuine love (*racham* – is kind and generous, favoring and having compassion (piel infinitive)) for children (*‘al benym*), Yahowah (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* –

teaching regarding His *hayah* existence) **genuinely loves and overtly favors** (*racham* – is compassionate and merciful, generous and forgiving toward (piel perfect)) **those who respect Him** (*'al yare' huw'* – those who revere Him).” (*Mizmowr* / Lyrics to Sing / Psalm 103:13)

Here and elsewhere Dowd insinuates that he was cognizant that there were dimensions beyond his frame of reference and that the spiritual realm was four magnitudes beyond the three he had experienced. This perspective on light and dimensionality goes a long way to explain who we are in relationship to God and what He’s going to do to mitigate our differences. Dowd also understood that light is the best way to resolve the darkness in our lives, because in its presence, mankind’s unenlightened machinations cease to exist, and we not only appear perfect but are perfect.

While Dowd’s *Mashal* are presented as parental advice, throughout the *Mizmowr*, Yahowah is typically referenced by name or referred to as “*‘elohym* – God.” But here, He is presented as our “Father” because it best describes the kind of love He is offering those who come to Him through the lives and lyrics of His Beloved.

One of the many reasons Yahowah is so proud of Dowd, indeed enamored with him, is because he was one of us, a mere mortal, who figured it out. If he could, we can – especially since Father and Son shared how this was possible – enabling us to follow in his footsteps.

For Dowd to have correctly ascertained God’s Grand Plan of Reunification, with only the Towrah and his conversations with his Father available to inspire him, was genius. Looking back on it, I can see how he came to his conclusions. It is likely that the conversation narrated by *Nathan* | the Gift about homes and children, about a Father and His Son, and the lives they would live together to restore the relationship with their people as recorded in 2

Shamuw'el 7, got him started in the right direction. I can also envision how, knowing that he was God's Son, Dowd came to see himself as the ram being offered on Mowryah to affirm the Covenant. But Dowd didn't just figure it out, he volunteered to carry it out. That makes his determination and contribution the greatest discovery and achievement in human history.

And yet, even with the evidence now portrayed throughout the *Towrah*, *Naby'*, *wa Mizmowr*, it would be 3,000 years before the Grand Plan of Reunification would be known again. And while better late than never, and better one than none, time is now in short supply. The overtly political and ridiculously religious are poised to devour Yahuwdym and Yisra'el to foreclose access to this opportunity.

I'm often told by those who are too preoccupied or lazy to search for Yahowah through His words that they would have responded even more positively had God done for them what He did for Noach or 'Abraham, for Moseh and the Children of Yisra'el, even for Dowd felling the giant with a single stone. My reply is always the same: we have been offered far more than any of them.

We have access to the entirety of the *Towrah*, *Naby'*, *wa Mizmowr* along with the tools to translate and study Yah's testimony. We have the advantage of seeing the entire spectrum of history, from creation to the birth pangs preceding the Time of Ya'aqob's Troubles, and can, therefore, compare what Yah said to what has occurred and thereby prove His existence and validate His inspiration.

“It is for certain (*ky* – without question) **He is cognizant of** (*yada'* – He is aware of and knows, He acknowledges and understands (*qal* perfect)) **our inclinations and frame of reference, even the purpose for which we were created** (*yetser 'anachnuw* – our dimensional limitations and attributes, especially our

ability to think and reason, our motivations and desires, our wants and needs, and of what and why we were formed), **remembering that we are indeed** (*zakar* – recalling and keeping in mind that) **quite literally comprised of naturally occurring earthen matter** (*aphar* – of small, fine, insignificant particles, like the powdery dust of the Earth).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:14)

God is energy and we are matter. Since the latter came from the former, we should not be surprised that they are actually the same thing – with our relative capacity being all that separates us. This is vividly explained by Albert Einstein’s equation, $E=mc^2$ – in which matter must be multiplied by the square of the speed of light 2.99×10^8 meters/second, thereby differentiating our capabilities by a factor of 89,874,044,000,000,000 to 1. This extreme equivalence lies at the core of what God has promised to do: enrich, empower, and enlighten us. Aware of this difference, Yahowah has calibrated our interactions such that He values what we get right much more than He gets frustrated by what we get wrong. I suspect that this is what Dowd was suggesting when he wrote that God was slow to anger and especially longsuffering with regard to His children.

With these insights shared for our enrichment, we are now confronted with something quite remarkable. Just as Dowd quoted his 22nd Mizmowr to explain why the Spirit had abandoned him as he was fulfilling Passover as the Sacrificial Lamb, we are now coming to the realization that Yahowah drew inspiration from Dowd when he answered Yasha’yah’s question in the midst of His prophetic portrayal encouraging us to get ready for His return. Specifically, Yahowah paraphrased Psalm 103:15-16 in the midst of what is now Yasha’yah 40, when providing a comparison between the fleeting nature of man’s accomplishments and the enduring character of His Word.

While we do not know if Yasha'yah quoted from Dowd's Mizmowr in recognition that Yahowah had inspired them both or if the repetition found in Yasha'yah 40 is the result of Yahowah inspiring His prophet to reaffirm the lyrics His beloved Son had written three hundred years earlier, Yahowah clearly quoted Dowd. And if the lyrics of Dowd's songs are good enough for God, they are more than sufficient for us.

“Mortal man’s (*‘enowsh* – human beings’) **days** (*yowmym huw’* – duration and time) **are like** (*ka* – can be compared to) **an abode of dried grass** (*chasyr* – dwelling like brown hay, needing water to live and grow).

Like (*ka* – similar to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **in the open and broad way** (*ha sadeh* – of the way which is spread out far and wide), **it, therefore, reflects the light and the scene around it** (*ken yatsyts* – it can give the impression of being brilliant and even flourish for a while, blossoming so as to appear awesome and grand, glistening like the reflection in a mirror). (*Mizmowr* / Psalm 103:15)

Yet truthfully, when (*ky* – indeed, surely as) **the Spirit** (*ruwach* – the feminine and maternal aspect of Yahowah’s nature) **passes over it** (*‘abar ba huw’* – extends Herself from the Source toward it), **then it is no more** (*wa ‘ayn huw’* – it is gone such that it no longer exists) **and its place** (*wa maqowm huw’* – its location and locale, its homes and offices, its orientations and habitats) **is no longer recognizable nor remembered** (*lo’ nakar huw’ ‘owd* – are not considered or acknowledged because they were mistaken and thus worthless, as these pretenders are forever without merit or value (hifil imperfect energetic nun)).” (*Mizmowr* / Lyrics to Sing / Psalm 103:16)

Yahowah gave us our mortal lives, freewill, a conscience, and the opportunity to know Him. While marvelous, our lives are fleeting, especially when focused on personal achievements and when they do nothing more than reflect the world around us.

This depiction is of man's most cherished memorials, the flowery engraved plaques placed upon the graves of the dearly departed and upon trophies commemorating seminal achievements. To be gone is to be forgotten. And that is the way it must be for those who move on to live happily ever after. To be anguished over the loss of loved ones, or be tormented by mankind's hellacious abusive conduct, would take the joy out of living. We will, therefore, remember the beautiful and forget the unpleasant.

There will, however, be some constants as we turn the page from mortal to immortal. Yah's enduring love, our continuing respect, His commitment to doing what is right, and our devotion to the Covenant Family, are among them. Closely examining and carefully considering the directions Yahowah has provided regarding the terms and conditions of His Covenant, and responding appropriately, will be something we will all share.

“But (*wa*) the steadfast and enduring love, the unfailing generosity and mercy (*chesed* – the magnanimous nature, unmitigated affection, and overwhelming desire to favor, lavishing with benefits) of Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions) is forever and ever, enduring eternally and without end (*min 'owlam 'ad 'owlam* – is everlasting and perpetual) for those who respect and revere Him (*'al yare' huw'* – enabling those who appreciate His awesomeness to draw near) with His vindication and righteousness (*tsadaqah huw'* – His commitment to doing what is correct and acquitting, honest and fair, beneficial and prosperous, both just and right) on behalf of His

children’s children (*la ben ben*) (*Mizmowr* 103:17) **for those who observe** (*la shamar* – approaching those who closely examine and carefully consider, focusing upon and thinking about) **His Covenant** (*beryth huw’* – His Family-Oriented Relationship, His household and home, His familial agreement and contract, His binding oath and promise) **and who remember** (*wa la zakar* – who are mindful) **to act upon and engage in** (*la ‘asah hem* – carrying out and putting into effect (qal infinitive construct)) **His directions and instructions** (*piquwdym huw’* – His written records and advice, His precepts, procedures, and principles, His values and philosophy, and especially the guidance regarding His terms and conditions).” (*Mizmowr* / Lyrics to Sing / Psalm 103:18)

Since God is unchanging, the nature of our relationship with Him is determined by our willingness to be observant and responsive – similar to a *nakar* | observant and responsive foreigner who becomes family. It is the only way for us to know who Yahowah is, what He is offering, and what He expects in return. The purpose of life and our highest calling is to be among the few who, like Dowd, figure it out so that we can be part of His Covenant Family.

For this to occur, we must come to realize that Yah’s mercy and enduring love is directed toward those who come to know Him by name, toward those who respect who He is and what He has said and done, and toward those who seek to be right about Him such that they can appreciate and accept the conditions of the Covenant.

Before I was able to process the implications of Dowd’s role in fulfilling the opening and concluding Mow’edym as the living embodiment of the Covenant, I struggled to understand why the Messiah didn’t enumerate and explain the purpose of each of the Covenant’s five requirements or elaborate on the benefits. Why didn’t he reveal the symbolism behind each of the seven Miqra’ey or

emphatically state their specific purpose? There is no discussion on how they are interrelated and serve the purpose of the Grand Plan of Reunification. But then, I realized that this was Moseh's role, not Dowd's. Moseh wrote about them while Dowd lived them. Moseh's words and Dowd's lives explain them.

Dowd's unique role was to model and enable the relationship our Heavenly Father intended. His life and sacrifice speak louder than words.

And while Dowd spoke vociferously of his Father and the Covenant, he only correlated the events on God's timeline he would fulfill – doing so in Daniel 9 as Gabry'el. Since Dowd's inspiration and intelligence are well beyond ours, this disparity in what we have come to share deserves a thoughtful explanation.

But what if the answer is that Yahowah didn't want His plan enumerated and summarized – at least before now when that explanation is vital to His plan? What if He preferred revealing everything we would need to know to figure it all out without handing the answers to us on a silver platter?

If that is the reason Dowd didn't share what I have delineated, then perhaps, I have gone too far in making participation in the Covenant too easy. And should that be the case, then I'm guilty of providing too many insights such that undesirable individuals might sneak in and spoil eternity. Or was the disparity between Moseh's and Dowd's insights and my attempt at full disclosure simply a matter of timing? Although, considering Yisra'el's response thus far, the former does not seem to be a problem.

Had it not been for five things, I would have withdrawn my enumeration and summarization of the conditions and benefits of the Covenant. I might also have withheld their interrelationship with the Miqra'ey, and how

these events play out in time – thereby ascribing dates to the fulfillment of Shabuw’ah, Taruw’ah, Kipurym, and Sukah.

First, and foremost, among the reasons for full disclosure is the realization that since Yahowah’s testimony is irrefutable, my conclusions, based upon a rational analysis of it, were assured to be sound. Right is right – and that is all He asks of us. It is what made Dowd, *dowd*.

Second, I have never actually comprised a summary of Yah’s plan, nor have I considered simplifying His message. As someone who is enamored with Yah’s Word, I am obviously more verbose than trite. So, I don’t think that I’ve made it too easy. Consider the YadaYah.com site as evidence. With 33 books on the shelf, it’s more commonly seen as overwhelming and intimidating rather than simplistic.

Third, most of the many thousands of insights I have derived from Yah’s Word are unique in the sense that rather than building off of what other men have discerned, I have been inspired by the One who inspired the prophets. Not only are these many thousands of profoundly important revelations consistent with Yah’s nature, they resonate within those of us who know Him. And so why would God make it possible for me to see what others had missed if He did not want me to share what I discerned from His testimony with His people?

Fourth, since I was the first to comprehend and explain the role Yahowah’s *Dowd Ben* | Beloved Son, *Bakowr* | Firstborn, *ha Mashyach* | the Anointed Messiah, *Mizmowr Naby’* | Lyricist and Prophet, *Melek* | King and Counselor, *Tsemach* | Branch, *Ra’ah* | Shepherd, *Zarowa’* | Sacrificial Lamb, and *Kaph* | Hand played in fulfilling the Mow’edym to provide the benefits of the Beryth since Dowd revealed and Yasha’yah affirmed this, it would have been selfish to

keep it a secret. Moreover, this knowledge is essential to the mission of calling Yisra'el and Yahuwdah back home.

Fifth, the affirmation that I am doing what Yahowah wants was reinforced a hundred times over with the prophetic pronouncements regarding *Yada* | One Who Knows, the *Basar* | Herald, *Nakry* | Observant and Responsive Foreigner, *Qowl* | Voice, *'Edah* | Witness, *Mal'ak* | Messenger, *Zarowa'* | Sower of Seed, *Choter* | Sucker and Secondary Branch, and *Nes* | Sign which is being lifted up. The confirmations have been emphatic and prolific from Moseh to Mal'aky. Therefore, it is a matter of different roles for different times.

So, while I have enumerated and explained what Moseh, Dowd, and Yasha'yah have made possible for us to know and then capitalize upon, my hope is that I have made the journey sufficiently challenging to deter those dulled by religion and yet accessible to the Chosen People whom Yahowah is calling Home. If you are Yisra'el or Yahuwd, the intellect that stirred Dowd to be the most articulate man in human history has been passed on to you genetically such that you have the capacity to read and appreciate what I am sharing.

Here is yet another example of *ha Mashyach's* brilliance. This statement can be read as an ode to Dowd's Father or as an acclamation of his Father's appreciation for His Son's service...

“Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching) **has prepared and established** (*kuwn* – formed, fashioned, and supports (hifil perfect)) **H/his throne** (*kise' huw'* – H/his place of authority and seat of honor) **in the spiritual realm of the heavens** (*ba ha shamaym*) **with H/his sovereign realm** (*wa malkuwth huw'* – H/his authority, power, and influence) **serving as a proverb, revealing what H/he and it is like by drawing pictures**

with words (*mashal* – communicating by way of visual and verbal comparisons to reveal who has ultimate dominion (qal perfect)) **in everything** (*ba ha kol* – and everywhere).” (*Mizmowr* / Lyrics to Sing / Psalm 103:19)

While it is true that Yahowah has established His seat of authority in the spiritual realm, since it is in His nature to share everything with us, Dowd will sit there. After all, the most vivid pictures of life in Heaven and the Kingdom of Dowd were painted by the author of the *Mashal* / Proverbs. Therefore, this could have been written with a lowercase “his,” thereby making it consistent with other prophecies that portray Yahowah eternally establishing Dowd’s royal reign. And the fact that it can be read both ways is evidence of mutual respect, demonstrating how Yahowah intends to raise His children within the Spiritual Realm.

Painting pictures with words is something at which Dowd was particularly adept, as was his Father. And often, it is the only way to convey what we cannot actually see from our current perspective. Heaven is a perfect example. Using terms common to our three-dimensional material existence, Yahowah’s prophets have tried to describe its spectacular appearance. But frankly, it’s well beyond our current comprehension, as far removed from what we can perceive as three dimensions are from seven.

That being the case, Yahowah has shared something that can help us visualize the unseen. Aspects of the Garden of ‘Eden were modeled after Heaven. Consider what happened there, especially the interactions between Yahowah and ‘Adam, and then expand the boundaries of that Garden to the size of the universe – 93 billion light-years in diameter. This provides a glimpse of what we will experience camping out with Yahowah and other Covenant members throughout time and space. We will still be guided by His words, even His *towrah* | teachings which will then be integrated within us. We will still observe the

Shabat and attend the Miqra'ey, celebrating both as they were intended. But we will no longer have to endure any form of religion or politics, lies or liars, abuse or abusers.

Just as we are afforded the option of assigning Heaven's throne and kingdom to Yahowah or Dowd, the *mal'ak* and *gibowr* in this next statement could represent heavenly implements or people. However, since Dowd would have had no influence over the spiritual realm at this time, it's far more likely that he was addressing the most aware of Yahowah's human Witnesses – and in particular, the *Gibowr* associated with the presentation of this *Mizmowr* and engaged in the process of enlightening His wayward children.

“His *Mal'ak* | Messenger and Witnesses (*mal'aky huw'* – His envoys and representative, His ambassadors and spokesman dispatched and deputized to do His bidding), **you should choose to convey your support for the benefit and blessings of** (*barak* – of your own freewill, extol the marvelous nature, while communicating the many positive things associated with (piel imperative second-person masculine plural – an expression of second-person volition, whereby the object is the beneficiary of the subject's choice to engage in a constructive verbal exchange over)) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence).

His *Gibowr* | Most Courageous and Capable Men (*gibowrey huw'* – those who fight valiantly and prominently for Him, His most impactful leaders and influential individuals), **those with the ability, authority, and acuity** (*koach* – those with the potential, resources, resolve, aptitude, strengths, determination, and empowerment), **should act upon** (*'asah* – should engage, go to work, and carry out, making known by performing as specified, expending the energy to bring about and effect (qal participle)) **His Word** (*dabar huw'*) **by actually**

listening (*la shama'* – by hearing (qal infinitive)) **through the voice conveying the audible sound** (*ba qowl*) **of His message** (*dabar huw'* – His word, statement, account, and speech).” (*Mizmowr* / Lyrics to Sing / Psalm 103:20)

Leading by example, Dowd was Yahowah’s most accomplished *mal’ak* and acclaimed *gibowr*. Speaking to those who would follow in his footsteps, God’s exceedingly prolific messenger and overtly courageous man encouraged us to devote our lives to conveying the benefits associated with being around Yahowah, extolling His virtues while affirming our support. Those who have been blessed with the *koach* | acuity and aptitude, the resources and resolve, engage on God’s behalf after listening to the voice proclaiming His message.

I’ve been doing this to the extent I’m capable, using the resources at my disposal and with Yahowah’s support since Taruw’ah in 2001. And while I was never alone, it has been a delight to experience the many ways Yahowah has found to contribute, such that we are effective and productive in accomplishing His goals. So we are a team, united Family Members devoting our lives to awaken God’s people. That said, while Yahowah has a host of spiritual *mal’ak*, human messengers who are also *gibowr* are few and far between. To fill out His quota of three, Yahowah is recycling one for the third time (Dowd), another (‘Elyah) from 2,900 years ago, and the third (Yada) from the ranks of the *gowym*.

It is certain that Yahowah’s *Mal’ak* | Messengers and Witnesses and His *Gibowr* | Courageous and Capable Men will continue to be blessed with the *koach* | determination to prevail. Our strength, confidence, and fortitude to work with Father and Son comes from listening to their message and responding accordingly.

As has been the case with Dowd’s previous two statements, we can identify these *Tsaba'* with the Heavenly

Host or conclude that Dowd is now addressing a broader spectrum of the Covenant Family – calling them to action. Since one would be out of Dowd’s jurisdiction and of no value to those reading his Song, I’m certain that the Messiah is speaking to those serving in the best interests of Yahowah and His People. Actually, I know many such individuals. They go by the names of Leah, Jacki, Dee, and Molly, David, Kirk, Mike, JK, Todd, and Joe.

“Every one of His *Tsaba*’ | Supporters Serving Him, the willing conscripts who have been mustered and sent out to assist fighting for the cause (*kol tsaba’ huw’* – all who desire to project His influence, protect His interests, who go forth to fight His foes, including all who act on His behalf by carrying out His instructions), **you should choose to convey your support for the blessings and benefit of (*barak* – of your own freewill, extol the marvelous nature, while communicating the positive things associated with (piel imperative second-person masculine plural)) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence).**

Those rendering assistance and serving Him (*sharath huw’* – those performing a service and ministering in His interests, attending to what pertains to Him (piel participle)) **engage to accomplish** (*‘asah* – act to benefit from, laboring and performing based upon (qal participle)) **His will** (*ratsown huw’* – His desire, His wishes, and what pleases Him, with His approval and acceptance). (*Mizmowr* 103:21)

All of His *Ma’aseh* | Workers accomplish His purpose (*kol ma’aseh huw’* – everyone who labors on His behalf, expending energy and resources to pursue His agenda does what He wants done). **You should choose to convey your support for the benefit of** (*barak* – of your own freewill, extol the marvelous nature, while communicating the blessings and benefits associated with

(piel imperative second-person masculine plural)) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence) **in all of the places** (*ba kol maqowm* – in every home, dwelling place, site, and direction) **His influence is felt and His *Mashal* | Word Pictures are considered** (*memshalah huw’* – He is prominent, understood, and distinguished, communicating by way of His visual and verbal comparisons to reveal He has ultimate dominion; from *mah* – to ponder the implications of *mashal* – proverbs, parables, similitudes, and metaphors conveying ethical wisdom).

My soul (*nepesh* ‘*any* – my consciousness, the essential and living aspect of my persona which can be observant and responsive, and which conveys my personality, character, attributes, and experiences) **commends and adores** (*barak* – you have chosen to appreciate and acclaim, to be thankful for the goodness of, seeking to enjoy and share the blessings and benefits (piel imperative second-person feminine singular)) **its association with** (‘*eth*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Mizmowr* / Lyrics to be Sung / Psalm 103:22)

An accomplished speaker, such as Dowd, will tell their audience what they are going to tell them, they will tell them, and then they will remind them what they told them. Dowd introduced and concluded this Psalm explaining the service his *nepesh* would provide in conjunction with his Father, Yahowah. And at the end of this Mizmowr, he revealed how we can help him achieve his decision to serve his people and God in this way.

No matter what Dowd has done, regardless of the merit of the sacrifice, irrespective of his bravery and compassion, if his fulfillments of Pesach, Matsah, Bikuwrym, and

Kipurym are not heralded, no one benefits. As powerful and capable as are our Father and His Son, they are still reliant upon capable witnesses and supportive coworkers to convey the message of the Beryth and Miqra'ey to Yisra'el and Yahuwdym.

One of Yah's most strident criticisms of mankind is that very few of us are aware of what He and His Son have attained on our behalf. The scope of their work is so seldom considered that if you were to ask random individuals to list their important accomplishments, most would not recognize either name, and the few who might would be clueless as to what Yahowah and Dowd have achieved – or why it is relevant to them. And that is ironic because those who seek to worship God and who claim to know Him, haven't invested the time to listen to anything He has to say.

By contrast, Dowd's words resonate throughout time because he came to know before he professed his admiration. He was right, true, and genuine, even appreciated, where the faithful are not. He did his part, and now, it is time for us to do ours.

If the places were considerable where Yahowah was clearly known and if His influence was felt by many, what a wonderful world it would be! It is, therefore, our mission to share the story of Father and Son with those interested in investing the time to read these books. This is a life well lived.

Yahowah gave us our mortal existence, freewill, a conscience, and the opportunity to know Him. While marvelous, our lives are fleeting, especially when focused on personal achievements.

Therefore, the perspective being conveyed is that even man's most cherished memorials, the flowery engraved plaques placed upon the graves of the dearly departed and upon trophies commemorating seminal achievements, will

not stir memory or sentiment.

This known, Dowd did not write, and we should not speak, to the world at large. There is no reason to strain our voices or dissipate our effect. We, and that would include, Dowd, Yahowah, and His prophets, seek to convey His testimony to receptive ears and open minds.

✠

Marvelous Mizmowr

Listen and Learn...

There isn't a single prophecy pertaining to the fulfillment of a Mow'ed Miqra' or of God's return in which Yahowah cites the name or title of anyone other than Dowd. And yet, as a consequence of Judaism and Christianity, fewer than one in ten million people currently make the connection between them. For Yahowah's Grand Plan of Reunification to occur as promised, this must change.

There are hundreds of prophecies in which Dowd is expressly named, and hundreds more are replete with one or more of his accolades and titles. Many were fulfilled in the Yowbel year of 4000 Yah, in 33 CE, when the Messiah's *basar* endured Pesach and his *nepesh* enabled Matsah. The remaining prophecies will transpire in year 6000 Yah, in the fall of 2033, when he returns as King during Kipurym.

Evidently unaware of this, perhaps too busy scribbling in their Talmud, rabbis conceived Judaism to deny the viral influence of the Christian counterfeit. To their credit, the rabbis were aware that Iesous Christos was disqualified as the Messiah but to their shame, they did not refute the myth as a misappropriation of Dowd's role in fulfilling Pesach, Matsah, and Bikuwrym. Had they done so, there would have been no Diaspora or Holocaust, and no Christianity or Islam to subjugate and slaughter Jews.

All the while, the Christians burnished the image of a fable by misappropriating the testimony of a god who reneged on his promises and couldn't remember the names of his people or what he discussed with them. But who in their right mind would want to spend an eternity with a father who would deprive his son of all he had achieved?

Unfazed by the consequence of their plot, Christians continued to cobble together pagan lore to create a god who fit their sensibilities and expectations, one they believed would do as they desired because they projected their aspirations on him. But since their story wasn't credible, they engaged in identity theft, robbing Yahowah's beloved Son, the anointed Messiah and King, even Savior, to embellish and sanctify their scheme – one incredibly presented for the foolish in their hideously malevolent and malignant New Testament. They even bound their rubbish to the inspired word of God, calling the resulting fraud a “Bible.”

As one would take out the trash, I would advise tossing the tale of the baby god who grew up to be the dead god on a stick away and, along with that revolting image, discarding any association with a church, Bible, or religion. There is no merit, only disappointment and anguish, associated with Jesus of Nazareth, Christ and Christian, Easter and Christmas, Sundays and steeples, prayers and worship, the Lord and Mary, Peter, Paul, and Luke, financial donations and bowing down, the Trinity and faith, bodily resurrections, a New Testament and Gospels. It is all rotten to the core. It is all babel.

But so are Judaism and Islam, Mormonism and Hinduism, Buddhism and Progressive Politics, Fascism, Socialism, Communism, and Multiculturalism, as well as conspiratorial agendas, Spiritualism, Yoga, and Astrology. Should you still count yourself among their devotees, and if taking out the trash is too much to ask at this point in the

process, then I'd like you to leave. Your religion and your politics are stinking up the place.

That said, over the past twenty-three years, I have never sought, and I will never seek, the company of those who are passionate about their conspiracies or defined by their faith in their religion or political party. I have had many who entered my company, but they were all rebuffed when exposed. Personally, I think such individuals are ignorant and irrational. God holds a similar view; He has avoided the political, despised the religious, and mocked the conspiratorial for six thousand years..

For those who remain unconvinced, still somehow perceiving that I have unfairly devalued their faith in "Jesus Christ" and have overhyped "David," may I suggest that doing either is impossible. There never was a "Jesus Christ." He's a mythical misnomer, without any prophetic support, cobbled together as a counterfeit. There is no basis whatsoever for Jesus, Christ, Christian, Christianity, Church, New Testament, or Gospel, a Trinity, baptism, resurrection, Easter, Christmas, or a dead god on a stick. They are as credible as a giant bunny who lays colored eggs or a fat man in a red suit who flies around with reindeer and climbs down chimneys.

By contrast, Dowd is real. He was chosen by Yahowah and anointed ha Mashyach and King. He, as the Son of God, fulfilled Yahowah's promise to provide the Passover Lamb. His soul perfected ours on UnYeasted Bread. He became the Firstborn of Bikuwrym.

Yahowah has elevated Dowd to the highest level anyone has or will ever achieve. Nothing I write on his behalf will ever measure up to God calling Dowd the "*dowd* – beloved," "*ben 'el* – son of God," "*tsadaq* – right, even vindicated," His "*mashyach* – anointed messiah," the "*melek* – king" of Yisra'el, both past and future, the "*ra'ah* – shepherd who will tend to His flock," and the *zarowa* |

sacrificial lamb” who saved them. *Dowd* | David wrote the “*mizmowr* – songs” Yahowah inspired and sings. Our Heavenly Father is Dowd’s Father, and He is very proud of His Son.

Frankly, this should be as obvious as the noses on our faces. The express reason that the universe was created, life was conceived, and the Towrah was presented is because God wanted to enjoy being a Father, to share and give all He had to offer to His children. With Dowd, Yahowah found the Son He was seeking to love, enlighten, empower, and enrich. As such, I trust the author of this Song, as does God.

“A *Mizmowr* | Song of *Dowd* | the Beloved (*Mizmowr la Dowd*) to the enduring Leader (*la ha natsach* – on behalf of the everlasting Conductor and eternal Director):

Yahowah (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **wants to respond to you** (‘*anah* ‘*atah* – He has consistently decided to reply, offering answers (qal imperfect jussive)) **in the Day of Trouble** (*ba yowm tsarah* – during the Time of Unfavorable Circumstances, day of dire straits, vexing calamity, debilitating distress, and adversarial anguish; from *tsar* – of being narrowed and confined by adversarial foes and oppressive enemies, and *tsarar* – to be hemmed in, besieged, and bound up, cramped and then hostilely attacked after being narrowed in a confusing and confining manner).

He wants to lift you up so that you are unassailable (*sagab* ‘*atah* – He continually demonstrates His desire to protect you (piel imperfect jussive)) **in the name** (*shem* – with the personal and proper designation and reputation) **of the God** (‘*elohy* – the Almighty One; plural of ‘*elowah* – God) **of *Ya’aqob* | Reward or Consequence** (*Ya’aqob* – I am the one who replaces and supersedes by circumventing

and overreaching, I will accept the acclaim and suffer the result of being insidious in substituting myself for another while seeking acclaim, wealth, and power, being sly in the process because I am the heel; from *'any* – me, myself, and I are *'aqab* – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel)." (*Mizmowr* / Lyrics to Sing / Psalm 20:1)

Dowd's interests and agenda were in sync with Yahowah's, which is why he is stating, rather than asking about, God's aspiration during the Time of Ya'aqob's Troubles. Those who do not know Yahowah are predisposed to ask God to reveal His will for their lives. Those who know Him simply affirm it as Dowd is doing, and then they engage, doing what Yah wants done.

The difference is astronomical. To ask God for something He has provided countless times is disrespectful and disingenuous. To state emphatically that you know His will, concur with His desire, and will act accordingly is reassuring and productive.

Yowm Tsarah | the Day of Troubles, followed by Ya'aqob's name, is a reference to the Time when Yisra'el will be thinned at the waist to accommodate an Islamic State destined to terrorize and attack Jews. Once vulnerable, a flood of monstrous Muslims will invade Israel, abducting, mutilating, raping, and slaughtering God's People. That is important because it dates the rest of the prophecy, revealing the timing.

It is also interesting that Yahowah's predetermined response is to protect the value and importance of His name, especially at a time when He is called everything other than Yahowah – even by Yahuwdim who refer to Him as Hashem or G-d. If Yahowah did not care what we called Him, as is opined by millions of Christian and

Jewish apologists, then He wouldn't be seeking to defend His name.

While born in Bethlehem, Dowd lived on Tsyown. We've read what he has written on the signs he and his God posted along the way...

“From Tsyown and by means of the Signs Posted Along the Way (*wa min Tsyown*), it is His will and desire to reach out by dispatching and extending (*shalach* – He will choose to send out (qal imperfect jussive)) from this set-apart place (*min qodesh* – by means of being set apart and from the set apart) someone to assist you who is able to accomplish the task (*'ezer 'atah* – the help you will need, a collaborator who is strong enough to get the job done) along with the means to strengthen and sustain you (*sa 'ad 'atah* – He will support and uphold you, making you safe by sustaining you, expending the energy to renew and energize you (qal imperfect jussive energetic nun)).”
(*Mizmowr* / Lyrics to be Sung / Psalm 20:2)

The inference here is that this “helper” sent out “to assist” is Dowd, Yahowah's right hand and shepherd. He is inseparable from Tsyown. His home was built there, and he wrote many of the inscriptions on the signs posted along the way. He is the Messiah his people have long sought.

And while Dowd and Tsyown represent the same things, and while Dowd has been extended to Yisra'el on two occasions, and will soon arrive for his third, it is possible that the collaborator seeking to strengthen and sustain God's people during their Time of Trouble could be the King's Herald. I say this because by the time Dowd arrives the troubles will be over for the surviving remnant.

This next statement includes three interesting words. *Minchah* can be rendered as “contributions” or “sacrifices,” even as “offerings or gifts which have been bestowed and apportioned.” As such, God could be addressing whether we have done as He instructed during

the Miqra'ey, especially on Pesach with regard to the sacrificial lamb. It is through the first three Miqra'ey that the gifts of the Covenant are “*minchah* – bestowed and apportioned.”

From a different perspective, God could also be mindful of the time we have sacrificed to contribute to what He wants to achieve, thereby acknowledging the things we've done to bestow the truth for the benefit of others. This interpretation is possible because *minchah* implies that the contribution has been given without compensation. There is even the inference that this gift is of a superior nature.

Rabbis, who charge Jews for everything, enriching themselves at the expense of their people, while presenting themselves fraudulently as a “superior gift” to their kin, call their “prayer time,” which is nothing more than collective rote recitals from their Talmud, *mincha*, perverting the actual meaning of *minchah*. That said, these same rabbis who have a love-hate relationship with Dowd, specifically include Mizmowr 6 among their recitals. I suspect that this is true because Dowd wallows in his failings throughout the Psalm, and it reveals his personal vulnerabilities during his darkest hour.

The message of Dowd's song, however, which was scribed to acknowledge that we are frail and Yah is strong and that we should trust and rely upon Him, not ourselves, is one that the rabbis all seem to have missed and are all too willing to subvert.

The second thought-provoking term, ‘*aleh* | ‘*olah*, also conveys a range of potential meanings, most of which are differentiated based upon the diacritical markings, contrivances which were added under false pretenses two thousand years after these lyrics were scribed. Circa 1100 CE, and under the spell of the Rambam, rabbis had the audacity to call their Masoretic Text vowel-pointing

system, “*Shav*,” from the verb, “*showa*’ – to deliberately deceive and fraudulently mislead.” Therefore, I have consistently disregarded their inclinations and have chosen to predicate the definitions of the words found in these books strictly upon the Hebrew letters originally written to depict them. Such then is the case with ‘*aleh* | ‘*olah* which, based upon “‘*alah* – to go up, rise, and ascend, is correctly translated as “means of ascent” or “acceptable means to rise.”

This known, ‘*olah* is often rendered “burnt offering” only because smoke “rises.” As ‘*aleh*, it is “a branch, an extension from the main trunk of the tree which grows out laterally and produces prolific foliage.” It is also “a secondary outgrowth or stem.” While it doesn’t fit this context, the lexicons suggest that ‘*olah* can be rendered as “injustice, the state of being incorrect or unjust.”

The third insightful term, *dashen*, which I’ve rendered as “the one accepted and anointed,” we’ll consider further at the conclusion of this remarkable prophetic statement...

“His desire is to remember (*zakar* – His will is to recollect, recall, and bring to mind) **all of your contributions** (*kol minchah ‘atah* – all of your sacrifices and offerings, your gifts, and everything you have bestowed on behalf of others) **along with** (*wa*) **those of your branch, your means of ascent, and way of withdrawal** (‘*aleh* | ‘*olah* – the acceptable means to rise, from ‘*alah* – to go up, rise, and ascend) **of the one accepted and anointed** (*dashen* – the one who was prepared and prospered then became satisfied (piel imperfect cohortative – first-person expression of volition, which is best attributed to the speaker, and thus Dowd, where the object, which is the acceptable branch, has chosen to be put into action by the subject, God, with unfolding implications over time)). **Pause now and contemplate what this means** (*selah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:3)

Mutually beneficial relationships are reciprocal. Therefore, it's appropriate for Yahowah to contribute on behalf of those who have made a contribution to His people. In this regard, there are two individuals who stand out – Moseh and Dowd – one of whom is being designated here by the references to the “branch,” “being used as a means to ascend and provide answers,” as well as “being acceptable and anointed.” Only Dowd met each of these qualifications.

In Dowd's beloved 23rd Psalm, he also used *dashen* in conjunction with *tsarar*, to say, **“You have prepared and arranged, putting in place (*'arak*), a table (*shulchan*) before me (*la paneh 'any*), conspicuously beyond the presence (*neged*) of my adversaries who would narrow my scope and silence me (*tsarar 'any*). You have anointed (*dashen*) my head (*ro'sh 'any*) with oil (*ba ha shemen*). My cup (*kwos 'any*) overflows with abundance (*rawayah*).”**

When *dashen* is used in the Towrah, especially by Moseh, it speaks of “prospering.” (*Dabarym* / Deuteronomy 31:20) But it is also used in *Shemowth* / Exodus 27:3 when describing the construction of a receptacle to collect the ash and fats of the sacrificial lamb once the inedible parts were burned outside the Tabernacle. That definition does not fit in this context because the remains are without value, leaving us with “anointed, acceptable, and prosperous.” And it is Dowd, of course, who is Yahowah's anointed.

Moving on to the next statement, the symbolism of *leb* | heart has evolved over the three thousand years since this was written. In Dowd's mind, as he scribed these words, the heart was the seat of judgment, the place where observation and experience coalesced with character and intellect to produce the best possible plan of action, one in which the individual was motivated and confident in

achieving. Today, we'd call it exercising good judgment such that our actions are reasoned and right.

“He wants to give to you (*nathan la 'atah* – it is His desire and will to bestow unto you, offering and allotting you (qal imperfect jussive)) **that which is in accord with** (*ka* – that which is consistent with) **your best judgment** (*leb 'atah* – you exercising good judgment such that your heartfelt desire is determined by your conscience and is the product of observation, experience, character, and intellect) **and fulfill** (*wa male'* – choose to satisfy (piel imperfect jussive)) **everything you've advised and proposed** (*kol 'esah* – all of your conclusions and counsel, the things you have thought about, accepted, and acted upon).” (*Mizmowr / Lyrics to Sing / Psalm 20:4*)

This is either wonderful or terrible depending upon how accurate our thinking, conclusions, and counsel have been. If addressing Dowd, then Yahowah is affirming that He concurs with Dowd's thinking on the matter of fulfilling Chag Matsah and Kipurym. The Son proposed this plan and quickly received his Father's full support. The Mow'edym have been and will be fulfilled just as Dowd advised.

So that we are on the same page, there were four reasons that I was led to present Mizmowr 20 after commencing with our review of Psalms 1 through 8 and 103. The first is that it was written to enlighten us about what to expect from Yahowah during the Time of Ya'aqob's Troubles. The second is the use of *yashuw'ah* | salvation in context with its root, *yasha'* | to save and deliver. The third is *dagal* | to look at and celebrate a conspicuous banner. And the fourth is its inclusion of *mashyach* | anointed messiah. In the next two statements, we will find all four of these words.

Dowd is encouraging everyone listening to him to “*ranan* – shout for joy” “*ba yashuw'ah 'atah* – in your

salvation.” It is an expression of the benevolent idea that Dowd, like every Covenant member, celebrates the addition of each soul to the Family. This expression of joy, however, is not based upon a nebulous religious notion or even popular belief but, instead, in the name of our God, Yahowah, and on behalf of those who “*dagal* – choose of our own accord to actually observe, closely examining and carefully considering the conspicuous banner which will be raised in recognition of its unfolding consequences.”

Up to this point, we have been uncertain as to whether this Mizmowr has been addressing Dowd or one of the Witnesses devoted to increasing Yisra’el’s knowledge of him. And now, based upon the use of the first-person plural, it appears to be both – revealing that Yahowah is as interested in what Dowd has accomplished as He is in having His Choter scribe the Benner to inform Yisra’elites about this...

“We want to shout for joy (*ranan* – it is our desire to sing blissfully, rejoicing (piel imperfect cohortative first-person plural)) **over your salvation** (*ba yashuw’ah ‘atah* – in your deliverance, welfare, freedom, and victory) **in the name** (*wa ba shem*) **of our God** (*‘elohy ‘anachnuw*) **by conspicuously lifting up a banner** (*dagal* – by what we readily point out and celebrate, upholding in sight of the people as our sign, an ensign recognizing the unfolding implications of this message over time (qal imperfect first-person plural)).

Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions) **wants to satisfy and fulfill** (*male’* – His desire and choice are to completely and totally satisfy (piel imperfect jussive)) **all of your requests and expectations, your inquiries and questions** (*kol misha’lah ‘atah* – every one of your petitions and appeals).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:5)

Every reconciled soul is cause for celebration. So, whether this is Father and Son or the others who will benefit from what they have done, they are jubilantly singing. The more who are *yashuw'ah* | emancipated and liberated, delivered and saved the better.

Yasha'yah referenced this banner in association with His *Choter* in Isaiah 11, calling it a *Nes*. Dowd has chosen *dagal* to describe the same sign, revealing that either Father and Son and/or the Messiah and his Messengers will be lifting it up for all to see. Moreover, as was the case in Yasha'yah, where Yahowah was raising the *Nes* scribed by His *Choter*, this Banner speaks of Dowd and Yahowah, of Yahuwdym and Yisra'el, and of the Mow'edym and the Beryth, with every word leading to the return and salvation of God's people.

Yahowah is committed to "satisfying our requests by exceeding our expectations." But here, context is especially important because this was written to those who were saved in the name of God and who chose to consider the conspicuous *Dagal* which will be raised. Many of the words written on that sign will have come from Dowd, and all will have been inspired by Yahowah, either directly through His prophets or born out of thoughtfully considering what they have written. You are getting a sneak preview of them now by reading them while we consider this *Mizmowr*.

The flow of the sentence is also interesting in that the fulfillment of our requests and expectations follows the celebration of our salvation. This isn't God granting temporal and mundane prayer requests in the here and now but, instead, promising that life with Him in the hereafter will be fulfilling.

This serves as an affirmation of what I've been sharing all along. Our salvation is less appealing than the prospect of exploring the universe with its Creator and with our

Heavenly Father enriching, empowering, and enlightening us every step of the way.

Speaking of this very moment when his people are reconciled by observing the words on the Banner that the author of this song has so beautifully contributed, as it is unfurled the beneficiaries will be celebrating the return of Yahowah with the Messiah...

“Concurrently now (*’atah* – so then at this time, simultaneously with the events being narrated), **I realize at this time** (*yada’* – I know and understand, appreciate and acknowledge at this specific period of time (qal perfect)) **that surely** (*ky* – that indeed) **Yahowah (Yahowah) will deliver at this moment to liberate and save through** (*yasha’* – He will emancipate and achieve victory through (hifil perfect third-person masculine singular – God will have enabled His *Mashyach* to become an extension of Himself, thereby causing salvation through)) **His Anointed Messiah** (*mashyach huw’* – the one God has specifically chosen and prepared, giving him the authority, approval, and permission to lead).

He has chosen to answer and respond through him (*’anah huw’* – it is His desire to consistently sing along with him, replying by continually and literally declaring the information needed to answer important questions regarding him, genuinely choosing to be preoccupied with him and concerned about him (qal imperfect jussive)) **from** (*min* – out of) **His Set-Apart Spiritual Realm in the Heavens** (*shamaym qodesh huw’*) **through the Gibowrah | Feminine Characteristic of a Capable and Courageous Individual, the most prominent and powerful leader who isn’t afraid to fight for what is right** (*ba gabowrah* – as the feminine of *gibowr*, *gibowrah* reveals that Yahowah’s response is through Dowd’s *nepesh* | soul in cooperation with the *Ruwach Qodesh*; from *gibowr* – the empowered defender of his people), **of His Right Hand** (*yamyn huw’*) **saving and delivering** (*yasha’* – rescuing by

removing all that is dangerous, liberating while providing for the collective welfare, and becoming victorious).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:6)

After telling us that Yahowah was in full agreement with Dowd’s proposal pursuant to Yisra’el’s deliverance and salvation, we read that Father and Son are celebrating the result, even lifting up the Banner explaining how they are exceeding our expectations. This is the moment that Yahowah vowed to deliver His Anointed Messiah. He is sending His *Gibowrah* from Heaven to celebrate the moment.

Since the only relevant aspect of the Messiah’s persona which is feminine would be his *nepesh* | soul, the Miqra’ey would be fulfilled in this manner. Should anyone have been looking for an overt and incontrovertible declaration from God that Dowd’s soul fulfilled Pesach, Matsah, and Bikuwrym through his *nepesh*, Yahowah has satisfactorily answered this question.

Digging deeper, *mashyach* is correctly translated as “anointed” and appropriately transliterated as “Messiah.” *Mashyach* designates “someone God has specifically chosen and prepared, giving him the authority, approval, and permission to lead.”

To determine whom Yahowah was referring to, it is vital to note that Dowd is not only specifically anointed as “Yahowah’s Mashyach” on three occasions and announced as such many times throughout the Psalms and Prophets, he is also God’s foremost *gibowr*.

While there are those who, preferring to give the “Messiah” title to their imagined “Christ,” would limit their translations of *mashyach* to “anointed” when addressing Dowd, this approach is replete with two challenges that cannot be overcome. First, if *mashyach* isn’t properly transliterated as “Messiah” when it is presented as a title, then there is no “Messiah.” There is no

other Hebrew word or concept that would justify this designation. And second, in *Dany'el* / Daniel 9, the person who fulfilled the full spectrum of the most famous *Mashyach* prophecy was the man who delivered it – none other than *Gabry'el* | God's Most Capable and Courageous Man...Dowd.

In the words of my favorite songwriter: “Pause now and think about this.”

To be credible when moving from one language to another, the rules are simple: words should all be translated (conveying their meaning) while names and titles must be transliterated (communicating their pronunciation). Titles can then be explained should they convey something of interest. With Dowd, *mashyach* is used as a verb, a noun, and as a title, making him both “anointed” and “Messiah.”

Moving on to an even more revealing term, we have seven choices with *yasha'* when it is addressing what God would achieve through the *Mashyach* | anointed Messiah. The first time *yasha'* appears in this prophecy it is a verb scribed in the third-person masculine singular where the subject is clearly identified as Yahowah and the object is unmistakably *mashyach huw'* | His Messiah.

Expressed in the hifil stem, the subject, Yahowah, causes the object, His Messiah Dowd, to participate in the process of deliverance, liberation, freedom, victory, salvation, safety, and providing for the general welfare of the people in a collaborative fashion as a secondary subject. The object, therefore, participates in the action that the subject enabled and initiated such that they are seen working together, albeit with the subject in control and pulling the strings. One could go so far as to say that Yahowah was promising to deploy His Messiah in this way such that He could participate in the process of our salvation while showing very little distinction between

Himself and *ha Mashyach*. Two distinct individuals would *yasha'* as one.

Then, of course, by stating this under the influence of the perfect conjugation, Father and Son are achieving “*yasha'* – deliverance, freedom, victory, and salvation, providing for the general welfare of the people,” at some point in time. This would be a one-and-done affair – which is exactly as it played out during Pesach and Matsah in 33 CE / year 4000 Yah.

This is great news because the hifil stem affirms that Yahowah was not only directly involved in the fulfillment of Pesach and Matsah leading to Bikuwrym, but He also enabled the beneficial results as I have articulated them through His collaboration with Dowd. Further, His role as instigator and participant was accomplished such that it would be difficult to distinguish between Yahowah and His Messiah during the process. God and the Gibowrah would be distinct individuals with God’s Right Hand appearing as an extension of Yahowah’s will. Even the recognition that this would be achieved through the use of a *nepesh* | soul is affirmed by the feminization of *gibowr*.

Therefore, in this prophecy, especially with *yasha'* repeated, albeit as a noun, at the conclusion of the declarative statement of cause and effect, God is promising any one or all of seven related outcomes. He would “deliver” His Messiah “to save” His people through him – something which occurred during the fulfillment of Pesach and Matsah in the Yowbel year of 4000 Yah in 33 CE. He would “liberate and emancipate” Yisra’el from the Time of Trouble during Kipurym in the Yowbel year of 6000 Yah in 2033 CE – also alongside *ha Mashyach*. He would “make them victorious” while providing for the overall welfare.” On both occasions, He would provide “freedom” and “safety” from the controlling and manipulative nature of religion and politics.

This is great news for *Yahuwdym* | Jews because they have been and will be afforded the benefits of *yasha* ', all hand delivered by Yahowah through *ha Mashyach* Dowd. Salvation, deliverance, freedom, victory, and wellbeing are all available for the accepting. The Redeemer is kin. The *Ga'al*, *Mashyach*, *Zarowa* ', and *Melek* are one. No religion or religious myths are required.

This is the worst possible news for Judaism. The G-d of HaShem infamy whose name they will not acknowledge is the source of salvation, which they deny even exists. Pesach, Matsah, and Bikuwrym were fulfilled by the very Mashyach Judaism will not name or credit with the sacrifice. And the same Mashyach Yahowah chose and anointed 3,000 years ago is returning for the third time at a date certain – albeit on a different calendar than the one they use and on a day whose purpose they have inverted. You can kiss your funeral-attired Haredim goodbye and good riddance.

For Christianity, there is nothing left – no Christ, Christians, or Church, no Dead God on a Stick, no Christmas, or Easter. It was all a lie – a myth no more real than those of Odysseus and Dionysus. The New Testament has always been a complete fraud.

Every Psalm and prophecy we have translated pursuant to the fulfillment of the Mow'edym attest to the fact that it was a collaboration between Yahowah and Dowd. Every relevant assessment of future history was either delivered in first person by the participant – Dowd – or it identifies Dowd by name, title, or depiction. Mizmowr 20 is an example where all three affirmations are presented in a single narrative.

The key to understanding the mechanism deployed to deliver salvation was presented here with *gibowrah* and with the emphasis placed upon Dowd's *nepesh* | soul. But it is the many statements strewn throughout the prophetic

discourse where we find the motivation that matters most. The desire of Dowd and the will of Yahowah, the choice of the Son of God and the decision of His Father are constantly revealed through the imperative and cohortative moods pursuant to our redemption and adoption. Dowd wanted, perhaps truly needed, this opportunity to recapture his people's respect, and God would not deny him. By enduring two hellish days, *ha Mashyach* and *Ben 'Elohym* through his brave *Gibowrah* | feminine manifestation of his capability and courage would *yasha* 'Yisra'el forevermore. The sacrifice would be limited by the perfect conjugation to a finite period of time while the benefits would be complete, lacking nothing.

The fact is, Dowd did this, and he deserves the credit he has been denied. More importantly, because Father and Son fulfilled the *Mow'edym* together, by explaining it, *Yahuwdym* can benefit from the sacrifices that would otherwise be for naught. Therefore, in recognition of these things, this is the most beneficial discovery in human history – more valuable and transformative than fire, the wheel, and even sliced bread.

My initial perception that Yahowah was working through Dowd to save His people as opposed to independently has been confirmed. I knew that Dowd was *ha Mashyach* and *Ben 'Elohym* and that Yahowah was directly involved, participating in the process of our salvation. All I failed to do initially was put it all together and ascribe the consciousness deployed to achieve salvation, ultimate liberation and victory, to Dowd. Having come to recognize the value of this discovery, I have returned to edit and augment *Questioning Paul as Twistianity*. It is a gift to God's People.

Knowing that we would eventually figure it out, the *dagal* | banner being conspicuously displayed to convey all of this to God's people in time for them to come back home

with their relationship reconciled is being hoisted after *ha Mashyach* has been properly identified and credited.

These lyrics proclaim...“**Concurrently now** (*‘atah*), **I realize at this moment and know** (*yada*) **that surely** (*ky*) **Yahowah** (*Yahowah*) **will deliver, liberate, and enable salvation through** (*yasha*) **His Anointed Messiah** (*mashyach huw*). **He,”** Yahowah, **“has chosen to answer and respond through him** (*‘anah huw*),” Dowd, **“from** (*min*) **His Set-Apart Spiritual Realm in the Heavens** (*shamaym qodesh huw*) **through Gibowrah** | **the most capable and courageous, prominent and powerful leader who isn’t afraid to fight for what is right** (*ba gabowrah*), **of His Right Hand** (*yamyn huw*) **saving and delivering, emancipating and making victorious while providing for the collective welfare** (*yasha*’).” (*Mizmowr 20:6*)

This is Father and Son’s response to their wayward and lost children. And the realization that His *Mashyach* came from *Shamaym* as the *Gibowrah* affirms that Dowd’s *nepesh* was with his Father in Heaven before being dispatched to serve as the *Pesach* *‘Ayil* and to remove the fungus of religion on *Matsah*. Even *Yamyn* | Right Hand is feminine. It is how Yahowah’s *Ruwach* and Dowd’s *nepesh* delivered *yasha*’.

In a declaration replete with references to *Yahowah* and His *Mashyach*, to our *yasha*’ through the *Gibowrah* from *Shamaym*, we might otherwise lose sight of *‘anah* | to answer and respond – but that would be a mistake. *‘Anah* is the operative verb relative to our response during the *Miqra’ey* – the very Invitations to be Called Out and Meet that Father and Son are fulfilling together in this way. Yahowah and Dowd are anticipating our *‘anah* to their offer of *yasha*’.

These realizations are likely as shocking to former Christians as they are to the Jews who have been beguiled

by their rabbis – with both religions foisting false messiahs on an ignorant and irrational world.

The message of Father and Son is clear – in fact, obvious and rationally undeniable. But I realize old myths die hard. So, for those still clinging to the popular, albeit misguided, expectations of Judaism and Christianity, who are awaiting either an unknown Messiah or are dying to see “the Lord Jesus Christ” cast in this role, take your position up with God and see if you can get Him to renege on this promise to His Son and His sheep. Maybe you’ll be able to convince Yahowah that religious myths which make Him out to be a liar are more appealing than the truth.

But I doubt it. Frankly, considering all of this, the Jewish and Christian positions are not just pathetically stupid, ignorant, and disrespectful, they require Father and Son to have concocted a ruse to mislead Gentiles and torment Jews. Good luck with that.

Instead, why not use our eyes and minds and go where the words lead? Why not recognize and accept that our salvation is a collaborative plan between Father and Son, his choice and His decision? Let’s embrace reality and acknowledge that Yahowah deployed the nepesh of His beloved Son, His *Mashyach*, Dowd, in this way to save us from ourselves. And so it bears repeating...

“A Mizmowr | Song of Dowd | the Beloved (*Mizmowr la Dowd*) to the enduring Conductor (*la ha natsach*):

Yahowah (*Yahowah*) wants to respond to you, choosing to provide answers for you (*‘anah ‘atah*), in the Day of Trouble (*ba yowm tsarah*). He wants to lift you up so that you are unassailable (*sagab ‘atah*) in the name (*shem*) of the God (*‘elohy*) of *Ya’aqob* | I Supplant (*Ya’aqob*). (*Mizmowr* 20:1)

From Tsyown and by means of the Signs Posted Along the Way (*wa min Tsyown*), it is His will and desire

to reach out by dispatching and extending (*shalach*) from this set-apart place (*min qodesh*) a collaborator to assist you who is able to accomplish the task ('ezer 'atah) with the means to strengthen and sustain you (*sa'ad 'atah*). (*Mizmowr 20:2*)

His desire is to remember (*zakar*) all of your contributions (*kol minchah 'atah*), along with (*wa*) those of your Branch, your means of ascent, and your way of withdrawal ('aleh | 'olah), by the one accepted and anointed (*dashen*). Pause now and contemplate what this means (*selah*). (*Mizmowr 20:3*)

He wants to give to you (*nathan la 'atah*) that which is in accord with (*ka*) your best judgment (*leb 'atah*) and fulfill (*wa male'*) everything you've advised and proposed, your conclusions and counsel (*kol 'esah*). (*Mizmowr 20:4*)

We want to shout for joy (*ranan*) over your salvation (*ba yashuw'ah 'atah*) in the name (*wa ba shem*) of our God ('elohy 'anachnuw) by conspicuously lifting up this banner (*dagal*). Yahowah (*Yahowah*) wants to satisfy and fulfill (*male'*) all of your requests and expectations, your inquiries and questions (*kol misha'lah 'atah*). (*Mizmowr 20:5*)

Concurrently now ('atah), I realize at this moment (*yada'*) that, surely (*ky*), Yahowah (*Yahowah*) will deliver, liberate, and enable salvation through (*yasha'*) His Anointed Messiah (*mashyach huw'*).

He has chosen to answer and respond through him ('anah huw') from (*min*) His Set-Apart Spiritual Realm in the Heavens (*shamaym qodesh huw'*) through the *Gibowrah* | Feminine Characteristic of the most Capable and Courageous Individual, the prominent and powerful leader who isn't afraid to fight for what is right (*ba gabowrah*), of His *Yamyn* | Right Hand (*yamyn huw'*), saving and delivering, emancipating and

making victorious while providing for the collective welfare (*yasha*’).” (*Mizmowr* 20:6)

Any questions?



The 22nd *Mizmowr* presents an excruciatingly detailed and vivid first-person eyewitness depiction of Passover’s fulfillment in 33 CE. It was written by Dowd, the man who endured it.

So, now as we strive to properly convey the lives and lyrics of the Messiah and Son of God, it is time to consider what occurred on the 14th of ‘Abyb in year 4000 Yah. And as we proceed, we find that the dedication of Psalm 22 includes a unique variation of a common word – ‘*ayil*’ which was written ‘*ayilth*’. And since ‘*owth*’ would create the plural of ‘*ayil*’, my assessment based upon what we have recently discovered is that Dowd intends for us to consider how each definition of ‘*ayil*’ applies during the fulfillment of Pesach.

Dowd | David wrote...

“To the Glorious Director and Everlasting Guide (*la ha natsach* – concerning the approach of the brilliant Conductor and preeminent Orchestrator who is enduring and magnificent), **according to the leadership of the Ram, the Lamb opening the Doorway, leaping like the Buck** (‘*ayil-th*’ – the plural of ‘*ayil*’ – ram or male lamb, the leader who governs, the door jamb or doorposts, a buck or stag, and one who is sufficiently strong, healthy, and vigorous to protect the flock) **of the Dawn** (*ha shachar* – of the sunrise at daybreak).

A Song (*mizmowr* – a psalm with lyrics set to a melody) **of (la) Dowd** (*Dowd* – the Beloved).” (*Mizmowr* / Lyrics of a Song / Psalm 22 Dedication)

It is marvelously befitting what follows. Dowd would represent all of these things on this day and those which would follow. The Lamb of God who opened Passover's Door prophetically revealed that he would say...

“My God (‘ely), my God (‘ely), why (la-mah – for what reason, for how long, and to what end) have You in this moment forsaken me (‘azab ‘any – have You, even for this finite time, abandoned and relinquished me, have You left me during this period and are now separated from me, having departed from me, releasing me and thus damning and deserting me (qal perfect second-person masculine singular))?” (*Mizmowr / Song / Psalm 22:1 in part*)

Dowd was among the most prolific prophets. He had volunteered for this mission. He knew why. This question was rendered for our benefit.

‘Azab speaks of separation, of abandonment and damnation. So, when the distancing is from God, we know that Dowd's *nepesh* was en route to She'owl.

Profoundly important in this case, *‘azab* was scribed in the qal stem and perfect conjugation. The “separation” would be genuine, albeit for a finite period of time. Therefore, Dowd would transition from fulfilling Pesach on Mowryah to enduring Matsah in She'owl before coming home to Mowryah on Bikuwrym by the dawn's early light.

Since the torture of Passover would end, and the celebration of Bikuwrym would be just a day away, the period of damnation would be limited in time but not anguish. This distinction is particularly relevant because Dowd's *nepesh* had been inseparable from Yahowah in Shamaym for 1,000 years prior to this occurring.

Keep in mind that while Dowd is relating his own experience, he was not able to do so until it was all over. So, he will be taking us in and out of the timeline as he recalls his perceptions as these monumental events played

out a thousand years after he wrote about them. Such is the nature of prophecy when the prophet is revealing his own story.

Before Pesach, Dowd's soul was resident in either a nondescript body or a reconstituted version of his own through the use of his DNA. Either way, as a mangled mess, it would soon be discarded and then obliterated.

Prior to this life, Dowd had enjoyed the comfort, encouragement, perfecting nature, enlightenment, and support of his Father in Shamaym and then here on Earth, because he was accompanied by the *Ruwach Qodesh* | Set-Apart Spirit. She would be his constant companion during this life as She had been during his previous one a thousand years earlier. Therefore, with Her departure, even if only briefly, there would have been a massive void.

Regarding the body he was using, parting with it would be good riddance. It was now a gory mess. The Romans had ripped his skin off of his tendons and bones with their whips and now were anguishing it further by nailing it to a pole. What was left of the body was nearly dead, and having served its purpose, it would soon be incinerated in accordance with the Towrah's instructions – never to be seen in this form again.

“**Far** (*rachowq* – remote in distance and time, separated in space; alienated and no longer in a state of close association; from *rachaq*, meaning to be removed and distant, to be sent off and to go far) **away from** (*min* – out of and separated from) **my liberation and deliverance** (*yashuw'ah* ‘*any* – my rescue and salvation, but especially my freedom) **are the words** (*dabary* – are the spoken and written statements, messages, communication, records, and accounts) **of my anguished groaning** (*sha'gah* ‘*any* – of my roaring moan as a lion, my guttural cries in torment (by alluding to the ‘roar of a lion’ Dowd is equating himself to the Lion of Yahuwdah)).” (*Mizmowr* / Song / Psalm 22:1

(every verse is one number advanced in the *JPS Tanakh* to accommodate the long introduction making this 22:2))

The realization that Dowd's soul had a long way to go to accomplish the mission is particularly relevant. Pesach is just the beginning, the first of three successive Miqra'ey. And the most visible, Passover isn't actually the most important step in his or our journey to God. That occurs on Matsah, when our souls are perfected by the removal of our guilt.

There is a common mistake made by Jews who believe that Passover is the main event, and that Matsah is just something to eat during it. This errant perception is advanced in Ezekiel, where Passover is the only Miqra'ey Satan wants to pervert and then maintain. It is within his autobiographical account that Matsah, rather than a Mow'ed, is simply an ingredient – thereby supporting the rabbis while defeating God's intent.

God calls this time Chag Matsah. Accordingly, Passover is the Doorway to UnYeasted Bread leading to Firstborn Children. And, therefore, from Dowd's position during Pesach, the main event still lay before him.

When speaking to puzzled Jews about this realization, I ask them, "What happened among Yisra'elites during the first observance of Pesach?" They will claim liberation, but the answer is, "Nothing." They ate a lovely dinner and went to bed. They were freed from and left Mitsraym on Matsah as they passed into the Sinai. And, therefore, while their lives were spared by Pesach when others around them lost theirs, they walked away from religious and political corruption during UnYeasted Bread. And once free, they became the Children of Yisra'el as they were symbolically reborn when emerging from the sea on their way to the Promised Land as a family.

However, while Yahowah would take the Yisra'elites out of Egypt, He was not about to remove the Egyptian

influence from them without their permission – which they never offered. And so, to resolve this problem, Dowd carried Yisra’el’s legacy of rebelling against Yahowah with him into She’owl where their collective guilt would remain.

Also worth noting, time would slow and all but stop flowing during Matsah within the black hole of She’owl. It may have seemed like an eternity.

“My God (‘*elohym* ‘*any*), I am appointed to call out and continually proclaim the summons, and to make the invitations known (*qara*’ – I am mentioned and named when reading and reciting the offers to meet and be welcomed (qal imperfect first-person singular)) **this day (*yowmam* – during this day), **but** (*wa*) **You do not answer** (*lo*’ *‘anah* – You do not reply or respond (qal imperfect)), **so** (*wa*) **by night** (*laylah* – in the absence of the light in the darkness), **there is no relief for me, no expectation of rest or silence** (*wa lo*’ *duwmyah la* ‘*any* – there is no cessation of noise for me, or the expectation of anything right; from *damah* – to cease as a result of being cut off from *Yah*).”** (*Mizmowr* / Song / Psalm 22:2)

Dowd is announcing that he was here to fulfill the Miqra’. He wanted his invitation delivered so that his sacrifice would not be in vain.

I think it is safe to say that Yahowah’s intended response to Pesach and Matsah was to deploy His *nepesh*. This way, He would have been able to endure the consequence and penalty of our guilt. And while He would have prevailed, this approach would have been awkward come Bikuwrym because Yahowah’s *nepesh* was not His Son. More importantly, had God fulfilled Passover and UnYeasted Bread, by doing so alone, He would have acted out of character. He would have deprived His beloved Son of the opportunity to earn the respect he needed to guide Yisra’el into the future.

Yahowah facilitated Dowd's desire by not responding to withdraw him. He would do so but not until the conclusion of Matsah. The full day and night of separation would not only isolate Dowd's soul, but during this time there could be no communication between Father and Son.

It is interesting to note that there is no noise in space. This is because there is no medium for the waves to promulgate, as does sound through the air. But within the extreme density of a black hole, the noise would be oppressive as the fabric of the material realm is pulverized. It would have been anguishing.

When allowing his soul to enter She'owl, Dowd had to implicitly trust Yahowah, and to an extent we can only imagine. No soul had ever been allowed to escape. His would be the first and last.

Of course, the good news for us is that when Dowd carried his people's guilt with him into She'owl, leaving it there, our souls were unleavened. The pervasive fungus of religion and politics was forever expunged. In this way, the Covenant's Children are perfected, preparing us for adoption during Bikuwrym. This is what Matsah enables, and it explains why it is so essential for those who want to live with God.

The Hebrew word translated night, *layl*, actually defines She'owl as "the adversity of being away from light." There would be no rest as his soul descended into the darkness – the one place God Himself could not go. Incarcerated in Hell, Dowd's soul would suffer, as the body he had occupied was sacrificed during Pesach to open the Door to Life.

Projecting his thoughts toward his Father, and recognizing that they were now on opposite sides of the universe, Dowd reminisced...

"You are Set Apart (*wa 'atah qodesh* – You are separated and distinct, unique and uncommon), **living to**

establish (*yashab* – dwelling throughout time, intent on being the living embodiment and establishing a dwelling place (qal participle)) **the renown and reputation** (*tahilah* – the adoration and excellent character, even the credibility and subsequent empowerment; from *halal* – the brilliance) **of Yisra’el** (*Yisra’el* – individuals who persist and persevere, engage and endure, with God, freed and empowered by God).” (*Mizmowr* / Song / Psalm 22:3)

Yahowah does not want to be worshiped or obeyed, but instead, He is committed to reestablish the reputation of His People, Yisra’el. That is an amazing insight into His character and purpose. This is His prime objective.

Even before we realized that this was Dowd fulfilling Chag Matsah, this statement was devastating for Christianity, because it means that the Passover Lamb was not enduring this sacrifice on behalf of a Gentile church or Christians. This Son knew what he was talking about in this regard...

“In You (*ba ‘atah*), **our fathers** (*‘ab ‘anachnuw*) **relied** (*batach* – they trusted, at least for a while, and they were totally confident and genuinely secure (qal perfect)). **They trusted** (*batach* – genuinely relied for a time, placing their confidence in (qal perfect)), **and** (*wa*) **You continually rescued them** (*palat hem* – You brought them away from danger to a safe place, delivering them, helping them escape and survive (piel imperfect)).” (*Mizmowr* / Song / Psalm 22:4)

The King was serving his people. After uniting and defending Yisra’el in his first life, he would restore them to fellowship by making them perfect and immortal children of God in his second life. And in this way, Yahowah is consistent. When we rely, He delivers.

Unfortunately, it has been a long time since Yisra’el cried out to Yahowah. And yet, on this side of the Exodus and with the Towrah before us, the first step home begins

by summoning Yahowah by name.

This, however, was not an academic exercise for the Messiah. He was going to be imprisoned within the most extreme manifestation of *Mitsraym* | the Crucibles of Religious and Political Oppression, Militant and Conspiratorial Subjugation. As the plural (*ym*) contraction of *my* | to consider the implications of *tsarah* | being confined and anguished, Yahowah's liberation of the Children of Yisra'el enslaved in Mitsraym serves to foreshadow what God would do for His Son. So, in his plea, Dowd is identifying with Yisra'el at the most magnificent moment in their long history...

“To You (*'el 'atah* – to You), **they cried out for help** (*za'aq* – they called for assistance and they summoned, (qal perfect)), **and they were delivered** (*wa malat* – they were spared, saved, and rescued (niph'al perfect)). **In You** (*ba 'atah* – with You), **they trusted and relied** (*batach* – they placed their complete confidence (qal perfect)), **and they were not disappointed or disapproved** (*wa lo' bowsh* – they did not suffer emotional or physical distress or despair because they were not considered wrong or mistaken and they were no longer ashamed (qal perfect)).” (*Mizmowr / Song / Psalm 22:5*)

As mentioned, Dowd's declaration goes way back, all the way to the *Yatsa'* | Exodus. He was putting his sacrifice in the context of history – his people's experience when Yahowah delivered and saved them from religious and political oppression and slavery. The lesson is two-fold. First, Yahowah came with Moseh to deliver the Children of Yisra'el from the torment of civilization – from being abused and worked to death by an authoritarian religious and political regime. And while their lives were spared on Pesach, they were liberated from the controlling influence of Egypt during Matsah.

Second, their preferential circumstance would be

short-lived And, that is made evident by the perfect conjugation. The Yisra'elites had, unfortunately, bonded with their captors and took their preference for false gods with them.

In that these are Dowd's thoughts as he was completing his service as the *Pesach 'Ayl*, each word should be understood in the context of Passover. The Mow'ed was and remains the doorway through which we can escape the deadly consequence of religious and political corruption. On the other side is the Promised Land. Passover is the portal to a new life, one that is perfect and eternal. Those allowed to pass through it en route to UnYeasted Bread are never disappointed.

While Dowd volunteered, Yahowah allowed for His Son's soul to be separated and suffer in our stead. While we do not fully understand the mechanics of how he was able to carry our guilt with him to deposit it in She'owl, we do not need to know *how* it happened to appreciate *why* it occurred – or to benefit from it.

Since this was written by Dowd to describe what he endured on our behalf, let's acknowledge something that is vitally important: By misappropriating the promises and accolades Yahowah afforded him, and transferring them to the counterfeit "Jesus Christ," Christians do Father, Son, as well as Yisra'el, a grave injustice. God is made out to be a liar, we lose sight of Dowd's heroics, and we devalue all Yah sought to accomplish through His beloved Son. This Psalm exists to explain *how*, *why*, *when*, and *by* and *for whom* the Passover sacrifice was made manifest.

And let's be clear – this was tremendously painful. *Mizmowr* / Psalm 22 will go on to detail the most torturous elements of Dowd's suffering. It was at the end of a long day. He had been through the pretense of a trial, spit upon, beaten, and whipped by Romans.

The body that God's *ruwach* and his *nepesh* occupied

had suffered and bled beyond our comprehension. Inhumanely designed Roman flagella ripped away the soft tissues from his vulnerable back and legs. Then the Beast nailed what was left of the Lamb to a post and beam to die an excruciating and humiliating death. And therefore...

“I am but (*wa ‘anky* – with regard to the speaker and this discussion, I now exist as) **a crimson grub** (*wa towla’ah* – a bloodied worm and scarlet pulp (*Coccus ilicis* from which red dye is extracted)), **no longer extant or present as a person** (*wa lo’ ‘yish* – no longer a man or individual [i.e., I’m now less than human], *‘yish* is from an unused root meaning ‘extant’), **rebuked and taunted, insulted and dishonored** (*cherpah* – scorned and disgraced as contemptible, defied and railed against, insulted with slurs) **by humankind** (*‘adam* – mankind, specifically the descendants of ‘Adam), **and disrespected and demeaned** (*bazah* – disregarded, held in contempt, and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (*‘am* – by the people who are kin and nation of Yisra’el).” (*Mizmowr* / Song / Psalm 22:6)

This statement is exceedingly important for a number of reasons. The reference to the *towla’ah* | bloodied worm is both prophetic and telling. The Romans, like the Roman Catholic Church after them, were sadistic in their development and deployment of the most excruciating ways to torture and kill. Having been under their control, the body that Dowd’s *nepesh* still occupied was so abused, it no longer appeared human.

This is something God will never forget. Be assured, He will hold the leadership of Imperial Rome accountable, as well as the Roman Catholic Church, because they would develop and popularize a conspiracy to blame Jews for what they, themselves, had done.

Additionally, this not only reveals that this body was disposable, and being used to represent the sacrificial lamb,

it makes the specter of a physical resurrection macabre. In this light, we should *lo' 'ysh* | not focus on the appearance of the corporeal body that was bludgeoned but, instead, on the soul who endured the torment and survived it to tell us his story.

Also revealing, Dowd's sacrifice was not only dishonored by the men torturing him, these Gentiles representing Rome, but he was also rejected by the people of Yisra'el – his family whose respect he was there to earn. By comparison, their disregard would make the tumult of the Waters of Marybah, something which still stains the collective Jewish soul, look like a minor disagreement. With all of the prophecies pointing to Dowd at this moment, there is no excuse for Yisra'el getting this so wrong. And approaching 2,000 years later, they still haven't figured it out.

As an example of such a prophecy, Dowd was now serving as the “worm of Jacob” and, thus, of Israel. This was foretold by *Yasha'yah* | Isaiah 300 years after Dowd wrote this Mizmowr. In Isaiah 41:14, we read...

“You should never be afraid (*'al yare'* – you (singular) should not be anxious (qal imperfect second-person feminine singular jussive)), **O Worm** (*towla'ah* – bloodied grub (feminine singular)) **of Ya'aqob | Israel** (*Ya'aqob* – serving as a synonym for *Yisra'el*). **People** (*mathy* – men (masculine plural)) **of Yisra'el | Israel** (*Yisra'el*), **I, Myself, am here to help and support** (*'any 'azar* – I, Myself, will assist at this time (qal perfect first-person singular)) **you** (*'ath* – you, feminine singular, and thus addressing the *towla'ah*), **prophetically announces** (*na'um*), **Yahowah** (*YaHoWaH*).

'Your kinsman redeemer (*ga'al 'ath* – the one from the same family who pays the price to reacquire those of you who are stained and defiled and ransom you from the control of others (qal participle)) **is the Set-Apart One**

(*qodesh* – is the most uniquely qualified, respected, awe-inspiring, uncommon, and special, the essential, dedicated, and upright individual) of **Yisra'el | Individuals who Engage and Endure with God** (*Yisra'el* – Israel).”
(*Yasha'yah* / Isaiah 41:14)

Dowd's Mizmowr and *Yasha'yah's* prophetic portrayals of our salvation are inseparable, as if a hand in glove, especially when identifying Dowd as the Sacrificial Lamb and when presenting the Set-Apart One of *Yisra'el* as the Kinsman Redeemer of his people.

It is telling that the Roman Legions – the very soldiers torturing the Passover lamb – were known the world over for their bloody red togas and banners. This color, which was designed to invoke fear in the hearts of those they were subjugating, was derived from this “*towla'ah* – crimson grub.” For a thousand years thereafter, the dye from the *Coccus ilicis* was valued above precious metals by nobility and clerics as a symbol of power and authority. Therefore, when bloodied beyond recognition and when appearing less than human, the body he was about to discard resembled the empire and church of Rome.

Also telling, this little grub cannot produce offspring without dying – which makes the prophecy of the *towla'ah* so compelling. It voluntarily attaches itself to a tree in order to protect its young, surrendering its life and freedom to keep its offspring safe. Moreover, like the actual *Pesach 'Ayl* | Passover Lamb, the successive generation is nourished by the *towla'ah's* body before freely venturing out to explore the world. Amazingly, this crimson grub encapsulates the nature of the Passover sacrifice and its purpose while at the same time identifying those who were abusing the Lamb.

In due time, we will ponder the remarkable prophecies found in *Yasha'yah* 41. Based upon all we have learned, they will sing to us as beautifully as Dowd's own Song.

God used three different words for man in this one sentence. After accurately describing the condition and appearance of the flogged body, He said that it was no longer present as a person. *'lysh* is also the term Yahowah used to describe His form when He visited with 'Abraham and then Ya'aqob according to the patriarch.

We were then told that the sacrificial victim was being accused by *'adam* – symbolic of the first man created in God's image. While symbolic of what humankind had become, particularly as demonstrated by the Beast of Rome, this could also suggest that Dowd was assuming the guilt of each Covenant member all the way back to 'Adam – and thus serving as a metaphor for taking on the sin of many. But more than this, the aspect of 'Adam which made him unique was his *neshamah* | conscience. And yet, it is man's inability to think that has caused so many to disregard the Lamb's purpose.

Also, *'am* means "people" and is often used in reference to Yisra'el. A millennium before it actually occurred, Yahowah told us that the Messiah's offer of redemption would be disrespected by his own family: Yahuwdym.

In this regard, Jews have long dishonored the sacrifice of the Passover Lamb. They have even made a religion out of denying that it was accomplished. And now that we know who was serving on their behalf, it makes the rabbinical rejection all the more disappointing.

Even today, the vast preponderance of people show no regard for Dowd's compassion or heroics. Not one person in a million acknowledges the association between the King and the fulfillment of *Chag Matsah*. And this is inexcusable since there are so many exacting prophecies revealing what would occur – most of which were recorded many centuries before Rome or crucifixion existed – demonstrating that they were prophetic.

The Romans executed those they viewed as political rivals along popular roadways, usually naked because it was more humiliating. Like all despicable totalitarian regimes, the torment was designed to have a deterrent effect, evoking fear among eyewitnesses. More than this, civilizations like Rome serve as grotesque projections of gang mentality, because the larger the empire and more powerful the nation, the worse people within them behave.

This insight explains why Dowd revealed that the bystanders were gawking at him, shaking their heads, and saying senseless things – mouths running faster than their brains.

“All of those who see me (*kol ra’ah ‘any* – all who gaze at me, who look upon me), **they deride and mock me, speaking unintelligibly about me, disparaging me** (*la’ag la ‘any* – they speak incoherently about me, stammering disapproving ridicule while scoffing at me). **They shoot off their mouths** (*patar ba saphah* – they open their mouths, flap their lips, and release an unchecked flow of all manner of things) **while they shake their heads** (*nuwa’ ro’sh* – wavering from the very beginning).” (*Mizmowr / Song / Psalm 22:7*)

It has been this way from the beginning, and nothing has changed. The world over, everyone speaks unintelligibly about Dowd, the Son of God, and all he represents.

It was one thing for the Romans to mock him. They, and the Church they inspired, never knew any better. They were and remain ignorant of Yahowah, His Towrah, Beryth, and Miqra’ey. Stupid is as stupid does. They continue to be belligerent toward God, unintelligently stammering while slandering and deriding Him.

To make matters worse, the Roman Catholic Church deliberately negated Dowd’s sacrifice by misattributing His titles, such that he would not be credited for having

provided the greatest gift ever offered. It is one thing to have made the sacrifice, but to have the world's most popular religion predicated upon attributing it to a crude counterfeit, to a misnomer and myth, is particularly egregious.

Now that we are acknowledging that these Psalms were written in first person because Dowd endured this ordeal for our benefit, I am convinced that this next pronouncement occurred as it was written. Dowd was immensely proud of his Father's name, so much so it is apparent that he used the pseudonym 'Yahowsha' to depict what he and Yahowah would accomplish together. He was so courageous and bold, there is no doubt that he would have told all who would listen what he was going to do, why it would occur, and who was going to make it possible. But his audience, like praying zombies, was too busy talking to listen.

These are quotes from those mocking and demeaning the Passover Lamb as he was fulfilling Pesach to open the Doorway to Life everlasting with Yahowah...

“You have chosen to be rolled away, removed, and sent away to Yahowah (*galal 'el Yahowah* – you wanted to be taken to Yahowah (qal imperative second-person masculine)). **So, let's see if He wants to rescue him** (*palat huw'* – perhaps He will choose to have him escape and survive, rescuing him from this most unfavorable circumstance, with Him choosing to deliver him (piel imperfect jussive)). **Let Him choose to deliver and save him** (*natsal huw'* – maybe He will decide to spare him and defend him (hifil imperfect jussive third-person singular masculine)). **Surely** (*ky*) **He desires to be with him** (*chaphets ba huw'* – He must want to be by him, He takes pleasure in and has a fondness for him (qal perfect third-person masculine singular)).” (*Mizmowr / Song / Psalm 22:8*)

The implications are earth-shattering. It is yet another nail in the coffin of Christianity – and Judaism. The lone eyewitness account, the single credible presentation, the only inspired testimonial of the fulfillment of *Pesach* | Passover reveals that those who were there had heard the Messiah tell them that he trusted and relied upon Yahowah! He knew that his soul would survive and be delivered from this ordeal – which is why he volunteered to do it! He realized that the purpose of Passover was to tangibly demonstrate Yahowah’s desire to rescue and save us as His Covenant Family from our mortality because God wants to be with His children, now and forever. Dowd was simply the foremost among us.

To have this gaggle of goons recorded as saying these things means that Dowd spoke about his relationship with Yahowah. It reveals that he had made these declarations publicly – at least to the extent that those passing by knew what he had said. And yet, there isn’t even the slightest hint of Yahowah’s name, or how Yahowah intended to deliver the soul of the *Pesach* ‘Ayil, in anything Christians or rabbis call “Scripture.”

Other than what is recorded in *Mizmowr* / Psalms 22 and 88, and in *Yasha’yah* / Isaiah 41 and 53, there are no other inspired, credible eyewitness accounts of Dowd’s fulfillment of Yahowah’s *Miqra’ey*. Apart from these prophecies, we would know very little about how *Matsah* was fulfilled to unleaven our souls or even how *Bikuwrym* was celebrated as a result.

Therefore, since this accounting reveals that the onlookers that day in *Yaruwshalaim* said these things using these words, they did so. And there is no possibility whatsoever that they would have said any of this if they had not heard Dowd expressing it. This realization changes the entire narrative from what is claimed by the Christian New Testament and *Talmud Yerushalmi*. So, you can either trust them or you can trust Dowd, believing the

inspiration of man or relying upon the man inspired by God.

Should there be some confusion on this matter, the Talmud, both the Jerusalem and Babylonian editions, are strictly rabbinical affairs. They record rabbis debating what they want Jews to believe the Towrah means – as if they are better communicators than God. And in this regard, they are completely clueless. Given all they had to work with to discern the truth, to call these men sages is to elevate Dumb and Dumber to Mensa status.

That is not to suggest that, even when it is obvious, finding the truth is effortless. As I've admitted, while I had privately discussed the possibility that Dowd may have served to fulfill Chag Matsah, it wasn't until I understood his motivations that I was able to appreciate why Yahowah allowed him to do so in this heroic and compassionate fashion. And even then, before publicly acknowledging it, I had to test the validity of the conclusion against all of the prophecies pertaining to the fulfillment of the Miqra'ey to verify that they were consistent with what we were reading in the 26th through 30th Mizmowr.

And that's the relatively easy part because the real work is in coming to know and accept what the Towrah says about the Mow'ed Miqra'ey while developing an understanding of how the Naby' portray them in conjunction with Dowd. One must then weave what we learn in the Mizmowr into these discoveries to develop a complete picture. And along the way, those who come to embrace the truth must be willing to go where few dare tread, because to find the answer, those on this quest must first expose and condemn the fundamentals of Judaism and Christianity.

Along the way, we also encounter some bumps in our path which must be addressed. One such obstacle is here in Psalm 22:8. There was an abrupt change in voice from

Dowd serving as a first-person narrator to him relating what he heard being said about him. Adding complexity, Dowd is being addressed directly in the first sentence as “you” and then indirectly in the next three statements as “he” or “him.”

Then there is also the challenge of the opening verb, *galal*, which means “to roll away.” It sounds awkward to our ears when reading it in this context. But that’s fine since the dialogue attributed to idiots is not inspired and is only true or appropriate in the sense that it accurately conveys what they stated. And it isn’t as ill-fitting in Hebrew as it seems in English because it would have been extrapolated to mean “to be removed” and, thus, “freed.” Moreover, in the native tongue, there are additional connotations that may have been intended. He would have been crucified before the Golgotha escarpment of Mowryah, which derives its name from the same verb. Additionally, *galal* is used to reveal that the collective guilt of Yisra’el would be “rolled away” in this fashion.

Further pertaining to Mizmowr 22:8, knowing the response of the onlookers is helpful because it not only reveals that they used Yahowah’s name in conjunction with Dowd serving as the Passover Lamb, they also recognized that he had spoken of having a close and intimate relationship with Yahowah. He had obviously spoken of doing what he knew Yahowah wanted, and that, as a result of wanting to be with him, God would rescue Dowd’s soul.

As we move on to address the following pronouncement, we are faced with yet another opportunity to think our way through the Messiah’s lyrics. And this is because we have not been told, frankly because we do not need to know, how Yahowah engineered the placement of Dowd’s soul in this, now, discarded body.

So now returning to the role of first-person narrator, principal actor, and eyewitness, we find the Messiah

trashing another Christian myth...

“Indeed (*ky* – it is true by contrast that), **You** (*‘atah* – speaking to Yahowah) **had me to gush forth and thrash about, in normal childbirth from** (*gyach* ‘*any min* – brought me out through the normal pushing process only to wiggle around and fight through (the primary meaning of *gyach* is ‘surge, push, or burst forth as part of customary childbirth,’ making this a graphic depiction of breaking the water in the amniotic sac, causing the uterus to contract, and leading to pushing the baby out during delivery) (qal participle)) **the womb** (*beten* – the uterus in the abdomen), **causing me to rely** (*batach* ‘*any* – causing me to place my confidence (hifil participle)) **upon** (*‘al*) **my mother’s breasts** (*shad* ‘*em* ‘*any* – my biological mother’s mammary glands).” (*Mizmowr* / Song / Psalm 22:9 (22:10 *JPS Tanach*))

By using *gyach min*, this becomes a graphic depiction of natural childbirth, which is the opposite of a miraculous nativity. It describes the rupturing of the amniotic sac at the commencement of labor, known colloquially as the pregnant mother’s “water breaking” before the newborn child is pushed out of the womb during painful contractions.

The mother must contract her womb to deliver her child in less than twenty-four hours after the *gyach min* occurs for the newborn’s safety and to prevent infection. Similarly, this newborn child was like all others, in that he had to rely upon his biological mother’s breast milk to fight infection and survive. This is as ordinary as normal gets. Sorry, Twistians, with your Christmas pageantry, but it just didn’t happen your way.

The fact is, we still do not understand how a new soul is generated during conception. We cannot even assess the composition of a soul. We know that it exists, that all animals have one, that it has no mass and, thus, must be a

form of energy, and that its arrival is the spark of life while its departure is coterminous with death. Therefore, based upon our inability to understand even the most fundamental aspects of a *nepesh*, we should not be surprised that Yahowah didn't try to explain the process in Dowd's Second Coming.

These things known, I think the previous line depicting natural childbirth was literal of Dowd's first life while serving only to denounce the fabled virgin birth of his counterfeit in his second life. There would have been no purpose for Dowd to return as a baby to endure Pesach and Matsah, just as he will not come back as a child when King.

And speaking of Dowd, as Yahowah's anointed, he was a handsome man. And as Yahowah's firstborn Son, he will return in God's image and be magnificent to behold. But this time, during the second of three appearances, the appearance of the body Dowd's *nepesh* occupied would have been immaterial. Moreover, his corporeal form would be abused and discarded, so the less desirable the body being sacrificed, the better. Come Bikuwrym, it would be good riddance.

Recognizing Dowd's brilliance, I wouldn't be surprised if he intended for us to consider how the metaphors he selected also apply to the *Yatsa'* | Exodus since he was reenacting an intensely personal manifestation of it. The symbolic message inherent during the initial experience of Chag Matsah begins with the doorway to liberation and life being opened during Pesach while the firstborn of their religious and political oppressors were dying all around them. The Children of Yisra'el walked out of *'Erets Mitsraym* during Matsah, entering the Sinai wilderness on this day. It was indicative of walking away and disassociating from the caustic and controlling influence of religion and politics, thereby, unyeasting their souls of its corrupting stench. Then during Bikuwrym, they would be reborn in a flood of water,

entering their new life, as the sea came crashing down behind them. After receiving the Towrah and following a period of attitude adjustment for infantile tantrums, they were headed to the Promised Land as children who would be nurtured by the milk she would provide.

“Before You (*‘al ‘atah* – toward, beside, and in association with You, because of and concerning You), **I was cast out of** (*shalak min* – You were compelled to throw me out, casting me off, forth, down, out, and away from (hofal perfect)) **the point of origin as an act of compassion and love** (*rechem* – the uterus or womb, the child-gestating and childbearing organ of the female, a spatial position indicative of the source who is merciful; from *racham* – love, mercy, affection, and compassion). **From (min) the womb** (*beten* – the uterus in the abdomen) **of my mother** (*‘em ‘any* – my biological mother), **You are** (*‘atah*) **my God** (*‘el ‘any*).” (*Mizmowr* / Psalm 22:9-10)

Shalak isn’t a comforting term. It means “to throw, cast, hurl, or fling,” even “to throw away and cast down.” This clearly places the soul cast out of heaven and thrown away (temporarily) during Matsah in a tough situation. But that’s just the beginning of the harsh implications. The hofal stem is uncommon because it is inconsistent with freewill. It indicates that the subject, Yahowah in this case, was forced, or at the very least, compelled, to part with him for a while, such that Dowd briefly was cast out. Therefore, the arguments in favor of it were compelling. Fortunately, in the perfect conjugation, the compulsion and intensity of being cast off, was short-lived, literally one and done.

With the hofal stem being applied by Dowd when addressing Yahowah, it speaks volumes about the conclusions that we have drawn. Dowd’s arguments on behalf of his soul being allowed to serve in this way were convincing, indeed, undeniable. To earn Yisra’el’s respect to the extent required to serve as their eternal king, Dowd wanted this opportunity and wouldn’t take no for an

answer. A brilliant man made a compelling argument.

Beyond what this sacrifice achieved in the long term for Yisra'el and her king, there was also a significant benefit for Yahowah. Pesach and Matsah lead to *Bikuwrym* | Firstborn Children, representing our inclusion into the Covenant. Dowd's *nepesh* was the only way to create a literal fulfillment – and both Father and Son knew it.

The concluding thought is also indicative of Dowd's status. Devoid of a verb, it literally reads: “**from womb of my mother You God of mine.**” So, no matter how we shape the action, it is apparent that Dowd and Yahowah have a history together.

During their initial romp around the paddock, it is likely that they first met while Dowd was shepherding sheep in Bethlehem, perhaps as early as six to seven years young. He would be introduced to us as the anointed Messiah at eight. It was then that the boy who had not known the love of a mother or devotion of a father was embraced by the best of both, with God becoming his Father and the Ruwach Qodesh serving as his Spiritual Mother.

Upon his return, their Father and Son relationship was already well-developed, having spent the past 1,000 years together. And this time, at least initially, Dowd would enjoy the love of his adoptive family.

The prophetic portrayal of the Passover Lamb is always that of a person. God isn't a man. Recognizing then that being human was the only viable option, we are faced with the realization that it would have been impossible for such an individual to be perfect in every thought, deed, and phrase without God's assistance. Therefore, since the *Pesach 'Ayl* | Passover Lamb must be without fault, this was accomplished by observing the Towrah and being anointed with the Spirit. Its purpose, to perfect the imperfect, applies to everyone, but most especially Dowd.

He said as much, and we should take him at his word.

In this regard, there is no basis for the notion that *Miryam* | Mary, in the unlikely event that this would have been her name, was unmarried, a virgin, or even a mother. Her entire existence was derived from ‘Astarte, the Mother of God and Queen of Heaven in the Babylonian religion.

In Hebrew society, there were no marriage vows. A woman traveling with a man, living with him, and raising a family was either his wife or concubine. Also pursuant to his reentry, by using Dowd’s soul, he would not need parents to demonstrate that he was a descendant of himself and ultimately of Ya’aqob and ‘Abraham. His lineage was established a thousand years previous to this event.

For what it is worth, *Miryam* would not be a good choice of names. It is from *mary*’ and directly related to *Marybah* – as in the waters of.... It means “contentious, rebellious, and embittered” and speaks of “provoking strife.” The secondary definition of *mary*’ is “gross and domineering fatling.” *Mary*’ is actually from the verbal root, *marah* | to be disobedient and rebellious. Yes, it was also the name of Moseh’s sister, but in her case, since Yahowah struck her with leprosy, it was fitting.

There is also no validity to the notion that Gabry’el (who is actually Dowd) met with Dowd’s non-mother – although, such a conversation would have been entertaining. Gabry’el, from *gibowr* and ‘el, describes Dowd as the most courageous and competent man of God. So... “*Hi, Mom, I’m gonna be your kid even though I’m also your great-grandfather 50 times over. You may have heard of me. Anyway, I’m going to be slaughtered as the Passover Lamb, so don’t get too attached. And that’s actually the easy part because, come Matsah, I’m going to Hell. So, let’s chat again in, say, 9 months.*”

With these thoughts dancing in our minds, as we move on to the next statement, we find the then-future and now-

past, sacrificial soul pleading with Yahowah, asking Him not to abandon him. He recognizes that he is headed to a rendezvous with *ha Satan*, the Adversary, where he will be afflicted. He knows that nothing exists that can protect him from this ordeal. It is his destiny.

And this, too, was necessary. We find that Dowd is now speaking about the means to fulfill UnYeasted Bread. His soul was headed to the place of “*rachaq* – being severed and avoided, removed and separated.” He is bemoaning She’owl, the lightless prison, where imperfect spiritual souls endure eternity. Separation from Yahowah is the only appropriate penalty for those who have led others away from God. This means that without the perfecting implications of Matsah, where our souls are unleavened from the fungus of religion and politics, the aforementioned sacrifice on Pesach, where we become immortal, would otherwise be counterproductive. So, Dowd’s soul asks of Yahowah...

“Do not continually distance Yourself from me by allowing Your relationship with me to be severed for a prolonged period (*‘al rachaq min* ‘any – do not actually recede from me, avoiding me beyond the needed period, with You sending me so far away from You there is no return (qal imperfect jussive)) **because** (*ky*) **the oppressive confinement and anguish** (*tsarah* – the troubling oppression of internment, the unavoidable suffering and emotional distress associated with incarceration and the distressful imprisonment with the adversary; from *tsarar* – of being hard-pressed, diminished, bound, cramped, and constrained, vexed and harassed) **is imminent** (*qarowb* – personal, approaching, and near in spacetime). **And yet, indeed** (*ky*), **no one** (*ayn* – nothing) **can help** (*‘azar* – can provide support, assistance, or aid (qal participle)).” (*Mizmowr* / Song / Psalm 22:11)

Thank God for the Hebrew language with its conjugations, otherwise, this would have been unbearable.

While the imperfect, when associated with *rachaq*, speaks of ongoing and continuous separation since he negated it with 'al, Dowd realized that his time in She'owl away from Yahowah would be finite – one horrific day, but no more. Although, by contrast, it was the furthest place from Heaven, where he had been for the past 1,000 years.

When I put myself into the scene painted by Dowd's words, and when I try to feel what he was experiencing at this moment, it strikes me that he wasn't complaining about enduring the horrific pain associated with the Roman flogging or even the excruciating nature of crucifixion but, instead, was lamenting the anguish of his relationship with Yahowah being momentarily severed. It was the thought of the imminent, unavoidable, and temporal distancing from his Father in *She'owl*, the lair of Satan, that was so anguishing. And yet, this is the sacrifice he made, out of enduring love for his people, but not one in a million acknowledges it.

Since *tsarah* serves as the operative verb defining the Yisra'elite subjugation within the religious and political regime of Mitsraym, it is obvious now that Dowd was, indeed, presenting his Matsah exodus from She'owl as an intensely personal reenactment of the *Yatsa'* | Exodus. His "anguish" would come from *tsarah* | being constrained and diminished. He would *tsarah* | surrender his freedom and be incarcerated. She'owl would be *tsarah* | distressing, emotionally anguishing, and painful. And during this time, he would be with the *tsarah* | rival and competitor to God's company, the Adversary. Hell would be *tsarah* | vexing, a time of troubling tribulation and oppressive affliction.

Ha Satan | the Adversary has long been Dowd's rival, the one who saw himself as being in competition with him for human souls. But as a result of what Dowd has done, when he returns Satan will be cast into She'owl and remain. There, he will experience *tsarah* | incarceration, being bound, constrained, and diminished. These are the

attributes of She'owl – which is essentially a black hole.

Further, *tsarah* is a derivative of the same word Yahowah has used to depict the Time of Ya'aqob's Troubles. This then suggests that Dowd will have endured *tsarah* on behalf of his people – Yisra'el – thereby earning the right to liberate them from it on Kipurym.

Dowd's ordeal on behalf of Yisra'el would be “*qarowb* – imminent, personal, unavoidable, and near.” At “a place and moment in spacetime of a location and duration certain from the perspective of the participant,” bad things were going to occur. He knew it. A hellacious price would be paid to honor Yahowah's *Matsah* promise to perfect the Covenant Family.

We find *tsarah* embedded within Mitsraym, this Mizmowr, and the Time of Ya'aqob's Troubles because Yahowah has and will engage to deliver the Children of Yisra'el, the embodiment of Yisra'el, and the final remnant of Yisra'el from *tsarah* | anguishing torment. The Exodus, fulfillment of Chag Matsah, and the reconciliation of Yisra'el upon Yahowah's return are different phases of the same experience and story.

Dowd's foreboding Song reveals that, on the cusp of being tormented by Satan, the Romans continued to humiliate him, ripping the flesh from the remnant of his body. And to think that for most, Jews and Christians alike, it was for naught. It's as if Passover and UnYeasted Bread were never fulfilled.

“**Numerous** (*rab* – a great many) **fiercely aggressive soldiers** (*'abyr* – fearsome and powerful warriors, even supernatural beings), **bullish beasts** (*par* – frustrated bulls and wild asses), **of the aggressively attacking supernatural** (*'abyr* – powerful, fighting, bullish, and spiritual warrior) **serpent** (*bashan* – snake; related to *bashanah* – shame (a metaphor for Satan)) **surround me** (*sabab* *'any* – they assemble around and encircle me,

turning on me during this time (qal perfect)). **They have besieged and crowned me in hostile fashion** (*kathar* ‘any – in a coordinated fashion they gather about to hem me in, threatening me while adorning me with a circular crown).” (*Mizmowr* / Song / Psalm 22:12)

‘*Abyr* was a clever choice because it depicts “fiercely aggressive soldiers” in the first instance when modifying the *par* | bullish beasts and wild asses and then describes an “aggressively attacking supernatural” serpent when paired with *bashan* in the second. He would initially feel the sting of Roman warriors and then that of powerful *mal’ak* fighting on behalf of *ha Satan* | the Adversary.

Often worshiped as a sun god, Lord *Ba’al* was represented by a *par* | bull, not only because of its strength but because the sun crosses the constellation of Taurus the Bull during *Pesach* | Passover. For everything Yahowah does, Shachar has a counterfeit. Therefore, to redeem his people, Dowd’s soul would have to endure the worst tortures that the Roman Empire and Satan and his full cadre of demons could muster. Either way, these were fierce fighters capable of inflicting painful injury.

Since it is implied in this prophecy, there may be some merit to the story that the King of Kings would be forced to wear a crown of thorns, one comprised of the same intertwined thickets that caught the lamb on Mount *Mowryah* | Moriah on behalf of ‘Abraham, Yitschaq, and the Covenant. They were witnessing a dress rehearsal for the seminal event of human history.

“**They open** (*patsah* – they part) **their mouths** (*peh hem*) **against me** (‘*al* ‘any – toward) **like a fearsome beast** (‘*aryeh* – a destroying lion and assassin in search of prey), **mangling and tearing me to pieces as a violent and abhorrent way to die** (*taraph* – plucking off my skin, ripping apart my soft tissues with sharp objects, violently flailing me so as to inflict a repugnant death) **while roaring**

loudly (*sha'ag* – making an anguishing guttural sound that is thunderous).” (*Mizmowr* / Song / Psalm 22:13)

As Dowd returns to document the ordeal he endured fulfilling Pesach, he reveals that the Romans were ripping his body to shreds, tearing it apart with their whips. And his soul felt the burning sting of every lash. Dowd’s anguish on behalf of Yisra’el and the Covenant Family was no less tortuous than being flayed alive. Second only to crucifixion, it was the most abhorrent way to die. And while Rome inflicted the carnage, not a single Jew lifted a finger to spare their Messiah and King of the needless anguish. A painless death would have sufficed – but not for Romans. Even as a church, they love torturing Jews.

Long before these sadistic implements of pain were conceived, *Dowd* | David wrote of what he would experience. Blood would have dripped from his pen.

Taraph conveys “mangling of the flesh by ripping it from the body with sharp objects,” providing a poignant, yet accurate, description of the abuse inflicted by fifty lashes by a metal-barbed whip – which was Rome’s approach to those they perceived as threats to their supremacy.

Yet, removing muscle tissue from Dowd’s shoulders, back, chest, arms, and legs was insufficient by Roman standards. Our great hero would go on to describe the most horrid form of execution ever conceived by man. Five centuries before crucifixion with ropes was invented by the Assyrians, and 700 years before it was perfected by the Romans to include nails, Dowd previews its piercing violence. We are about to discover that his prophecies are painfully precise.

So that you will be able to more fully appreciate what follows, one of crucifixion’s most telling attributes is that it causes the victim’s bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown.

Bones are not broken, but both shoulders and other major joints are dislocated.

Oxygen depletion occurs because the victim is unable to stretch their diaphragm while hanging by their arms, causing carbon dioxide toxicity in the bloodstream. This results in strength melting away, starting with the heart muscles. We know this today, but not 3,000 years ago which is when these words were inscribed by Dowd. That makes his depiction extraordinary. His physical mortality was ebbing away...

“As water (*ka ha maym* – as it pertains to bodily fluids), **I am poured out and weakened** (*shaphak* – I am drained and emptied (nifal perfect)).

And (*wa*) **all of** (*kol* – each of) **my most substantial bones** (*‘etsem ‘any* – my limbs) **are stretched, separated, and out of joint** (*parad* – have parted and are dispersed (hitpael perfect – clearly states that at this moment he is not being assisted by anyone and is enduring this on his own initiative)).

My heart is now (*leb ‘any hayah* – my heart has come to be (qal perfect)) **like wax** (*ka ha downag*). **It has melted, wasting away along with** (*masas ba tawek ‘any* – it is dissolving, weakened and discouraged, within (nifal perfect)) **my internal organs** (*me’eh ‘any* – the core of my body). (*Mizmowr* 22:14)

Like sunbaked dust (*ka ha cheres* – similar to a broken vessel of earthenware), **my vigor and strength** (*koach ‘any* – my vitality and potential, my physical muscular power) **are withered and failed** (*yabesh* – are dried up without moisture and incapacitated such that they no longer respond (qal perfect)).

And (*wa*) **my tongue** (*lashown ‘any*) **cleaves** (*dabaq* – clings and is made to stick (hofal passive)) **to the roof of my mouth** (*malqowch ‘any* – to my palate).

So, upon (*wa la* – drawing near and approaching) **the dust** (*'aphar* – of the natural earthen material and ready to be pulverized [from 4QPs]) **of death** (*maweth* – of the plague), **they have placed me, validating why I'm here** (*shaphath* – they have put me here to ratify my purpose [4QPs 'they placed' vs. 'you laid' in MT] (qal imperfect)).” (*Mizmowr* / Song / Psalm 22:15)

That is precisely how crucifixion kills, right down to its most unique symptoms. The victim's inability to inhale robs their body of oxygen, and thus energy, causing *koach* / a helpless incapacity to perform any needed function. Likewise, *yabesh*, in association with *me'ah ba tawek*, describes “a withering paralyzed state in which the body no longer responds to the brain's motor function commands.”

The textual base of *cheres* | potsherd is identical to *charash*, meaning “to be silent while others plot evil, devising a plan of action that cuts and separates.” All the while, his expendable physical body, comprised of the elements of the earth, was broken, being deprived of the fluids being drained into his lungs, suffocating him.

Maweth is “death personified.” It is “the disease that plagues us.” Fully amplified, *maweth* conveys: “the physical trauma of the body dying, the infliction of a disease that causes death, and a judgment in which the penalty is a death sentence.” It is derived from, and at the consonant level spelled identically to, *muwth*: “those who are executed and dispatched to die.”

The body Dowd's soul was still clinging to was in the final throes of serving as the Passover Lamb. It would soon die so that we might live. Then his soul would be laden with the corruption of his people and taken to *She'owl*, the place of separation, in our stead. By bearing Yisra'el's rebellion against Yahowah, he exonerated and pardoned his people on UnYeasted Bread.

The character of the overtly political and religious hasn't changed much over the years. They are still dirty dogs, and I'm not degrading canines. Addressing the Romans who became Roman Catholics, Dowd declared...

“For indeed (*ky*) the contemptible scum and abased yelpers (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature; puppets and traitors) have surrounded me (*naqaph* ‘any’ – they have encircled me like a swirling wind).

A politicized religious community providing the testimony (*‘edah* – a congregation acting like a gang in a herd serving as witnesses) **of the disastrously corrupt** (*ra’a’* – of those who are wrong, disturbing, evil, and injurious) **establishes a destructive annual cycle to denigrate what I’m doing** (*naqaph* ‘any’ – they go around me, severing me from my source in a destructive fashion).

They bore into (*ka’aruw* – they dug into and pierced [5/6HevPs has *ka’aruw*, a variation of *karah* – dig, bore, pierce while the MT has *ka’ary* – like a lion) **my hands** (*yad*) **and my feet** (*wa regel* ‘any).” (*Mizmowr* / Song / Psalm 22:16)

These canines would be wolves, Roman and Pauline. Over time, their unifying political and corrupt religious testimony would create a new cycle of events from Easter to Christmas. In so doing, they would completely denigrate Dowd’s sacrifice. There would be no provision for Chag Matsah on the religious calendar of Christians or Jews.

By denying Dowd’s great sacrifice, they would preclude their own participation in the Covenant while blocking their path to God. The enormity of what he had done was for naught – at least, for the false witnesses. It was Replacement Theology at its worst.

As the Romans struck their blows, pounding nails into Dowd’s wrists (which were considered part of the hand in the first century) and into his heels, they “*ka’aruw* – bore

through” them with primitive nails constructed of tapered iron rods. While using such crude implements in this excruciating fashion was repulsive, even reprehensible, there remains a far greater crime here than mutilating and murdering the Messiah.

If you are a Jew, faithful to the religious traditions of the rabbis, what I’m going to share ought to make you nauseous, even angry. To keep you from knowing that your Messiah, Dowd, served as the *Pesach* ‘Ayl, rabbis altered the passage to read: “Like a lion are my hands and feet.” This was not a mistake. It was done on purpose.

All these many years later, even with the Dead Sea scroll found at Nahal Hever in 1950 and the *Septuagint* confirming *ka’aruw* | bore into rather than *ka’ary* | like a lion, Jewish scholars are still unwilling to acknowledge that Dowd, as a prophet, accurately described what he, as a great hero, endured. They argue in favor of the Masoretic Text. Their last vestige of denial comes by way of suggesting that the writing on the 2nd-century BCE fragment (over one thousand years older than the Masoretic Text) is too faint to read with certainty. However, you can look it up online as I have done and see a picture of it for yourself if you are still wondering who to trust. The word ends in a Wah, not a Yowd.

The hands and feet of the Passover Lamb were nailed to an Upright Pillar on Mowryah during the 4000th observance of the Miqra’. But the Romans who did so were not the only criminals seeking to negate Dowd’s sacrifice. Rabbis played their role too.

Since what I am claiming regarding this prophecy is easily verified and accurate, it means that Dowd wrote that his hands and feet would be pierced five centuries before crucifixion was conceived by the Assyrians and seven hundred years before the piercing style of Roman execution was invented. It also means that the most

esteemed rabbis are liars who should not be trusted. The authors of the oral traditions are deceitful men who are willing to alter God's testimony to suit their own personal agendas.

Flee them. Expose them. Rebuke them. Trust Yahowah and rely on Dowd, not men.

The prophet *Zakaryah* | Zechariah had a great deal to say about the role of Father and Son in this sacrifice. And since it is especially relevant to this passage, we would be remiss if we didn't share *Zakaryah* 12:10 before we complete the *Mizmowr*. Yahowah is anticipating this moment...

“And (*wa*) for a time, I will pour out (*shaphak* – I will provide an outpouring and build upon) **upon the House (*'al beyth* – on behalf of the family and home) **of Dowd** (*Dowyd* – the Beloved (of the 1076 occurrences of *DWD* this was one of the few in a prophetic text scribed *DWYD* – adding a *Yowd* representing the hand of Yah)), **and upon** (*wa 'al* – also on behalf of) **those who dwell in** (*yashab* – the inhabitants who establish their abode and remain in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), **a spirit of compassion and acceptance** (*ruwach chen* – the spirit of favor and mercy, of a beautiful and beneficial Spiritual Garment), (*wa*) **for those requesting mercy and clemency** (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment).**

Then (*wa*), **they will be able to look** (*nabat* – they, at this time, will be equipped to observe, focus upon, pay attention to, and regard, think about and then appropriately respond) **to Me** (*'el 'any*) **accompanied by the one who** (*'eth 'asher* – with whom by association, and to show the way to the benefits of the relationship) **they had reviled and pierced** (*daqar* – they had thrust into by driving sharp

implements completely through (qal perfect)), **and** (*wa*) **they will lament** (*saphad* – they will sob, expressing their genuine sorrow (qal perfect)) **over him** (*‘al huw’*) **just like** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **over the most uniquely special child and valued life** (*‘al ha yachyd* – for the only son; from *yachad* – who reunited and joined together), **anguished and infuriated** (*wa marar* – grieving furiously, angry and enraged, even frantic) **over him** (*‘al huw’* – on his account), **consistent with** (*ka*) **the anguish suffered over** (*marar ‘al* – the frustration and rage endured over) **the firstborn** (*ha bakowr* – the first son born into a family).” (*Zakaryah* / Remember Yah / Zechariah 12:10)

This is the first time we have addressed this magnificent declaration from Yahowah after having come to appreciate why He allowed His Son to serve as the Pesach ‘Ayil and then to fulfill Matsah. From this perspective, the greatest of all prophetic pronouncements sings to our hearts, reassures our minds, and comforts our souls. At long last, we can appreciate how the seven elements which comprise the declaration work in harmony to tell the story everyone needs to hear.

To begin, the last opportunity for reconciliation is being poured out in this special way and at this opportune moment on behalf of the Household of Dowd. The Messiah represents *Yisra’el* | Individuals who Engage and Endure with God, *Yahuwdah* | the Beloved of Yah, and the *Beryth* | Covenant Family, such that the *Beyth Dowd* | Household of Dowd is comprised of select individuals representing a fusion of *Yisra’el*, *Yahuwdah*, and *ha Beryth*.

God and King are returning to *Yaruwshalaim* | the Source of Guidance on Reconciliation on *Yowm Kipurym* | the Day of Reconciliations. As a result of what they have done for the Family during the preceding five *Miqra’ey* | Invitations to be Called Out and Meet with God, there will be an outpouring of compassion from *Ruwach* | Spirit upon

those who have gathered to receive them. It will be the ultimate family reunion. Our Heavenly Father, Spiritual Mother, and beloved Son, our Savior, have returned to claim their own.

For the first time in the 3,480 years since the Children of Yisra'el were gathered around Mount Choreb and said that they did not want to see or hear from Yahowah again, a select few will be prepared and ready for both. The synthesis of Dowd's devotion will look up to see Yahowah accompanied by His Son.

God will be accompanied by the one Yisra'el insulted and Rome pierced. And this is as it should be since we did not crucify God but, instead, the one most beloved by Him. Recognizing the benefits he was providing, and how inappropriately people responded to him, everyone gathered before Father and His Son is going to be genuinely sorry that it came to this. The reaction will be bittersweet but initially more weeping than shrieking. It is hard to imagine looking upon Father and Son realizing what we have done, only to add insult to injury by failing to appreciate his gift for 2,000 to 3,000 years – depending upon whether one counts from the time he announced what he would do or from when he accomplished it.

It will be the first opportunity to apologize to him and then express our gratitude. For Jews, they will be conflicted, horribly embarrassed for failing to recognize his sacrifice, and exceedingly joyful knowing that he earned the right to be their King. He saved them. The best of them was the best a man could be.

This surviving remnant of Yisra'el, and all those comprising the Covenant Family, will have made the connection between the Son who is given in Yasha'yah 9 and the Lamb who was sacrificed in Yasha'yah 53, between the Firstborn of Mizmowr 89 and the *Bakowr* of Zakaryah 12, between the piercing here and also in Psalm

22. With all of this having occurred as foretold, and with Yahowah and Dowd returning to Yaruwshalaim, it will be hard to hold back the tears as we witness our King in all of his glory and visualize the God our forefathers ignored.

Dowd's initial life among us 3,000 years ago was the most amazing in human history. He was the consummate poet and lyricist, shepherd and king, father of his nation and Son of God, a prolific prophet and heroic defender of his people. His life was so tumultuous, he represented the best and worst of Yisra'el. But in his relationship with Yahowah, he became the exemplar of the Covenant.

Dowd's Second Coming 2,000 years ago was the most compassionate and magnanimous act in the long history of humankind. He volunteered to have his soul removed from the glorious and liberating expanse of Heaven and placed in a *basar* | corporeal body to serve as the Passover Lamb to open the doorway for his people to come Home. And then, his *nepesh* | soul carried the guilt of the Covenant Family into She'owl, depositing it there so that we would be perfected and live with him and his Father forevermore.

The Messiah wrote openly and graphically of it and then endured much of it in the sight of his people. And yet, no one credited him with the most heroic and compassionate act ever offered by one on behalf of many.

And yet, sadly, most of what he came to represent was stolen from him to legitimize religions he despised and condemned. His people denied the Miqra'ey were fulfilled while gowym attributed his sacrifice to a figment of their imagination – damning Jews in the process.

The 22nd Mizmowr was written during Dowd's initial life about the sacrifice he would make in his second. It is hard to imagine the waves of pride and anguish rolling over him as he wrote this account.

With Zakaryah 12, we come full circle. The *Bakowr* | Firstborn during his life as the King of Yisra'el is projected

through his second coming as he was pierced for his people's redemption and then onto his third arrival as he returns as King of the Universe with his Father who created it. Those who rejected him now embrace him. And those who disavowed his Father are now in His company. While he may not have saved his nation, He delivered God's Family from extinction, and that is even better.

Just as there are three forty Yowbel epochs of 2,000 years between our expulsion from the Garden to our return to it courtesy of Father and Son, the Messiah will have been here three times over the past 3,000 years. He showed us the way home, made it possible for us to go home, and will be there to greet us in his home when we arrive.

On the Day of Reconciliations, as the sun sets to a new dawn on October 2nd, in the *Yowbel* year of 2033 (6000 Yah), Father and Son will return to Yaruwshalaim as a reconciled Yisra'el and Covenant Family look up with tear-filled eyes, finally recognizing what actually occurred on the Passover Dowd is witnessing and enduring. Returning to Golgotha on this day, Pesach in the *Yowbel* of 33 CE (Year 4000 Yah), we find that Dowd predicted...

“I can count (*saphar* – I can record, measure, and make an accounting of, relating to) **all** (*kol*) **my bones** (*‘etsemowth* – my skeleton and limbs). **They** (*hem*), **themselves, stare as they look right through me** (*nabat ra’ah ba ‘any*).” (*Mizmowr* / Song / Psalm 22:17)

The Romans were savages, but their bloodlust was partially tempered by breaking the legs of most crucifixion victims so that they would be unable to move their diaphragm. Once the capacity to push up against the nails that had been driven through the ankles was curtailed by broken fibulas, it effectively eliminated the ability to draw air into the lungs and breathe. While this sounds cruel, it was actually done to expedite death, shortening the duration of the agony from days to hours. This was

especially relevant when the gruesome specter of crucifixion was visible to the religious pilgrims in Jerusalem for Passover. And it's hard to observe the Sabbath when one's view of the sunset is interrupted by the sight of religious and political leaders torturing the Passover Lamb.

But such was not the case with Dowd. He had been whipped to the precipice of death prior to being crucified. So, his body would succumb in a timely fashion without any of his bones being broken.

The second portion of this prophetic pronouncement suggests that, even with all he had written about his sacrifice on behalf of his people, they, nonetheless, looked right past him and through him, unable to fathom what was occurring before their eyes. And they have continued to do so for the past 2,000 years.

Since words paint pictures, it is especially relevant to know that the body in which Dowd's soul was residing was not hung from a cross on a hill far away as the hymn suggests. Romans crucified their victims along major roadways. It was more humiliating and served as a deterrent. Golgotha, the place of the skull, is just outside the Damascus Gate and sits directly beneath what was the summit of Mount Mowryah during 'Abraham's day. Portions of the mountain were carved away to enlarge the Temple Mount and bolster the city's walls.

The Place of the Skull faces the main road leading north out of town. Today, the site of the crucifixion is the back parking lot for the Jerusalem bus station. The only artifact I've ever treasured is a piece of limestone I gathered from this place. In all likelihood, the Mercy Seat of the Ark of the Covenant lies directly beneath, protected in Yirma'yah's Grotto.

The implement of death unto which Dowd was nailed did not look like a Christian cross. In fact, the Greek word

used to describe it is *stauros* which means “upright pole.” A vertical post was set and left in a recess carved into the limestone rock. And then, the horizontal component of the apparatus was placed on top of the pole once the victim was affixed to it. It would have looked like a capital T.

All that said, I would like to propose a different interpretation of this declaration. I think Dowd may have been drawing our attention to the corporeal nature of the Passover Lamb with *saphar kol* ‘*etsemowth*, revealing that this accounting for the record was entirely physical. Neither his soul, nor Yahowah’s Spirit who would carry it away, would die, just his body, serving as the Pesach ‘Ayil.

Providing the fodder used to comprise the Christian New Testament, we find Dowd revealing...

“They divide (*chalaq* – they plunder, assign, and distribute) **my garments** (*beqed* ‘*any* – my apparel and clothing) **among themselves** (*la hem*), **and** (*wa*) **for** (*‘al*) **my clothing** (*labuwsh* ‘*any* – my garments), **they cast lots** (*naphal gowral* – they get down on their knees to toss pebbles to claim a portion).” (*Mizmowr* / Song / Psalm 22:18)

Dowd was pointing out something quite profound. As he was making it possible for us to live forever as part of Yahowah’s family, inheriting all that God has to offer, Romans were looking down, playing with pebbles to determine who could steal his dirty, blood-stained laundry. And while this no doubt occurred, and was relevant for the reason I’ve just shared, Christians have misappropriated it to prop up their faith. Without any corroborating evidence, they postulate that their “Jesus” fulfilled another prophecy – or at least, the Romans had done so.

And while it proved nothing other than Christian desperation, there is a serious problem with the Gospel attestation – this was written in first person by the most famous of Jews and, most assuredly, not by Jesus. **My**

means “my” not “his.”

But alas, if these Romans had been Roman Catholics, they would have scooped his apparel up, designated his robe as a holy relic, and then erected a lavish shrine so that the faithful could worship it while they collected a visitor’s fee.

With Dowd’s last words on the upright pole, Yahowah’s Spirit departed, leaving the soul of the Passover Lamb to bear the guilt of every Covenant member. He pleads:

“But You (*wa ‘atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **You will not be far away for a protracted period of time** (*lo’ rachaq* – You will not continually disassociate Yourself from me (qal imperfect jussive)).”

This prophetic statement affirms two things. During Matsah, Yahowah and Dowd would be separated from one another but not for long. This is why *rachaq* was both negated and scribed in the imperfect conjugation. It also provides the Set-Apart Spirit with a descriptive title. *‘Eyalowth* is the feminine plural of *‘eyal* | one who assists and helps, empowers and strengthens.

“My ‘Eyalowth | my Source of Strength and Help (*‘Eyalowth ‘any* – One who Empowers and Assists Me, She Who Provides Aid, making me effective and influential, feminine plural form of *‘eyal* / *‘ayil* – the strength, fortitude, and ability of the ram opening the doorway), **it is my desire and Your decision, my choice and Your will to act quickly, hastening the process, rapidly rushing in with the minimum passage of time** (*chuwsh* – You and I want You to be prepared to act as swiftly as possible (qal imperative second-person singular paragogic he cohortative)) **to assist in my rescue by**

supporting me (*la 'ezrah 'any*).” (*Mizmowr / Song / Psalm 22:19 (22:20 JPS)*)

Just as the Hebrew language was embodied with the unique capability of limiting or extending the action of a verb over time, it was endowed with the ability to express volition in first, second, or third person. And here, as before, we find that minimizing Dowd’s tenure in She’owl is his will and God’s choice, his desire and Yahowah’s decision.

Obviously, Dowd wanted his time away and confined in the lightless realm of She’owl to be limited. And he realized that, since no one had ever been retrieved from Hell, he would be reliant on the Set-Apart Spirit whom he was calling his “*Eyalowth*.” She would be working with Dowd to empower the Passover Lamb and help open Pesach’s Door.

Eyalowth (pronounced eh·yaw·**looth**) is being used as a Divine title, similar to *‘elohym*, although now in conjunction with the Set-Apart Spirit. This proper noun appears this one time in the *Naby*. *Eyalowth* is the feminine form of *‘Ayl* and, thus, is the power behind the Passover Lamb, opening the Doorway to Heaven. The name reveals that our Spiritual Mother is *‘eyal* | devoted to providing us with the ability to do whatever is required, empowering us such that we benefit from the Pesach *‘Ayl* and find our way home to Yah.

On this day, She would abandon the dying body and then escort the surviving soul from Pesach to Matsah, from Yaruwshalaim to She’owl to fulfill UnYeasted Bread, taking our collective guilt along with him. Once there, She would observe from the outside for the ensuing 24 hours of Matsah, remaining vigilant and prepared to aid and abet Dowd’s release. Thereupon, She would envelop Dowd’s *nepesh* and empower him, preparing him for his return in conjunction with Firstborn Children.

Yahowah has consistently referred to His Spirit as the *Ruwach Qodesh*, which means “Set-Apart Spirit.” Because *ruwach* is a feminine noun, this reveals that Yah’s Spirit represents God’s Maternal nature. And by being *qodesh*, we know that our Spiritual Mother is “set apart” from Yahowah to serve us in similar ways. That is to say that She comes from Yah, that She is part of Yah, and that She is set apart from Yah for our benefit.

Knowing this, Dowd is confirming his rendezvous with the Set-Apart Spirit, affirming that the *Eyalowth* will be there to liberate his soul from the black hole of She’owl when the job is done...

“It is my desire and Your will, my choice and Yours, to deliver my soul, to snatch away and save my soul (*natsal nepesh* ‘any – You want as do I for You to do what is required to rescue and liberate my consciousness (hifil imperative second-person singular paragogic he cohortative)) from the horror, heat, desolation, and ruin (*min choreb*), my unique position as son and precious life as the firstborn child (*yachyd* ‘any) from the influence (*min yad* – from the hand and actions) of the contemptible scum and abased yelpers (*keleb* – loud and attacking, unfaithful dogs and evil male prostitutes of a lowly status and violent nature; puppets and traitors).” (*Mizmowr* / Song / Psalm 22:20)

The only aspect of the Messiah’s nature deployed during the fulfillment of Chag Matsah was Dowd’s *nepesh* | soul. And it would be snatched out of She’owl, liberated and saved, by Yahowah’s *Ruwach Qodesh*. On this, Father, Mother, and Son were in full agreement. By rescuing Dowd’s consciousness, Bikuwrym was possible. The firstborn Son would lead the way Home – expecting us to follow.

It is apparent that the abased yelpers who hounded Dowd during Pesach as he was being flayed alive were

demonic and anticipated in She'owl. Although, there is another possibility. The Hebrew word for dog is *keleb*. As a compound of *kol* | all and *leb* | heart, it suggests that those who were being so abusive, barking and sniping at the Messiah, were feelers, not thinkers, religious rather than rational. They were all heart and no head.

There is another crime that must be exposed. The Masoretes vocalized the textual consonant “*chrb*” as *chereb* rather than *choreb*. The former is a “knife, dagger, sword, axe, or chisel.” Since Dowd’s Passover ordeal included whipping and the piercing torment of crucifixion, if the prophetic passage were changed to represent a plea to be spared from cutting instruments, Dowd’s prophetic credentials and subsequent sacrifice would be disqualified, as it would not fit this prophetic portrayal. Not knowing any better, the politically motivated clerics, who prepared the *King James Version*, perpetuated this mistake. Then, since the ASV, NIV, NKJV, and NASB are more revisions than new translations, they replicated the error.

The *King James Version* published: “**Deliver my soul from the sword; my darling from the power of the dog.**” (They came up with “my darling” by including “*yachyd* – only child,” which was scribed after “*keleb* – evil yelpers,” rather than making it part of the next statement.)

The *New American Standard Bible*, which claims to be literal, reads: “**Deliver my soul from the sword, My only life from the power of the dog.**” The *New Living Translation* decided to ignore “*nepesh* – soul,” the most important word in this statement. “**Save me from the sword; my precious life from these dogs.**”

Correctly rendered, the passage is prophetically and historically accurate, informative and important. The Set-Apart Spirit was tasked with the responsibility of retrieving Dowd’s soul from the desolate lifelessness of She'owl – rescuing him from its horrible heat as well, something that

is part and parcel of the event horizon of a black hole.

Therefore, long before we were introduced to the concept of a black hole, we find in *choreb* some of its attributes depicted as a desolate and ruinous place of complete destruction subject to intense heat. This experience is further detailed in *Mizmowr* / Psalm 88.

Collectively, this is the who, when, how, and why behind the fulfillment of the first three Miqra'ey. Yahowah, Dowd, and the Set-Apart Spirit were in one accord, all committed to establishing the Covenant Family.

And they knew he would not be incarcerated any longer than was necessary...

“You want to liberate and save me, to rescue and deliver me (*yasha'* ‘*any* – It is Your will to release me, sparing and redeeming me (hifil imperative second-person masculine singular)), **out of** (*min*) **the mouth** (*peh*) **of the fearsome and destructive beast** (*'aryeh* – of the fierce predator, the vicious one who hunts and savages his prey, plucking them away).

And from (*wa min*) **the horns of the bull representing the flashing light that has risen on high** (*qeren ra'am* – the horned one seeking the highest status in elevated places wanting to be lifted up and trumpeted as a supernatural source of light), **You have answered me during my affliction** (*'anah* ‘*any* – You have responded to me as I'm being harassed (qal perfect)).” (*Mizmowr* / Song / Psalm 22:21 (22:22 in the *JPS Tanakh*))

This is our second encounter with this fearsome beast, but this time, we learn even more about him. He is comprised of light and yet is horned and flashy. He seeks a degree of adulation only the highest status would bring. And he is often presented in the guise of a bull. This would make the destructive beast none other than Satan.

Taking this one step further, while *'arayeh* is often

translated as “lion,” it is clearly symbolic in this refrain. This “vicious predator maims its prey.” Also telling, ‘*arayeh*’ forms the basis of ‘*Arydatha*’, a name of Babylonian origin which identifies the founder of the Babylonian Mystery Religion. We should not be surprised then that the most common symbol for Babylon’s god was a winged lion. The gates of Babylon were adorned with them.

Dowd uses ‘*arayeh*’ in the 7th *Mizmowr* as a pseudonym for Satan’s alliance with Sha’uwl – an especially fearsome beast. He wrote: **“Yahowah, my God, in You, I find a trusted and safe place, with You delivering me from all my pretentious pursuers, especially the boisterous who are verbally contentious against me. You are preserving me for a later time. (*Mizmowr* 7:1) Or otherwise, in the manner of a fiercely destructive being, a vicious beast in search of prey (‘*aryah*), he, to satiate his own cravings, will rip apart my soul, snatching it away and shredding it without sparing it.”** (*Mizmowr* 7:2) The symbolic definition works exceedingly well in both citations.

To ward off this beast, we can rely on Yahowah’s ‘*anah* | testimony. His response provides the answer.

Since many Hebrew words have a light and dark shading, let’s consider an entirely different approach to the concluding statement of *Mizmowr* / Psalm 22:21:

“And so, from (*wa min*) the brilliant light of this summit which lifts on high (*qeren ra’am* – the supernatural source of light in this elevated place), You have answered me during my affliction (‘*anah* ‘*any* – You have responded to me during my distress (*qal perfect*)).” (*Mizmowr* / Song / Psalm 22:21-22)

I actually prefer this rendering because it not only addresses the location where this occurred, and speaks of the Spirit’s response, but it also serves to connect this

portion of the prophecy with what occurred on *Mowryah* | Moriah two thousand years earlier. *Qeren* was used to depict the radiant nature of the lamb Yahowah promised to provide at this time.

Staying focused on this amazing article of inspired literature, no matter how they are rendered, the last four words of the 21st lyric are the most important and the least understood: *min, qeren, ra'am* and *'anah*. The *JPS Tanakh*, based upon the Masoretic Text, conveys: “**from the horns of wild oxen rescues me,**” (JPS 1985) changing “answers” to “rescues” because otherwise, the verse would turn God into oxen’s horns.

The NASB gets *'anah* correct but then commits a similar crime, rendering the passage: “**From the horns of the wild oxen You answer me.**” The ASV adds a “yea” but, otherwise, reads like its descendant. The NIV dropped the reference to answering (*'anah*) and replaced it with save (*yasha'*): “**Save me from the horns of the wild oxen.**”

More creative still, the KJV, ignoring two of the four words and convoluting the others, translates: “**For thou hast heard me from the horns of the unicorns.**” That must be proof for Twistians that unicorns actually exist.

So that we don’t add to the stench, let’s reassess the underlying Hebrew nomenclature. *'Anah* can convey something wonderfully positive or horribly negative depending upon the context. It is typically rendered as “to answer, respond, testify, or reply, providing testimony as a witness.” At the other extreme, if addressing what Dowd would endure on this day, *'anah* can be seen as “affliction or humiliation.”

'Anah, however, does not mean “save or rescue.” But what it does mean is important. God responds to those who seek Him and are willing to rely upon Him. Also, since *'anah* *'any* was scribed in second person, it reads: “You answered me.”

Also interesting, with *'anah* correctly rendered as “reply, answer, and respond” or “afflict, abuse, and abase,” the underlying message is that the Messiah Dowd’s *basar* and *nepesh* were *'anah* | afflicted, abused, and abased so that those who *'anah* | reply, answer, and respond to his Pesach and Matsah sacrifice will enjoy Bikuwrym with him. While he opened Heaven’s Door, to benefit, we must recognize it and respond to what he achieved by walking through it.

Qeren, as we have learned, has a wide range of definitions. It speaks of “shining, being radiant, emitting and sending out brilliant rays of light supernaturally.” *Qeren*’s “horn” symbolism can denote a desire for “power and authority over a kingdom.” And at times, it can mean “flashy.”

As noted previously, Yahowah uses *qeren* in the same place and during the same phase of ‘Abraham’s dress rehearsal for Dowd’s Passover sacrifice. Speaking of the “sacrificial lamb” that was substituted by Yahowah, God said he had: “**shining horns of radiant light** (*qeren* – brilliant flashing rays of light similar to lightning from a supernatural source; symbolic of power, status, and might; a trumpet for signaling a message, and was the summit of a mountain, and symbolic of our king).”

In the 22nd Psalm, we are on that same Mountain on the same day, observing the same Miqra’ – separated as these events are by exactly forty *Yowbel* or 2,000 years.

Those who miss the meaning offered by the words within the passage, find their oxen and unicorns in the vowel pointing, not in the text itself. *Strong’s Concordance*, based upon the *King James Version*, says: “*Ra’em* is from *ra’am*, and translates it as ‘unicorn’ nine times and is probably the great aurochs or wild bulls which are now extinct. The exact meaning is not known.”

Strong’s goes on to report: *ra’am* means “lifted up and

to rise,” but they don’t bother to explain what rising up has to do with wild bulls or unicorns, for that matter. And that’s probably because those who align themselves with the spirit represented by the “wild bull” go the opposite direction.

Here is another illustrative example. The *King James Version* renders *Bamidbar* / Numbers 23:22 as: “**God brought them out of Egypt, he hath as it were the strength of a unicorn.**” But that’s not what Moseh wrote. The Towrah doesn’t demean its inspiration. Only men do that. The text actually reads: “**God delivered them out of the Crucibles of Mitsraym with the power** (*toapah* – the ability through choice to deliver and) **to raise them up to a higher place and status** (*ra’am*).”

Inaccurate diacritical markings can render God as foolish as a mythical unicorn or, in the case of the NASB, can put Him in league with Satan: “**God brings them out of Egypt, He is for them like the horns of the wild ox.**”

If nothing else, by exposing these comparisons, we find a reason to stop trusting the religious. An unfathomable amount of manure has been piled on top of Yahowah’s Word. The truth is still there, as magnificent as ever, but sometimes we have to hold our noses while digging past man’s garbage to find it.

We were not with ‘Abraham on Mount Mowryah when his example foretold of Dowd’s sacrifice. We were not with Moseh on Mt. Choreb when Yahowah recounted this story for our edification. We were not with Dowd when he composed this Song about what he would endure. And we were not standing outside the Damascus Gate witnessing what our Messiah was doing for us on Passover as He fulfilled these words. But we have something equally revealing and reliable – the words our Savior wrote, and they are more than enough.

Dowd loved his Father...

“I have chosen to continually recount, providing a written record (*saphar* – I want to always proclaim, especially in writing (piel imperfect cohortative)) of Your name (*shem* ‘*atah* – Your personal and proper designation, reputation, renown) to my brethren (*la* ‘*ach* ‘*any* – to my relatives, kin, countrymen, and family), within the midst of (*ba tawek*) the summoned community who have been called out (*qahal* – the assembled who have gathered for this purpose), so as to radiate Your brilliant source of enlightenment and brag about You (*halal* ‘*atah* – to become radiant and ongoing with You while extolling Your merit (piel imperfect)).” (*Mizmowr* / Song / Psalm 22:22)

Yisra’el’s most acclaimed shepherd and king, Yahowah’s Messiah and Son, “recorded, related, recounted, declared, and proclaimed” God’s *shem*, His personal and proper name. Too bad his brethren fail to follow his example. He wrote what they have made a religion out of denying.

It isn’t just interesting, it is religion-shattering that Dowd delivered his portrait of what he endured during Pesach and Matsah in first-person. He does not speak of another individual or ever address a third person. You will never find the counterfeit Christos on his lips or scribed from the point of his pen. Jesus was not part of this story and never existed.

Since Yahowah inspired every *naby*, they are all keen on conveying Dowd’s name. But not one ever mentioned someone named Iesou Christou. This means that either no one by this name contributed anything to His people or He had no interest in us knowing or using this moniker. And that makes the misnomer, “Jesus Christ,” completely irrelevant from God’s perspective. He would be no more God than Julius Caesar. Although, irrelevant isn’t the proper designation for “Christ Jesus” because the Christian counterfeit was the product of identity theft and represents

the most reprehensible and appalling crime ever perpetrated against the Messiah's people. So, be advised, Yahowah hates Jesus Christ.

Curiosity prompts us to consider why this would be so, especially since the world is preoccupied with a moniker God never mentions. A third of the planet's occupants celebrate Christmas and Easter Sunday while worshipping a baby god who men killed. They categorize themselves as "Christians," stealing Dowd's Messianic title and applying a corruption of it to themselves. They even worship a resurrection akin to Dionysus and Osiris, and of which Yahowah never spoke or intended.

Dowd volunteered to endure the sacrifice because he loved Yahowah and his people. We should part with Christians and Muslims and do the same...

“Respect and revere (*yare'* – appreciate the astonishing awesomeness of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **to radiate His light** (*halal huw'* – make His brilliant source of illumination clearly visible).

Every (*kol*) **descendant** (*zera'* – seed, child, offspring, family, and progeny) **of Ya'aqob** (*Ya'aqob* – father of Yisra'el who was renamed Yisra'el), **you should choose to consider Him worthy of respect and massively significant** (*kabad huw'* – elect to hold Him in high regard, valuing Him immensely (piel imperative)).

You should want to live with Him (*wa guwr min huw'* – you should choose to become a welcomed guest in His company, sojourning to the place where you dwell and remain as a result of your reverence and respect for Him (qal imperative)), **all you descendants of Yisra'el** (*min kol zera' Yisra'el* – including every child who engages and endures with God).” (*Mizmowr* / Song / Psalm 22:23)

Dowd was speaking of something he knew better than anyone alive. He knew it when he wrote these Songs, when He lived with his Father in Heaven, at the conclusion of Pesach and Matsah, and especially when fulfilling Bikuwrym as Yahowah's Firstborn as the Messiah returned to Heaven.

More importantly, Dowd knows a great deal about respect, how it is earned and lost, and why it is so important. Much of the motivation for saving Yisra'el by fulfilling Pesach and Matsah was to earn back the respect of his people that he had lost so that he could honorably lead them through eternity.

There are two approaches to leadership, earned and imposed. Kings and generals demand compliance and achieve submission through fear. Questioning their edicts and orders comes at a high price and rejecting them is a deadly proposition. With them, their authority to rule is imposed through fear.

Dowd had been a shepherd, and he knew the importance of earning the respect of his flock. He had tangled with lions and bears, risking his life to protect them. As a Shepherd King, the Messiah was primarily devoted to protecting his people and defending their home. He had earned their admiration when he slew the foremost warrior of the day who would have subjugated Yisra'el had he prevailed. But he would squander it by the way he responded to Sha'awl. Over his life, he earned it back and then gave it away.

As Yisra'el's greatest defender, the *Zarowa'* | Protective Ram and Sacrificial Lamb knew that he would be able to endure whatever the Romans, as the Goliath of their day, brought to bear against him. This time, he would use the body his soul had occupied as the stone. The Ruwach would be the sling.

In so doing, he would earn his people's respect such

that he would lead them as a shepherd, knowing that they trusted him. One more battle, just two days of conflict, would pay dividends forever. It was as brilliant as it was heroic. But knowing the full extent of the excruciating torture a thousand years in advance, while recognizing that it would be another 2,000 years beyond that until anyone credited him for making these sacrifices for his people, and still be willing to carry out his commitment requires a level of courage and character exemplified in a single, solitary soul. So, now you know why Yahowah chose him.

Dowd was not just willing, he wanted to do it. He sang about it. One stone was all he would need to fell the giant threatening his people. Although, when his people denied Pesach's fulfillment and his foes turned the lamb into a god, it had to sting worse than the whips.

As before, defending Yisra'el by defeating those seeking to subjugate the people would be easier than subduing the more intrusive foe devouring the nation at its core – religion. To resolve it, Dowd's soul would accept our guilt, carry it with him into Hell, and endure the Miqra' of Matsah in She'owl.

After redeeming his people, Yahowah liberated Dowd's *nepesh*, saving him in an act that further enhanced the Son's respect for his Father – which is why he is singing about it here. It would be a beautiful picture, with Dowd now bathed in his Father's light. He would be the First Born of Bikuwrym as a result of what he and his Father had accomplished on Passover and UnYeasted Bread. Knowing many would follow, Dowd then encourages us to respect Yahowah as he had done, expecting the same result.

Dowd is describing the gift of the Set-Apart Spirit and Her Garment of Light. She has the ability to empower us and enlighten us, teaching us, while rendering us perfect in Yahowah's eyes by immersing us in Her brilliant light. She

provides the Spiritual rebirth required to be adopted into Yahowah's family.

What's particularly revealing in this regard is that *halal* means to "radiate light," not reflect it. For this to occur, we must have the light source within us. When we are born anew from above in the Set-Apart Spirit, She resides within us, becoming the source of our illumination, empowerment, and enlightenment.

Halal is almost always translated as "praise," but this is not its primary definition, and it misses the point. *Halal*'s preferred connotation: "to shine, to radiate bright and brilliant light, to make clear and visible by bringing forth the light, revealing its source."

While the secondary meaning of the word can mean "extol" in the sense of "admiring," in addition to "boasting," these inferences can lead to the word's dark side. *Halal*'s tertiary connotations include: "to make a show, and to be praised for it, to create a grandiose appearance, to be foolish, insolent, and arrogant."

The darkness associated with *halal*'s light exists because Jesus Christ wasn't the only counterfeit to torment God's People. According to the prophetic portrayal of Satan presented by Yasha'yah in Isaiah 14, Halal ben Shachar is the Adversary's name. He is the Lord of Christianity, the Allah of Islam, and the G-d and HaShem of Judaism. The Messiah Dowd carried all that pertains to his aspirations to be worshiped as the god of religion into She'owl with him. It was the biggest of all burdens.

As for Yahowah, He did not create us to praise Him. He is not insecure. Moreover, the idea of worshiping God is perverse. Having us worship Him would be like having thoughtless tadpoles croak out that, by comparison to frogs, men are really swell, all while prostrating themselves to onlookers and choking down stray flies while swimming in slime. Creating an inferior being for this purpose would be

narcissistic and psychotic. Sure, it is appropriate to acknowledge His goodness, greatness, and generosity. Like any parent, He would appreciate that as long as it is heartfelt and straightforward and not self-serving. Appreciation and adoration rather than genuflection in obeisance. Yahowah wants us to stand upright and walk with Him, not bow before Him.

Since Yahowah wants us to engage in the Covenant relationship with Him, He does not want us to fear Him either. While I understand that almost every English Bible translates *yare* ' as "fear," the word means "to respect and revere." We cannot love while afraid. Fear breeds revulsion, not affection.

In Dowd's second of three statements from Psalm 22:23, the operative verb, *kabad*, which is the first word of the Second of Seven Instructions etched on the Second Stone Tablet. It is used to describe the nature of the ideal relationship between children and their Heavenly Father and Spiritual Mother. And that is why this is set within the context of Ya'aqob, the forefather of the Children of Yisra'el, and thus of the Covenant Family. Equally important, Dowd is still speaking of Yahowah.

The textual consonants that comprise *kabad* give rise to an important series of derivatives. Collectively, they convey: "weightiness, massiveness, significance, worth, value, abundance, glory, and greatness." In context, therefore, if we see Yahowah as significant, He promises to view us the same way. If we respect Yahowah's massive energy and power, He will share His with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His glory.

But, if you trifle with Him and see Him as insignificant, you will become so insignificant it will be as if you never existed. Disrespect His massiveness and you

will be reduced to nothingness. Therefore, *kabad* defines the nature of the choice pertaining to a relationship with God and its consequences.

Disregarding Yahowah's intent, the *JPS Tanach* tells us that we should "dread him," with "him" being the Messiah. The *King James Version*, in its usual rut, reverts back to "fear him." But the word underlying this message is *guwr*, and it speaks primarily of: "abiding, dwelling, and remaining, residing as welcomed guests who gather together, living in harmony as part of one's sojourn through life." In modern parlance, *guwr* would describe an enduring staycation – which would be ideal for those residing in Jerusalem.

The truth was hard to miss because *Yisra'el* | Individuals who Engage and Endure with God is in many ways analogous with *guwr* in that the Chosen People have been invited to live in Yah's Home.

The secret to our success is contained in these words...

“Indeed (*ky*), He has not relinquished His regard for or thought less of (*lo' bazah* – He has not shown contempt for or devalued, or has He lost respect for, refused to consider, nor abstained from (qal perfect)), nor has He rejected (*wa lo' shaqats* – He has not shown antipathy or disdain toward or an aversion for) the responsive one who is afflicted and oppressed (*'enuwth 'any* – the one who answers the summons, who engages and acts, is humble and unpretentious, who replies even while persecuted; from *'anah* – to answer, respond, and engage).” (*Mizmowr* / Song / Psalm 22:24)

While “He” is Yahowah, the one who remains responsive even in the midst of his affliction is Dowd. And even though we will never endure this degree of persecution, it is a message for us, such that we also remain responsive to Yahowah's calling, even in our darkest hour when all appears lost.

And in this case, Dowd, after having accepted the guilt of every Covenant member over thousands of years, would have been vulnerable to rejection. And yet, nothing would interfere with Yahowah's enduring love for His Son.

Bazah is the opposite of *kabad*. The basic meaning is "to accord little value to someone." It conveys "disdain and a lack of respect or reverence." *Bazah* can be rendered: "to hold in contempt, to refuse or abstain from, or to treat as beneath one's notice or dignity."

Dowd is, therefore, summarizing Yahowah's policy: *bazah* for *bazah*, *kabad* for *kabad*. If you don't respect Him and value His redemptive solution, you aren't going to trust Him or rely on it. And since there is but one God, one source of life, and one savior, by being *bazah*, by being of little worth, by being beneath one's notice, and by being alone and abandoned – *bazah* happens.

The most interesting aspect of this statement might be the realization that both 'enuwth and 'any are based upon 'anah – a word whose primary meaning is "to respond by answering a summons to meet." Yahowah's seven Miqra'ey, three of which Dowd is seen responding to in his Psalm, are invitations to be called out and welcomed into God's presence. Our response to them determines our future – if we even have one.

This is particularly intriguing because Dowd is conveying both sides of 'anah, "to answer and respond" or "be afflicted and persecuted." Said another way, Dowd's *nepesh* | soul was afflicted on Pesach and Matsah so that those who reply and answer Yahowah's invitations don't suffer the same fate.

Having begun the 22nd Mizmowr at a defining moment in the second of three epochs of Dowd's prolonged existence, asking "My God, my God, why?" and then detailing his ordeal through Pesach and Matsah, Dowd has turned his attention to Yahowah. He realized that his Father

will always be the impetus behind the restorative effects of these Miqra'ey, orchestrating every aspect for our benefit.

Dowd wants to share the result with us: his soul and Yahowah's Spirit were reunited...

“Nor did He continually conceal His presence (*wa lo' sathar paneh huw'* – nor has He hidden His appearance) **from him** (*min huw'*).

And (*wa*) **during** (*ba*) **his request for help** (*showa' huw'* – his pleading for relief and request for assistance in a desperate situation) **to Him** (*'el huw'* – to He who is God), **He listened** (*shama'* – He heard).” (*Mizmowr* / Song / Psalm 22:24)

Dowd's oratory reveals that Yahowah was well aware of what would be occurring to His Son's soul. And it is evident that they had discussed how this would all transpire.

The perspective provided by Dowd's next line offers yet another affirmation that Father and Son developed a keen sense of mutual adoration. They were eager to complement one another, both proud and impressed with what the other had accomplished. In so doing, they reveal what fulfilling Chag Matsah accomplished, while helping us better appreciate why Yahowah prefers to work through special people like Dowd rather than alone. Even God couldn't achieve this moment independently. And from Dowd's view, the Son is singing his Father's praises because he was grateful for what He was accomplishing on behalf of Yisra'el.

“From You and because of You (*min 'eth 'atah*), **I will be appreciated and adored for shining brightly, my reputation exalted** (*tahilah 'any* – my song proclaiming my accomplishment and gratitude for this tremendous opportunity will elicit praise; feminine from *halal* – brightly shining and radiating light (construct, making it possessive)), **within the greatly esteemed assembly** (*ba*

qahal rab – among the abundant and exalted company), **fulfilling my commitment and promise to be part of the freewill offering** (*neder* ‘any – my vow).

I am fulfilling restitution and complete restoration (*shalem* – I am offering enduring recompense and renewal (piel imperfect first-person singular)) **in a conspicuous and straightforward fashion in the presence** (*neged* – openly and in full view) **of those who respect and admire it** (*yare’ huw’*).” (*Mizmowr* / Song / Psalm 22:25)

Dowd has earned the respect and adoration of God and every Covenant member. And if they had not been so easily indoctrinated, the same would have been true of every Yisra’elite and Yahuwd. So, while it was the greatest achievement in his life, it was Yahowah who made this possible. God combined Dowd’s brilliant decision and courageous approach with His ability to achieve the Grand Reunification Plan’s purpose.

The Messiah is revealing something we’d all be wise to hear. Having convinced God that he should be allowed to honor the most important promise ever made by enduring this excruciating trial during Chag Matsah as the sacrificial victim, Dowd is acknowledging that, while he will be adored for having done so, Yahowah deserves the credit.

Without God, Dowd does not exist. Without Dowd, God is still God – just lonely. But beyond the obvious, had Yahowah been an absentee landlord, disengaging after creating the place and players, Dowd would not be worth knowing or remembering. Without Yahowah choosing, anointing, and inspiring him, he remains a shepherd, his great potential squandered in Bethlehem.

It goes far deeper. Without Yahowah conceiving, articulating, and enabling the Beryth and Miqra’ey in the Towrah and then demonstrating their effectiveness in the lives of His people, Dowd’s sacrifice would have been

meaningless because it would not benefit anyone.

Dowd was motivated by what he knew Yahowah had done and would accomplish through Pesach, Matsah, and Bikuwrym on behalf of the Beryth. And he recognized that his Father was capable of orchestrating the entire affair to justifiably reconcile His relationship with His people.

Yahowah made it possible for Dowd to be great. And Dowd understood the opportunity God had presented; he accepted the conditions and benefited from the result. And now, because of what Father and Son have accomplished by working together, the same opportunity, conditions, and benefits are available to everyone else...

“From You, and because of You (*min ‘eth ‘atah*), there is an appreciation of what I’ve accomplished, my renown and reputation are adored, providing me the opportunity to serve while shining brightly (*tahilah ‘any*), within the greatly exalted assembly (*ba qahal rab*), fulfilling my commitment and promise to be part of this freewill offering (*neder ‘any*). I am fulfilling restitution and complete restoration (*shalem*) in a conspicuous and straightforward fashion in the presence (*neged*) of those who respect and admire it (*yare’ huw’*).”

This was easier said than done, making the expression especially cathartic. Dowd lived his life in awe of Yah, always appreciative of everything He had done for him. And over those past three days, they had been partners, working for the benefit of the Covenant Family.

And yet, here it is, the whole of it, from Pesach to Bikuwrym, laid out in all of its excruciating detail. I can imagine that, upon first witnessing what would transpire, he might have initially wanted to turn away, to walk away, to deny what his eyes had seen, knowing what he would endure.

And then, to think that God facilitated all of this to

save the people who would disrespect His beloved Son. But that is not the worst of it, because it was humankind's response that became the most painful. It would be 2,000 years before Jews would go from depriving Dowd of the credit he is due, even denying the fulfillment of Chag Matsah, to finally coming to adore Father and Son for what they have achieved on our behalf. Equally horrible, the world's most popular religion would rob the Messiah and Son of God of his adoration and respect by creating an avatar and turning him into a replacement god who hates Israel.

In spite of this, Dowd has, nonetheless, taken us forward in time when the Covenant Family and remnant of Yisra'el will celebrate what he and Yahowah accomplished during Passover, UnYeasted Bread, and Firstborn Children to provide full recompense and complete restoration.

Working together as Father and Son, they did these things in a conspicuous, straightforward fashion, each on the right day, each in the right way, each in the right order, and did so publicly at the crossroads of the world. And while those who revere the Father respect what His Son accomplished, I am curious as to why the object of respect in the concluding phrase is *huw* | him rather than *'atah* | you if referring to Yahowah. But if indicative of our newfound perspective on Dowd's heroics, why not *'any* | me? Therefore, the most elegant solution is to render *huw* as "it" or "this" in reference to all we have read thus far regarding their collective fulfillment of Chag Matsah.

The Song's lyrics continue with prophetic echoes of what Bikuwrym, Shabu'w'ah, and Taruw'ah would bring...

“The unpretentious and straightforward who respond (*'anaw* – the sincere who act by answering the call; from *'anah* – to answer, respond, and reply) **shall be continually nourished** (*'akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied with**

overwhelming provisions (*wa saba'* – and they will be content, all of their needs met (qal imperfect)).

Those who seek Him, inquiring about and accounting for Him (*darash huw'* – those who search for Him while learning from Him (qal participle)) **will continually radiate Yahowah's brilliant and clear light** (*halal Yahowah* – they will become a visible source of Yahowah's light (piel imperfect third-person masculine plural)).

Your essential persona and good judgment (*lebab 'atah* – your inner nature and individual essence, your thoughts, feelings, and decisions, your mind and heart, and thus your soul and consciousness) **will live forever based upon this restoring witness** (*chayah la 'ad* – shall be eternally restored and preserved, revived and nurtured throughout time as a result of this eternal testimony (qal imperfect jussive)).” (*Mizmowr / Song / Psalm 22:26*)

This is one of my favorite statements, a promise I've etched on my heart. In this context, it is the synthesis of the Towrah. It is the answer, the promise, the purpose, the means, and the reward. And to my mind, it addresses how Pesach and Matsah lead to Bikuwrym and produce the fruit of Shabuw'ah and Taruw'ah. Throughout this process, the Ruwach abundantly enriches, empowers, and enlightens the Covenant's children so that we are prepared for the Harvests and Homecoming. When this occurs, a meaningful remnant of Yisra'el and Yahuwdym will come back home to Jerusalem to celebrate the return of Father and Son during Kipurym. This leads to happily-ever-after as we reenter the Garden of Great Joy to Camp Out with our Family on Sukah.

The final four lines of the 3,000-year-old prophetic Psalm reveal that Dowd knew that evil men would brutalize his soul in the manner he had detailed ten centuries before he honored his promise. His example

defines love. It proclaims that, ultimately, his people will recognize his sacrifice and turn to Yahowah because he has done this. Therefore, there is nothing more important at this time than reminding Yahuwdym why they ought to return to Yahowah before it is too late...

“They will continually remember (*zakar* – they will recall and will be mindful (qal imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think differently, reestablishing relations, renewed and restored by turning) **to** (*‘el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **everyone to the extremities of the Land and Earth** (*kol ‘ephes ‘erets* – all finally without ceasing to the far extent of the material realm).

And (*wa*) **they will settle down and camp out, while making this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence while camping out for a prolonged period (estafel (reflexive of the hitpael) imperfect)) **approaching Your appearance** (*la paneh ‘atah* – upon Your presence) – **all people and ethnicities** (*kol mishpachah gowym* – every member of the extended family and race, including non-Yisra’elites).” (*Mizmowr* / Song / Psalm 22:27)

We began the 22nd *Mizmowr* *‘azab* | separated from Yahowah and near death, and now, we find ourselves camping out with Him forevermore. We have moved through Pesach, Matsah, and Bikuwrym, enabling Shabuw’ah and Taruw’ah to facilitate Kipurym such that we are celebrating Sukah. In this way, *chawah* is a full-service verb, addressing everything from settling down and camping out to making our choice to live with Yahowah known.

It is reassuring that God’s campers are gathered prior to His appearance. Our mission is to ensure that Father and Son are pleased with the reception they receive. It is also affirming of our experience that every member of the Covenant Family will be there, including some very special and beloved Gowym.

Be aware, no one is remembering or acknowledging he-whose-name-is-never-spoken – Iesoun / “Jesus.” The counterfeit didn’t accomplish any of this. He did not exist, and he isn’t coming back. “Jesus Christ” is a figment of religious imaginations. He is a lousy replacement for Dowd – the product of Foolology.

Curious as to the set of circumstances whereby everyone on earth would be making this announcement before Yahowah, I found the answers provided in the text. Those included in this group are *zakar* | mindful of Yahowah. Each has *shuwb* | changed their thinking and returned Home. They have arrived in advance of God’s return to *chawah* | make this announcement on their own initiative, ready to camp out because they know who and what is coming.

Also, *mishpachah*, as a compound of “my – to question” and “*shaphah* – to have scraped by when others were blown away by the wind,” reveals that these are the few among the many. They are *mishpachah* | family and, thus, Covenant.

“Because indeed (*ky* – for the express reason), **on behalf of** (*la* – during the approach of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **the king reigns** (*maluwkah* – there is rulership and royalty; from *malak* – to become king and reign by providing advice and counsel), **providing leadership by painting pictures with words** (*wa mashal* – taking charge

through effective communication, making informative and revealing comparisons with proverbs and parables, governing through wise discourse (qal participle)) **with (ba) people from different races and places** (*gowym* – different ethnicities).” (*Mizmowr / Song / Psalm 22:28*)

The opening lines of this Song were focused on Dowd’s fulfillment of Pesach. As we near its conclusion, we are celebrating Sukah. But more than this, Yahowah has answered a question that, until this moment, I’ve never understood: Why would anyone living in Yahowah’s presence need a king?

The answer is twofold, and initially, it is found in both “*malak*” and “*mashal*.” Dowd leads through effective communication and governs through wise discourse, ever ready to paint pictures with words by providing wise counsel and good advice. No one has been as gifted in this regard as the author of these lyrics.

Secondarily, since Yahowah’s preference is to work together with His sons and daughters, just as He has and will continue to do throughout the Mow’ed Miqra’ey, He found the ideal man to guide us through eternity. And clearly, he deserves our respect.

And that is why he reigns as King on behalf of Yahowah. Rather than return to the *Shaphat* | Judges, in the Covenant Family, the firstborn and most beloved Son will provide proverbs and parables.

More than this, Heaven isn’t a democracy. For reasons that were important to Him, Yahowah chose Dowd. It is His universe and his home, and therefore, His decision. He authorized Dowd by anointing him Messiah and inspired him with His Spirit. They wrote these lyrics together. This way, we are afforded a choice – we can join them on these conditions, knowing that Dowd will be our Shepherd, or we can go our separate ways. Over the past 3,000 years, Yisra’el has chosen the latter – that is until Yahowah

expressed His will again, choosing someone to give Voice to His Son's message to mankind.

One last thought before we move on. The conclusion of the last statement states that *gowym* | non-Yisra'elites will be providing leadership and counsel along with Dowd. This means there are Gentiles that the King will find useful, or at least entertaining. Therefore, Dowd will be assembling a racially diverse team to work with him. Smart managers delegate, and there are none wiser than God's Son.

With Dowd singing to us every evening, the children of the Covenant will gather around the campfire and be regaled by his stories. Listen...

“All of (*kol*) the anointed (*dashen* – the chosen harvest, the accepted and satisfied, the empowered and content, the prosperous and enriched, the vigorous who are now thriving) of the Land and Earth (*'erets* – of the material realm) who approach His presence (*la paneh huw'* – at His appearance) shall be nourished (*'akal* – they will have been fed (*qal* perfect)) and they will settle down living in shelters while independently making their position known (*wa chayah* – they shall tabernacle [reminiscent of *Sukah* – Shelters where we camp out with God] while they make public pronouncements and explain, using words, what matters most to the living (*estafel* / *hitpael* imperfect)).” (*Mizmowr* / Song / Psalm 22:29 (JPS 22:30) in part)

This is yet another affirmation that we should be following Dowd's example. He is showing us the way home. Just as he was anointed three times, symbolic of his three lives here on Earth, Yahowah will be anointing every member of His Covenant Family. And as a result, we will all be “*dashen* – among the chosen for the harvest, accepted and satisfied, richly empowered and totally content.”

Over these last few stanzas of this glorious song,

Yahowah has stated that His provision satisfies, that those who rely upon His bread will be nourished, and that they will be healthy and prosperous, lacking nothing. He has also said that those who change their thinking and attitude toward Him will be restored.

The Children of the Covenant are now *chayah* | living in *Sukah* | Shelters, Camping Out with our Heavenly Father during the millennial celebration of the Sabbath. The *Miqra*’ of *Sukah* – the Invitation to be Called Out and Meet with God is a time of wondrous *chawah* | pronouncements as we proclaim what it means to us individually to have been afforded this opportunity.

These insights are provided by *chawah*, which most English Bibles wrongly render as “bowing down, prostrating oneself in worship.” Even outside of the context of Yahowah’s return, and living in His presence, there is very little etymological support for that rendering. At best, it is listed fifth among four considerably more valid definitions in most Hebrew dictionaries. And some lexicons don’t even include “bowing or worshiping” among *chawah*’s connotations.

The primary meaning of *chawah* is “to tell, explain, or announce something publicly, to verbally convey an important statement using words, and to inform making a declaration.”

The secondary definition for *chawah* speaks of settling down and living in shelters while making our positions known as we celebrate Tabernacles. In this context, a *chawah* is “a settlement, a place people camp out, and an encampment where they tabernacle together.” This idea of “living collectively” is further reinforced by Chawah – the name God gave to ‘Adam’s wife. It reveals that she spoke her mind while camping out in the Garden. And while her proclamations got herself and ‘Adam expelled from ‘Eden, coming full circle, it is ours that will allow us back in.

That is not to say that people won't bow down before God. Many will. And this realization brings us to the second half of the 30th statement. For the Earth to become like 'Eden, it will have to be cleansed. As part of this process, we read...

“Those who are habitually kneeling down, prostrating themselves, having made life miserable (*kara'* – those who are continually bowing down on their knees (qal imperfect third-person masculine plural)), will all descend, going down (*kol yarad* – those bowing down will all be abandoned and lowered, brought down (qal participle)) to the dust of the earth (*'aphar* – to the ground, toward the powdery ash and dirt, to the rubbish and rubble of the material realm), even (*wa*) the soul itself (*nepesh huw'* – his consciousness).

He will not be allowed to live (*lo' chayah* – He will not be kept alive, restored to life, revived from death, or spared, saved, or preserved (piel perfect third-person masculine singular)).” (*Mizmowr* / Song / Psalm 22:29)

As we have shared throughout *Yada Yahowah*, there are three different fates awaiting human souls. Those who have embraced the terms and conditions of Yahowah's Covenant will camp out with God, learning from Him and sharing with Him.

Those souls who ignore His Covenant, even reject His Covenant, will cease to exist. They will not be kept alive or be restored to life. For them, it is dust to dust and ashes to ashes. There will be neither reward nor penalty.

Suffering a debilitating fate, those souls who have led others astray, those who have advanced the cause of religion and politics, who have sought to replace Yahowah's Covenant and people, will descend to She'owl to experience an eternity of emotional anguish separated from God.

The verdict in the latter two cases will be determined

during the Millennial Sabbath of Shelters. Every soul estranged from Yahowah will be judged, bowing down before God to receive their disposition.

Therefore, for a Muslim or Catholic constantly bowing down, prostrating oneself in religious worship, a day will come when they will kneel in judgment. And on that day of judgment, the best available alternative will be for their soul to be extinguished. As such, this verse is further proof that souls are mortal. Immortality requires being born anew in Yahowah's Spirit or aligning oneself with Satan's spirit and leading others astray.

It is a subtle and profound truth: those who prostrate themselves in religious worship have made life miserable for themselves and others – particularly God's people. And so, it is the religious who are being sent down. The faithful will find their beliefs deadly.

Dowd, speaking of his God and Savior, concludes his Song by singing that we will be like the Messiah in two additional ways, both working with Yah and proclaiming His message.

“Posterity (*zera*’ – the seed which is sown, the descendants, children, and offspring) **shall work with him** (*‘abad huw*’ – will act, serve, and labor with him, expending considerable energy and intensity to do things with him (qal imperfect)).

This will be recounted, recorded, and proclaimed (*saphar* – it will be regarded and told, conveying the full and accurate measure of the scroll in writing (pual imperfect)) **of the approach** (*la* – of the drawing near) **of My Upright One** (*‘edown ‘any* – the Upright Pillar of My Tabernacle) **to** (*la* – on behalf of) **the generations and their dwelling places** (*ha dowl* – those related by birth, the family line, the household and home). (*Mizmowr* 22:30)

They will come (*bow*’ – they will arrive, always be included, and continually approach (qal imperfect)) **while**

(*wa*) **conspicuously announcing, exposing and declaring** (*nagad* – explaining and manifesting, informing and reporting, publicly announcing and expounding upon (hifil imperfect)), **‘He was right, vindicating, and acquitting** (*tsadaqah huw’* – he is correct, fair, and honest, a righteous and truthful savior), **‘doing so on behalf of the family members** (*la ‘am* – with regard to and when approaching the people who are related) **who have been and will be born** (*yalad* – who are their descendants and children), **such that they honestly acknowledge** (*ky* – surely and truly), **‘He has engaged and acted to actually accomplish this** (*‘asah* – he has done this job, genuinely performing this work at this moment in time (qal perfect))!”
(*Mizmowr* / Song / Psalm 22:31)

Based upon all we have read, what was done, and who accomplished it, this is Yahowah addressing how the Covenant Family will eventually respond to His beloved Son. The Messiah, now the Upright Pillar of Yahowah’s Tabernacle as a result of fulfilling Passover, will be recounted for having done so by the generations living during the prolonged celebration of Sukah. The Children of the Covenant will realize and acknowledge, “He was right and is, as a result, vindicating.” If not for him, none of us would be here.

I adore the concluding line: “He engaged to accomplish this!” He performed, honoring the promises and fulfilling the mission. More than anyone else in God’s story, Yahowah affirms that Dowd was *tsadaq* | right and vindicating. When it comes to being part of the Covenant Family and entering Heaven, nothing is more important.

I do not know how anyone can read this *Mizmowr* / Psalm and not be moved to conviction, to action. Prophecy doesn’t get any more relevant or personal than this. No words sing more beautifully or more clearly. Dowd predicted his role in the single greatest act in human history – the vindication of Yisra’el and the Covenant Family. He

committed it to writing one thousand years before he endured it so that, when it happened, we would know what he had accomplished.

His reasons were brilliant and complex, compassionate and justifiable. His sacrifice and heroism were beyond compare. There is no greater life. There is no other path to life.

In all of the words conveyed by the prophets, there are none more poignant, palpable, or personal than these. I suspect that even his Father is moved to tears by what His Son chose to accomplish on our behalf.



While the lyrics of the 22nd Mizmowr are the most important for Yisra'el to hear, process, and accept, the next Psalm, the 23rd, is pure poetry, a song of sublime brilliance. It is a wonderful bridge between the tormenting anguish of the 22nd and the glowing assessment recorded in the 89th Mizmowr.

The Messiah's resounding confession has been muted by the world. The greatest sacrifice and the most enabling act have been squandered, even when powerfully presented a thousand years in advance of his fulfillment. And it is by ignoring and misappropriating what Dowd has written that Judaism and Christianity were popularized.

While my heart is still palpitating and my head reeling over the disclosure of Dowd's motivation for facilitating his people's salvation, and his depiction of what he endured to make it possible, it is time we explore how this Son perceived his Father.

As we move forward to our day, we find that a remnant of Yahuwdym will soon recognize that their Messiah opened the Door for them to come Home. After passing

through the Time of Ya'aqob's Troubles, they will choose to be part of Yahowah's eternal Family. In this way, the Shabuw'ah and Taruw'ah Harvests will be ripe with mature fruit and the Kipurym Homecoming will be the grand celebration of life that was always intended. Those who capitalize will enter Yah's pastures led by His chosen Shepherd during Sukah.

Dowd endured the torments depicted in *Mizmowr* 22 so that we might revel in the blessings of the 23rd Psalm. In these words, we find the Passover Lamb looking up to his Shepherd...

A Mizmowr (23rd) of Dowd

(*mizmowr la Dowd* – a song, with lyrics accompanied by music composed by the Beloved):

Yahowah (*Yahowah* – an accurate transliteration of the name of our 'elowah | God guided by His *towrah* | instructions regarding His *hayah* | existence and our *shalowm* | reconciliation) **is my Shepherd** (*ra'ah* 'any – is the One who leads me, cares for me, protects me, and nurtures me).” (*Mizmowr* / Song / Psalm 23:1 in part)

This is a Mizmowr composed by Dowd which he sang to Yahowah. Especially noteworthy, within it, we find the juxtaposition of Dowd and Yahowah, almost as if the Son were accepting his Father's name – Dowd Yahowah.

I rather like the idea, as is evident by *Yada Yahowah*. And should anyone think this is presumptuous, they have missed the point. Dowd served as Yahowah's Lamb to make this possible. So, we are actually being dismissive and disrespectful when we reject what he has so generously offered.

Yahowah refers to Dowd as a shepherd and Dowd

calls God his Shepherd. In both cases, it is more indicative of a mindset than a profession. Dowd's experience with ruminants could not have been much beyond a couple of years, from six to eight years of age. And while Yahowah invented sheep, and led His flock into the Promised Land, we are not going to find "Shepherd" on His résumé. That notwithstanding, God is desirous of living with His flock, taking long walks with His sheep, caring for and leading the most congenial animals while protecting and nurturing them.

Being a Shepherd also reveals something God desires in us. Sheep are naturally gregarious with social instincts which cause them to bond with other members of their flock over their lifetimes. They build enduring friendships and stick up for one another. They are nonviolent animals who not only prefer smiles to frowns, emotionally, they can be stressed by separation from the flock. Remarkably intelligent, they listen and are blessed with problem-solving skills. They use this ability to gain the attention of their shepherd, whom they generally respect and esteem. They are typically playful and joyful.

Sheep have impressive memories and are constantly observing and learning. They identify with their names and respond to them. They will come when called. Sheep are remarkably open to being led, indeed, preferring it. While each flock will choose a dominant ram to protect them, sheep are otherwise averse to social hierarchies. Their only defense from attack is to flee – fulfilling the first requirement of forming a relationship with Yah. Intelligent, complex, and sociable, even adorable sheep reflect the best of human nature while not reflecting our violent, deceitful, or destructive characteristics.

Although, to be fair, sheep have a tendency to stray, a predisposition common among Hebrews. So, it is Yahowah's and Dowd's calling, as our Shepherds, to bring us back into the fold.

Having chosen to follow the lead of the most reliable and loving Shepherd, Dowd realizes...

“I will not be deprived (*lo’ chaser* – I will not be negated, I will not recede or be decreased, I will not be reduced in status, I will not be found inadequate, never lacking (qal imperfect)).” (*Mizmowr / Song / Psalm 23:1*)

This statement is a direct affront to Replacement Foolology and, thus, to the mythology of the world’s most popular religion. With the faith’s very existence predicated upon transferring the promises Yahowah made to Dowd to the myth of “Jesus Christ,” and from Dowd’s flock, Yisra’el, to Gentile Christians, the actual Messiah and Son of God declares otherwise. He will not be deprived of his status or position with God. He will not be negated. It isn’t in our interest or God’s to do so.

If only the world recognized that this beloved Psalm actually serves to redirect our attention back to Dowd, to Yahowah’s Shepherd – what a difference it would make in our lives. If only Yisra’el would listen to *ha Mashyach* calling their name, calling them home – they wouldn’t be acting more like goats than sheep.

Understanding that Dowd wanted to serve as the Shepherd’s Lamb, there is another insight which can be deduced from the negation of *chaser*. Dowd knew that Yahowah would not deny him this opportunity to save his flock and garner their respect. His arguments were sound, and God recognized that he was right. Moreover, as Yahowah’s most courageous defender, the Messiah knew that he *lo’ chaser* | would not be found inadequate even though the challenge would be formidable.

In this light, the Lamb knew that the sacrifice he would be making would be rewarded...

“He enables me to relax and stretch out (*rabats ‘any* – He makes it possible for me to lie down, reposed

forevermore (hifil imperfect)) **within a flourishing and expansive, verdant and vibrant** (*ba deshe'* – within a green and grassy, lush and befitting, even opulent; from *dasha'* – to create a sprout or shoot which comes forth and flourishes, encouraging new growth), **beautiful dwelling, garden encampment, and befitting homeland** (*nawah* – an open pasture, gorgeous settlement, and gorgeous residence, a lovely abode surrounded by natural beauty; from *na'ah* – a beautiful and befitting habitation).” (*Mizmowr* / Song / Psalm 23:2 in part)

Rabats addresses both aspects of Shamaym that Dowd finds appealing. After overcoming Sha'uwl's animosity, uniting Yisra'el, defeating her foes, establishing Yaruwshalaim, overcoming an internal insurrection, composing a hundred Mizmowr and Mashal, and then fulfilling Chag Matsah, he deserves the opportunity to rest and relax, reflecting upon a life well lived. And this suggests, as we have read previously, that the King, as a wise leader, will delegate some of his responsibilities. However, since he was never one to sit around and watch life pass him by, Dowd will stretch out and explore the marvels of the universe along with his extended family.

Since the Hebrew word for “green” is *yarowq*, not *deshe'*, we ought to consider why one term was chosen over the other. *Deshe'* speaks of abundant and vibrant growth – which is what Yahowah is offering to and desires from His children. The *deshe'* will flourish within the expansive and vibrant, opulent and befitting realm Yahowah has prepared for His flock.

And speaking of this expansive realm, *nawah* describes everything from a befitting homeland to a gorgeous settlement, a beautiful dwelling to a garden encampment. If a befitting homeland, he has returned to Yisra'el. If a gorgeous settlement, he is back in Yaruwshalaim. If a beautiful dwelling, he is home. And if a garden encampment, he is celebrating Sukah in the Gan

‘Eden. His lovely abode surrounded by natural beauty could also be an open pasture in keeping with the picture painted by the Psalm.

“**He continually leads me** (*nahal* ‘any – He guides me, directing me so that I can follow, sustained and taken care of, escorting me (piel imperfect)) **beside** (‘*al* – near, over, and before) **spiritually restorative** (*manuwchah* – a place of repose and reflection, of rejuvenation and satisfaction; from *mah* – to ponder the implications of *nuwach* – being settled spiritually) **waters** (*maym*).” (*Mizmowr* / Song / Psalm 23:2)

Our Shepherd and Yahowah’s Lamb has always been guided by his Father who not only provides direction, but He has also escorted His Son along the way. Before our King could lead us, he would first follow Yah. And in this regard, *nahal* is reflective of the Towrah’s guidance, direction, and leadership. It did for Dowd what it does for the rest of the flock.

When seeking to appreciate where Yahowah was accompanying His Son, we would be wise to consider the root composition of *manuwchah*. Beginning with *mah*, we learn that we should ponder the implications of what follows. And that is the feminization (*ah* suffix) of *nuwach* | being settled and restored spiritually. With *ruwach* serving as the Hebrew designation for “spirit,” *nuwach* is differentiated only by the addition of a Nun, which is indicative of a son, as an heir, taking root and growing ♀. And from this perspective, this pronouncement foretells of a time when the *Ruwach* | Spirit would bring Dowd’s *nepesh* | soul back home during *Bikuwrym* | Firstborn Children after fulfilling Pesach and Matsah.

Those who allow Her to do the same, who follow Mother and Son Home, are reborn, passing through the waters symbolic of childbirth. Affirming this, water is essential to cleansing, growth, rejuvenation, and life.

“He restores and returns (*shuwb* – He renews and brings back (polel piel imperfect)) **my soul** (*nepesh* ‘any – my consciousness, my persona, the totality of my life, my memories and experiences, my thoughts and desires, my attributes and attitudes).” (*Mizmowr* / Song / Psalm 23:3 in part)

The primary meaning of *shuwb* is “to return.” This is important because, in conjunction with Dowd’s soul, it speaks of him returning to *Shamaym* | Heaven after enduring *Matsah* | UnYeasted Bread in *She’owl* | Hell. So, when Dowd’s *nepesh* | consciousness celebrates *Bikuwrym* | Firstborn Children en route, the Father and Son relationship is *shuwb* | restored.

Also interesting, the polel piel imperfect is deployed to shape *shuwb*’s intent in *Yirma’yah* / Jeremiah 50:19. There we read this in Yahowah’s voice: “I shall return to restore Yisra’el to his pasture.”

With the mention of *nepesh* | soul, we find ourselves transported back in time to the most important three days in universal history. And in the process, we are introduced to the mechanism Yahowah used to facilitate the fulfillment of Pesach and Matsah leading to *Bikuwrym*.

God dispatched Dowd’s *nepesh* from Heaven and into spacetime in the material realm, doing so in advance of him fulfilling Chag Matsah during the Yowbel year of 4000 Yah. With the Messiah’s soul placed within a corporeal body, one that could be used and discarded as the Pesach ‘Ayil, Dowd’s *nepesh* could see, hear, feel, and experience it all.

Once the body in which his soul had been placed, representing the Lamb, was sacrificed, breathing its last, Dowd’s *nepesh* | soul was escorted to *She’owl* | Hell on Matsah, burdened with the guilt of every Covenant member. His soul was released on *Bikuwrym*, returning to the Father and restored to the Spiritual realm.

This is one of the reasons that Dowd was never referred to as *Dowd ben Yshay* | David, son of Jesse. He was destined to become Dowd ben Yahowah on Bikuwrym...

“He chooses to guide me (*nachah* ‘any – He wants to direct my path because His will is for Him to give me this opportunity for a favorable outcome predicated upon trust (hifil imperfect jussive)) **in the proper and correct way of life** (*ba ma’gal tsadaq* – by teaching me, providing the right directions to be just, fair, honorable, and vindicated, even steadfast such that the path of life comes full circle, appropriately returning to where it began) **for His name’s sake** (*la ma’an shem huw’* – on behalf of His personal and proper designation so as to facilitate a response).” (*Mizmowr* / Song / Psalm 23:3)

Nachah was scribed in the jussive mood because Yahowah wants to guide His children as we walk through life. By doing so with Dowd, His Son could do the same for us.

The word which best defines Yahowah’s Shepherd is *tsadaq* | right and vindicating. More than anything, Dowd’s perceptions of God were correct, which is why he was qualified to serve as the Passover Lamb.

And speaking of being right, how can it be wrong to write and proclaim Yahowah’s name when Dowd did so prolifically? This is a song whose lyrics were scribed so that we might sing along. And it was written on behalf of Yahowah’s name.

Ma’gal is an interesting term because it suggests that we will encounter some “ruts” in the “path of life,” some deeply embedded and well-worn. Dowd did, and has to overcome them, as is the case with the rest of us.

As a compound of “*mah* – to question” and “*’agol* – to revolve,” *ma’gal* encourages us to consider what it means

to come full circle and end up where our lives with Yahowah began. It is a subtle way of reminding us that the Covenant's Children are headed back to the conditions experienced in the Garden of 'Eden once the Earth is restored.

When we are right with God, we have nothing to fear. We can be as blunt and bold as Yah's Shepherd and Messiah. A relationship with Yahowah breeds confidence, even courage. Although, Dowd traveled through death and darkness so that we might live...

“Even though (*gam ky* – indeed, surely, although, actually) **I walk** (*halak* – I travel and journey (qal imperfect)) **through the valley** (*ba gay'* – in the depression) **of foreboding darkness and deep shadows** (*tsalmaweth* – of ominous gloom and danger, even with the potential of death, of lesser dimensions), **I will not be afraid of** (*lo' yare'* – I will not respect or dread (qal imperfect)) **evil** (*ra'* – countrymen who are displeasing and wrong, miserable and injurious loudmouthed citizens, harmful and troublesome fellows, adversarial and inferior neighbors, improper or immoral kin).

For indeed, You (*ky 'atah*) **are with me** (*'imad 'any* – are associated with me, in a relationship with me, in my presence and company, striving beside me).” (*Mizmowr / Song / Psalm 23:4* in part)

While I've survived three near-death experiences, I don't think that such a thing is germane to Dowd's statement. But something else I've done may qualify because I have walked through the great depression of darkness and death in another way – enduring it for a considerable time. In the years before I began translating and sharing Yahowah's words, I was tasked with the most disgusting and foreboding, indeed, deadly job on earth: exposing and condemning Islam in *Prophet of Doom* – now *God Damn Religion*. Muhammad was, by his own

admission, demon-possessed, and as such, he modeled Allah after Satan. The Quran is the most anti-Semitic and hellish tome ever written. To read it is to walk through the valley of darkness and death, through the shadows of someone bastardizing the truth to demonize Jews and justify his war against all mankind. And yet, I never cowered. I was never afraid, because Yahowah was with me every step of the way. And my courage came from one of Dowd's Mizmowr, the 91st Psalm, which God placed in my pocket the day our loves coalesced as one.

I would venture into the darkness to expose the shadows death while holding Yah's light to pierce the darkness twice more. The second journey was originally documented in *Questioning Paul* – which has now become *Twistianity*. In these volumes, I have decimated the credibility of Paul's letters, the New Testament, and the myths and counterfeits which underlie Christianity. My third, and hopefully last, sojourn into Hell was portrayed in the series known as *Babel* where I ventured into Babylon to expose Satan's agenda and in the process, excoriated Judaism.

While any walk through *tsalmaweth* is depressing due to mankind's propensity to besmirch God's character, the experience is always brightened and emboldened by Yah's constant encouragement and even His appreciation. And as a parallel thought, Dowd would have traveled through the shadowy depression of lesser dimensions as he entered She'owl, making this prophetic.

It is worth noting because it was likely intended: "For indeed, You are with me" is embedded in the heart of the 23rd *Mizmowr* / Psalm. This statement was preceded by 26 Hebrew words and 26 follow it. Before it, Dowd speaks of Yahowah in third person, "He." After it, he transitions to speaking to Yahowah directly, referring to God as "You." This is the core of the message, the heart of the song, and central to why we exist.

Shebet is equally comfortable conveying “scepter” as it is “people,” just as *mish'enach* can be a “staff” or a “stem.”

“Your scepter and Your people (*shebet 'atah* – Your symbols of leadership and nation) **and Your staff** (*wa mish'enach 'atah* – Your personalized and sturdy walking stick, an applicable stem of the ideal length and girth to guide the flock and support the walk), **they comfort me while changing minds regarding me** (*hem nacham 'any* – they can change the minds of those open to relenting; to encourage me).” (*Mizmowr* / Song / Psalm 23:4)

If asked to choose whether Dowd was comforted by his love for Yah’s flock or by this symbol of authority, it’s an easy call – one most have missed. Appreciating why is the reason we considered the nature of sheep.

While Yahowah’s Shepherd’s staff consoled Dowd, I am hopeful that he knew that his cause and rightful place would be upheld one day by a sturdy stick, an applicable stem of the proper length to guide his flock and support their walk in his absence – a *choter*, perhaps. And in this regard, *hem nacham 'any* may also reveal that minds would be changed regarding him.

Dowd would have used a table as a place to read, to dine, and to display the things of God. It has been arranged and is waiting for him...

“You have prepared and arranged (*'arak* – You have already put in place and made ready (qal imperfect)) **a table** (*shulchan* – that which can be extended and stretched out; from *shalach* – to send away) **before me** (*la paneh 'any*), **conspicuously beyond the presence of** (*neged* – openly in opposition to) **my adversaries who would narrow my scope and silence me** (*tsarar 'any* – of my enemies seeking to diminish me, those who are hostile toward me, opposing me, of those who would bind me up, confining and restricting me).” (*Mizmowr* / Song / Psalm

23:5 in part)

Should this table be for Kipurym, Sukah, or the final coronation of the King, it is well beyond the presence of those who have sought to diminish Dowd's relevance. While many have done so, negating what the Messiah represents is a poor life choice.

And just perhaps, the table that has been prepared and made ready before the Shepherd, one that would serve to denounce those who sought to diminish the Messiah by counterfeiting and replacing him, might be the one upon which my keyboard and monitor are arranged to share his story with you.

Also revealing, Dowd's enemies are Yisra'el's foes because *tsarar* provides the basis for the Time of Ya'aqob's *Tsarar* | Troubles. And fortunately for those who survive them, Dowd's table will be awaiting the reunion.

The following use of *dashen* helps confirm that our concerns regarding the way it was translated in English Bibles in their presentations of Psalm 22:26 were well-founded. It was used by the author of both to convey "anointing."

"You have anointed (*dashen* – You have covered, rubbing upon and preparing) **my head** (*ro 'sh 'any*) **with oil** (*ba ha shemen* – olive oil serving as a metaphor for the Set-Apart Spirit)." (*Mizmowr* / Song / Psalm 23:5 continues)

With Yah, physical examples typically convey greater spiritual realities. In this case, being anointed with olive oil was symbolic of the Spirit being placed upon Dowd when he was chosen by God to lead His sheep. And while Yisra'el's Messiah and King was anointed on three occasions at Yahowah's behest, what God did for His Son is what He intends to do for the rest of His flock.

"My cup (*kwos 'any* – that which holds me together)

overflows with abundance (*rawayah* – with the help and aid of Yah it is saturated and satisfying).” (*Mizmowr* / Song / Psalm 23:5)

Dowd lived a rich and fulfilling life, and his living is just beginning. When we capitalize upon what he has done, our cup will overflow with an abundance of life’s greatest blessings. It is what our Father desires for His children.

The beloved Son of God experienced all of this so that he could share it with us...

“**Surely** (*‘ak* – indeed exclusively and without any doubt), **goodness and generosity** (*towb* – pleasing and beneficial things, that which is prosperous, honorable, joyful, festive, beautiful, agreeable, and healing) **and unfailing love and enduring kindness** (*wa chesed* – devotion, mercy, and favor) **will pursue me** (*radaph* ‘*any* – will chase after me and be focused on me (qal perfect)) **all the days** (*kol yowmym* – every moment) **of my lives** (*chayy* ‘*any* – of my continued existences, my restoration and renewal).” (*Mizmowr* / Song / Psalm 23:6 in part)

We have God’s guarantee, His promise, that good and beneficial things, unfailing love and enduring mercy will pursue us, now and forevermore. I am a living example. With a keen intellect, a passion for working with people, and a desire to create value, I tried mightily to succeed, only to flounder and fail, that is, until these attributes were directed at a higher calling. And I suspect that this is true of every child of the Covenant.

You may find it interesting that *radaph* is not just about “following” but is more assertively about being pursued and chased after. Yahowah is passionately dispatching everything that is pleasing and beneficial, including His love, so that they find us and pursue us throughout our lives.

While it is not uncommon for *chayy* | lives to be plural

in Hebrew, it is exceedingly important here. Dowd would experience three of them, one as King of Yisra'el, the second as the Passover Lamb, and the third as God's counterpart.

We have come to realize, based upon the Prophets and Psalms, that it is Dowd who has served and is returning to restore Yahowah's Family and Home. The only question for us is whether God's Son wrote *shuwb* | to return and restore or *yashab* | to dwell and remain in his concluding statement. The text reads *w'shb'ty* (in the MT and DSS), with the *w* prefix and *ty* suffixes conveying the perfect conjugation, *qal* stem, and first-person singular, respectively. Either way, with *yashab* or *shuwb*, two letters are present, the *sh* and *b*, and a letter is missing, either the *y* or *w*.

The wording found in the Dead Sea Scrolls and Masoretic Text supports either conclusion, with Dowd stating that he will “*shuwb* – return to restore” or “*yashab* – dwell and remain” within the family and home of Yahowah for an unlimited length of days. However, since the perfect conjugation is limited in time, it works with *shuwb* but does not with *yashab*. Dowd's return to Yahowah's home to restore His family is constrained to a matter of days while his life as part of His family will be everlasting.

In this case, both interpretations are accurate in that Dowd is returning to restore Yisra'el and Yahowdah, bringing Yahowah's people home, and as a result, he and his flock will reside in Yahowah's home forevermore. And yet, not only does the perfect favor *shuwb*, the realization that it conveys that Dowd will be gathering them from the many places they currently reside into one, Yisra'el, is likely relevant. Moreover, it is common for the *w* to be omitted and implied in Hebrew, with countless words such as *'elohym* reflecting this realization.

As a result, I see *shuwb* as acknowledging Dowd's return in the waning days of year 6000 Yah (the Fall of 2033) and descriptive of his role in bringing God's people home where he and they will remain as part of Yah's family forever...

“And I will literally return at a moment in time, being brought back to restore (*wa shuwb* – I will actually reappear at a homecoming, and for a limited time gather together from many places where they currently reside into one (qal perfect – denoting a literal interpretation and actual relationship of a completed action which is confined in time)) **the family within the home** (*ba beyth* – in the household) **of Yahowah** (*ba Yahowah* – in the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **forever** (*la 'orek yowmym* – for an unlimited length of days).” (*Mizmowr* / Song / Psalm 23:6)

The greatest story ever told ends “happily ever after.” And yet, long before that would occur, Dowd would be brought back to restore the Family of God. This is an ode to the fulfillment of Pesach and Matsah leading to Bikuwrym while enabling the promise of Shabuw'ah, Taruw'ah, Kipurym, and Sukah

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4

Dowd's Song

The Most Interesting Man in the World...

We have listened to the haunting and melodious chords of the Song of Pesach, Matsah, and Bikuwrym. It was narrated by the Messiah as he perfected and immortalized the Covenant Family. His words were inspiring as he spoke of delivering our redemption.

But there is another Song exclaiming the merit of what Dowd achieved. As a tribute to the Shepherd's and Lamb's lives and lyrics, his Father composed a glorious melody to acknowledge His appreciation for His beloved Son. I call it Dowd's Song. While it is more commonly referred to as the 89th Psalm, there is nothing common about this Mizmowr. It stands apart, consistent with and yet distinct from everything else.

Yahowah's Song to Dowd is the Cornerstone of the Covenant Home as it once stood prominently in the heart of the City of David. It was revealed as construction commenced on this Temple to Yahowah's Family on Mount Mowryah in Yaruwshalaim in the 60th Yowbel year of 3000 Yah | 996 BCE – three to four years after Dowd's extraordinary initial life concluded.

Therefore, this was not sung by him but, instead, sung of him, with God composing the lyrics. The words which comprise this melody are to my eye, ear, mind, and heart the most beautiful and endearing, revealing and enlightening, indeed, loving and appreciative ever scribed.

As a result, the 89th Mizmowr is both constructive and

destructive, depending upon what the listener has been led to believe before encountering Yahowah's unmitigated devotion to His Son, the Messiah. For those who have been beguiled by Peter and Paul, Akiba and Maimonides, or Muhammad and Allah, the 89th Mizmowr is devastating because it undermines the foundational claims made on behalf of their religions. In these words, there is no mistaking that God's name is Yahowah and that the name of the man through whom He revealed His intent to transform lives on behalf of His Covenant Family is Dowd.

Every meritorious accolade, accomplishment, and title is proclaimed by God on behalf of this man. Dowd is Yahowah's Chosen One, His Firstborn Son, the Messiah, and our Savior. He is the returning King and the man who volunteered to serve as the *Zarowa'* | Sacrificial Lamb.

The Psalm we are about to consider is the most relevant revelation for our time – especially as Yahowah is calling Yisra'el and Yahuwdah Home. It presents Dowd as the embodiment of the *Beryth* | Covenant, and as someone so uniquely *Qodesh* | Set Apart, he will become as brilliant as the sun in God's presence.

By contrast, the *Mizmowr* / Psalm condemns *Sha'uwl* | Paul, the principal author of the Christian New Testament, by name, depicting him as the most deceitful and damning individual in human history. The Psalm, like the prophecy it parallels and augments in 2 Shamuw'el 7, calls the demon-possessed founder of the Christian religion the "Son of Evil." As such, this is a referendum between the Covenant and Christianity, between Dowd and the mythical Jesus, and on the merits of the Towrah as opposed to Replacement Foolology. One choice is right, the other wrong. One is good, the other is bad. One is the source of life while the other leads to death.

God is annoyed, indeed angry, that so many have come to believe *Sha'uwl* | Paul when he deliberately,

presumptuously, and erroneously transferred every promise He had made to His beloved Son, *Dowd* | David, to the counterfeit “Jesus Christ.” Yahowah’s exasperation and utter frustration are displayed throughout. The Almighty has had more than enough of religion and literally dares the religious to challenge Him in this regard. This part of the Song provides a window into the very heart of God.

This is why, before celebrating every nuance of the 89th *Mizmowr* / Psalm, I devoted four volumes of Twistianity to exposing Paul’s pathetic attempt at Replacement Foolology. It is why I was unrelenting in systematically condemning Sha’uwl’s overt perversions of Yahowah’s testimony, refuting his approach to deifying his incarnation of Dionysus as “Jesus” while demeaning the actual Messiah, Dowd, such that the most interesting man in the world was reduced to a bumbling sperm donor.

After being made aware of what Paul had to say and write regarding Dowd, especially after reading this *Mizmowr*/| Psalm, sane individuals will come to love one and hate the other. To carry around the 89th Psalm in the same book as Paul’s Epistles is schizophrenic. To trust God’s inspiration of the *Mizmowr* is to reject the entirety of the Christian New Testament in addition to the Talmud and Quran.

If you are Jewish and reading this introduction to the 89th *Mizmowr*, please do not turn away just because the party being condemned is the rabbi who created Christianity rather than Akiba who, four score of years later, became the father of Judaism by foisting a false Messiah on his people. The Psalm’s condemnation of Dowd’s adversary will expose the reason Jews were harassed by Imperial Rome in Judea and then by the Roman Catholic Church throughout Europe. And also, without Paul’s portrayal of the counterfeit “Jesus Christ” as the Messiah and Savior, Akiba would not have promoted

another false Messiah in Simon bar Kokhba. And without what Akiba wrought upon Jews through his false messiah, there would be no Judaism. Every strain of the religion practiced today was conceived during the Diaspora and under the dark shadow of how one man's tragically errant claim led to the other man's catastrophic counter proposal – damning 80 generations of Jews over 1,900 years.

Let's be perfectly clear: there was no "Jesus Christ." The Christian god is mythological – a blend of Odysseus and Dionysus masquerading under Dowd's titles and accolades. Paul and pals simply misappropriated the many hundreds of prophecies pertaining to Dowd's accolades and accomplishments and moronically projected them onto their misnomer. And worse, the forefathers of Rabbinic Judaism were so unaware and unappreciative of what Dowd wrote and accomplished, they failed to oppose the demon-possessed *Sha'owl* | Paul, and as a result, he got away with it. All the while, the 89th Mizmowr was the antidote needed to resolve the paralyzing toxicity of both religions.

As a result of his great personal sacrifice, *Dowd* | David earned our respect and admiration for having fulfilled Pesach and Matsah leading to Bikuwrym in the Yowbel year of 4000 Yah, 33 CE. The *basar* | corporeal body of the Son of God served as the Passover Lamb. And then during the Miqra' of UnYeasted Bread, the *nepesh* | soul of *ha Mashyach* carried the guilt of every Child of the Covenant into *She'owl* | Hell, depositing it there, never to be seen again. The following morning, Yahowah's *Ruwach* | Spirit and Dowd's *nepesh* | consciousness were reunited as the Father's *Bakowr* | Firstborn Son celebrated *Bikuwrym* | Firstborn Children.

The fulfillment of the first four Mow'edym in year 4000 Yah was more vital and relevant than anything that had or would occur in human history, and yet, as a result of what Paul and Akiba would write to deny it, the world has

been led away from God and deprived of individual and collective salvation for 1,991 years at the time of this writing. Theirs was the greatest crime ever perpetrated on God's people, as devastating as removing Yahowah's name from His *Towrah, Naby', wa Mizmowr*. The 89th Psalm is Yahowah's response to how His Son would be slighted and His people deprived – albeit written 1,000 years before it occurred.

As we commence our journey through the lyrics of this song, let's consider the big picture. The underlying premise of Judaism is as preposterous as the proposition upon which Christianity was predicated. To be a religious Jew, you have to agree with the rabbis, especially Akiba, that Yahowah was such a poor communicator that He cannot be understood apart from rabbinical interpretations.

A religious Jew must think the *Towrah* was so inadequate that, without rabbinical explanations, which are tantamount to religious laws, its instructions would not be applicable to Jewish lives. You have to hold the opinion that the most respectful treatment of God's name would be to eliminate it from His testimony. And then, a religious Jew would have to consent to the proposition that Rabbi Akiba, the man who knowingly forced a false messiah upon his people, who murdered and maimed Jews who didn't capitulate to his authority, and whose uprising against Rome led to millions of Yahuwdym being crucified or sold into slavery, creating the Diaspora, was trustworthy and should be followed over Yahowah. If you are religious and haven't thought this through, shame on you. If you have and don't care, then your apathy will be your undoing.

If you are a Christian, it means that you believe that God does not care what you call Him. It requires that Yahowah is demoted to the role of an abject failure whose promises are unreliable. You have to believe that God's plan, the one He formulated and shared in His *Towrah*, was so antiquated and inadequate that it was incapable of

saving anyone. And then, a Christian must surmise that God simply gave up and authorized an egotistical and dishonest, irrational and inarticulate man to fix these problems by either annulling or misappropriating everything He had said such that the result, which was entirely contradictory, could be somehow credible. And even then, a Christian must believe that the Psalms Peter and Paul misappropriated were true, but that God had no idea who or what He was talking about. But you'll notice, Peter and Paul made no references to the 89th Mizmowr, recognizing that it overtly and irrefutably contradicted and condemned everything they said and wrote.

From this perspective, Judaism is nothing more than the desperate attempt by rabbis to control Jews while under the foreboding shadow of Imperial Rome as it evolved into the even more anti-Semitic Roman Catholic Church. One lie led to another, and to another, to the extent the truth was no longer recognizable to anyone over the next two millennia.

And that is what we are going to resolve by considering what Yahowah wrote about Dowd in the 89th Mizmowr. The way Home begins with the recognition of who the Messiah is, what he wrote, what he accomplished, and what he represents to us yesterday, today, and tomorrow. As important as Moseh was in his role of bringing us Yahowah's Towrah while liberating Jews from human oppression, Dowd is more relevant. He is our Savior.

Dowd's Song begins by revealing that it will be presenting insights that we would be wise to contemplate because they apply to the "everlasting and native-born strong arm" of God. Then the Psalmist focuses on a concept Christians, Jews, and Muslims are wont to ignore: Yahowah is loving and merciful because He is trustworthy and dependable. This realization negates the replacement

foolology found throughout the Talmud, Zohar, New Testament, and Quran.

These religious books speak of a god who changes his mind on core values and then relies on others to come up with an amended plan – resulting in the underlying premise of the New Testament, Talmud, and Quran. Oblivious to the realization that consistency is required to be credible, their god cannot keep his story straight. But by weaving such a tawdry tale, the religious god is no better than the men who created him.

The most uplifting and empowering love story ever sung is introduced with these words...

“A Poem of Insights to Contemplate and Comprehend (*maskyl* – the lyrics to a song written to convey important ideas worthy of thoughtful consideration; a compound of *ma* – to ponder the important questions regarding *sakal* – being circumspect and prudent, gaining insights and prospering from them, paying attention to understand while learning to comprehend) **by** (*la* – concerning, regarding, or through) **‘Eythan | the Constant and Eternal, Productive and Established** (*‘Eythan* – steadfast, steady, profuse, continuous, permanent, perpetual, and enduring) **‘Ezrachy | One who is the Beloved, Native-Born, Strong Arm** (*ha ‘Ezrachy* – the cherished one arising from the Land who is prepared for battle by being properly girded; from *‘ezrach* – strong arm and *chabab* – the beloved and cherished).” (*Mizmowr / Lyrics to Sing / Psalm 89: Introduction and Dedication*)

Since the man who bore this name was explicitly noted for his wisdom in *Melekym / 1 Kings 4:31* and was a contemporary of *Shalomoh | Solomon*, ‘Eythan ha ‘Ezrachy would have known Dowd and served as an eyewitness to his relationship with Yahowah. This acknowledged, while it is possible that ‘Eythan was inspired by God to scribe this Mizmowr, there is every

reason to conclude that it's what his name conveys to us that is more significant than his identity: the “Constant and Eternal, Productive and Established” witness to “the Beloved, Native-Born, Strong Arm” of Yahowah – a.k.a., Dowd.

Also, let it be known that Yahowah reaches out to those He prefers over others. It is His prerogative. Such was the case with ‘Adam and Chawah, Noach and his family, ‘Abraham and Sarah, Yitschaq and Ya’aqob, the Children of Yisra’el, Moseh and ‘Aharown, Yahowsha’ and Kaleb, Shamuw’el and ‘EiYah, but none to the extent of *Dowd* | the Beloved. And this Song is about him.

I share this because the preponderance of people somehow think that their preference of Messiahs, Saviors, Kings, and Sons of God takes precedence over what Yahowah chose for Himself and for His people. But such is the case with Paul and Christ, Akiba and bar Kochba, and Muhammad and Allah (or the other way around depending upon whose diatribe was being revealed). God made His choice and explained it to us. We can make our own. We just can't project ours on God without serious repercussions.

The realization that Yahowah is trustworthy is a simple concept with such extraordinary implications. Rather than being all-loving, omnipresent, or omniscient, and thus irrelevant, He is honest and thus reliable. Nothing is more valuable to mankind than His steadfast commitment to the truth. And that is why He has provided written prophecies to verify that His words were inspired by a being unconstrained by space or time. If this were not true, it would not matter what else He had to say.

This message was written for *dowr wa dowr* | every generation throughout time and pertains specifically to the Home and Family of God. And when it comes to benefiting from these things, there is but one way – *yada'* | knowing.

When it comes to God, what someone believes is irrelevant, as are their opinions. All that matters is knowing, understanding, accepting, and then acting upon what can be proven through prophecy.

“Yes, indeed (*ky* – it is surely true that), I say (*‘amar* – I expressed in words, declaring, and intending to say), **‘Now and forevermore (*‘owlam* – eternally), the Spiritual Realm of the Heavens (*shamaym* – the abode of God in the 7th dimension) was established and is continually built to procreate a restored, prosperous, and productive family (*banah* – was conceived and is constructed as a home to raise and fortify children (nifal imperfect)) on love and devotion, favoritism and kindness, generosity and mercy (*chesed* – affection and supportive benefits).**

You have fashioned and formed it to manifest within it (*kuwn ba hem* – You have established and prepared for it (hifil imperfect)) **Your authentic character, Your trustworthiness and reliability (*‘emuwnah ‘atah* – Your validity and honesty, Your dependability and steadfast commitment to the truth).” (*Mizmowr* / Lyrics to Sing / Psalm 89:2)**

As is the case with much of what we read in the poetic literature comprising these Songs, god is introduced by the psalmist and then speaks for Himself. That is what is occurring here. ‘Eythan, after having listened to many of Dowd’s Mizmowr knew these things were true about Yahowah. And they are relevant to this introduction because by being loving and devoted, trustworthy and reliable, there is no circumstance under which Yahowah could abandon Dowd to promote a counterfeit of him.

Yahowah’s primary purpose in creating the universe and life within it has been to “*banah* – conceive children and build a family.” His “*chesed* – devotion to it and love” for those who are part of it are “*‘owlam* – everlasting.”

Therefore, those who know Yahowah realize that He is eternally loving and merciful, absolutely and invariably devoted to His Family. His affection is everlasting, spanning the eons of time.

By having the psalmist begin by addressing the intent and nature of Yahowah's Heavenly Home in the 7th dimension, we realize that, by coming to better appreciate what Dowd has done for us, we are afforded the opportunity to join him there. The Covenant's Home in the Heavens was built of love. It is a place for God's Family to grow and thrive.

When Yahowah says that He “*‘emuwnah* – will establish and authenticate His trustworthiness and reliability” in the Spiritual Realm of the Heavens, He is telling us that we can count on Him delivering on the promises He has made through the *Beryth* | Covenant and *Migra'ey* | Invitations to Meet – and through His Son, Dowd. While He demonstrates that His Word is reliable through prophecy, it would be unwise for Him to overexpose the benefits of Heaven lest it attract people for the wrong reasons.

What follows is now in Yahowah's voice. God equates *Dowd* | the Beloved with the *Beryth* | Covenant. God unequivocally states that Dowd is “*la Bachyr* – the Chosen One.” This affirms that Yahowah “*shaba'* – swore an oath” to Dowd because he is God's “*ebed* – coworker.” And that's important because Yahowah never reneges on a promise – a realization He will make irrefutable in a moment.

“I have established, cutting through separation (*karat* – I have created, making a resolution by cutting off (as is the case with circumcision), a solemn agreement between parties with stipulations, responsibilities, and benefits) **the *Beryth* | Covenant for the Family and Home** (*Beryth* – the Family-Oriented Relationship

Agreement which brings individuals together with action, commitment, and engagement in accordance with the stipulations required of both parties to the agreement), **through My *Bachyr* | Chosen One** (*la bachyr* ‘any – on behalf of and for the individual I have personally decided upon, having preferred and selected under the auspices of freewill, the one I favor for a special relationship and affection; from *bachar* – to choose and decide and *bachan* – to test, examine, and scrutinize).

I have sworn an oath, and I will affirm this promise seven times over (*shaba’* – I have made a binding commitment and I will always uphold the truth of this vow (nifal perfect)) **to Dowd** (*la Dowd* – concerning the Beloved; from *dowd* – the one who is loved and who loves in return), **My ‘Ebed | Authorized Agent and Coworker who serves on My behalf** (‘*ebed* ‘any – My coworker, associate, and servant; from ‘*abad* – to work).” (*Mizmowr* / Lyrics to Sing / Psalm 89:3)

Sorry Twistians, Yahowah did not say that He was going to switch teams, creating a second, and different, covenant with Peter, Paul, or Jesus. He did not say that He was going to transfer authorization so that He could work through someone else, such as Peter, Paul, or Jesus. If He meant to infer such radical change in plans, one would have thought He would have been conscientious enough to tell us that He was moving forward with replacement players.

This news isn’t any better for Orthodox Jews. Yahowah did not say that He was going to authorize rabbis to create a religion or for them to promote a Star of David. Therefore, His Covenant will be restored based on His promises to His Son, Dowd, not arrogant arguments.

Yahowah has affirmed the purpose of creation and the reason for our existence. God wants to enjoy life’s greatest blessing, raising a family and interacting with His children. Our Heavenly Father’s gift to us is also His reward.

Freewill works both ways. Yahowah can choose whomever He wishes to be part of His family just as we are free to express our desire to be adopted by Him. In harmony with this paradigm, our Heavenly Father is reinforcing something about the relationship we have long known but few appreciate: in almost every case, God initiates contact, choosing the individuals He wants to be part of His family. How we respond to Him determines our future.

Dowd is God's favorite person. He chose him over all others when he was off tending sheep in Bethlehem. He would then walk to Shamuw'el when called by Yahowah, leaving his father's house just as 'Abraham had walked away from the cultural, religious, and political milieu of Babylon. Therefore, those seeking an introduction should be cognizant of what they must do first because walking away from human influences is a prerequisite for there to be an invitation.

Be aware that there is only one Covenant depicted within the Towrah, Naby', wa Mizmowr. Its conditions and benefits remain unchanged. While it is over many chapters, they are only presented once in *Bare'syth* / Genesis. Everything I have derived about this relationship came from what Yahowah discussed with 'Abraham and Sarah 4,000 years ago.

Yahowah conveyed His stipulations and allowances through Moseh in the Towrah such that it is the same Covenant affirmed with Yitschaq and Ya'aqob. This is the same Covenant Yahowah is restoring upon His return as explained in *Yirma'yah* / Jeremiah in the 31st chapter.

The realization that the *Beryth* is *karat* | cut and established through separation is relevant because God's Home is distinctly different. It is unlike human renditions, particularly those portrayed by religion, popular culture, and politics. And because it is unique and, therefore,

uncommon, to be part of it, one must disavow the perceptions which have become universally accepted.

Second, *karat beryth* implies that there are some guiding principles associated with God's Family. This highlights the fact that there are requirements for entry that must be met and benefits that are assured to those who accept them. As such, the Covenant is a mutually beneficial agreement and participatory partnership.

Third, the recognition that the *Beryth* | Family Home is being established through Dowd means that the Messiah and Son of God was instrumental in the process. And since every Covenant Member accepts the conditions and receives the benefits of the *Beryth*, Dowd's life and lyrics exemplify the path to inclusion and, more importantly, he delivered the rewards. This is because the benefits of the Covenant are derived from the first three *Mow'edym* – *Pesach*, *Matsah*, and *Bikuwrym* – all of which Dowd fulfilled.

One of the many ways that Yahowah's *Beryth* differs from the human paradigm is that our Father gets to choose His children, and His potential sons and daughters are afforded the opportunity to accept or reject Him. While men and women can decide to conceive children, there are no auditions and no checklists for preferred attitudes, attributes, or abilities. We get what comes out.

By contrast, as *bachyr* | chosen affirms, Yahowah selects, makes contact with, and introduces Himself to those with the character and personality traits He prefers. Further, while we cannot choose our birth parents, we are blessed with freewill when it comes to engaging in God's Family. Volition is fundamental to all loving relationships and mutually respectful and beneficial partnerships. It is a gift of God and given for this reason.

Yahowah makes a number of promises throughout the Towrah, and He is committed to honoring all of them. The

first were shared with ‘Adam and then Noach, but the most vital of these were presented to ‘Abraham during the Covenant’s inception. And now, God is affirming that He intends to honor His most important promises through Dowd, who will serve as His ‘*ebed* | coworker in fulfilling them. Therefore, since the benefits of the *Beryth* were demonstrated during the *Yatsa’* | Exodus and delivered through the *Miqra’ey* | Invitations to be Called Out and Meet, Father and Son fulfilled them together.

When pondering the full implications of the verb *karat*, it is germane to know that it speaks primarily of separation, letting us know that the Covenant would be uncommon – separate and distinct from the popular religious rhetoric and political platitudes of men. To become part of the *Beryth*, one has to cease being party to anything which competes with it or contradicts it – and therefore, the beneficiaries must disassociate ourselves from Progressive nonsense, Judaism, Christianity, and Islam.

Further, since the primary definition of *karat* is “to cut,” it is symbolic of the sign of the Covenant which is circumcision. It is one of the places Yahowah and Sha’uwl part company.

It is fairly uncommon for God to swear an oath to men, so when He says, “*shaba’ Dowd* – I have sworn an oath and I will affirm this promise seven times over with Dowd,” we ought to pay attention so that we come to understand the dynamics behind His calculus and benefit accordingly. For example, our acceptance of the Covenant’s terms will lead to its benefits because they were enabled by Yahowah working through Dowd to fulfill the Mow’edym. And that explains why Yahowah delivered upon His promise seven times.

Therefore, there would be seven affirmations of this vow. Dowd not only worked with Yahowah to fulfill

Pesach, Matsah, and Bikuwrym in the Yowbel year of 4000 Yah in 33CE, it was by doing so that the Shabuw'ah Harvest is possible. Further, Taruw'ah exists to announce his return on Kipurym to enjoy Sukah. They will continue to be a Father and Son team.

We don't have to look beyond the next word in the prior statement to appreciate one of the things that made Yah's favorite Son special. Yahowah presents Dowd as *'Ebed 'Any* | My Associate and Coworker who serves with Me. This, in turn, reinforces something which should be obvious to all of us. Rather than imposing Himself upon His creation, God searches out individuals who will respond to His invitation, allowing Him to work through us for our mutual benefit. Patiently and parentally, He prepares His children such that we can be about our Father's business. It is one of the most remarkable and endearing aspects of God's nature.

And while that's all true, it is especially so with Dowd. During the most important acts in the history of man's relationship with God, Dowd was there. He fulfilled Passover with his *basar* | corporeal body serving as the sacrificial lamb. During UnYeasted Bread, Dowd's *nepesh* | soul carried the guilt of every Child of the Covenant into *She'owl* | Hell and left it there, never to be seen again. The result was Firstborn Children, with Yahowah's *Bakowr* | Firstborn Son leading the way Home. Having paid the price to redeem us, Dowd's perfected soul was reunited with the *Ruwach Qodesh* | Set-Apart Spirit and escorted back to Heaven where he became the first to receive the benefits of the Promise of Seven during Shabuw'ah. In a few years, on Shabuw'ah during the onset of the Time of Israe's Troubles, the Covenant Family will follow him home.

Our focus is on heralding the Chosen One's role in our salvation so that God's people are prepared for Dowd's return on the Day of Reconciliations. Thereafter, he will be King of Shelters.

“Forevermore, as an eternal witness to the restoring testimony (*‘ad ‘owlam* – to provide never-ending guidance on reconciliation throughout time), **I will prepare and establish** (*kuwn* – I will appoint, equip, develop, support, and sustain (hifil imperfect)) **your offspring and that which you sow** (*zera’ ‘atah* – your seed and what you have sown, your children and descendants, your posterity and family, even your ethnicity and the yield of what you plant).

In addition, I will construct a home (*wa banah* – I will establish based upon the son, procreating a family by restoring and fortifying the resulting children; showing the maternal influence on building up) **for your throne and seat of honor** (*kise’ ‘atah* – your authority and authorization, your place of respect, and your right to lead) **on behalf of all generations throughout time** (*la dowr wa dowr* – regarding the approach of every related child, and concerning the house, the home, and the dwelling place of successive encampments where people live and abide within the same family).” (*Mizmowr* / Lyrics to Sing / Psalm 89:4 in part)

Dowd not only provides everlasting testimony through the lyrics of his Songs, but also his life serves as a restoring witness. What he has sown, we can reap. And in the Covenant, we can become his heirs.

Beyond this, there is but one throne in Heaven, one universal seat of honor, and it was constructed by Yahowah for His Son, Dowd. There is no seat of honor for Jesus, Paul, or Peter, none for Akiba, Maimonides, or Muhammad – although there is one in *She’owl* | Hell for the final five on this list. Myths are exempt, since they, like “Jesus,” are without souls.

We have every reason to suspect that both the verbal and the noun aspects of *zera’*, “sowing seeds” and “offspring,” were intended and that one invariably leads to

the other when the seeds are properly tended and cultivated. As such, we'd be wise to consider both Dowd's life and his lyrics because they lead to the same amazing place. In this light, *Zarowa' | Sacrificial Lamb* is based upon *zera'*. And this may be the most magnificent and revealing of Dowd's titles and accolades.

Zera' is also the fulcrum upon which the perversions associated with the villain in this story rise and fall. As the Hebrew word for "seed and seeds," it can be accurately translated as "offspring, children, descendants, posterity, family, and progeny," as a noun. As a verb, *zera'* speaks of "sowing seeds," both literally and symbolically. It is from the verbal implication of "sowing seeds" that we come to appreciate the fact that, as is the case in English, "to seed" is to plant many "seeds," just as a bag of seed contains hundreds if not thousands of them.

Nonetheless, Sha'awl based his base his religion on the notion that seed is singular, so we ought to be aware of *zera's* implications. In spite of the obvious plural connotations of "seed," and of its translation as "offspring, descendants, posterity, and children," Paul claimed that the Towrah could be ignored because "Jesus Christ" was the promised seed, "singular," of 'Abraham and Dowd. In his twisted mind, nothing mattered before, during the interim, or since his mythical misnomer "Jesus Christ" was "born." According to Paul, everything God had to say and did could be ignored by those who put their faith in his assessment.

Validating our earlier acknowledgment that the seeds Dowd had sown through his lyrics were as important as the offspring he brought into the Covenant Family, Yahowah said that He has made Dowd an "'*ad 'owlam* – eternal witness" such that "*zera'* – his seed and whatever he sows" will "*banah* – be developed into a family and home" on behalf of "*dowr dowr* – every generation and time." This negates any possibility of a person named "Jesus" fulfilling this or any other promise.

The realization that Yahowah is constructing a home for His Son, Dowd, is essential to our understanding of Yahowah and His relationship with us. In the manner of a Father, and in defiance of humanly conceived gods, our Heavenly Father is declaring that He is taking responsibility for raising and protecting, indeed, advocating on behalf of and lifting up His Son. And what He has accomplished with and for Dowd, through the Covenant, they will do for us. This message parallels that found in 2 Samuel 7.

Once we grasp this fundamental truth, rather than attempt the impossible and lift God up in praise, we ought to let Father and Son do what they have made possible. Our needs and His desire for our lives coalesce when we allow our Father to raise us as His children. This is the purpose of the Towrah's Guidance and the reason the Covenant exists.

With this understanding, how is it that, after God created this universe for us to enjoy, we humans are so full of ourselves that we have built not one, but hundreds of thousands of houses for God? Stupid is as stupid does.

“Selah | Pause now and contemplate the implications (*selah* – take a moment to consider what has just been conveyed prior to moving on).” (*Mizmowr / Lyrics to Sing / Psalm 89:4*) And, therefore, Yahowah's opening salvo in Dowd's Song bears repeating...

‘I have established, cutting through separation (*karat*) the *Beryth* | Covenant for the Family and Home (*Beryth*) through ‘*Any Bachyr* | My Chosen One – the person I prefer and have decided upon (*la bachyr* ‘*any*). I have sworn an oath, and I will affirm this promise seven times over (*shaba*’) to Dowd | the Beloved (*la Dowd*), ‘*Ebed* ‘*Any* | My Authorized Agent and Coworker who serves on My behalf (‘*ebed* ‘*any*).

Forevermore, as an ‘Ad ‘Owlam | Eternal Witness to the Restoring Testimony (‘ad ‘owlam), I will prepare and establish (kuwn) your offspring and that which you sow (zera’ ‘atah). In addition, I will construct a home (wa banah) for your throne and seat of honor (kise’ ‘atah) on behalf of all generations throughout time (la dowr wa dowr).’

The following was written to counter the absurd notion that the gods men have made, such as Adony, the Lord, HaShem, Allah, and Jesus, are somehow analogous with and comparable to, Yahowah. And yet, the religious gods were modeled after the men who spoke for them. They were afforded characteristics which were sufficiently fearsome to command obedience by blending a plethora of seemingly plausible yet irrational notions. So, by contrast...

“The spiritual realm (shamaym – the heavens and abode of God) knows and appreciates (yadah – are aware and understand and thus extol, properly attributing and expressing gratitude; from yada’ – to know, recognize, and acknowledge (hifil imperfect)) Your wonderful and marvelous contributions (pale’ ‘atah – Your amazing accomplishments and outstanding achievements, even miraculous fulfillments), Yahowah (Yahowah – the proper pronunciation of the name of ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalown – restoration) and, also (‘aph – in addition to), Your trustworthiness (‘emuwnah ‘atah – Your honesty and dependability, Your steadfast commitment to the truth; from ‘emuwn – the enduring truth and ‘aman – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate) in the community (ba qahal – within the gathering and assembly) of the Set Apart (qodesh – the separated and dedicated with essential Divine qualities and status). (Mizmowr / Psalm 89:5)

By contrast (*ky* – truthfully), **who** (*my*) **in the skies of the material realm** (*ba ha shachaq* – among the stars in the heavens) **can be equated** (*'arak* – can be put in the same position or compared) **to** (*la*) **Yahowah** (*Yahowah*)? **Who is similar to or thinks like** (*damah* – who resembles and communicates like) **Yahowah** (*Yahowah*) **among the sons of gods** (*ba ben 'el* – in those conceived by gods)?” (*Mizmowr* / Lyrics to Sing / Psalm 89:6)

It’s a riddle with an easy answer. The one who is equated with Yahowah, the one who thinks like Yahowah, especially among the children of God, is Dowd. He is the man after Yah’s heart. The affirmation appears in *Shamuw’el* / Listen to Him / 1 Samuel 13:14, another passage which exists to refute the ill effects of Christianity.

This proclamation was designed to set up a comparison between the wonderful accomplishments of Yahowah which are acknowledged in Heaven contrasted with the meaningless myths attributed to the sons of gods conceived within the material realm – Dionysus and Jesus being among the imposters. The words men have attributed to them pale in comparison to the majesty of Yahowah’s message.

If asked to uphold the single most important aspect of Yahowah’s character and His greatest contribution to humankind, I’d say “trustworthiness.” Without it, nothing else matters. Proving it is the purpose of the *Naby*’, as they validate the credibility of Yah’s inspiration. Enabling it is the purpose of the *Towrah* because, without guidance, there can be no trust. And with it, contradictory “scriptures” and false gods are rendered moot.

Yahowah’s contributions are many. He created an enormously large, complex, and yet functional, six-dimensional universe. He conceived life, writing a three-dimensional language to propagate countless possibilities. He gave us freewill and a conscience to wield it. He

designed us so that we'd be able to understand Him and respond. Then He not only gave us His Towrah and Prophets, but He and His Son also fulfilled every promise.

We aren't explicitly told, but I think the "community of the Set Apart" represents the Covenant Family. The Covenant is not only *qodesh* | set apart, but our Heavenly Father's children are the principal beneficiaries of His steadfast commitment to the truth.

Among the most ignorant and irrational notions popularized by man is that "we all worship the same god." The actual God begs to differ. Religious gods are fundamentally different from one another, and so are their scriptures and names, making this religiously unifying belief ludicrous. What's more, the traits common among false gods are universally foreign to Yahowah. Said another way: aligning our thinking with Yahowah necessitates a willingness to reject all religious presumptions.

"God ('el – the Almighty) is inspiring and awesome ('arats – He is a well-regarded and awe-inspiring, exceedingly productive and accomplished) in the council (ba sowd – within the intimate fellowship where there is a foundation of trust, discretion, a conclave of proper instruction and mutual reliance) of the Set-Apart Ones (qadowshym – of those who are separated and exalted), tremendously great while inspiring reverence and respect (rab wa yare') beyond all those around Him ('al kol sabyb – above everyone surrounding Him)." (*Mizmowr / Lyrics to Sing / Psalm 89:7*)

To know Yahowah is to respect Him. To understand Yahowah is to revere Him.

"Yahowah (Yahowah – the proper pronunciation of the name of 'elowah – God as directed in His towrah – teaching), God ('elohym) of the vast array of spiritual implements (tsaba' – of the heavenly messengers), who

and what (*my* – encouraging the listener to ponder and evaluate if anything) **is comparable to Your** (*kamow 'atah* – can be considered similar to Your) **awesome power and extraordinary gifts** (*chasyn* – strength, value, and treasure, addressing God's capability and what He has to offer; from *chasan* – to be treasured and to offer value) **which are all around You** (*sabyb 'atah* – round about You), **Yahowah** (*Yahowah*), **including** (*wa* – in addition to) **Your unwavering commitment to the truth** (*'emuwnah 'atah* – Your honesty and dependability, Your reliability and trustworthiness; from *'emuwn* – the enduring truth and *'aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate?)” (*Mizmowr* / Lyrics to Sing / Psalm 89:8)

It's a rhetorical question, and yet, as few as one in a million know the simple answer. Most don't even know where to look to find it.

This is now the fourth time we have seen “*'emuwnah* – trustworthiness” used to either describe Yahowah or to affirm that it is among His gifts to us. It appears in Psalm 89:1, 89:2, 89:5, and now here in 89:8. Not surprisingly, we will encounter *'emuwnah* four more times, in Mizmowr 89:14, 89:24, 89:33, and finally in 89:49, bringing the total to eight – the number equated to that which is infinite and eternal. Dowd's life and lyrics provide the antidote for Pauline Christianity and Rabbinic Judaism – trust is the remedy for faith. Those who know, rely. Those who don't, believe. Trust is empowering, enlightening, enriching, and liberating while faith devalues, bewilders, depreciates, and ensnares.

Having now established the proper vantage point to appreciate Yahowah, the Psalmist specifically targets a pervasive and improper approach, one whose destructive nature arises from the sea – a metaphor for *Gowym* | Gentiles.

“You have conveyed vivid parables (*‘atah mashal* – You have created easily remembered proverbs, which are word pictures, in regard to establishing one ruler) **over the raging devastation and presumptive arrogance** (*ba ge’uwth* – the undue and unwarranted status and moral failures along with the violent agitation associated with the surging) **of the sea** (*ha yam* – of the West, serving as a metaphor for gowym, both nations and people).

When its turbulent and surging waves rise up in deceit (*ba nasa’ / nasha’ gal huw’* – when its stormy conditions and strong currents which are contaminated with biological excrement and defiling human dung are roused using clever trickery to craft delusions), **You expose them and stop them** (*‘atah shabach hem* – You assert what is factually accurate about them, stilling them).” (*Mizmowr / Lyrics to Sing / Psalm 89:9*)

The reason that Yahowah’s ode to Dowd is peppered with declarations about god and those in conflict with Him is because the Messiah’s life was not lived in a vacuum. He was and remains a stabling force in a veritable sea of turmoil. Therefore, Dowd’s lives are framed by this reality, revealing the stark contrast between right and wrong.

The most popular belief systems among Gentiles are Roman Catholicism, Orthodox and Protestant Christianity, Sunni and Shia Islam, Progressive Socialist Humanism, and Hinduism. From God’s perspective, they are not only presumptive, holding unwarranted status, and deceitful, they are predicted to become ever more corrosive. They will collectively erode Israel based upon the strong undercurrents which have contaminated people’s thinking. For example, the majority have been led to believe there is a place called “Palestine” and that oppressive Jews are occupying land which belongs to “Palestinians.” I have endeavored to expose this myth, but only Yah can stop these miserable parasites.

As an example, the majority have been led to believe there is a place called “Palestine” and that oppressive Jews are occupying land which belongs to so-called “Palestinians.” We have endeavored to expose this myth, but only Yah can stop those who perpetrate it.

Now that the stage has been set, the cast must be introduced before the battle begins. And in this drama, there is a villain and a hero...

“You humbled and crushed (*‘atah daka* – You rejected and defeated the oppressor, shattering while making contrite the slander of) **that which is comparable to the reprehensible and deadly nature of** (*ka ha chahal* – the profane and popular associations which as a result of one person pressing his agenda are overwhelming and fatal; from *chalah* – to defile) **the pretentious pride and stormy arrogance of the boisterous afflicter and his false god** (*rahab* – the haughtiness and frenzied activity of the insolent and audacious one who presses his contentious and opposing plea, the defiant and confused musings associated with emboldened verbal calls for religious worship and submission, along with the senseless behavior and insubordinate taunts of the self-willed one who falsely claims Divine authorization in concert with the monstrous sea and idolatry) **with Your empowered and fortified** (*ba ‘oz ‘atah* – by way of Your mentally acute, physically strong, and psychologically prepared) ***Zarowa*** | **Protective Shepherd and Sacrificial Lamb** (*zarowa* – Productive Shepherd and Strong Arm who prevails because he is effective, fully resolved with the overall ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb). **You isolate and separate** (*pazar* – You disperse in

divergent directions) **Your adversaries** (*‘oyeb ‘atah* – those who are opposed and hostile toward You, demonstrating animosity, enmity, and rancor with regard to You).” (*Mizmowr / Lyrics to Sing / Psalm 89:10*)

Since Yahowah isn’t pretentious, when arrogant men cop an attitude, God finds it annoying. As a result, He is going to crush the conceited, shattering those who seek to defeat His people.

Chalah | reprehensible and deadly and *rahab* | insolent and arrogant pleas are both singular and, thus, focused on one person, nation, or religion. And yet, since *chalah* addresses that which is profane and thus common, and *ka* implies a broad association, this individual or institution has had a defiling and fatal influence over millions, if not billions. Their contentious pleas, reprehensible agendas, and deadly consequences became universal. Moreover, since God’s concern is always for His people, any man, country, or faith which sickens those influenced by him or it will be destroyed for having sought to harm Yisra’el.

We have a number of options regarding *rahab* in that Paul, Akiba, and Muhammad all qualify – as does Hadrian. They were presumptuous and pretentious, easily enraged and undisciplined. All four were annoyingly boisterous in their audacious promotion of false gods. Their confused musings and contentious pleas have led to senseless claims and behavior the world over. Their effect on those who foolishly believed them has been devastating and deadly. Each has inspired frenzied and senseless behavior, as well as an undeserved sense of superiority. All four promoted false gods, religious worship, and submission.

However, since Paul, Akiba, Muhammad, and Hadrian are “*chalah* – dead,” it is their reprehensible, confused, and fatal religious legacy that Yahowah is going to crush. The leadership and devotees of Christianity, Judaism, Islam,

and in particular, Roman Catholicism have been forewarned.

There are two principal and one supportive *Zarowa'* – Moseh, Dowd, and Yada – the mightiest of whom is Dowd. He is the one being deployed to crush Yisra'el's foremost adversaries: the aforementioned religions. This remarkable title is based upon “*zera'* – to sow seeds.” As we have learned, these seeds can be sown to disseminate the truth and produce nurturing results, including an ample harvest. In addition, *zera'* speaks of offspring and conceiving a family. In this way, *Zarowa'* conveys the fruit of the Towrah, the Mizmowr, and the Miqra'ey, and thus of Moseh and Dowd.

I was not being assumptive in saying that of the three candidates for returning hero, Dowd was the best fit because Yahowah's *Zarowa'* is “‘*oz* – an empowered and fortified, mentally acute, physically strong, and psychologically prepared” Shepherd. He was also ready, willing, and able to serve as the Sacrificial Lamb. And in this way, Dowd is like none other. He is the ultimate hero and the Savior of his people.

The reference to “*pazar 'oyeb* – isolating and separating adversaries” could mean that God is going to divide and conquer, separating Muslims from Christians and both from Secular Humanists. It could also indicate that He is simply going to isolate every party and creed, dispersing them from His presence.

What follows reveals that Yahowah is justified in crushing His adversaries because the world is not only His, He must do as He has promised to protect His children. If He did not do so, He would cease to be loving.

“The spiritual realm of the Heavens (*shamaym* – the abode of God in the 7th dimension) **is Yours** (*la 'atah* – are for You and to approach You). **The material realm** (*'erets* – the land), **the world** (*tebel* – the Earth), **and all that is in**

it (*wa malo' hy'* – as well as the multitude of things that fill this space), **is also Yours** (*'aph la 'atah* – additionally exists on Your behalf, and on our behalf, enabling us to approach You). **You laid the foundation for them and created them** (*'atah yasad hem* – You established and constituted them). (*Mizmowr* 89:11) **The north** (*tsaphown* – the place where treasure is taken and hidden) **and** (*wa*) **the south** (*yamyn* – the right side) **You have created them** (*'atah bara' hem* – You conceived them and brought them into existence).

Tabowr | **the Broken** (*tabowr* – the shattered, crippled, and crushed, a high hill in Lower Galilee, location of the battle Deborah and Barak waged against the Canaanites, the presumed location of the Mount of Transfiguration, and the location where, in 55 CE, 10,000 Yahuwdym were slaughtered by the Romans, and then countless more in 66 CE by Emperor Vespasian; later Muslims and Crusaders fought there; from *tabar* and *shabar* – to be broken down and violently maimed) **and** (*wa*) **Chermown** | **the Banned and Exterminated** (*Chermown* – the accursed, mutilated, and destroyed, a mountain in the Golan along the Yisra'el, Syrian, and Lebanese border, the site of intense battles in the Six-Day War (1967) and Yom Kippur War (1973) against Muslims, now serves as an Israeli observation post to monitor the Syrian and Lebanese jihadists (this word was incorporated into Arabic and used to denigrate, ban, and curse Jews); from *charam* – to prohibit and utterly destroy, dedicating to extermination) **shout for joy** (*ranan* – loudly, happily, melodiously, and publicly call out) **in Your name** (*ba shem 'atah* – with Your proper designation).” (*Mizmowr* / Lyrics to Sing / Psalm 89:12)

This distinction is important, and yet, it is missed by religious adherents. A day will come when Yahowah and His *Zarowa'* will use their words *mashal* | demonstrably and vividly to rule over the *ge'uwth* | devastating arrogance

of the *yam*, which serves as a metaphor for anti-Semitic Gentiles. Father and Son will *shabach* | expose and stop *nasa' gal* | those who have arisen by crafting deceitful delusions pertaining to them. On that day, Yahowah and Dowd will *daka'* | reject and defeat the *chalal* | reprehensible and deadly nature of *rahab* | the pretentious afflicter and his false god, bringing the *Zarowa'* | Strong Arm of God down upon them to *pazaz* | isolate Father's and Son's '*oyeb* | foes. And they will have every right to do so because it is their world – all of it. As the Creator, Yahowah is in an entirely different position than the rest of us.

I want to be exceedingly clear in this regard: We are not called to rise up and slaughter our oppressors as Akiba's followers attempted to carry out against Rome with such horrid results. We are not called to be terrorists, as Muhammad insists, nor crusaders, as popes have pleaded. Unless it is in self-defense, as was the case with Dowd protecting Yahowah's Family, we should limit our attacks to courageously wielding God's words. He will take care of the rest.

Ridding the world of the influence of religion is not only God's responsibility, but He is also the only one who is justified in, and capable of, doing so. We did not create this world or conceive the life within it, and thus, souls are not ours to take. Moreover, God provided humankind with unequivocal instructions regarding behaviors He abhors, along with the consequence of pursuing them.

Religions are deadly because the faithful do not listen to God. Their conquests and inquisitions, as well as their intent to subjugate others, are entirely of human design.

There are two reasons for mentioning Tabowr and Chermown. First, these names are based on words revealing that there will be a turn of fortune for Yisra'el. God's people have been broken and banned by Gentiles for 2,700 years, but their oppression is about to end. Second,

the places where the Chosen People were shattered and exterminated by the Romans and then Muslims will become the sites of great victories. So, this is prophetic of battles to be waged and won.

For those who have suffered, salvation will be especially sweet. Laments will become laughter. Pain and sorrow will turn to joy. And it is the *Zarowa*’ who will be working alongside Yahowah during this marvelous transformation to make the world a better place.

“Beside You, and on Your behalf (*la ‘atah* – to approach You and concerning You, by Your side), **the *Zarowa*’ | Protective Shepherd and Sacrificial Lamb** (*zarowa*’ – the Productive Ram who shepherds the flock, the Strong Arm who prevails because he is effective and capable, fully resolved with the overall ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, especially when sowing the seeds which take root and grow, producing a harvest when cultivated while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **with considerable power, courage, character, and ability** (*‘im gabuwrah* – with the will to fight and the capacity to perform, with what is required to accomplish what needs to be done; from feminine of *gibowr* – a mighty warrior, valiant soldier, and capable defender, a courageous hero worth noting) **will be Your strong hand** (*‘azaz yad ‘atah* – is the means You will use to confidently prevail, applying the force required to firmly establish and boldly overpower) **raised up high** (*ruwm* – lifted up as an extension from the source) **at Your right side** (*yamyn ‘atah* – as Your right hand for having chosen to be right).” (*Mizmowr* / Lyrics to Sing / Psalm 89:13)

With these words, *Zarowa*’ | Protective Shepherd and Sacrificial Lamb soars to become Dowd’s most

distinguished title. His *nepesh* | soul manifests *gabuwrah* | character and courage, awesome ability and tremendous power. He is God's 'Azaz Yad | Strong Hand, *ruwm* | raised up to serve at Yahowah's *Yamyn* | Right Side. So methinks that Dowd is central to God's plans.

Thus far, Dowd's name has appeared once in the 89th Mizmowr while *Zarowa* | Sacrificial Lamb has been used twice to describe God's Beloved. Once each, Dowd has been called the *Bachar* | Chosen One, God's 'Ebed | Coworker, an 'Ad 'Owlam | Eternal Witness, a *Mashal* | an Articulate Leader, the *Yamyn* | Right Hand, and 'Azaz Yad | Strong Hand of Yahowah. Therefore, do you suppose that the repetition of *Zarowa* | Protective Shepherd and Sacrificial Lamb, by being the only accolade and title presented a second time thus far, suggests that it is the *Mashyach*'s and *Melek*'s most revealing and important depiction?

All of these things are being said of Dowd personally, including the realization that God has built a home for his throne. His titles and accolades, indeed, job descriptions and mission statements, do not apply to one of *Dowd* | David's descendants as Judaism and Christianity insist. They are all said of the Messiah and King himself. This admission alone is sufficient to take all of the air out of both religions.

But there is so much more. In the 2nd Mizmowr, we learned that there was a religious conspiracy afoot to misappropriate the status and authority of Yahowah and His *Mashyach* | Anointed Messiah – Dowd. In the same Psalm, God announced *Ben* 'Any 'Atah | You Are My Son.

In the 7th Mizmowr, Yahowah stated that Dowd was His appointed *Shaphat* | Judge through whom He would vindicate and condemn.

We will read in *Yasha 'yah* / Isaiah 40:10 that God will be returning with His *Chazaq* | Empowered Leader and

Impassioned Defender. He said that His *Zarowa* | Protective Shepherd and Sacrificial Lamb would be speaking for Him. And then in the next statement, we are told that Dowd would be the *Ra'ah* | Shepherd tending the Almighty's flock. At the conclusion of Yasha'yah 40:11, we find that Dowd will be gathering God's lambs *ba zarowa' huw'* | in his strong and capable arms, serving the flock both as the protective ram and sacrificial lamb.

In Solomon's dedication speech to all Yisra'el as recorded in 2 Chronicles 6, the King's son revealed that the Nakry would speak of his father's role as the *Yad* | Hand of God. He would reveal that Dowd is God's *Chazaq* | Most Powerful and Passionate Leader and His *Zarowa* '.

When we turned to 2nd Samuel 7, we were reminded that *Dowd* | David is Yahowah's *Ebed* | Coworker. Upon his return, he would be God's *Nagyd* | Most Conspicuous and Informed Guide. God said that He would make Dowd's *shem* | name and reputation *ha gadowl* | the greatest of all – the most glorified on Earth. In addition, Yahowah announced that He would *beyth* *'asah* | engage with the Covenant Family through Dowd.

As we learned previously, in 2 Samuel 7:12, God categorically states that He will establish Dowd's reign over his kingdom while reestablishing the Family Home, inclusive of his throne, forevermore. Then Yahowah reveals, “*any hayah la huw' la 'ab we huw' hayah la 'any la ben* | I was, am, and always will be for him as a Father, and he was, is, and always will be for Me as a son. Mindful that we learn from repetition, Yahowah affirmed that Dowd's *beyth* | family and *malakah* | kingdom would *'aman* | be established and endure *'ad 'owlam* | as a restoring witness forevermore.

When we turned to the 103rd Mizmowr, we discovered that Yahowah's *barak* | blessings would be provided through Dowd's *nepesh* | soul. He would be the *Ga'al* |

Kinsman Redeemer who paid the price for us to live. Then in the 19th statement, we found another affirmation that Dowd's *kise* | throne and his *malkuwth* | kingdom would serve as a *mashal* | vivid picture of what we should expect to see in all things the Father and Son do for us. Further into the text, Psalm 103:20 explains that Dowd is Yahowah's *Gibowr* | Most Courageous and Capable Man.

Moving on to the 20th Mizmowr, we found that Dowd would be dispatched as God's principal *Ezer* | Collaborator to assist those struggling during the Day of Trouble. Moving through the 6th verse of this same Psalm, we read that Yahowah intends to *yasha* | provide salvation through His *Mashyach* | Messiah. This bold declaration concludes by saying that God will respond from Heaven through the *Gibowrah* | Feminine Characteristic (i.e., *nepesh* | soul) of the Most Courageous and Capable Leader, His *Yamyn* | Right Hand, through whom He will *Yasha* | Save. Then, for those of us who require a little reminding, once again we read that the *Melek* | King is the one offering *yasha* | liberation and salvation.

Addressing *Dowd* | the Beloved by name, the *Melek* | King is called the *Tsemach* | Branch in *Yirma'yah* / Jeremiah 23:5. This presentation concludes by reminding us that *Yahowah Tsadaq* '*Anachnuw* | Yahowah is our Source of Vindication because He is Right.

Even when we turn to the most compelling of *Yasha'yah*'s prophecies regarding the Lamb who would bear our guilt, Isaiah 53 opens by asking the reader if they are aware of the individual who revealed the identity of the *Zarowa*'.

Those are the facts, and they are consistent and compelling. Dowd is the *Zarowa* | Sacrificial Lamb, the *Mashyach* | Messiah, the *Ben 'El* | Son of God, and our *Yasha* | Savior.

“Being correct and vindicating (*tsedeq* – being right, honest, and fair, being accurate, just, and acquitting) **regarding executing good judgment and justly resolving disputes** (*wa mishpat* – along with adroitly pondering all of the questions required to make rational and moral decisions; a compound of *ma* – to question and thus ponder and consider and *shaphat* – to decide, to be discriminating, and to be just, executing good judgment) **serve as the foundation** (*makown* – are the basis and home, the very essence of the upright nature) **of y/Your throne** (*kise’ ‘atah* – of y/Your authority and position of honor).

A loving relationship and genuine mercy (*chesed* – loyalty and devotion, enduring favoritism and affection, generosity and kindness, and especially the benefits and sense of community germane to the covenant), **along with a steadfast commitment to the truth** (*wa ‘emuwnah* – trustworthiness and honesty, being reliable and dependable; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate), **encounter those who enter y/Your presence** (*qadam paneh ‘atah* – embrace those who come to meet y/You, and can be anticipated because they are front and center with y/You and naturally occur in y/Your presence).” (*Mizmowr* / Lyrics to Sing / Psalm 89:14)

Since Yahowah has pronounced that Dowd was “*tsedeq* – right,” noted his “*mishpat* – ability to exercise good judgment,” and transitioned to Dowd in 89:13, referring to him as His *Zarowa’* and *‘Azaz Yad*, it is possible that the psalmist is saying that the “*makown* – foundation” of Dowd’s “*kise’* – position of honor” is “genuine love, loyalty, and devotion along with a steadfast commitment to the truth.” And while all of this would also apply to Yahowah, as Father and Son, “Your” throne and presence could become lowercase and apply to Yisra’el’s

king, especially since God revealed that He was constructing a home for Dowd's seat of honor earlier in this Song. If so, it would describe what we should anticipate when we witness his appearance and meet with him. Or even more appropriately, the intent may have been to say that we can learn to be correct about Yahowah when we exercise good judgment with regard to the reason Dowd has been afforded this position and authority.

The “*chesed* – loving relationship” Dowd developed with God as a result of the “*chesed* – genuine mercy” he experienced from his Father were both predicated upon his lifelong pursuit of “*emuwnah* – the truth.” Following his example, we can count on the fact that Yahowah's mercy comes to those who trust and rely upon that which is correct. Being right is what perfects the imperfect – not faith. In this way, as the *Zarowa'* | Sacrificial Lamb, Dowd is the purveyor of salvation.

Yahowah made it possible for Dowd to serve as the *Pesach* 'Ayil and then fulfill *Matsah* en route to *Bikuwrym* and *Shabuw'ah* – in year 4000 Yah, facilitating the benefits of the Covenant. He would enable Yisra'elites to immortalize and perfect their souls, enriching and empowering Covenant Members in the process. And because he has done this, we have become the living expression of *Taruw'ah* | Trumpets, the fifth *Miqra'* | Invitation to be Called Out and Meet by serving as Heralds to his Kipurym return.

“Delighted to show the way because blessed (*'ashry* – happy to reveal the proper path to the relationship and treated favorably; from *'asher* – enjoying the benefits of the relationship by having been shown the steps to walk to get the most out of life and *'any* – me) **are the people** (*ha'am* – are the family members) **who are aware of and acknowledge** (*yada'* – who are familiar and acquainted with, who learn about and make known, who comprehend and understand) **Taruw'ah** (*Taruw'ah* – Trumpets, the 5th

of 7 Miqra'ey, time to expose corruptions while sharing the truth, crying out an alarm and shouting for joy, blowing the showphar to announce the upcoming harvest of souls and Dowd's return), **who walk** (*halak* – who choose as a way of living to continually travel about, exploring and moving (piel imperfect paragogic – by continually choosing to walk with Him, Yahowah becomes engaged and active with that individual)) **with the light into Your presence** (*ba 'owr paneh 'atah* – along with and within this enlightenment into Your shining brilliance, appearance, and face), **Yahowah** (*Yahowah*).” (*Mizmowr* / Lyrics to Sing / Psalm 89:15)

This is who we are. It is what we do. It is what we know. And the more we learn as *Taruw'ah*'s Troubadours, the more we realize that we are not only following in Dowd's footsteps as he fulfilled the first three Mow'edym, but we also are announcing his return on Kipurym.

And this is what we experience, especially when we are enlightened by Dowd's *Mizmowr*, many of which serve as the ultimate expression of *Taruw'ah*. This is what we learn from the lyrics and life of Yahowah's Chosen. It is through the lens of *Taruw'ah* that we come to appreciate the balance shown in his writings between blasting lies and trumpeting the truth, both of which are needed when the mission is to lead Yahuwdym out of Babylon and into Yahowah's presence.

This affirms we are delighted to reveal the proper path which leads to the Covenant. We thrive on the realization that *Taruw'ah* precedes Reconciliations. We understand the value of “*yada* – knowing” what it is like to “*halak* – walk” “*ba 'owr paneh* – with the light into the presence” of Yahowah.

Everything we have written and spoken these past 22 years is an expression of *Taruw'ah*, as we have striven to celebrate its purpose. We have sought to shout out a

warning, boldly, bluntly, clearly, and loudly telling all who would listen that their religious and political affiliations put them at odds with God. At the same time, we have, as accurately and completely as we are able, shared what Yahowah has had to say about Himself, explaining what He is offering and expects in return. This is the essence of *Taruw'ah* – the very reason we are asked to celebrate it on the first day of the seventh month each year.

And let us not lose sight of the fact that it was because of *'asher* in 2 Shamuw'el 7 that we came to *yada'* | know all of this. It is the *halak* | path we walked with the *'owr* | light we were given into the very presence of Yahowah, our God. *Mizmowr* / Psalm 89:15 has transitioned from comparing Yahowah to Dowd to celebrating our calling and purpose. One thing has led to another.

We rejoice because there is vindication in getting Yahowah's name right.

“In Your name (*ba shem 'atah*) they rejoice (*gyl* – they celebrate these favorable circumstances, expressing their enthusiasm (qal imperfect paragogic)) every day (*kol ha yowm* – all the time). And (*wa*) in Your justice and vindication, by being right (*ba tsadaqah 'atah* – in You being correct, fair, and just, rightfully acquitting), they are lifted on high (*ruwm* – they rise, going to a higher elevation).” (*Mizmowr* / Lyrics to Sing / Psalm 89:16)

The first step we take to knowing Yahowah is to acknowledge and proclaim His name. It is where the path begins to being right regarding who He is, what He is offering, and how we should engage with Him to avail ourselves of His blessings. We do so without hesitation or equivocation.

As he steps forward into Yahowah's light, the Psalmist cannot resist including himself among those enveloped and adorned in Yahowah's radiant power.

“Indeed (*ky* – because), **the adornment** (*tiph’erth* – the ornamentation, and beautiful appearance, comprising the splendor and Divine attributes) **of their empowerment and fortification** (*‘oz hem*) **is Yours** (*‘atah*). **By Your acceptance and approval** (*ba ratsown ‘atah* – for Your pleasure and by You having chosen to favorably accept), **our brilliantly illuminating horn** (*qaran ‘anachnuw* – our illumination and source of light, our appearance as light, and our trumpet) **is lifted up** (*ruwm* – is raised and elevated as an extension from the source). (*Mizmowr* 89:17)

For (*ky*) **our deliverance and protection** (*magen ‘anachnuw* – our defense and shield) **are from** (*la* – pertain to) **Yahowah** (*Yahowah*). **Accordingly** (*wa la* – so therefore), **the Qadowsh | Set-Apart One** (*qadowsh* – the one who is distinct and separate from the rest, the one who is prepared and dedicated) **of Yisra’el** (*Yisra’el* – of Individuals who Engage and Endure with God) **is our Melek | King** (*melek ‘anachnuw* – is our leader, our royal ruler, our authorized authority, and our sovereign).” (*Mizmowr* / Lyrics to Sing / Psalm 89:18)

Yahowah adorns His Children in a Garment of Light – enlightening, perfecting, immortalizing, and empowering apparel provided by the *Ruwach Qodesh* | Set-Apart Spirit. It is one of the ways the imperfect appear perfect before Yah. This, and the fulfillment of UnYeasted Bread where the fungus of religion is removed, is what makes us acceptable. This Garment of Light not only delivers us safely into Yahowah’s presence, but it also protects us in the here and now and throughout all time.

Having introduced us to *Taruw’ah* | Trumpets moments ago, we find God approving the brilliantly illuminating horns we will raise for the occasion. The instrument, comprised of a ram’s horn, is called a Showphar. Its sound is so amazing, it reverberates within our souls.

The *Qadowsh* | Set-Apart One serving as the *Melek* | King of *Yisra'el* | Individuals who Engage and Endure with God is Dowd. Taruw'ah is focused on announcing his return as King after all. And by affirming this, Dowd gains another two titles not previously mentioned within the 89th Mizmowr. And while most can relate to King and will view it as the most acclaimed title, being Set Apart unto Yahowah is infinitely superior. Over the long history of nations, kings have been a dime a dozen, but there is only one *Qadowsh* | Set-Apart One acclaimed within the Prophets.

Yahowah is telling us a wonderful story, a love story...

“Therefore (*‘az* – meanwhile then, in relation to this, and logically), **You spoke** (*dabar* – You communicated with words, promising and declaring) **in a revelation** (*ba chazown* – prophetically in a manner such that the intelligent would perceive by visually conveying an agreement) **to** (*la* – on behalf of) **Your Bacharym | Chosen and Tested Ones** (*bachar* – the ones selected, tried, and examined, preferred and found acceptable [from 4QPs versus *‘chasydy* – faithful and devoted ones’ in the Masoretic Text]), **saying** (*‘amar* – expressing and claiming [from 4QPs]), **‘I have equated and bestowed** (*shawah* – I have likened and offered) **assistance, supplying what is needed** (*‘ezer* – help and aid, enabling) **on behalf of** (*‘al* – for and upon) **the Gibowr | Most Courageous and Capable Man** (*gibowr* – the mightiest of men, the strong and effective fighter, the valiant and brave warrior, the one who battles; from *gabar* – to prevail, to be powerful, mighty, and strong, to prove one’s valor, and to be a champion for a virtuous cause).

I have raised up and exalted (*ruwm* – I have elevated and lifted on high, taking action to empower) **the Bachar | Chosen One** (*bachar* – the one selected, tried, and tested, examined and found acceptable) **from** (*min* – out of) **the**

people ('*am* – the family).’” (*Mizmowr* / Lyrics to Sing / Psalm 89:19)

This is the first line of the 89th *Mizmowr* extant among the scrolls found in the caves above Qumran. And in the text of the 1,000-year-old Dead Sea Scroll, we find the plural and singular use of *bachar* | chosen and desired, tested and proven. As a result, based upon His previous declaration, not only was there a connection between God’s deliverance and protection on Taruw’ah and the realization that Dowd was the *Qadowsh* | Set-Apart One of Yisra’el and our *Melek* | King, it logically followed that God should make a corresponding revelation to those He had chosen and proven. And in this case, divine insight was how He assisted Dowd, aiding and abetting His *Gibowr* | Most Capable and Courageous Man. Moreover, the *Bachar* | Chosen One, the *Gibowr*, *Melek*, and *Qadowsh* were one and the same. Dowd is all of these things and more. Further, it was Yahowah’s decision to raise and exalt Dowd from among His people.

Since we do not find *naby*’ in the text, it is implied that this awesomely important insight was revealed to witnesses rather than prophets. And should this be the case, you are likely reading the result.

In an interesting twist, since Rabbinic Jews, who are anything but devoted to Yah, refer to themselves as *chasyd* | devoted and faithful ones, it is easy to see why they replaced *bacharym* with *chasydy*. Little did they know that they would be caught and exposed.

In contrast to the rabbinical protests otherwise, Dowd is Yahowah’s *Gibowr* | Most Capable and Courageous Man. He had “the strength to prevail,” however, in part because Yahowah supported him. In the center of God’s will, and at His side, Dowd was valiant, always willing to fight for what was right, willing to risk his life to defend his people. And it was this attitude that made it possible for

Dowd to serve as the *Zarowa*’ | Sacrificial Lamb – offering the life of his *basar* | mortal body to make the Covenant Family immortal.

As previously stated, Dowd was mighty with pen and sword. Clearly, he was not a pacifist. He did not compromise. He was not diplomatic. He was unapologetic, at least toward other men. He knew right from wrong and would not tolerate any form of deception. He would be crucified in today’s world for being politically incorrect and intolerant just as he was crucified by the Romans for being incompatible with their immoral quest to abuse others.

There are a similar number of uncommon insights conveyed in this next statement. First among them, Yahowah found Dowd, not the other way around. People the world over are searching for God and yet never seem to find Him – not just because they don’t know where to look, but because they are too busy praying to listen, and too enamored with their opinions to be observant. It never fails, when I meet someone who claims to be genuinely interested in finding God, even when I have the answers they seek, they’d rather share what they believe than consider what Yahowah had to say.

And speaking of what God had to say, this is in Yahowah’s voice...

“I discovered and then made known (*matsa*’ – I located, found, revealed, exposed, encountered, and experienced, then sought to reap the benefit by inspiring) Dowd (*Dowd* – the Beloved; from *dowd* – the one who is loved and who loves in return), My *‘Ebed* | Coworker (*‘ebed* ‘any – My authorized agent who works on My behalf; from *‘abad* – to work).

Out of (*min* – from [1QPs4]) *Shemen Qodesh* ‘Any | My Set-Apart Oil (*shemen qodesh* ‘any – My separating, devoting, and preparing olive oil I have dedicated him to

service), **I have *mashach* | anointed him** (*mashach huw'* – I have applied the oil, dedicating him to My purpose; the actionable basis of and thus process of becoming the *Mashyach* | Messiah) (*Mizmowr* 89:20) **so that, to show the way to the benefits of the relationship** (*'asher* – to reveal the path to walk to get the most out of life), **My hand** (*yad 'any* – My influence and ability to act) **will be established and steadfast** (*kuwn* – will be authenticated and sustained, made ready and prepared, be unwavering and persistent) **with you** (*'im 'atah* – in association with you [4QPs changes him to you]).” (*Mizmowr* / Lyrics to Sing / Psalm 89:21 in part)

By stating that He made Dowd known to us, Yahowah is taking credit for the accounts of his life and copies of his Psalms that have been made available for us to read 3,000 years after they were chronicled and composed. No other 11th-century BCE life is as contemporaneously or voluminously documented. Therefore, we should be asking ourselves why this is so. Why did God intervene in human affairs in this way, at this time, in this place, and for this man?

We find more written about and by Dowd than we can process in a lifetime, preserved in the original language, verified and proven credible through prophecy, conscientiously maintained, and even extant among the Dead Sea Scrolls – parchments sealed in ceramics found less than twenty miles from where they were first composed.

By reaffirming that Dowd exists as His *'Ebed* | Coworker, God is giving us the opportunity to understand what He values and wants to accomplish. All we have to do is examine his life and consider his lyrics and we can join them.

Following Dowd's example, we know that Yahowah wants us to call Him by name and then relate to Him as we

would a loving Father. He wants us to listen to and learn from Him, to share what we have come to know, to become part of His Family, to appreciate what He values, and to oppose what He disdains, fighting to protect His people while striving to be right. God is attracted to intellect and character, passion and reliability, to those who are not afraid to tell the truth, even when it isn't popular.

By referring to Dowd as “the one who works on My behalf,” Yahowah is reaffirming His predilection to accomplish what needs to be done with us and through us rather than alone. This remarkable fact reinforces His commitment to empower and enrich His children by being personally involved in our lives. It is why I've been afforded this opportunity to write these books to call god's people home.

On this occasion, Yahowah is announcing that He did something remarkable for Dowd that He has not done for anyone else – “Out of My Set-Apart Oil I have anointed him.” Should this be the oil of enlightenment, longevity, healing, protection, nourishment, or preparation for service, may you and I benefit from future allocations of it. And may we capitalize upon it with all of the passion and courage Dowd manifested.

That said, the *Shemen Qodesh* ‘Any | My Set-Apart Anointing Oil isn't describing the application of olive oil on Dowd – although this occurred at Yahowah's direction. It actually speaks of Dowd being immersed in the *Ruwach Qodesh* | Set-Apart Spirit when he was initially introduced by Yahowah as His *Mashyach* | Anointed Messiah at eight years of age. In conjunction with God explaining that His criteria for determining who He prefers differs markedly from mankind's, Yahowah explained the process of anointing Dowd in conjunction with being immersed in the *Ruwach* – our Spiritual Mother – causing Dowd to be God's Son.

There is one thing we should never do, and that is ignore what God has done, or worse, try to take it from this man and give it to another. Yahowah chose to personally anoint Dowd His *Mashyach* | Messiah. It was God's decision, and we should respect it, appreciate it, accept and embrace it – capitalizing upon it by reading his 119th Mizmowr, his *magnum opus* on how to properly observe Yahowah's *Towrah* | Teaching.

Beyond the fact that this decision was Yahowah's, and without Him, we don't even exist, He didn't do this for Dowd's benefit but, instead, for ours. By preparing the Messiah to serve in this way, God's influence in our lives was established and authenticated, becoming as steadfast and unwavering as the lyrics of this and every Mizmowr. Our Heavenly Father's instructions are collective, and to the whole of Yisra'el, in the *Towrah*, but in Dowd's songs, it's all personal. The *Towrah* is the map, and Dowd is the guide.

We have long since come to realize that Yahowah chose a shepherd to serve as His *Zarowa'* | Sacrificial Lamb. He would protect God's flock while sowing the seeds of truth such that we would come to appreciate the benefit of him having done so. It is the greatest gift ever offered. Those who capitalize upon what Father and Son have accomplished live forever, are perfected, and then are adopted into God's Covenant Family.

“In addition (*'aph* – even more), ***'Any Zarowa'* | My Protective Shepherd, Strong Arm, and Sacrificial Lamb** (*zarowa'* *'any* – My Productive Ram who shepherds the flock, who prevails because he is effective and strong, fully resolved with the overall ability to accomplish the mission, My remarkably important and impactful individual of action who, as a leader and fighter, is engaged to guide My sheep, who is fruitful in his ways, especially when sowing the seeds for the harvests while denoting and advancing the purpose of the arm of God, of His shepherd

and sacrificial lamb) **will empower and embolden you, strengthening you, while enabling your growth** (*'amets 'atah* – will help you grow, elevating your status, reinforcing and establishing you with the determination to persist and be courageous [4QPs corrects him to you]).” (*Mizmowr* / Lyrics to Sing / Psalm 89:21)

God could not have made this any more obvious. There is no need to interpret the text, extrapolate a conclusion, or speculate on the meaning. The *Bachar* | Chosen One from among the people, the anointed *Mashyach* | Messiah, the Son of God, the man Yahowah raised and exalted to work with Him, the very Hand of God and His *Zarowa'* | Protective Shepherd and Sacrificial Lamb, has a name: Dowd. For those willing to listen and engage, his life and lyrics will “*'amets 'atah* – help you grow, empowering and emboldening you.”

For God’s sake and yours, if you haven’t already done so, it’s well past time that we all accept and acknowledge Dowd’s special place in our lives and with God. If anyone holds the keys to Heaven, it is this man. It is his Home and his Family as well as his Father’s, and it is his throne and his kingdom which will exist therein, forevermore. He opened the door and made it possible for us to enter. His is the greatest life ever lived and the greatest gift ever given.

It is worth mentioning that the surviving fragments of the Qumran texts supporting the 89th Psalm are legible beginning with the 19th verse. The differences, when compared to the Masoretic Text, therein, were numerous and significant. But the biggest difference is found in the concluding pronouncements of what we have just read, where the witness of the Dead Sea Scrolls changes “*huw'* – him” to “*'atah* – you,” revealing that Dowd was presented and anointed for our benefit. This perspective becomes particularly poignant because it means that Yahowah’s *Zarowa'* | Sacrificial Lamb was offered for our

benefit. His sacrifice strengthens and emboldens us so that we can grow with God.

This is in opposition to the implications of the Masoretic Text which has the *Zarowa'* influencing Dowd. With the Dead Sea Scroll correction, Dowd's role as the *Zarowa'* | Protective Shepherd and Sacrificial Lamb reveals that he earned the respect of the flock by making the ultimate sacrifice for them.

As we press on, there is a slightly different order of things found within the Qumran parchments as opposed to the Masoretic Text. Psalm 89:25 follows Mizmowr 89:21 in the DSS. Further "his hand" becomes "My hand" and "My right side" in 4QPs.

“As such (*wa*), I will place (*suwm* – I will appoint, direct, set, and establish) My hand (*yad* ‘any – My influence [from 4QPs whereas the MT read ‘his’ hand]) into (*ba* – within and over) the sea (*ha yam* – the oceans (a metaphor for *gowym*)) and My right side (*yamyn* ‘any – My right hand) adjacent to flowing waters (*wa ba ha nahar* – over the rivers and among the places water flows).” (*Mizmowr* / Psalm 89:25 repositioned based on the Dead Sea Scrolls)

As He has already disclosed, Yahowah's "*yad* – hand" is Dowd. Therefore, he will be placed over *Gowym* | Gentiles, represented in the text by the "*yam* – sea." The "*ha nahar* – place from which the waters flow" at Yahowah's "*yamyn* – right side," is Tsyown. Upon their return, Yahowah is going to open up a life-giving waterway from the Dead Sea to the Mediterranean Sea, running right through Mowryah between His Home on the summit and His Son's palatial residence below. I expect that there will be a bridge of light connecting the two.

From death, there will be new life. And from the witness of the Dead Sea Scrolls, we will come to know our Father as Dowd knew Him.

As a result, the Adversary and the schemes of his tempestuous child will be thwarted. The Father of Lies, as Satan's prodigy, is now also the "Son of Evil." With this much evidence condemning *Sha'uwl* | Paul as the Towrahless One, the man who tried to annul the Word of God and negate the life and lyrics of the Messiah and Son of God, it's curious that Christians remain fixated on identifying their "Antichrist."

Fortunately, Yahowah is a great Father and is going to protect His Son...

"The Adversary (*'oyeb* – the hostile opposition, the enemy, the one with animosity, enmity, and rancor (masculine singular)) **will not outwit or nullify him** (*showa' ba huw'* – will not negate his value or annul his position or purpose).

And (*wa*) **the Son of Evil** (*ben 'awlah* – the awful child of wickedness, the prodigy of malice and injustice, the seed of the one who is wrong, harmful, and damaging; from *'awal* (transliterated *'evel* in the Masoretic Text) – the Evil One, who by being wrong deviates from the truth by perverting, twisting, and corrupting that which is correct (masculine singular)) **will not deny him or denigrate him because he will have no answer for him** (*lo' 'anah huw'* – he will not silence him or stop him, will not negate his answers or nullify his responsive declarations (piel imperfect energetic nun – the Son of Evil will not be allowed to continue his assault on Dowd))." (*Mizmowr* / Lyrics to Sing / Psalm 89:22)

Showa' wasn't chosen by happenstance, nor was *'awlah*. *Showa'* is used in the 3rd Statement Yahowah etched in stone to say that He would not forgive anyone who sought to nullify or negate the value of His name. He's not going to allow Satan to denigrate or silence Dowd, either.

This is an important lesson because it means that God is as protective of His name and reputation as He is of His Son's. An attack on one is an assault on the other. To degrade the Son by failing to acknowledge what he has sacrificed to save Yisra'el or to replace him with a mythical misnomer, as is the case with Judaism and Christianity, is to garner his Father's wrath.

As for *'awlah*, it was used in *Chabaquwq* / Habakkuk 2:12 to reveal that *Sha'uwil* | Paul, the Plague of Death, would build an evil edifice. Therefore, Yahowah is tying each of these clues together for us so that we might understand Satan's desire to degrade Yahowah's Chosen. God does not want us fooled into denying or trivializing the *Zarowa'*.

While the Adversary, as *ha Satan*, is singular, as is his prodigy, the Son of Evil, when working together as they did to conceive Christianity, they become "*tsary* – adversarial foes." Beyond this, to the best of my knowledge, there are only three prominent individuals who claimed to speak for God while admitting to being demon-possessed: the people's choice, King *Sha'uwil* | Saul, the wannabe Apostle and false prophet, *Sha'uwil* | Paul, and the self-acclaimed Messenger of God, Muhammad.

However, since the Plague of Death was explicitly named *Sha'uwil* in *Chabaquwq* / Habakkuk, it doesn't take a genius to ascertain which of these nefarious fellows earned the title "Son of Evil." More to the point, *Sha'uwil*'s name will soon appear within this Mizmowr, eliminating any doubt as to the identity of the Wicked Child. May we applaud Yah. The title is fitting.

It's curious that no one has bothered to ask: if *Sha'uwil* | Paul is as important as he claims, if he is the lone Apostle to the Gentiles, why are all of the prophetic references to him decidedly negative? Why isn't there a single positive comment about the principal author of the Christian New

Testament? If it is *Sha'uwil* that people should be listening to, why is Dowd featured in so many glorious prophecies – especially since he is the man Paul most wanted to devalue and then rob? If Paul is telling the truth and Dowd is lying, why is it that Paul consistently misquotes and contradicts God while Yahowah proclaims that Dowd is right? Why is this Dowd's Song and not an Ode to Sha'uwil?

Why is Dowd afforded almost every positive title, accolade, and attribute by God, from the Chosen One to the Set-Apart One, from Son of God to the Hand of God, from Messiah to King, and from the Branch to the Protective Shepherd and Sacrificial Lamb, if we aren't supposed to value his contribution to our lives? Why is Dowd accompanying Yahowah upon His return and then presented ruling the world, if his life and testimony are to be discounted? Why are the only titles God associated with *Sha'uwil* | Paul the Father of Lies, the Son of Evil, and the Plague of Death if there is anything good about him?

Asked another way, since the Book of Acts claims that Paul was such a big shot, such a persuasive orator and prolific writer, a man who traveled throughout the Greco-Roman world, the best student of Gamaliel, the leading rabbi of the day, and a man who supposedly met with numerous kings along the way, why isn't there a reference to him in any of the communities or nations he visited? Having allegedly given speeches before provincial governors, kings, and emperors, why didn't a court scribe record his message? Why wasn't the Christian globetrotter mentioned by Tacitus, Pliny, Josephus, or even by a rabbi? Why is Paul's written account of his life in Galatians so incompatible with the story he told Luke in Acts? Why did he die miserable and alone, rejected by all he sought to influence? What did those who listened to Paul and rejected him realize that Christians fail to recognize today?

Standing up for the one who stood with Him, Yah reveals...

“**And so** (*wa*), **I will pulverize and crush** (*kathath* – I will defeat, beat down, shatter, and break, then vanquish, throwing away and incarcerating under extremely unfavorable circumstances after thoroughly rebuking (qal perfect)) **his foes, especially those who seek to constrain and restrict him** (*tsary huw*’ – his adversaries who openly display their hostility and opposition, creating an unfavorable situation, by diminishing his calling and purpose).

Then (*wa*) **out of his presence** (*min paneh huw*’ – away from and on account of, even before his appearance), **I will plague** (*nagaph* – I will afflict with a deadly pandemic disease, smiting and inflicting with that which is destructive, harmful, and injurious) **those who shun him by attempting to decrease his status** (*sane’ huw*’ – those who are openly hostile in their derision and who so intensely dislike him they refuse to associate with him, failing to appreciate what his love represents, hating him).” (*Mizmowr* / Lyrics to Sing / Psalm 89:23)

Empirically, having dissected, compared, and analyzed much of what *Sha’uwl* | Paul said and wrote, I have come to realize that the principal author of the Christian New Testament was not just replacing Dowd with his crude counterfeit, “Jesus Christ,” but was also decreasing Dowd’s status to elevate his own.

“**Therefore** (*wa*), **My steadfast commitment to the truth** (*‘emuwnah ‘any* – My trustworthiness and unrelenting honesty, the realization that I am reliable and dependable, unchanging and without contradiction, resolute and unwavering; from *‘emuwn* – My enduring truth and *‘aman* – My support and willingness to confirm and uphold that which is trustworthy, consistent, and verifiable and My continuing commitment to confirm that which is correct and accurate) **and** (*wa*) **My unwavering love, determined devotion, and enduring favoritism, My ongoing affection and genuine favoritism** (*chesed*

'any – My commitment to a loving relationship, to generosity and kindness, in addition to the continuation of My merciful benefits), **are with him** (*'im huw* – mark My association with him and are implied in My relationship with him).

In My name (*wa ba shem 'any* – in My personal and proper designation), **his light will radiate and enlighten and his brilliant horn** (*qeren huw* – his glowing appearance on his summit and his ability to enlighten will be brilliant, even his ram's-horn crown, symbolic of his status and strength, and of his role as the protective ram among the sheep during Taruw'ah will be prominent, as will be his trumpet for signaling which emits light) **will be lifted up, raised on high, and exalted** (*ruwm* – will arise and act (qal imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 89:24)

Dowd | David is like Yahowah in this way. Both share an unwavering commitment to the truth. They are both loving. By looking at one we see the other. Seen together, they encapsulate the Towrah and emulate the Covenant. Their relationship has made it possible for us to understand, and thereby experience, Yahowah's enduring love and mercy.

When Yahowah said this about Himself, He destroyed the basis of the Christian religion. Since God is unwavering in His commitment to the truth, He could not have inspired the contradictory message found in the Christian New Testament – especially since it annuls much of what He claimed would be consistently reliable.

Yahowah told 'Abraham that He would provide the lamb. And so, when 'Abraham looked, he saw the lamb's "*qeren* – horns of radiant light" on the summit of Mowryah. And so now based on this statement, it is apparent that Yahowah was symbolically portraying what He would accomplish with Dowd 2,000 years later on Mowryah.

After all, Dowd is not only the exemplar of the Covenant, as the *Zarowa* | Sacrificial Lamb who scribed his experience during *Chag Matsah* in first person, he is the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym* – having done so at this same place.

“He, himself, will call out to Me and welcome Me, announcing (*huw’ qara’* ‘any – he will genuinely invite Me into his life, actually reading and reciting to Me, continually proclaiming unto Me (qal imperfect)), **“You are my Father** (*‘ab ‘any ‘atah!*!”) (*Mizmowr* 89:26)

I (*‘any*), **also** (*‘aph* – likewise and in relation [from 4QPs]), **will appoint and make him** (*nathan huw’* – will offer and present him, bestowing him as a gift, causing him by way of this relationship to be (qal imperfect)) **Bakowr** ‘*Any* | **My Firstborn** (*bakowr ‘any* – My firstborn son, serving as the basis of *Bikuwrym*, the 3rd of 7 *Miqra’ey*), **the ‘Elyown | Highest and Uppermost** (*‘elyown* – the most exalted in status, rank, and position, the supreme, a title so Divine in nature, it is almost always reserved for God, Himself, meaning: Almighty God; from *‘alah* – to ascend above) **in comparison to the kings and rulers** (*la melekym* – government leaders) **of the Earth** (*‘erets* – of the material realm and of the Land). (*Mizmowr* 89:27)

For all eternity (*la ‘owlam* – forever, from antiquity and into the future without end) **I will keep watch over him, paying very close attention to him** (*shamar la huw’* – I will focus upon him, observing all there is to know about him, closely and carefully considering him, paying attention to him and guarding him).

My unwavering love, unrelenting devotion, enduring affection, and genuine favoritism (*chesed ‘any* – My commitment to a loving relationship, to generosity and kindness, as well as My compassion and mercy) **in addition to My Family-Oriented Covenant** (*wa beryth ‘any* – as well as My binding oath and pledge to build a

home and raise My family; from *beyth* – family and home and *banah* – to build a home to raise children) **are truthfully presented and reliably established, verifiable and enduring through him** (*'aman la huw'* – are confirmed and credible, upheld and everlasting, especially real for him and through him).” (*Mizmowr* / Lyrics to Sing / Psalm 89:28)

Second only to the introductory proclamations Yahowah made at the inception of Dowd’s Song, the last three pronouncements are as important as anything found in the Towrah and Prophets.

Dowd is announcing and Yahowah is affirming that they are Father and Son. Just as there is no one else that Yahowah personally anointed, Dowd stands alone as the Firstborn and most acclaimed Son of God. Further, Yahowah is offering His Son to us as a gift. And this is insightful because it helps us appreciate the identity of the “child who was born and the son who is given” in *Yasha’yah* / Isaiah 9:6.

When Dowd refers to Yahowah as his Father and Yahowah responds by acknowledging that He perceives Dowd to be His Son, they are describing the nature of their relationship and the way they interact with one another. They are not describing a biological connection but, instead, something far more profound.

In a father / son relationship, the parent carries most of the responsibility and does the preponderance of the work. Fathers mentor sons, set an example for them to follow, and teach and guide them. Parents provide nourishment and shelter, apparel and protection for their children.

The child also bears some responsibility. They must learn and accept the house rules and contribute to the family in some way once they are able. It’s even better when sons respect their father and are appreciative, and it’s

best when they are able to advance the family business. And in this regard, Dowd was the perfect son.

And this is one of the reasons why Dowd earned the right to be called Yahowah's *Bakowr* / Firstborn. With this distinction, he earned the right to wear his Father's crown and share His throne. He would also inherit the birthright of a royal firstborn.

Also, with the *Miqra'ey* existing to advance the rewards of the Covenant, by fulfilling *Pesach* and *Matsah*, Dowd became the best-suited individual to exemplify the benefits of *Bikuwrym* | Firstborn Children.

The most electrifying term in the mix is *'elyown*. When it is used throughout the *Towrah*, it is addressing Almighty God. So, at the very least, Dowd is to be seen as over and above other men – the most distinguished of all. And, if we are to trust the *Towrah*'s definition, as is well advised, then Yahowah is presenting His Son as God.

While this would normally be shocking, it actually isn't. By design, sons are supposed to grow up and become like their fathers. And when it comes to this Family, the benefits of the Covenant, all of which Dowd helped provide by fulfilling the *Miqra'ey*, are specifically designed to make us more like God, enriching, empowering, and enlightening us. Moreover, as we transition from the material to the spiritual realm, we will grow exponentially in dimensions, going from three to seven – which is an infinite increase four times over.

Lastly, as we approach the conclusion of this *Mizmowr*, Yahowah will tell us that Dowd will become as brilliant as the sun in His presence. So, based upon all of this, we would be well served to read *'Elyown* as Almighty God. And so as not to risk shortchanging God's Son, then he is the *'Elyown* | Highest and Uppermost. So please, let's silence the foolish religious rhetoric praising the likes of Jesus, Paul, Akiba, Muhammad, or Maimonides.

Dowd's status is never going to change. We have God's word on it. He will continue to focus on His Son throughout eternity.

Yahowah's statement speaks volumes. He is declaring for all of us to read that His love, affection, and mercy are best demonstrated and understood when we consider His relationship with Dowd. Further, the Covenant is most accurately presented, affirmed, and verified when we examine Dowd's participation via his life and lyrics.

It all begins with *qara*'. Father and Son have invited us into the Covenant Family. We have been "called out" of this world so that we can be "welcomed" in Heaven. By "reading and reciting" the Word of God, we find Father and Son "summoning us" to their side. When we capitalize on what Father and Son have done through the Miqra'ey to deliver the benefits of the Covenant, we grow exponentially. Dowd has shown us the way. Follow him.

Yah will remain attuned to Dowd, even throughout eternity, because He loves him as a father loves a son. God said, "*chesed 'any wa beryth 'any 'aman la huw*" – My unwavering love, unrelenting devotion, and enduring mercy are truthfully presented and will reliably endure with him as part of My Covenant Family." Even when they act up, parents never tire of their children. And when a child grows up to devote themselves to the betterment of the family, when they go about their father's business, every moment is a cause for celebration. This is not only why we have children – it is why we exist.

According to God, Dowd is the most interesting and important man in the world. We devalue him and Yah's relationship with him at our peril. By contrast, if we do as Yahowah does, and "*shamar* – closely examine and carefully consider" his every word and deed, we will endure forever.

Based on what Yahowah has to say about Dowd, it is prudent that we listen to him and follow his example.

“And I will establish (*wa sym* – appoint and preserve) **his seed, that which he sows, and his offspring** (*zera’ huw’* – his posterity and descendants as well as what is yielded from the seeds he plants), **as an eternal witness forever** (*la ‘ed | ‘ad* – as everlasting and enduring testimony and as evidence which serves as proof). **And** (*wa*) **his throne** (*kise’ huw’* – his position and seat of honor) **will be equated to the days of heaven** (*ka yowm shamaym* – will be as time in the spiritual realm, which is everlasting).” (*Mizmowr / Lyrics to Sing / Psalm 89:29*)

Should anyone have misconstrued Yahowah’s promise to Dowd in 2 Samuel 7 regarding his Son’s return as King, believing that God was speaking of Jesus (but somehow forgot his name), this resolves that question. It also resolves any question regarding Paul’s Single Seed Theory. There are not only many from Yisra’el who will benefit from the harvests, but the *zera’* pertain to Dowd, not the counterfeit.

Clearly, the Covenant’s Children are the beneficiaries of what Dowd has sown. And as such, we are his offspring – the legacy of the harvests he has facilitated. Through the Son, the Father has built a Family. As a result, his place of honor and his offspring shall endure forever – as replete with time as are the days of heaven.

We are reminded that the Spiritual Abode of God has a seat of honor, indeed a throne, one with Dowd’s name written upon it. Therefore, it’s not just throughout the Millennial Kingdom that we should expect to see Dowd shepherd his flock, but in Heaven as well.

If we want to be among those there with him, it’s important to realize that where there is freewill, there are choices to be made and alliances to be established and broken. Dowd chose wisely, electing to closely examine

and carefully consider Yahowah's Towrah. His 119th *Mizmowr* / Psalm, the twenty-two-stanza alphabetic presentation of the Towrah, remains one of the crowning achievements of his life.

Unfortunately, those misled by the likes of Paul, Akiba, and Muhammad will face the consequences of having chosen poorly and, in particular, *Yahuwdym* – the direct descendants of Dowd...

“**However, if** (*im* – and yet on the contrary and condition, should the situation be that) **his children** (*beny huw*’ – his descendants) **continue to forsake, ignore, or reject** (*azab* – they habitually neglect or abandon, depart from and disavow (qal imperfect)) **My Towrah | Teaching and Guidance** (*Towrah any* – My Source of Instruction and Direction) **and** (*wa*) **if they make a habit of failing to walk** (*wa lo’ halak* – and do not journey, conducting their lives (qal imperfect)) **according to My means to justly resolve disputes** (*ba mishpat any* – within the parameters I’ve set to execute good judgment and to be discerning; a compound of *ma* – to ponder the implications of and *shaphat* – making good decisions and being just), (*Mizmowr* 89:30) **if** (*im* – on the condition that they) **they perpetually view My clearly communicated prescriptions for living with contempt** (*chuqah any chahal* – profaning and desecrating My conditions, dishonoring what I’ve enacted and constituted (qal imperfect)), **and further** (*wa*), **if they consistently fail to observe the instructive terms of the relationship** (*mitswah any lo’ shamar* – they fail to closely examine and carefully consider the requirements of the covenant (qal imperfect)), (*Mizmowr* 89:31) **then** (*wa*) **I will hold them accountable** (*paqad* – I will consider all of these things and attend to them) **with the measure** (*ba shebet* – with the rod and scepter) **of their religious rebellion and popular political revolt** (*pesha’ hem* – of their defiance and contrarian nature).

The consequence of their deviation from the way and of their wrongdoing (*'awon hem* – their perversity and depravity) **will be a pestilence which causes widespread death** (*ba nega'* – will be a sudden blow, physically infecting them such that they are plagued and die from the spread of the fungus).” (*Mizmowr / Lyrics to Sing / Psalm 89:32*)

I told you so.

According to God, souls who neglect His Towrah, die. The consequence of ignoring Yah's Teaching is to endure the plague of death. To reject God's Guidance is to be held accountable. There is no substitute for it and no getting around it. It's the Towrah or nothing.

Yahowah's Guidance provides the means to resolve disputes, specifically through Passover and UnYeasted Bread. Within it, we find Yah's clearly communicated prescriptions for living: Bikuwrym, Shabuw'ah, and Taruw'ah. Those who capitalize upon the Harvests return to celebrate Kipurym and enjoy Sukah – reconciled and at home.

To deviate from Yahowah's Towrah Teaching through religious rebellion has devastating consequences causing widespread death and destruction. Consider the fate of Jews since they last accepted Dowd's guidance in this regard as proof. And that is the mission. Yahowah chose Yisra'el 4,000 years ago, but they have not reciprocated. This must and will change, and soon.

Similarly, this statement demonstrates that those who were infected by Paul's diatribe against the Torah will find that their New Testament wasn't worth the ink required to write it. Annulling the Towrah, forsaking, ignoring, and rejecting Yahowah's Teaching and Guidance is deadly. There is no cure, no salvation, for those who fail to observe and appreciate God's means to resolve disputes, or who

hold His clearly communicated prescriptions for living in contempt.

Yahowah's mercy is afforded to the thousands among billions who embrace the instructive terms of His relationship agreement. It's our choice, but we will live or die as a result of it.

Also relevant, those who would ignore or purloin what was attributed to Dowd to salvage their religious beliefs are not listening. They will either change their minds or they are out of their minds...

“Accordingly (*wa*), My unwavering love, enduring devotion, unmitigated favoritism, affection, and generosity (*chesed* ‘any – My commitment to a loving relationship, to mercy and kindness) I will never remove from him or withdraw from being with him (*lo’ parar min* ‘*im huw*’ – I will not revoke, disassociate, or annul in association with him (hifil imperfect)) because I will never communicate something which is not true nor will I ever contradict (*wa lo’ shaqar* – I will not lie, deal falsely, deceive, or mislead, and thus never betray who I am, with regard to (piel imperfect)) My steadfast commitment to the truth (*ba* ‘*emuwnah* ‘any – with regard to My trustworthiness and honesty, the fact that I am reliable and dependable; from ‘*emuwn* – My enduring truth and ‘*aman* – My support and willingness to confirm and uphold that which is trustworthy, reliable, and verifiable and My continuing commitment to confirm that which is correct and accurate). (*Mizmowr* 89:33)

I will never dishonor or betray, nor will I poke holes in (*lo’ chahal* – I will never defile by treating as if it were common, and thus not uniquely special, holding in contempt, sully or desecrating, and I will never perforate, creating loopholes which violate the nature and use of) *Beryth* ‘Any | My Covenant Family (*beryth* ‘any – My Family, My Home, and My Relationship Agreement)

nor will I ever alter, disguise, or change (*wa lo' shanah* – and I will never rearrange, modify, adjust, or duplicate (piel imperfect)) **that which has gone forth from** (*mowtsa'* – that which at any stage of the journey has been placed on, issued and traveled from, uttered by or exited out of) **My lips** (*saphah* ‘any – My statements, language, and speech). (*Mizmowr* 89:34)

‘Echad | There is Only One (*‘echad* – once and for all, there is only one man) **to whom I have affirmed the truth by having made a promise** (*shaba'* – to whom I have validated My commitment through a sworn oath to be affirmed seven times (nifal perfect – at a point in time, the subject, Yahowah, made this promise and at another, He will honor it)) **by Qodesh ‘Any | My uniquely Set-Apart nature** (*ba qodesh* ‘any – by that which is set apart from Me).

If not to (*‘im la* – if it isn’t regarding) **Dowd | the Beloved** (*Dowd*), **I will be proven a liar** (*kazab* – I have communicated that which is not true and is deceptive and false, and in the end will have failed through deception and delusion (piel imperfect)).” (*Mizmowr* / Psalm 89:35)

By itself, this would rank among Yahowah’s most influential statements. However, when combined with the others He has made throughout Dowd’s Song, God’s citations speak more persuasively and passionately than any words ever written. This Psalm is transformational and life-changing.

Mizmowr / Psalm 89:33 through 35 is the bright line drawn by Yah in the sands of time. Presented in year 3000 Yah, 968 BCE, exactly 3,000 years after we were escorted out of ‘Eden and 3,000 years before we will return to the Garden. Yahowah undeniably and unequivocally presented His most impassioned plea to His people. His focus was on His Family and His Foremost Son. This is the Cornerstone of the Family Home which was laid upon Mowryah and

which everyone rejected.

Had *Yahuwdym* | Jews listened, had they embraced and accepted Yahowah's approach to Dowd and the Covenant, Yisra'el would have remained the brightest light in an enlightened world. The assaults of the Assyrians, Egyptians, Babylonians, Macedonians, and Romans would never have occurred. Dowd's return to fulfill the first three Mow'edym would have been celebrated, with God's people flocking to the Covenant. Paul would have been immediately rebuked and discredited such that Christianity would never have existed. Akiba and his false Messiah would have gone unheralded, nipping the emergence of Judaism in the bud. There would have been no Diaspora and no oppression in Europe over the millennia. Without rabbis and their Talmud, Muhammad would not have had sufficient material to flesh out his Quran and Islam would have died in Petra. There would be no Dome of the Rock, no Al-Aqsa Mosque, and no Islamic terrorism. The Holocaust would never have occurred.

Of all of the things to ignore, these declarations from Yahowah were the costliest and most debilitating. The relationship God intended was replaced by religion, and humankind suffered, estranged from Yah as a consequence.

If I might remind the religious, particularly the Haredi and Christians – you have done this to yourselves, necessitating Yahowah's rebuke. Who are you to demand that God change everything He has said and done to accommodate you and your perverted religions? It is you who have called God a liar through your Talmud and New Testament. It is you who have replaced Yahowah's Covenant with one of your own – poking holes in His in the process, defiling it.

In particular, Christians, believing *Sha'uwl* | Paul over Father and Son, have created the most common, and thus

profane, religion in history by transferring the promises made to Dowd and to Yisra'el, such that they were given to the mythological misnomer "Jesus Christ." Shame on Christians for promoting contradictions of Yahowah's testimony, for undermining the measure of His mercy and the reliability of His testimony!

And while these words from our God serve as a deathblow to Christianity one thousand years before Paul thrust his demonic dogma upon an unsuspecting world, his New Testament was not the gravest crime. How did 150 generations of Jewish sages, scholars, and rabbis over the course of 3,000 years, all manage to deny the obvious? Why did they collectively and individually deprive Jews of knowing Yahowah through His Son, Dowd? Why did they prevent the salvation of several hundred million Jewish souls? Why isn't there a single credible Jewish sage, scholar, or rabbi on record affirming and promoting the impassioned message of Father and Son?

The survival of Yisra'el and humankind, the salvation of souls, is predicated upon the words Yahowah spoke to us 3,000 years ago in the 89th *Mizmowr* / Psalm. And this bold declaration does not stand alone but is, instead, reinforced by the entirety of the Towrah and Prophets. It is the same wonderfully consistent and enormously loving message throughout. This is just the grand crescendo of the chorus.

The reason this is so is because Father and Son fulfilled the Miqra'ey together. This is the Cornerstone of the Family Home. We find and embrace the Father through the Son. They are inseparable and they are becoming indistinguishable. *Elyown!*

There is one God with a single Towrah. He has one Covenant, albeit 7 Miqra'ey to bring us Home. There is one Messiah, one Son of God, and a single Passover Lamb. He is our Savior. This shall never change or be altered in any

way over the 7,000 years from the Garden to a new universe. Nothing Yahowah revealed has been annulled – especially His love for His Firstborn, Dowd.

“His offspring and that which he sows (*zera’ huw’* – his descendants, his posterity, his family, and his seed, that which he propagates by having planted) **will exist and endure** (*hayah* – have been, are, and will be (qal imperfect)) **forever** (*la ‘owlam* – eternally throughout all time). **And** (*wa*) **his place of honor, his dignity and authority, as well as his adornment** (*kise’ huw’* – his throne, seat of sovereign leadership, and power; from *kise’* – authority and power and *kasah* – to cover, clothe, and adorn) **will be as** (*ka* – will be comparable to) **brilliant as the sun** (*ha shemesh* – the sunlight) **before Me** (*neged ‘any* – as My conspicuous counterpart in My presence, openly in proximity to Me). (*Mizmowr* 89:36)

Similar to (*ka* – in the manner of) **the moon** (*yareach*), **he is established** (*kuwn* – he is appointed and prepared, trusted and set in place (nifal imperfect third-person masculine singular)) **forevermore** (*‘owlam* – eternally throughout time), **while serving as an enduring and reliable, truthful and dependable** (*wa ‘aman* – being an easily verified, confident and trustworthy, loyal and nurturing (nifal participle)) **witness** (*‘ed* – symbol and informative source of restoring testimony) **in the universe** (*ba ha shachaq* – in spacetime for laughter and play).’

Pause now and contemplate what you have just read (*selah*).” (*Mizmowr* / Lyrics to Sing / Psalm 89:37)

According to Yahowah, what Dowd has articulated and accomplished will take root and grow, yielding an eternal harvest. He will endure forevermore as will his offspring – the Children of the Covenant.

The Son’s dignity and authority, as well as the symbols of his majesty, will be as brilliant as the sun in his Father’s presence. Adorned in the vestiges of his calling,

Dowd will become Yahowah's most conspicuous counterpart.

The moon, while 400 times smaller than the sun, is 400 times closer to the Earth. And the moon, comprised of the essence of the Earth, is illuminated as a result of reflecting the sun's light. These serve as metaphors that portray the proper perspective to view the Firstborn. By describing him as the second most important luminary (compared to his Father), Yahowah is conveying to us that Dowd's arrivals are important markers of time. The seven *Mow'edym* he has and will fulfill are all predicated upon how we view the sun and moon.

Also, it was in the fullness of the moon's light that Dowd fulfilled Pesach and Matsah. And it will be under the light of a full moon that we will camp out with our King during Sukah.

But there is more to this story. On the fourth day of Creation, we were told that there would be a greater and lesser luminary, the sun and the moon, serving as signs of the *Mow'edym* | Restoring Witnesses to the Eternal Testimony. And here, these luminaries are paired again, working collaboratively and effectively for all eternity. You now know that Dowd represents the sun, but you may not be aware that the moon is his Herald – the one reflecting the Messiah's brilliance.

Dowd is not only Yahowah's most enduring and reliable witness, but he is also the most readily verified source of restoring testimony. As we *shachaq* | laugh and play throughout space and time, our steps will be guided by Dowd's reflection of the Almighty's Light.

After considering the tribute Yahowah has provided for His Son, you know that Christians can take their Madonna and Child, her baby "Jesus," their dead god on a stick, and their "Second Coming" and stick them where the sun don't shine, because they do not belong in Yah's world.

And as for the Haredi in their horrifyingly morbid mourning clothes, all that they have right is that they are perfectly suited to continue worshipping dead rabbis.

At long last, we have reached the transition from benefit to consequence within the 89th Mizmowr. This is the portion of Dowd's Song that was alluded to in 2 Shamuw'el 7 when Yahowah predicted that His people would deny and denigrate the Son of God and Messiah.

But now if I may restate the assessment presented at the conclusion of our review of Yahowah's prophetic pronouncement to His Son – Dowd exemplifies and represents more than one individual man. Even more than Ya'aqob, Dowd is Yisra'el. The promises made to him were made to them, from being the children of God and heirs to the Covenant, to being recipients of the Land. His joys and heartaches, his ongoing battles with *gowym*, his insights and confusion, the benefits he enjoyed in concert with the Covenant, and the consequences he endured when he ran afoul of it are all shared by the nation he shepherded.

It was in concert with Dowd representing Yisra'el, and of Yisra'el's contribution to annulling the truths we have just considered, that these words were prophetically inscribed in parallel with 2 Shamuw'el 7. After all, it is Yisra'el that has...

“But now (*wa*) you, yourselves, have refused to accept, creating a foul stench by snubbing (*zanach* – your stagnation and lack of movement has caused you to be excluded and throw out for a time (qal perfect)), such that (*wa*) you have rejected by diminishing the merit of, even spurning over time by repudiating the essence of (*ma'as* – you have minimized the value of, thereby limiting your relationship with and reliance upon so as to incur a festering wound caused by dissolving every sensible connection (qal imperfect)), improperly, and on your own initiative, meddling while presumptuously passing

over (*'abar* – unjustifiably passing right by in antipathy, somehow displeased with the affairs, and yet acting on your own initiative, thereby eliminating (hitpa'el stem perfect conjugation – for a time, and on their own initiative, moving right past) [*'abar* is the basis of Pesach and thus Passover) **'Atah Mashyach | your Messiah** (*'im Mashyach* *'atah* – your Anointed, the One set apart and prepared to serve you)!” (*Mizmowr* / Lyrics to Sing / Psalm 89:38)

Once again, I told you so.

Yahowah's phrasing and timing are impeccable. He has affirmed this profound truth so many times and ways it's befuddling that as few as one in a million Yahuw'dym acknowledge Dowd, or that five billion Gowym bequeath the Greek variation of this title to a clumsy counterfeit. After enduring 2,000 years of harassment for failing to accept "Jesus" as their Messiah, it turns out Jews were correct. Now it's time to take the next step and recognize the Mashyach for who he truly is so that the Family can be reconciled.

If you are a descendant of Ya'aqob, pause now and reflect upon this. Almost everything religious and secular Jews have claimed regarding Dowd | David, their anticipated Mashyach, and the fulfillment of the Mow'edym, is untrue, upended, and incongruent. Please get with the program and embrace what Dowd represents and then accept the realization that he is not only *ha Mashyach* | the Messiah but, also, the Son of God who served as the Pesach 'Ayil. Do not pass over him in an ill-conceived attempt to validate Judaism.

I understand that Yahuw'dym have been plagued over the centuries by those who believe Jesus Christ was the Messiah. And because Christians blame Jews for killing their myth, the very idea of the Messiah being the Son of God and fulfilling Pesach is disorienting. And while there never was any rational reason for a Messiah named "Jesus

Christ,” no validity to the religion of Christianity, no justification for the New Testament, or credibility in calling oneself a Christian, there has been incalculable harm perpetrated under these delusions.

And while that may have been the most horrific and anti-Semitic fraud ever perpetrated, the truth is sweet revenge. The Messiah was here, and he is the Son of God. He not only fulfilled Pesach, Matsah, and Bikuwrym, one does not have to change his name or upend his identity to accept any one of the many hundreds of prophecies which point to this moment in time.

Perhaps worse than removing Yahowah’s name 7000 times from His testimony in the *Towrah*, *Naby’*, *wa Mizmowr* and replacing it with the Adversary’s title, “the Lord,” this error in judgment and lapse in thinking has caused more harm to *Yahuwdym* | Jews than any other. They ought not to have been looking to the future for a Messiah to save them when he had already been the most prominent and protective man in their past. Dowd’s name would not have been changed to “Jesus Christ,” and Christianity’s New Testament would have been stillborn, had the actual identity and purpose of Yahowah’s Messiah been acknowledged by his people.

In that it has been conveyed by Yahowah, let’s affirm a heartbreaking reality: Jews have been their own worst enemy. The hitpael stem, modifying “*abar* – by improperly, and on your own initiative, meddling while presumptuously passing over” your Messiah, proves it. This uncommon stem reveals that the religious have “unjustifiably passed right by him in antipathy, somehow displeased with his affairs, all while acting on their own initiative” and, thus, not God’s. Equally telling, *abar* is the basis of Pesach and thus Passover, equating the rejection of the Messiah with foregoing the purpose of the Miqra’.

On behalf of Yahuwdah and Yisra'el, even the Gowym who are listening: accept and embrace the Beloved Mashyach and Melek as your brother and as God's Son, even as your Shepherd – but mostly as your Savior. Listen to Yahowah's *Bachar* | Chosen One, the *Qadowsh* | Set-Apart One of Yisra'el and concur with him because when it comes to God, Dowd is right.

As for religious Jews, it is a perplexing irony. Wearing black and bobbing their heads up and down as if to exorcise their demons, they babble to their nameless G-d in *minyan* | minions facing a stone wall while reciting Dowd's Mizmowr from rote. If only they would consider what he had to say instead. If only their heads were not as hard as the Edomite's wall, some of what they recite might actually penetrate their thick skulls. But alas, it is not to be. Dowd's Mizmowr and Yahowah's Dabar are for the nonreligious.

It wouldn't take long for Yahuwdym to hit rock bottom. The fall from Dowd was swift and painful. It began with Solomon capitulating to accommodate the religious interests of his wives and concubines. And so reminding Yisra'el of their fall, and of the religions they begot and those they beguiled, Yahowah declares...

“You have repudiated and renounced (*na'ar* – you have disavowed, refusing to even acknowledge and actually lack any respect for (piel perfect)) **the Covenant** (*beryth* – the Family, Home, and Relationship Agreement) **with your coworker** (*'ebed 'atah* – of the one doing your work as your official advisor and associate; based upon *'abad* – to work).

You have dishonored and defiled (*chalal* – You have treated with contempt and desecrated by making common and no longer uniquely special, sully and polluting (piel perfect)) **his dedication** (*nezer huw'* – his respect and his unparalleled devotion) **to the Land** (*la ha 'erets*).”
(*Mizmowr* / Lyrics to Sing / Psalm 89:39)

When Dowd is renounced, so are the Mow'edym he fulfilled. When Dowd is repudiated, so is the Covenant he enabled. When Dowd is dishonored, the Land to which he was devoted suffers.

What I do not understand and I don't think Yah does either is, with the conditions of His Covenant so liberating and uplifting, with the benefits so enriching and empowering, and with Him proving that His promises are reliable, why disavow and replace what God is offering? With Dowd so generous, why disavow what he accomplished and reject what he is offering?

For those who may be protesting, saying that they haven't repudiated Dowd because they honor David by having chosen to fly a flag emblazoned with his star, may I challenge said assumption by categorically stating that there was never a Star of David and David isn't his name. Creating a false caricature of a man in this manner degrades his authentic nature. Hasn't enough of this already been done by Christians?

A little explanation may be helpful as we consider the next statement. The sheepfold whose walls have been torn down represents barriers around the Covenant which were designed to keep the religious, political, conspiratorial, and ignorant out.

“You have broken down and destroyed (*parats* – you have breached and in hostility shattered, negatively impacting with your opposition to) **his entire sheepfold and all of its walls** (*kol gaderah huw'* – the entirety of his protective enclosure and its hedges; from *gader* – the fences put around it and the way he constructed it). **You have caused** (*sym* – you have brought about (qal perfect)) **the undoing, the degradation and destruction** (*machatah* – the demolishing and ruination, to the point of disrepair by corrupting; from *ma* – to question and *chata'* – what it means to miss the way) **of his fortifications**

(*mibtsar huw'* – of its defensive structure; from *batsar* – to restrain from gathering, to cut off and make less accessible, withholding access).” (*Mizmowr* / Psalm 89:40)

As a rebuke to every religion, Yahowah has deliberately restricted access to His Covenant, effectively keeping the religious and political out. Ignorant of or averse to the five instructional terms God set as His conditions for entry, men like Akiba and Paul have sought to annul the Almighty’s intent while projecting their own.

The Garden of ‘Eden had walls. They were not there to keep ‘Adam and Chawah locked inside as if they were prisoners but, instead, to keep the rest of humankind out because they were religious and violent, they did not belong. The *Gan* | Protective Garden Enclosure of ‘Eden | Great Joy was as the name implies – fun – because the curmudgeons were excluded. And as was ‘Eden, so will be *Shamaym*. As was God’s relationship with Dowd, so it will be with all of the Covenant’s children. That is why this *Mizmowr* / Psalm is so important.

Dowd and the Covenant continue to be integrated and indistinguishable, with the Beloved upholding and representing the Family such that an attack on one is an assault on the other.

“All who pass by this way (*kol ‘abar derek* – everyone crossing this path) **plunder him** (*shasas huw'* – they pillage and ransack him, looting him).

He has become (*hayah* – he is) **scorned and abusively ridiculed, defied and upbraided** (*cherpah* – insulted and held in contempt, even taunted by this disgraceful reproach) **by those who claim some affinity with him** (*la shaken huw'* – by those settling in close proximity, especially nations of people existing all around it and him, even as residents and neighbors).” (*Mizmowr* / Lyrics to Sing / Psalm 89:41)

Claiming to have some affinity with “David” is common. His name appears in the New Testament, Talmud, and Quran. Similarly, Christians, Jews, and Muslims, with wholly contradictory belief systems, all claim to be Abrahamic religions even though they degrade ‘Abraham’s legacy. Alleging similar origins, their gods share nothing in common. Christians are particularly guilty, lugging around the “Old Testament” with this tribute to *Dowd* | David with their revised one which plunders his legacy. They claim an affinity for the boy who slew the giant and who sang the 23rd Psalm, not knowing that it is Yahowah, for whose name’s sake, the song was written.

Then of course, in that they blame Jews for all of their problems, they must deny that he was the most Yahuwd of all men. Even in the Quran, there is an entire surah devoted to “Dauwd.” The Islamic counterfeit becomes a Muslim who worshiped Allah. Confronted with the Dead Sea Scroll memorializing this Psalm a thousand years before their religion was invented, I wonder how a literate Muslim would react after seeing Yahowah’s name rather than Allah’s.

Speaking of the religious, whether they be pilgrims or refugees, crusaders or jihadists, God says...

“You have lifted up and exalted (*ruwm* – you have raised up and have sought to bring credibility and distinction to, even tried to justify) **the upper hand** (*yamym* – the right side, condoning the orientation and good fortune, even the direction) **of his foes and adversaries, especially those who try to constrain and limit him** (*tsar* – his opponents narrowing his scope by being contentious and troubling leading to an unfavorable result). **You have caused all those who demonstrate animosity and rancor toward him** (*kol ‘oyeb* – you have made the opposition totally) **to be delighted** (*samach* – elated).” (*Mizmowr* / Lyrics to Sing / Psalm 89:42)

God has made His point. He, as you'd expect of any loving Father, is angry and annoyed by what those who falsely claim to speak for Him have done to denigrate His Son and to sully and deny all they accomplished together.

It was Jews who gave the upper hand to those who would later seek to destroy Dowd's credibility. The four most toxic belief systems were all founded and abetted by Jews: Judaism, Christianity, Islam, and Socialism.

By their failure to acknowledge that Dowd was the Messiah and Son of God, and that he returned to fulfill Pesach, Matsah, and Bikuwrym as predicted, Yahuwrym opened the door for Christianity. Through their denials, they helped justify Replacement Foolology.

For Christianity to differentiate itself from Yahowah and Dowd, from their Towrah, Beryth, and Miqra'ey, sufficiently to become popular with Greeks and Romans, they would need a New Testament. And yet for it to be believable, it would have to borrow heavily from Yahowah's testimony – claiming its prophecies as its own. Therefore, the new religion proposed that it was authorized by the same god and justified by the same prophecies. But that isn't rational because the revision contradicts the original.

The magic for Christianity became Replacement Foolology. This sleight of hand wasn't simply about assigning the blessings and promises offered by God for Jews to the Gentiles who sought their eradication, it was about replacing one Covenant with another and then Yahowah and Dowd with "the Lord Jesus." If you don't concur, do what I've done. After scrutinizing Paul's renunciation of Dowd for the sake of his counterfeit, go to any Christian site and read their assessment of every prophecy pertaining to "David" that the Christian charlatan stole. You'll find that "Jesus" isn't named in a single prophecy, but every time Dowd's name appears, Christians

insist that it actually applies to their “Christ.” It is as if God didn’t know His own name, the difference between Hebrew and Greek, and couldn’t discern between His son, Dowd, and the mythical counterfeit, Iesoun. The Christian depiction of God became so senile and clueless, he couldn’t remember who He anointed *Mashyach*, inspired as a prophet to compose the Psalms, collaboratively fulfilled Pesach, Matsah, and Bikuwrym, or would be returning with on Kipurym. And for that matter, to whom was He writing the 89th Mizmowr...Santa Claus?

The problem for Christians was as pervasive as it is profound. Without the Towrah, Prophets, and Psalms, they have no God and no credibility. But with them, they present a jumble of contradictions. Their only hope was for people to believe their lies long enough for faith to occlude judgment. They banked upon apathy and ignorance. For the most part, they got it.

And yet today, at least for some, there is a battle for hearts and souls raging throughout the world, a struggle between right and wrong. The loudest voices are of those who claim that they worship religious gods while the chorus of those who stand with Dowd and speak for Yahowah is currently faint among these billions. Most will continue to resent and deny the message of the Herald.

“What’s worse, and adding to the resentment (‘aph – all the more to begrudge), you are turned around again (shuwb – you have pivoted such that you are pointed in the opposite direction (hifil imperfect)), such that you are averse to the sharp Crag (tsuwr – you are antagonizing and attacking the rock (qal infinitive)) during his battle for Choreb (choreb huw’ – of his fight with sword and chisel for the fire of Yah and revelation of His Towrah) and (wa) you do not stand with him or support him (quwm huw’ – you do not rise up or take a stand with him (hifil perfect)) in this conflict (ba ha milchamah – in this fight between opposing parties; from lacham – to engage

in battle over yeasted bread [4QPs says “for” battle]).” (*Mizmowr* / Lyrics to Sing / Psalm 89:43)

There is a plethora of tantalizing insights in this statement beginning with the realization that *‘aph*’s primary connotation is to engender resentment and wrath. Those who continue to turn against Dowd will endure the sting of his judgment.

Also interesting, while *tsuwr* is translated as “the edge” in the *Jewish Publication Society Holy Scriptures According to the Masoretic Text*, it was scribed as a verb. There was no definite article in the text and “edge” is not among *tsuwr*’s meanings had it been presented as a noun. Our options would have been “sharp crag, rocky outcropping, cutting flint, or stone.”

In the qal infinitive, *tsuwr* is not only active, but it also intensifies the actual and ongoing action of “laying siege, enclosing, confining, and antagonizing in a hostile, harassing, and adversarial fashion.” This makes perfect sense because the perpetrators discrediting Dowd while renouncing his accolades are religious leaders, particularly rabbis, who have sought to constrain the Savior by assaulting his achievements. Further, if we are to read “rocky crag” or “stone” into this depiction, it was upon this sharp rocky edifice that Yahowah first revealed His fiery light to Moseh and then the Children of Yisra’el upon Mount Choreb – where He would also reveal His Towrah. Moreover, it is my contention that Dowd’s Song is the Cornerstone of the Covenant Home and that it was revealed in the Yowbel year of 3000 Yah, 968 BCE, four years into Solomon’s reign as construction began on Yahowah’s Home.

Further, today, Yahowah is waging this battle over a return to Choreb, which is to Him, the Towrah, Beryth, and Miqra’ey, through a fellow whose given name is Craig,

which is Celtic for sharp and rocky crag. It's Yah's way of saying, I know who you are even if they do not.

As I'm sure almost everyone is aware, the Hebrew name for the mountain upon which Yahowah introduced Himself to Moseh and then revealed the Towrah is Choreb. Spelled the same way in the text, it also serves as the Hebrew word for "dry and desolate, battle and conflict, sword and chisel." And while we can choose any definition that works within this context, we are prudent to include each that fits so as not to deprive the reader of the full intent. Moreover, just as crag conveys more than mineral, choreb is more fluid than desolate.

In this case, I see Dowd standing astride the two mountains of God – Choreb and Mowryah – bringing the Towrah to the heart of the Land and fulfilling it in the City of Dowd. This is not only evident by the King's marvelous dissertation on the Towrah's Teaching in the 119th Mizmowr but, also, by his serving as the Pesach 'Ayil. After all, where do you think he came up with the idea?

There is a battle being waged for the souls of humankind. The religious are on one side and Father and Son are on the other. And while Judaism and Christianity have written Yahowah and Dowd, Choreb and Mowryah, the Towrah and Miqra'ey out of their story, Father and Son have deployed a sharp crag to bring them to Yisra'el's attention.

This war of words has raged for the past three thousand years: to Dowd or not to Dowd. It is the ultimate question because where we stand with Dowd characterizes where we stand with God. This war has often erupted in bloody conflict. The two Assyrian and Babylonian conquests, the two Roman wars against the tiny Province of *Yahuwdah* | Judaea, the abuse Jews have suffered under Roman Catholics during the Crusades, under the Ottomans, by the whole of Europe, by the Nazis and Soviets, and today by

Islamic Jihadists and Progressives. It is a none-too-subtle message to say that the world is against Dowd and his people.

With the exception of those who have come to know Yahowah and His beloved Son, many, if not all, through these books, this remains true of almost everyone else...

“You have truncated, causing a cessation to all of the work (*shabath* – you have made this like a Sabbath for doing nothing (hifil perfect)), **removing and taking away from** (*min*) **his purifying brilliance and means to restore, along with his glorious status** (*tahar huw’* – his majesty and ability to renew, his clear and illuminating approach, especially the means to being purified and pronounced clean).

And his position of honor, dignity, and power (*wakise’ huw’* – his throne, royal authority, and appointed status, even his brilliant adornment) **you have hurled to the ground** (*la magar ha ‘erets* – you have thrown into the dirt, tossing it from the Land (qal perfect)).” (*Mizmowr / Lyrics to Sing / Psalm 89:44*)

Clearly, God is disgusted. He is disappointed that the beloved Son that He anointed as His Mashyach, the Shepherd He chose to establish His Covenant Family, and the Sacrificial Lamb who opened Heaven’s Door, has been so universally discounted and defrauded by religious Jews. They have done to Dowd what they have done to the Shabat – reducing both from a celebration of the Covenant relationship to doing nothing. And in this case, by either failing to read the words Yahowah inspired in Dowd's song, or failing to act upon them, religious Jews brought untold misery upon God’s people.

The failure of rabbis to recognize and capitalize upon what Dowd represents and has accomplished is the fulcrum upon which the Jewish people have descended when they should have ascended. They were given the opportunity to

restore their relationship with Yahowah and come clean by accepting Dowd's fulfillment of Chag Matsah. They would have been welcomed back into the Covenant by embracing Dowd's glorious status as the Messiah and King, Shepherd and Lamb. But the rabbis not only forewent all of this, they hurled Dowd's dignity away, tossing it to the ground.

Dowd was chosen by Yahowah and anointed with His Spirit at eight years old. And from what we have discovered, his best writing and his most profound spiritual insights were distilled within these Songs when his mind was young and receptive and when he was fraught with the fewest distractions. Over time, the relentless burden of being responsible for miserable ingrates grew wearisome, as it did for Moseh.

And if I may speak to this, while half his age, like Moseh, I was asked to spar with Israel's foes while saving Yahuwdym from themselves, later in life. And like Moseh, I have given it my all from sunrise to sunset, doing so for what will be a quarter century in the first phase and 32 years before Dowd takes back over. By that time, I will have given my full measure of devotion. Yahowah is the perfect Father and a delight to serve alongside, but there is only so much that can be borne by a human body, eyes, ears, and mind. And so, while I understand that my role is to give voice to their achievements, there is a lot to know, understand, and share. And no one who knows Him, wants to disappoint God.

As for others...

“You have cut short, so as to deprive yourselves of what is required to reap the benefits of the harvest (*qatsar* – you are lacking what is needed by depreciating his essential essence) the days (*yowmym* – the time) when his robust presence was concealed as a young man (*‘aluwmyw huw’* – when he was vigorous and obscured, manifesting tremendous strength of character (plural);

from *'alam* – to cloak and veil, *'alam* – in the past and forevermore, *'elem* – while young).

You have covered over him (*'atah 'al huw'* – you have enveloped and clad him, enwrapping and veiling him) **shamefully by diminishing his status** (*buwshah* – plundering, dishonoring, and dismissing his purpose). **Take a moment and consider the implications** (*selah* – pause now to reflect on this).” (*Mizmowr* / Psalm 89:45)

I told you so.

There is a consequence to being wrong, especially when what someone believes is in conflict with what Yahowah has made known to us. The religious cheat themselves when they deny and deprive Dowd of what rightfully belongs to him because it shortchanges what he could otherwise offer them.

In this case, religious Jews are being accused of depriving themselves of what Dowd has provided such that they are not harvestable on Shabuw'ah or Taruw'ah. They have vigorously obscured what our Savior achieved during the fulfillment of Pesach and Matsah. They do not even acknowledge Dowd's robust presence in Yaruwshalaim in the Yowbel year of 4000 Yah in 33 CE – even though he provided them with the exact day he would enter the city as their Messiah to fulfill Passover in Daniel 9. Instead of admiring, respecting, and appreciating the Son of God and Sacrificial Lamb, they have veiled him in shame, disgracefully covering over what he achieved and, thereby, dishonoring him while depriving themselves.

Christianity and Judaism were conceived and exist today in defiance of this declaration from God in the 89th Mizmowr. And that is foolish.

So, at this time, the Psalmist asks a rhetorical question for God's people to ponder – for which there is no good answer. God is annoyed, grieved, and anguished, He is

appalled and disgusted that His beloved son, His chosen one, the king He anointed, the shepherd He groomed, the prophet He inspired, and the lamb He deployed has been so summarily and universally discounted.

It is not for Yah to answer this question but instead for us to consider why this would be so. While the interval of time being questioned would be measured in millennia, being unknown to His people for this long was counter to everything He intended. He has done His part, making it relatively easy for those who are serious in their pursuit to know Him. He has provided, and simultaneously validated, His revelation to us. Within His prophetically proven testimony we are given everything we need to know to engage in a relationship with Yahowah, to be invited into His Home as part of His Family. And, of course, all of this was tremendously enhanced by the discovery and publication of the Dead Sea Scrolls – providing us with a much earlier and more accurate rendering of the text.

I know this to be true, not only because I was able to figure it out by reading (actually by more accurately translating) what the prophets had revealed, but because I was chosen. There would have been no reason for Yah to work with a *gowy* if there had been a receptive *Yahuwd*.

This also explains God's decision to deploy a *Qowl* | Voice, *Basar* | Herald, *'Edah* | Restoring Witness, and *Choter* | Secondary Branch, as a *Zarowa*' | Sowing and Cultivating Seeds for the Harvest by way of a *Nakar* | Observant Foreigner who would come to *Yada* | Know rather than through a *naby*' | prophet – as He had done before. By taking this approach, Yahowah would demonstrate to His People that since a *Tsuwr* | Crag was able to figure it out based on what previous prophets had revealed, they should have been able to do the same. Further, by relying on prophecies, the message being conveyed would be readily available and easily verified. Why do you think that I initiated this unique style of

providing amplified translations in which the Hebrew basis for the revelations is provided within the text? And why do you suppose that I consistently correct the Masoretic Text by referring to the Dead Sea Scrolls – which not-so-coincidentally were published the year I began?

There are thousands of revealing and profoundly important insights presented within the 20,000 pages of translations and commentary provided within the *Yada Yahowah* Series, most all of which had eluded man's grasp and comprehension for the past two to three thousand years. And they are all proven accurate by properly presenting what Yahowah revealed long ago through His prophets – men like Moseh, Yahowsha', Shamuw'el, Dowd, Yasha'yah, Yirmayah, Zakaryah, and Yow'el. And woven into their words were the threads of the greatest discoveries in human history – the most marvelous of which is the realization that Dowd, as the Messiah and Son of God fulfilled Pesach, Matsah, and Bikuwrym to enable the Shabuw'ah and Taruw'ah Harvests in advance of his Kipurym return, along with the realization that the Covenant Family is returning to 'Eden during Sukah so that we can Camp Out with our Father.

The reason that so few have availed themselves of this marvelous opportunity is that religion and politics, militarism and conspiracy, have gotten in the way, obscuring the view and cluttering the path.

“For how long (*'ad mah* – until when will the eternal witness and restoring testimony of), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **will You remain hidden, concealed, and virtually unknown** (*sathar* – will You be a secret to many)?

Your righteous indignation, overt displeasure, and furious antagonism (*chemah 'atah* – Your hostile

response to all that is wrong) **is kindled and burns** (*ba'ar* – is ignited and ablaze (qal imperfect)) **eminently and prominently** (*la netsach* – majestically for an enduring period) **like fire** (*kamow 'esh* – similar to burning flames).” (*Mizmowr* / Lyrics to Sing / Psalm 89:46)

The last time the majority of Yisra'elites knew Yahowah was 3,000 years ago under Dowd's initial reign as King. Since that time, and until quite recently, that number dwindled to zero. It would not be until we began to post the *Yada Yahowah* Series online that this began to change. And to think, the 1.8 million Haredi (1.2 million in Israel representing 13% of the Jewish population) are so intellectually incapacitated by their rabbis, they will continue to engender Yahowah's overt antagonism and burning indignation without any hope of future awareness. All the while, they disparage Father and Son by claiming that their appalling religion is righteous. So will the unthinking, hypocritical, and morally and rationally compromised Israeli Progressives who also represent 13% of the Israeli population. They are particularly vulnerable inside Israel for dividing the nation and globally for having allied with the death cult of Islam against God's People. Fortunately, of the 84% of Jewish Israelis who are neither Ultra-Orthodox or Ultra-Liberal, all but the most rabid right-wingers are among those who will reconsider what Yahowah said and Dowd did before it's too late.

These books are labeled *Yada Yahowah* for a reason. It seems more appropriate to please our God rather than continually antagonize Him. There are already 1,800,000 shrill Jewish religious voices split between the United States and Israel, 5.7 million Jewish Progressives split between the two nations, and another 2.5 billion Christians and 1.9 billion Muslims fanning the flames of Divine wrath.

Three millennia is a very, very long time – at least by our standards, but perhaps not by God's. Time does not

flow for Him as it does for us. Unlike creatures bound to the earth, Yahowah, as a Spiritual Being, determines how He experiences time, varying the pace of its flow to suit His needs. The nineteen to twenty centuries which have crawled past since the Messiah, Dowd, fulfilled Chag Matsah were so horrid, it's unlikely God paid attention to anything which occurred during that span.

Fortunately, we have reached the conclusion of this interval. With each word we translate and share, Yahowah becomes less "hidden and unknown" to His people. The Shabuw'ah and Taruw'ah Harvests will be prolific. And when Father and Son return on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (October 2nd at sunset, 2033 in Yaruwshalaim), both will be known to the extent it is possible.

This is the stated purpose for His *Choter* | Secondary Branch, *Nakry* | Observant Foreigner, and *Nes* | Banner. Moreover, within six years of this writing, arriving on Passover in 2030, we can expect *'Elyah* | Yah is God | Elijah to join *Yada* | He Knows to let the world know in no uncertain terms just how displeased God is with humankind.

And now it gets personal, as it should with all of us...

“You have chosen to remind me (*zakar* ‘any – Your will is to recall this information and these events to me, asserting these truths for me (qal imperative second-person masculine singular)) **to ask about the duration of life in this world and temporary things by contrast to eternity, especially how time flows differently relative to the observer** (*mah cheled* – what is one lifetime and how long will things continue to transpire in this world at the present pace).

Was it for nothing (*'al mah shawa'* – was it for this worthless religious vanity) **that You created** (*bara'* – that You conceived and brought into existence once upon a

time (qal perfect)) **each of the sons of ‘Adam** (*kol beny ‘adam* – all of humankind)?” (*Mizmowr* / Lyrics to Sing / Psalm 89:47)

Yahowah chose to share these events and this information about Dowd with the wisest member of Solomon’s counsel. He did so in the Yowbel year of 3000 Yah, 968 BCE at the commencement of the construction of His Home. As a result, this Mizmowr has become the Cornerstone of the Covenant.

Revealed in the exact center of mankind’s journey out of the Garden and back to ‘Eden, Dowd’s Song serves as a marker in time. One thousand years to the day, on Passover in year 4000 Yah, God’s Beloved Son served as the *Zarowa*’ | Sacrificial Lamb and fulfilled Pesach, Matsah, and Bikuwrym to redeem his people and enable the Covenant’s blessings. Forty Yowbel thereafter, following the two Harvests, he would return to reconcile the remnant of Yisra’el on Yowm Kipurym.

The thought of the Messiah suffering in this manner is hard to fathom from our perspective – but not from his Father’s or his in His company. What are two hellish days compared to an eternity with one’s Family? The anguishing memory of the sacrifice would pass while the Covenant he enabled would endure forever.

The three epochs of 40 Yowbel, each lasting 2,000 years, may seem like an interminable period, however, for God, and for those with Him in the Spiritual Realm of the Heavens of the 7th dimension, it equates to the blink of the eye. Time is relative, albeit not here for us, not now.

The period from the expulsion from ‘Eden to the affirmation of the Covenant with ‘Abraham allowing us to reenter would be forty Yowbel. Another 2,000 years would pass from our perspective looking back until Father and Son delivered the benefits of the Covenant by fulfilling Passover, UnYeasted Bread, and Firstborn Children. And

from the fulfillment of the first three Mow'ed in year 4000 Yah to the return of Father and Son the final epoch of 40 Yowbel would pass, bringing us to 2033 CE – just 9 years from this addition of a fifth volume to *Twistianity*.

This is the duration of things, God's timing as these events play out and we witness them. So much of it revolves around Dowd – the Messiah, Son of God, and Passover Lamb – that this Song was written to commemorate him and them.

Rest assured, Yahowah did not conceive humankind for us to be religious, political, conspiratorial, and antagonistic. Therefore, to save us from ourselves, Father and Son resolved the issues which separate us and composed these lyrics to showcase their resolve.

As we have discovered, Yahowah initiates the relationships He desires to form, leaving our response subject to our own freewill. He picks and chooses from among the few men and women He has encountered along life's way such that those He reaches out to must amuse Him, impress Him, or just pique His interests in some way. And yet, they all have something in common, in that each one has walked away from religion and politics prior to Yah's introduction. They were all willing to listen, even go where He was leading.

Freewill works both ways. Yahowah has it and so do we. It's His universe and His home and He is entitled to invite whomever He pleases to spend eternity with Him in it as long as He is consistent in His approach. That isn't to say that it is impossible to find Yahowah independently, but as the previous statement suggests, God is hidden from most.

The reason so few know Him is because men like Paul have plagued the world with their lies. So just as *Sha'awl* was called out by name and condemned as the Plague of Death in *Chabaquwq* / Habakkuk, the Son of Evil is

similarly identified in the 89th *Mizmowr* / Psalm. He authored the New Testament's fourteen most deadly tomes and inspired almost everything else, including Mark, Luke, and Acts. He is even the subject of 2nd Peter, James, and Revelation – although in a bad way.

Then adding insult to injury, in response to Sha'uw'l's demonic appeal, Rabbi Akiba and company would conceive Judaism in rebuttal. Score another for counterfeit messiahs.

“What man of great strength and character, empowered to prevail (*my geber* – who, as the most capable and courageous of men) lives (*chayah* – is actually and continually alive (qal imperfect third-person masculine singular)) and (*wa*) will not witness (*wa lo' ra'ah* – will not see (qal imperfect third-person masculine singular)) death as a result of the plague (*maweth* – dying from the pandemic disease which infects and destroys a great many people (piel imperfect third-person masculine singular)), saving his soul (*malat nepesh huw'* – delivering and sparing his consciousness, rescuing his inner nature (piel imperfect third-person masculine singular)) from the hand and influence (*min yad* – from the effects and acts) of Sha'uw'l (*Sha'uw'l* – Question Him, the Benjamite wolf in sheep's clothing who as a result of being demon-possessed changed his name to reflect his affinity with Rome, becoming Paul, the principal author of the Christian New Testament, the Father of Lies and the Son of Evil)?

Pause now and consider what this implies (*selah* – take the time required to contemplate the implications).”
(*Mizmowr* / Lyrics to Sing / Psalm 89:48)

Every verb, and there were four in this question, was scribed in the third-person masculine singular, designating a single man as the subject. And he is the one initially presented as a *geber* | great man, a person of courage and character, imbued with the strength to prevail. God is,

therefore, addressing His Son who is very much alive. And while he would experience the death of his corporeal body twice, once from old age and the other at the torturous hands of Rome, mankind's most acclaimed civilization, his soul endures. It has and will never experience death.

Moreover, Dowd is the antidote for the toxic venom spewed from *Sha'owl's* | Paul's poison pen. He was not only immune to the Plague of Death, but he is also providing the antibodies with which to fight the viruses of Christianity and Judaism. So, while many are saved by what he accomplished, he is the only one who offers salvation.

Let's be clear, this is addressing Sha'owl, the man, not She'owl, the place. She'owl does not have hands or influence. This place of separation can neither plague us nor kill us. In fact, She'owl, as the place of eternal incarceration, is the antithesis of death for those who endure it. As a Black Hole, nothing reaches out from She'owl.

However, it was the hand of Sha'owl that wrote the fourteen epistles which have plagued mankind. It is under his influence that Christianity was conceived and popularized among Gowym. He is the master manipulator behind diminishing Dowd's influence, the hand that has sought to denigrate the Messiah, Son of God, and Passover Lamb such that he could replace him.

Sha'owl | Paul has plagued far more people than the billions of souls who were coerced or beguiled into placing their faith in the religion he fathered at the behest of Satan. Without the Son of Evil and the Father of Lies, Gowym would not have come to blame or hate Jews sufficiently to cause Rome (which was where Paul's allegiance lay) to massacre and enslave the Chosen People, robbing Yahuwdym of their homeland. The Roman Catholic Church, which was based on Paul's letters, would not have

propagated the anti-Semitic culture and conspiracies which culminated in the Holocaust without Paul's self-loathing.

Muhammad, likewise, would never have succeeded in establishing a religion predicated upon anti-Semitism without the foundation laid by his predecessor. In fact, the Quran even refers to the "New Testament" using Paul's terminology – Injeel for Euangelion.

Further, without Paul's propensity to promote a cult following and promulgate ignorance and irrationality such that they became commonplace, and indeed, established as politically correct, the growth of Multicultural Socialist Secular Humanism would have been truncated in the West. The entire impetus behind liberal politics was sanctioned by Paul on behalf of the Romans to impose a religious zeal for the most liberal use of government.

Sha'owl | Paul has become the Chosen People's fiercest and most embittered adversary. He is responsible for the death of more souls than anyone who has ever lived. To escape his grasp is difficult, and often impossible, as the integrated religious and political scheme he concocted (read Romans 13) has tread upon the entire world – suppressing truth and impeding freedom.

Sha'owl will endure eternity in She'owl, and His Replacement Foolology will die at the hand of Dowd and his Herald, such that the man whose life and lyrics he sought to disparage will send him to Hell. And while I have pleaded for the opportunity to convict him, it's Mizmowr like this which will be brought to bear against Paul. Dowd will get the debate he has sought. And the outcome is written in stone. Sha'owl will become synonymous with the place whose name he shares: *She'owl* | Hell. Could be worse because, at least, Sha'owl earned naming rights.

“Where (*'ayeh* – posing a rhetorical question regarding an individual's position) **is Your unwavering love and enduring favoritism** (*chesed 'atah* – Your

devotion to the familial relationship and unfailing kindness, Your genuine affection and merciful treatment) **which was expressed first and foremost in the beginning** (*ri'shown* – as the initial priority, as the most important consideration of what was occurring from the start, preceding this and of old) **which You promised** (*shaba'* – You truthfully proclaimed and affirmed as part of Your binding oath on seven occasions) **to Dowd | the Beloved** (*la Dowd* – to love and be loved in return), **in harmony with Your steadfast commitment to being trustworthy and reliable** (*'emuwnah 'atah* – by way of Your honesty and dependability, by being completely truthful, genuine, and real such that You can be trusted and relied upon), **my Upright One** (*'edown 'any* – my Upright Pillar, addressing the vertical beam which secures and enlarges a home, especially the Tent of the Enduring Witness)?” (*Mizmowr / Lyrics to Sing / Psalm 89:49*)

When we read a question in an inspired text such as this, the prophet not only knows the answer, but he has already provided it. Such is the case here with *'emuwnah* | trustworthy and dependable presented throughout Dowd's Song and repeated within this question. Therefore, because Yahowah is consistent and forthright, He is reliable. The things which He has favored from the beginning are the things He loves. These would include being creative and enjoying an active and conversational relationship with humankind in a pristine environment. And since the formation of the *Beryth* | Covenant with 'Abraham and Sarah is the dominant theme of *Bare'syth* / Genesis, the Family is Yahowah's first love.

This is underscored by the realization that the remainder of the Towrah is focused on liberating the Children of Yisra'el from human religious and political oppression, then teaching and guiding them so that they might come home and live with their Father. However, since it takes two to Tango, and Yisra'elites could not

refrain from stumbling over themselves in a nauseating fashion, Yah returned to His original preference, which was to form and enjoy an individual and personal relationship with one man!

God chose *Dowd* | the Beloved. He became His *Bakowr* | Firstborn Son. And through this single solitary life, the entire story of Yisra'el and the Covenant is relived, retold, and resolved!

Rather than give up on people, God worked alongside the best among us. And even then, as it was with 'Adam, he was unsteady, at one moment soaring into the Heavens and in the next stumbling on Earth. But this time would be different because of the attributes Dowd manifested. He was brilliant and articulate, a voracious reader and voluminous writer, God's most learned student and most effective teacher. Dowd achieved where 'Adam failed. He not only paid attention and valued Yah's advice, but he also understood it and shared what he had come to comprehend with us.

Under Dowd's guidance, Yisra'el was united in God's home. They were protected and thrived, at least until they lost focus and stumbled once again and fell. This time, however, Dowd, recognizing that he had become part of the problem, solved it once and for all. He realized what has taken me a score of years to learn – although, to my credit, I was the first since Yow'el, Zakaryah, and Mal'aky to share his conclusion with his people.

While confirming the Covenant on Mowryah, and in the midst of a discussion between Father and Son, Dowd understood that there had been a promise. He recognized that in the Yowbel year of 2000 Yah, as a harbinger of Passover, God said that He would provide the lamb.

Dowd further realized that the Pesach 'Ayl had also been instrumental in providing life and liberty for the Children of Yisra'el in Mitsraym. He read that on Matsah,

they had walked out of the realm of religious and political oppression. He saw that they were reborn into the Covenant as they emerged from the sea. And as a bright lad, he rightly concluded that the Towrah's enriching enlightenment had been initially offered during Shabuw'ah. The stage was set for the fulfillment of these Miqra'ey at a later date – presumably 40 Yowbel from the day of the promise in year of 4000 Yah.

Having written the ultimate treatise on the Towrah in his 119th Mizmowr, Dowd would have understood as we have, that with the fulfillment of the first three Mow'ed, the benefits of the Beryth would be assured. So, he manned up, *gibowr*-ed in God's parlance, and volunteered to do the right thing. His *basar* | corporeal body became the Passover Lamb while his *nepesh* | soul carried Yisra'el's guilt into She'owl, depositing it there, never to be seen again. The Father's Firstborn was *Bikuwrym*-ed to enable the *Shabuw'ah* and *Taruw'ah* Harvests, living up to his title while underscoring the Promise of Seven and the Herald of the Showphar. The Covenant was now firmly established. Its benefits were reliably provided. The Harvests would occur, and the Homecoming was certain. Problem resolved. Thanks to Father and Son, those who accept their gift will live forever, perfected and adopted, enriched, and empowered.

The *geber* would prevail given three lives, his soul and ours saved. Heaven's Door was opened. Our relationship was reconciled. We were invited back into the Gan 'Eden.

And that is why **The poem of insights to contemplate and comprehend by being circumspect about the productive, profuse and enduring beloved native-born strong arm who is cherished**, concludes...

“My Upright One (‘*edown* ‘*any* – my Upright Pillar and Foundation, addressing the vertical beam which secures and enlarges a home, especially the Tent of the

Enduring Witness), **you remember and have chosen to mention that You are mindful of** (*zakar* – you recall and never forget to proclaim the truth (qal imperative)) **the contemptible and condescending taunts and the dishonorable and deplorable decrees which were determined** (*cherpah* – the disgraceful slurs and harmful insults, the reprehensible decisions and supposedly authorized judgments which were appalling (piel perfect)) **by all of the many nations and preponderance of the people** (*kol rabym ‘am* – by the totality of the human family, by every ethnicity, and by the most exalted of countries) **against those who work with you** (*‘ebed ‘atah* – Your coworkers, associates, authorized individuals, and servants who labor along with You) **which I have now brought to bear** (*nasa’ ‘any* – I have carried forward and have endured) **in my best judgment** (*ba heq* – from my chest which is the place my core values reside). (*Mizmowr* 89:50)

That is because (*‘asher* – revealing their relationships and way) **those in open opposition to you** (*‘oyeb ‘atah* – Your enemies and adversaries, those who show their animosity, enmity, and rancor toward You) **are insulting with their bewildering derision and improperly discerned contempt, so as to discredit in an abusive manner** (*‘asher charaph* – they are defiant and evil, causing people to think irrationally, confounding them through blasphemy (piel perfect)) **the footsteps** (*‘aqeb* – the unwavering and reliable movements and willingness to dig in his heels) **of Mashyach ‘Atah | Your Messiah** (*mashyach ‘atah* – Your Anointed) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Mizmowr* / Psalm 89:51)

This is the second appearance of *‘edown* | my Upright One in this Song, with the first scribed in the opening

credits. There, I explained that it was the psalmist attributing the Song to his King, Dowd. And so here I have chosen to be consistent. Therefore, the “you” statements are addressed to Dowd as the subject of the Psalm, which is why they were presented in the lowercase.

Dowd was chosen by Yahowah to serve Yisra’el as their Messiah, which is why the King is mindful of those who robbed him of this distinction in order to promote religious counterfeits and political substitutes. Not only is the Messiah aware that most have bought into the schemes to deny him his due, he is committed to holding them accountable for the crimes of identity theft, fraud, and mass murder.

There is one *Mashyach* | Messiah and *Ben ‘El* | Son of God, and he is *Dowd* | Beloved. He is Yahowah’s *Bachar* | Chosen *‘Ebed* | Coworker, an *‘Ad ‘Owlam* | Eternal and Restoring Witness, and our *Melek* | King. This *Mashal* | Articulate Leader is the *Gibowr* | God’s Most Competent and Courageous Man, our *Yasha’* | Savior because he is the *Ra’ah* | Shepherd and *Zarowa’* | Sacrificial Lamb.

Many would lead God’s people astray, but one would save them. Many have been wrong, but one was right.

“Blessed by having knelt down in love to lift up is (*barak* – commended and favored are the circumstances and result of the excellent words and example of) **Yahowah** (*Yahowah*) **forevermore** (*la ‘owlam* – for all eternity). **This is trustworthy, verifiable, and reliable** (*‘aman wa ‘aman* – this is correct and true, affirmed and supported, established, readily acceptable, clearly stated, and dependable).” (*Mizmowr* / Lyrics to Sing / Psalm 89:52)

Yahowah is trustworthy, easily verified, and totally reliable. So are the words He inspired in Dowd’s Song. These powerful lyrics were memorialized in the Messiah’s honor and for our benefit. Their veracity and the person

they addressed was His choice. What we do with them is ours.

—

A Son is Given

And His Name is Dowd...

Near the conclusion of Dowd's Song, we were reminded that the Messiah is Yahowah's *geber* | strong and empowered man. *Geber* serves as the basis for *Gibowr*, which is one of Dowd's most important designations. In the lyrics of the Psalm, we read...

“What man of great strength and character, empowered to prevail (*my geber* – who, as the most capable and courageous of men) lives (*chayah*) and (*wa*) will not witness (*wa lo' ra'ah*) death as a result of the plague (*maweth*), saving his soul (*malat nepesh huw'*) from the hand and influence (*min yad*) of Sha'uwl (*Sha'uwl* – Question Him, the Benjamite wolf in sheep's clothing who, as a result of being demon-possessed, changed his name to reflect his affinity with Rome, becoming Paul, the principal author of the Christian New Testament and the Father of Lies)? Pause now and consider the implications (*selah*).” (*Mizmowr* / Psalm 89:48)

A *geber* is a mortal man, albeit a person of considerable notoriety, courage, and character. A *geber* is imbued with the strength to prevail. God was, therefore, addressing His Son, telling us that he will not allow him to be plagued by Paul. It is Sha'uwl who will fail as Dowd rises above him.

This known, there are two exceedingly important titles based on *geber* | this strong and influential man that I'd like

to explain before we venture into one of the most impactful prophecies regarding him. The first is *Gibowr*, which adds the full extent of noble characteristics to an already vaulted term. Dowd, as Yahowah's *Gibowr*, was His Most Capable, Competent, and Courageous Man. As a *Gibowr*, Dowd was known for fighting for Yisra'el and defending God's People. He was a valiant leader of men.

The second pertinent title or name predicated on *geber* is *Gabry'el*, which is misconstrued to describe an angel by rabbis, Christians, and Muslims. But since the designation is a compound of *geber* and *'el*, that view is not possible. This name describes "God's Most Capable and Courageous Man. *Gabry'el* is, therefore, Dowd. It was Dowd, under his title *Gabry'el*, who spoke to Daniel, providing the prophecy about what he, himself, would do.

So, let's turn to that prophecy now as we present the Mashyach's case for what he, as the Mashyach, would accomplish. As we will discover, Yahowah's solution to reconcile and restore His Covenant relationship was as ingenious as it was comprehensive. He accepted and then supported Dowd's request to save his people by fulfilling Passover and UnYeasted Bread. His corporeal *basar* | body would serve as the *Zarowa'* while his incorporeal *nepesh* | consciousness would facilitate our perfection by depositing our guilt in *She'owl*. Then Yahowah had His Set-Apart Spirit retrieve Dowd's soul to reveal the purpose of *Bikuwrym* as the *Bakowr* | Firstborn was brought back Home.

In this way, the Covenant's children have become immortal and perfected, redeemed from the corruption of religious and political institutions, and thereby prepared to enter Yah's Home as His children. Even better, with the *Mow'ed He* fulfilled in year 4000 Yah, we are emancipated and enlightened, enriched and empowered – uniquely capable of doing as God desires.

So that we would not miss the significance of what Dowd would do for us, Yahowah inscribed within His Towrah, Prophets, and Psalms countless predictive prophecies pointing to the fulfillment of His promises. We have already reviewed many of these because the fulfillments of the Mow'ed are the most essential aspects of Yahowah's plan of reconciliation.

Surprising to many, Yahowah's eyewitness prophetic depictions of Dowd's participation in Passover, UnYeasted Bread, and Firstborn Children are vastly more descriptive of what would eventually occur, more accurate and meaningful, than anything found in the New Testament. In fact, when we study the prophets including Dowd, himself, we are poised to discard the jaundiced hearsay anti-Semitism perpetrated in the Christian religious writings.

Among the last books revealed, just prior to Yow'el, Zakaryah, and Mal'aky, was *Dany'el* | Daniel. And while he was more scallywag than prophet, since he was in the heart of the beast, Yahowah sent Dowd to explain how His people might extricate themselves from this religious and political swamp. As a result, under the guise of *Gabry'el* | God's Most Capable and Courageous Man, the Messiah provided a truly amazing and comprehensive prophetic portrayal relative to Yahowah's timing and intent. This is particularly true with regard to what is presented in the 9th chapter – which I will explain since it is universally misunderstood.

While a captive in the heart of the Beast, in the most corrupt place on Earth, in the birthplace of institutionalized religion and its amalgamation with politics, militarism, and economics, in the very place Yahowah asked 'Abraham to leave before he would be allowed to participate in the Covenant, in *Babel* | Babylon, Yahowah's Son revealed a prediction that unlocks the mystery of time, ultimately pinpointing the very date that he would arrive in Yaruwshalaim to honor Yahowah's Towrah promises.

However, prior to Gabry'el's arrival, Dany'el demonstrated that he was not a prophet. His introductory statement is inaccurate. Darius I was the fourth king of Persia seventeen years after Belshazzar's death. He was the son of Hystaspes, the satrap of Bactria, and became the spear bearer of Cyrus's son Cambyses II. Xerxes was actually Darius I's son, not his father. Further, while Xerxes ruled Persia from 485 to 465 BCE, and had a son named Darius, he was murdered by Artabanus so that Xerxes' third son, Arses, could claim the throne, ruling as Artaxerxes beginning in 464 BCE.

In addition, Cyrus was a descendant of Maday, as was the interloping Magi, Gaumata, but not Darius. Therefore, with Daniel failing the Towrah's test of a prophet, as would Ezekiel after him, we must properly contend with the Babylonian Effect if we are to benefit from what follows...

“In the first year of (*ba shanah 'echad la*) Darius (*Daryawesh* – a Babylonian name implying that he was good), the son of (*ben*) Xerxes (*'Ahashwerowsh* – proclaiming that he was a hero among rulers), a descendant of (*min zera'* – from the seed of) Maday (*Maday* – a foreign name meaning Middle Land, encouraging us to *mah* – question whether it was *day* – sufficient in Hebrew), who (*'asher*) reigned as king over (*malak 'al malkuwth*) the Chaldeans (*Kasdym* – those who break the earth; a synonym for *Babel* | Babylon), (*Dany'el* 9:1) in the first year of his reign (*ba shanah 'echad la malak huw'*), I (*'any*), Dany'el (*Dany'el* – God Judges and Vindicates), by being perceptive and discriminating, came to understand (*byn* – through careful observation, separating fact from fiction, came to realize and comprehend by making reasonable connections) in (*ba*) the written scrolls (*ha sepher* – the inscribed books) that the number of years (*misphar ha shanah* – the written accounting of the times of renewal) which will transpire (*'asher hayah*) in the Word (*dabar*) of Yahowah

(Yahowah) to ('el) the Prophet (naby') Yirma'yah (Yirma'yah – Yah Uplifts) for the destruction (la charbah – for the depopulation) of Yaruwshalaim (Yaruwshalaim – the Source of Guidance regarding Reconciliation) to be fulfilled and completed (la male' – to be finished and satisfied) was seventy years (shibi'ym shanah – was based upon the promise of seven).” (Dany'el / My God Judges / Daniel 9:2)

The reason the Dabarym 18 test to expose false prophets exists is because God does not want anyone misled by them. And in this case, the obviously errant introduction to the 9th chapter wasn't our first clue that something was seriously amiss because the first six chapters of Daniel are incompatible with Yahowah's approach to religion and government. And they are also errant historically.

However, just because Daniel wasn't a prophet, does not mean that there is no prophecy in the book emblazoned with his name. Dany'el was visited by prophets, the most eloquent of whom was Gabry'el | God's Most Capable and Courageous Man – *ha Mashyach* Dowd. And what he had to say about what he and his Father would accomplish was profound, prophetic, and vital to Yisra'el's survival.

As we enter the 9th chapter, with the exception of the historical reversal, Dany'el is conveying the rest of this message as I would, not as a prophet, but as one who studies them. Although, to be honest, he wasn't as systematic or diligent, which resulted in dramatically fewer insights.

Had Daniel discovered even one percent of what we have learned, he would have appreciated the common denominator which unlocks the mystery of time: – *shaba'* | the promise of seven. There would be three 40-Yowbel epochs between 'Adam's expulsion from 'Eden in year 0 Yah (3968 BCE) and our return to the Garden in year 6000

Yah (2033 CE), followed by a 1,000-year celebration of Sukah. The intervening dates in years 2000 and 4000 Yah, 1968 BCE and 33 CE, would be distinguished by the confirmation of the Covenant with ‘Abraham and Dowd’s commitment to delivering its prescribed benefits.

It is not as if any of this is hidden. The reason *Yahuwdym* | Jews were confined in Babylon was painstakingly portrayed in the 25th chapter of *Yirma’yah* / Jeremiah – which was written well in advance of their arrival. In fact, Yisra’el’s collective and continued ignorance is puzzling because Yahowah announced what He would accomplish in Yaruwshalaim on Mount Mowryah throughout the Towrah, Naby’, wa Mizmowr. And by sending His Son to Dany’el, God provided them with the ability to ascertain the exact day he would enter Yaruwshalaim to fulfill Passover and Matsah en route to Bikuwrym. This affirmed that 40 Yowbel after the Covenant was confirmed with ‘Abraham, God’s Son would serve as the Passover Lamb.

Further, Yahowah had plainly stated how long *Yahuwdym* would remain in Babel...

“The Word (*ha dabar*) which, for the benefit of the relationship (*‘asher*), came to be present with (*hayah ‘al*) *Yirma’yah* | Yahowah Uplifts Me | Jeremiah (*Yirma’yah*) concerning all of the people (*‘al kol ‘am*) of *Yahuwdah* | Beloved of Yah | Judah (*Yahuwdah*)...during the first year (*ha shanah ha re’shown*) of *Nabuwkadne’tstsar* | Nebo Protects the Crown | Nebuchadnezzar (*la Nabuwkadne’tstsar*), king (*melek*) of *Babel* | Confounding Integration | Babylon (*Babel*). (*Yirma’yah* 25:1)

Beneficially, to show the way to get the most out of life (*‘asher*), *Yirma’yah* (*Yirma’yah*), the prophet (*ha naby’*), spoke to (*dabar*) the entire family (*‘al kol ‘am*) of *Yahuwdah* (*Yahuwdah*) and to all of the inhabitants (*wa*

'el kol yashab) of **Yaruwshalaim** | **Source of Guidance on Reconciliation** | **Jerusalem** (*Yaruwshalaim*), saying (*la 'amar*), (*Yirma'yah 25:2*)

'From the thirteenth year (*min shalowsh 'esreh shanah*) of **Yo'shyah** | **Yahowah Heals** (*Yo'shyah*), son of **'Amown** | **Supportive** (*ben 'Amown*), **king of Yahuwdah** (*melek Yahuwdah*), **and to this day** (*wa 'ad ha yowm ha zeh*), **for twenty-three years** (*shalowsh wa 'esrym shanah*), **the Word** (*dabar*) of **Yahowah** (*Yahowah*) **has been with me** (*hayah la 'any*). **I have spoken** (*wa dabar*) **to you** (*'el 'atem*) **early on, repetitively, and persistently conveying the word** (*shakam wa dabar*), **but you have not listened** (*wa lo' shama'*). (*Yirma'yah 25:3*)

Yahowah (*Yahowah*) **has sent to you** (*wa shalach 'el 'atem*) **all of His associates, coworkers, and prophets** (*'el 'atem 'eth kol 'ebed huw' ha naby'*), **sending them from the beginning** (*shakam wa shalach*), **but you have not listened** (*wa lo' shama'*), **nor have you so much as extended your ear to hear** (*wa lo' natah 'eth 'ozen 'atem la shama'*) (*Yirma'yah 25:4*) **them saying** (*la 'amar*), **"Of your own initiative, please return now** (*shuwb na'*), **each individual** (*'iysh*) **from going the wrong way** (*min derek huw' ha ra'*) **and from your immoral and improper practices** (*wa min roa' 'atem*). **Then you can choose to live and remain** (*wa yashab*) **upon the earth** (*'al ha 'adamah*) **which, to enjoy the benefits of the relationship** (*'asher*), **Yahowah** (*Yahowah*) **has given to you** (*nathan la 'atem*) **and to your fathers** (*wa la 'aby 'atem*) **of old** (*la min 'owlam*) **as a restoring witness forevermore** (*wa 'ad 'owlam*). (*Yirma'yah 25:5*)

Therefore (*wa*), **you should not continually chase after** (*'al halak 'achar*) **other gods** (*'elohym 'acher*), **serving them** (*la 'abad hem*), **neither bowing down and worshiping them nor speaking for them** (*la chawah la hem*). **Do not habitually provoke and grieve Me** (*wa lo' ka'as 'eth 'any*) **with the product** (*ba ma'aseh*) **of your**

hands (*yad 'atem*). **Then I will not distress you or trouble you** (*wa lo' ra'a' la 'atem*). (*Yirma'yah 25:6*)

And yet, you have not heard Me (*wa lo' shama' 'el 'any*),” declares (*na'um*) **Yahowah** (*Yahowah*), **“so, therefore** (*la ma'an*), **you have provoked Me** (*ka'as 'any*) **with the work of your hands** (*ba ma'aseh yad 'atem*), **doing so to your own detriment, bringing misery upon yourselves** (*la ra' la 'atem*).” (*Yirma'yah 25:7*)

“This entire Land (*wa kol ha 'erets ha zo'th*) **will become** (*hayah*) **depopulated and deserted** (*la charbah*), **wasting away** (*la shamah*). **And because of what they have become** (*wa ha 'eleh 'eth*), **they will be reduced to servitude** (*'abad*) **by Gowy Melek Babel | the Gentile King of Confusion** (*gowy melek Babel*) **for seventy years** (*sheba' shanah*).”” (*Yirma'yah / Yahowah Lifts Me Up / Jeremiah 25:11*)

Having failed as a prophet, the approach Dany'el took to understanding is actually much easier for us today. We have access to vastly superior tools, from interlinears and lexicons to dictionaries and internet search engines. We also benefit from a much broader perspective, now aware of how many of these events played out in our distant past. And while the answer Dany'el sought was clearly articulated, we have a lot less to work out. For him, it was all yet to occur, while for us, only the events of the Time of Israel's Troubles remain.

By contemplating the genealogies presented in the Towrah, combined with the history of the Yisra'elite kings, it is possible to ascertain when the exit from 'Eden occurred, when 'Abraham and Yahowah affirmed the Beryth, the timing of the Yatsa', and when Dowd unified Yisra'el. From there, it is an easy extrapolation to years 4000 and 6000 Yah.

Using the information presented in this chapter by *Gabry'el* | God's Most Confident and Capable, Courageous

and Combative Man, we can readily determine that the Pesach 'Ayil was scheduled to walk into Yaruwshalaim four days before Passover in year 4000 Yah, which is 33 CE. But that is just one step along the way. This also means that 2033 coincides with year 6000 Yah, the time of Yahowah's return with Dowd. Therefore, all one has to do to know the exact moment these much-anticipated events will transpire is to consider the timing of *Pesach* and *Yowm Kipurym* within the framework of these Yowbel years.

Looking back in time to 33 CE, Passover was observed beginning at sunset, Thursday, April 3rd on the Julian calendar. The fulfillment of Matsah and Bikuwrym followed, all in year 4000 Yah. And with the timing of the Shabuw'ah Harvest set seven years prior to the Homecoming, the Standing Grain representing the Covenant's Children, will be withdrawn on May 22nd, a Shabat in 2026, as the Time of Israel's Troubles enters its initial phase. Also, with the intent of Taruw'ah being manifest before our eyes, we can be assured that this final gleanings of Yahuwdym and Yisra'el will occur on the 1st day of the 7th month, September 23rd, also a Shabat, in year 6000 Yah | 2033. The occasion is just ten days prior to Yowm Kipurym – a Sunday at sundown, 6:22 PM in Yaruwshalaim on the 2nd of October 2033 | year 6000 Yah. Five days later, we will celebrate the Millennial Shabat which will commence on a Shabat at sunset, Friday, October 7th, 2033.

When we are observant and contemplative, we can subtract seven years from the culminating date of the Time of Trouble and know when the initial phase of this anguishing period will transpire – which is how we were able to date the upcoming Shabuw'ah Harvest. So, as we approach the fall of 2026, you'll be ready for the Harvest and avoid the Troubles that will follow. Hard labor and painful contractions will commence, becoming

exceedingly difficult beginning on Passover in 2030 – which is when the two Witnesses arrive.

Returning to the narrative, it appears as if Dany’el wanted to know what issues could be resolved and what battles were worth fighting. To find the answers, he would have to listen to God in the most Godless place on Earth by reading His written Word. It is the same for us today in an equally hostile environment.

“I offered myself (*wa nathan ‘eth paneh ‘any* – I chose to give myself, placing my entire presence and persona (qal imperfect paragogic he cohortative)) **to my Lord, the God** (*‘adon ‘any ha ‘elohym*), **to request** (*la baqash* – to search for and to secure, to be responsible in the procurement of information and in the diligence required to properly investigate) **either intervention and intercession through communication and contemplation or the desire to be set apart as discriminating** (*taphilah* – either mediation and reasoning developed through the proper assessment if from *phalah* – to intervene, meditate, and arbitrate, assess, reason, and contemplate, and *ta’ab* – to desire, or if from *palal* – to be set apart as special, unique, devoted, and uncommon) **while longing for a favorable outcome** (*wa tachanuwn* – desiring sympathy and compassion, mercy and kindness, longing to express genuine love; from *ta’ab* – to desire and *chanan* – forgiveness and empathy, loving and merciful generosity) **while abstaining from food in coarse common clothing** (*ba tsowm wa saq*) **and ashes** (*‘epher* – as being insignificant and worthless).” (*Dany’el* / My God is Judgmental / Daniel 9:3)

By seizing upon the concluding portion of Dany’el’s statement and removing it from its context, the religious will claim that God favored this man because he fasted. But what the statement actually conveys is that Daniel was religious about his diet. It was a nail in his coffin, not a feather in his cap.

Also noteworthy, *taphilah* is the Hebrew word most often mistranslated as “prayer” – a concept that isn’t found in the *Towrah*. God never instructs anyone to pray to Him. Prayer, most assuredly, is not among the requirements for participation in the Covenant. Prayer is so irrelevant that there is no mention of it in the two tablets Yahowah carved with His own hand. God does not ask us to pray, and that is a profound insight into the relationship.

That said, as an exemplar of Rabbinic Judaism and Roman Christianity, Daniel was likely praying. Even worse, he was addressing God using Satan’s title, my Lord. It is as irritating as it was wrong. But it exists and is repeated to drive this point home – one Dowd will make on God’s behalf.

What Yahowah wants is for us to observe and then respond, listen and then speak. This also means that Paul’s “pray without ceasing” is in complete discord with Yahowah’s instructions, as are the morbidly attired Haredi bobbing their heads against the Western Wall. Further, the “sinner’s prayer” promoted by evangelicals as the basis of one’s salvation isn’t endorsed by God. There is no Divine mandate for beginning or ending a meeting or meal with prayer.

This is not to say that we should not talk to God. ‘Adam did, as did Noach, ‘Abraham, Moseh, and Dowd, as well as all of the prophets. But each of them listened to God first.

Beyond this, it is actually more likely that *taphilah* | to be discriminating regarding the benefit of being set apart is a compound of *ta’ab* | to desire and either *palah* | to be set apart as special and unique, distinct and devoted, distinguished and uncommon or *palah* – to intervene, meditate, and arbitrate, assess, reason, and contemplate. This known, *palal* | to think before intervening is the opening verb in the next statement...

“So I chose to assess the situation and contemplate the implications because I sought a way to intervene that could be justified (*wa palal* – I wanted to develop the proper understanding of the agreement through open communication before requesting assistance and asking for help, meditating before deciding or adjudicating, wanting to make a sound argument and a proper declaration, cognizant of the circumstances and contingencies, all prior to intervening (hitpael imperfect paragogic he cohortative – independently, of my own recognizance, wholly disassociated from any religious or political influence, consistently aware of the ongoing implications, I chose as a matter of great importance to appreciate how future events would unfold before making any presumptions)) **concerning and approaching** (*la* – on behalf of and to draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **my God** (*‘elohym ‘any*). **And I expressed my appreciation, acknowledging my familiarity with the attributing influential factors associated with knowing** (*yadah* – I was thankful for the opportunity to know; from *yada’* – to know, recognize, acknowledge, and understand and *yad* – hand and influence).

I said (*wa ‘amar*), **‘I think that it is vital that You respond** (*‘ana’* – in response please provide an answer; from *na’* – please and *‘anah* – to reply and answer), **my Lord** (*‘adon ‘any* – my Pillar and Support), **the Almighty** (*ha ‘el*), **regarding the immensely important, especially intense, courageous, capable, and combative man** (*ha gadowl* – to the most significant contributor and greatly magnified individual with the capacity and fortitude to prevail), **who is respected and admired** (*wa ha yare’* – who is revered for his high status, authority and dignity) **for having closely examined and carefully considered** (*shamar* – for exploring and evaluating, observing and studying (qal participle)) **the Covenant** (*ha beryth* – the

family-oriented relationship agreement), **and who demonstrates loyal love and devotion** (*wa ha chesed* – who shows affection for the relationship, granting favors, being kind, and providing benefits) **to those who appreciate and prefer him** (*la ‘achab huw’* – for those who love and adore him, like and desire him), **as well as for those who approach by observing** (*wa la shamar* – and for those who draw near by exploring and examining) **the instructive conditions pertaining to what he has offered and expects in return** (*mitswah huw’* – his authoritative directions and written instructions which comprise the precepts and terms of what he has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what he has commissioned).” (*Dany’el* / Daniel 9:4)

If we were to read this at face value, it appears somewhat delusional. Daniel, who was wholly unqualified, was in no position to play mediator between Yahowah and his people. However, if we were to see this as Dany’el seeking a method whereby intervention would be possible, even justified, it is a proposition of an entirely different sort.

Should Daniel have ascertained prior to Gabry’el’s appearance and subsequent revelation, that the *Gadowl* | Most Qualified, Competent, and Courageous Individual would work with Yahowah to restore the Covenant, then it would have been a brilliant deduction. It took me 22 years of constant study and evaluation to arrive at this conclusion. If Daniel saw it as well, he would have been correct in his assessment of Dowd in that the Messiah’s intervention was vital. Moreover, God’s Son was uniquely observant of and devoted to the Family. It is unquestionably true that those who come to appreciate

what he accomplished by observing the conditions and benefits of the Covenant are welcomed by Yah.

The fact remains, until this chapter, Dany'el had not mentioned Yahowah's name. He had consistently referred to God as "my Lord." He was alone in using the titles Myka'el and Gabry'el. He was overly preoccupied with his personal situation. And until this admission, where he read the answer, he had not been able to comprehend anything he had seen. His is the only book that was partially written in another language, in his case, Aramaic.

Nevertheless, when Daniel 7 through 12 are evaluated using the Dabarym tests for authenticity, they fail and prevail. And this means that while Daniel was not a prophet, he accurately conveyed the words they revealed to him. So, let's consider him a witness.

As for what follows, Dany'el's assessment was correct, but that was hardly new. He would have read this in Yirma'yah, Yasha'yah, Howsha', and throughout Dowd's Mizmowr...

“We have missed the way (*chata'* – we have erred and forfeited the opportunity) and we are guilty of perverse corruptions and distortions (*'awah* – of twisting and perverting). We have violated the standard (*wa rasa'* – we are especially evil, wicked, and unjust, immoral, unethical, inconsiderate, and invalid) because (*wa*) we have rebelled (*marad* – we have resisted and opposed this advice). We have turned away from (*wa suwr min* – we have rejected and removed) the terms and conditions of Your relationship agreement (*mitswah 'atah* – what You are offering and expecting in return) and also from (*wa min*) Your means to make informed and rational decisions regarding the way to justly resolve disputes (*mishpat 'atah* – to exercise good judgment about You).” (*Dany'el* / Daniel 9:5)

Indeed, Daniel was among them – as corrupt and guilty as everyone else. And that is the message conveyed throughout the first six chapters of Daniel and the lingering effect of the subsequent politicization of religion in Babylon. Should someone protest and claim that God would not use a man whose beliefs, testimony, and deeds were opposed to Him, think again. He specifically said that He was using Nebuchadnezzar and that He anointed Cyrus to do as they have done – and both men have earned a trip to *She'owl* | Hell. Yahowah created evil, and He uses it as He must as a filter for freewill.

Sadly, the religious seldom accept the *Towrah* | Teaching. They prefer the witness of men – whether through Talmuds or New Testaments. Echoing the sentiments of Yahowah and His prophets, Dany'el admits that he was also part of the problem...

“We have not listened to (*wa lo' shama' 'el*) Your coworkers (*'ebed 'atah* – Your associates and servants), the prophets (*ha naby'*), who, to show the way to receive the benefits of the relationship (*'asher*), communicated the Word (*dabar*) in Your name (*ba shem 'atah*) to our leaders (*melek 'anachnuw* – to our clerics and kings), to our societal, military, and economic elite (*sar 'anachnuw* – to our highest-ranking rulers and their subordinates), to our forefathers (*'ab 'anachnuw*), and also to all (*wa 'el kol*) the people (*'am*) of the Land (*ha 'erets* – of the region and Earth).” (*Dany'el* / My God Judges, Condemns, and Vindicates / Daniel 9:6)

While hopefully more astute, like Dany'el, I am a witness, not a prophet. As such, I am responsible for listening to Yahowah's prophets and then applying what I learn by sharing their message. When Dany'el admits that he is among those who have not listened to Yahowah's coworkers and prophets, he is stating that he was still among the lost rather than learned.

When we consider the wealth of prophetic material Yahowah has provided for us to consider, from Moseh to Mal'aky, God has done His part. By failing to capitalize, Jews have not done theirs. I realize that Christians, Muslims, and Progressives are similarly misled, but it isn't the same. God did not cut His Covenant with them, liberate them, or address them through their prophets in their language, over the course of one thousand years.

The path to God is as I have presented it, as is the path away from Yahowah...

“Approaching You (*la 'atah*) **are those who are right** (*ha tsadaqah* – are those who are honest, trustworthy, loyal, and correct, the upright and moral), **but for us** (*wa la 'anachnuw*) **is the presence of confusion and shame** (*bosheth ha paneh* – is personal humiliation). **It is the same to this day** (*ka ha yowm ha zeh*) **for the people of Yahuwdah** (*la 'iysh Yahuwdah*) **and the inhabitants of Yaruwshalaim** (*wa la yashab Yaruwshalaim*), **even for all Yisra'el** (*wa la kol Yisra'el*), **those who are nearby** (*ha qarowb*) **and those who are far away** (*wa ha rachowq*) **in all of the places** (*ba kol ha 'erets*) **which You have scattered them** (*nadach hem sham*) **due to their disloyalty and their fraudulent claims** (*ba ma'al hem* – their treacherous propensity to lie, overstepping their bounds while acting like they were above it all).

This makes them untrustworthy and unreliable, as well as in violation of the agreement (*'asher ma'al*) **with You** (*ba 'atah*). (*Dany'el 9:7*)

Yahowah (*Yahowah*), **on us** (*la 'anachnuw*) **is the apparent presence** (*paneh* – the face and prevalence) **of confusion, humiliation, and shame as a result of our improper attitude** (*bosheth ha paneh*), **from our political and religious authorities** (*melek 'anachnuw* – clerics and kings) **to our leaders' representatives** (*wa la sar 'anachnuw* – our highest-ranking officials, authorized

subordinates, and spokesmen), **as well as our forefathers** (*la 'ab 'anachnuw*), **because we have erred, missing the way** (*'asher chata'* – because we are guilty and bear the loss, having forfeited the benefits of the agreement) **to approach You** (*la 'atah*).” (*Dany'el* / Daniel 9:8)

There were those who were right, but you'll notice that Dany'el did not count himself among them. Rather than being correct about Yahowah, he was among the confused. And with the natural tendency to read right past this admission, it was repeated.

Having read the prophets, beginning with Moseh, we know that this had been the case during the *Yatsa'* | Exodus and it has remained so, no matter the place or time. Yisra'el has been *ma'al* | disloyal. God's people developed a propensity for *ma'al* | fraudulent claims which would continue in Babylon and thereafter for another thousand years, permeating the Talmud.

This same level of confusion is inherent among Jews on the cusp of Israel's Troubles and Yahowah's return. In Israeli politics, there is no separation between synagogue and state or between Progressives and divisive protests. Rabbis are overwhelmingly political and the political are often overtly religious. Of all of the things that have made Benjamin Netanyahu bad for Israel, his willingness to appease and bribe the Haredim for their political support is among the most devastating. That said, liberals like Yair Lapid are far worse for having endorsed the “Two-State Solution” while bringing Israel to the brink of civil war.

By including those dwelling in Jerusalem and Israel in this condemnation, this statement was evidently intended to address today's inhabitants because Yaruwshalaim was depopulated by Babylon and Yisra'el by Assyria. Having suffered so many centuries of disloyalty and enduring countless fraudulent claims, Yahowah naturally sees His people as untrustworthy and unreliable – even as

disappointing and disgusting. This problem runs from the top down and includes the secular and the religious.

Dany'el's next point is true, even though his approach to it was less than desirable...

“According to (la) my Lord and Upright One (*'edown 'any – my foundation and pillar*), **our God** (*'elohym 'anachnuw*), **the merciful** (*ha rachamym – the compassionate*) **and forgiving** (*wa ha rachamym – the one who pardons*), **indeed** (*ky*), **we have rebelled** (*marad – we have engaged in premeditated opposition*) **against Him** (*ba huw'.*.” (*Dany'el / Daniel 9:9*)

With the irritating repetition of “my Lord,” Dany'el has reconfirmed his rebellion. This title is in opposition to Yahowah's nature and intent.

God has a plan to pardon His people, and He wants to forgive them. Unfortunately, the likes of those Dany'el represents have chosen to ignore, even reject, what Yahowah and Dowd have done. They have vehemently attacked the Passover Lamb, nullifying the benefit of his sacrifice. They do not even acknowledge Matsah, other than incorporating it into Passover as a missing ingredient. They are clueless regarding Bikuwrym and Shabu'ah, and they have replaced Taruw'ah with a Babylonian holiday. Perhaps worst of all, they have inverted the purpose of Kipurym, making the Day of Reconciliations a time of affliction and twirling chickens. It is as if they concur with their ancestors and never want to see or hear from Yahowah again.

Making matters worse, they have ignored their Ra'ah, Mashyach, and Zarowa' – irritating God and traumatizing themselves to no end. Since Moseh, Yahowsha', Shamuw'el, Dowd, Yasha'yah, Howsha', Yirma'yah, 'Elyah, Zakaryah, and Mal'aky, were inspired by God to condemn the Jewish religion, we would be wise to view Yahowah as decidedly anti-religious. While Yahowah is

merciful and forgiving, He is also discriminating. And He will reject the religious for having rejected Him.

Yisra'el's political, religious, economic, and military leaders, indeed the nation's forefathers, bear the blame for this mass rebellion against God. They are the reason women and children suffer, and people are misguided. The very individuals Yisra'elite society has been indoctrinated into respecting, even revered as holy men devoted to God, are the most deserving of scorn and condemnation. The most influential in the sight of men are the least worthy from Yahowah's perspective.

This is not my opinion or even my interpretation but, instead, Yahowah's position. He etched it in stone so that we would be aware of it. In the Second of Three Statements written on the First of Two Tablets, Yahowah wrote...

“You should not continue to associate yourself with or engage on behalf of (*lo' 'asah la 'atah* – you should not make a practice of attending to or doing anything with, you should not act upon or involve yourself with, you should not profit from or celebrate) a religious image or object of worship (*pesel*), or any (*wa kol*) visual representation of something (*tamunah* – likeness, appearance, picture, drawing, painting, or form which depicts or resembles a substitution) which is in the heavens above (*'asher ba ha shamaym min ma'al*), which is on the earth below (*wa 'asher ba ha 'erets min tahath*), or which is in the waters (*wa 'asher ba ha maym*) beneath the land (*min tahath la ha 'erets*). (*Shemowth* 20:4)

You should not speak about them on your own initiative nor make a practice of bowing down and worshiping them (*lo' chawah la hem* – you should not continue to promote their message on your own accord or display their words because such uncoerced and ongoing verbal declarations and announcements will influence you by revealing your allegiance to them on an ongoing basis),

and you shall not habitually serve them or compel anyone to be passionate about them (*wa lo' 'abad hem* – you should not submit to them or encourage anyone else to do so).

For, indeed (*ky*), **I** (*'anky*), **Yahowah** (*Yahowah*), **your God** (*'elohy 'atah*), **am a fiercely protective, steadfastly loyal, and jealous God** (*qana' 'el* – a God who is desirous of exclusivity in a devoted relationship, a God who is passionate and extremely defensive of those He zealously loves), **actually counting and reckoning** (*paqad* – literally taking stock of and genuinely recording) **the perversity of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusions and depravity, the liability for unfaithfulness and wrongdoing) **of the fathers** (*'aby*) **upon the children** (*'al ben*) **concerning** (*'al*) **the third and the fourth generations** (*silesym wa 'al ribea'*) **of those who shun Me because they dislike Me** (*sane' 'any*). (*Shemowth 20:5*)

However (*wa*), **I will genuinely act and actually engage to literally prepare, perform, and produce** (*'asah* – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) **loyal and devoted love, unfailing mercy, unearned favor, and genuine kindness** (*chesed* – actual forgiveness, steadfast and ardent appreciation, a friendly and affectionate relationship, faithfulness and goodness) **on behalf of** (*la'* – to enable the approach of) **thousands** (*'elepym*) **who move toward Me and love Me** (*la 'ahab 'any* – who form a close and affectionate, familial relationship with Me, coming to know and like Me, who come to prefer Me and find an association with Me desirable) **and also** (*wa* – in addition) **who approach Me by closely examining and carefully considering** (*la shamar*) **My instructions pursuant to what I am offering and My conditions**

regarding what I am expecting (*mitswah* ‘any – the stipulations which uphold My relationship agreement and mutually binding contract).” (*Shemowth* / Names / Exodus 20:6)

Yahowah has asked us not to be religious. God is opposed to religious imagery, critical of religious behavior, and antagonistic toward religious services. He is intolerant of the promotion of any message associated with any god by any other name (and that would include Allah, Jehovah, the Lord, Adoni, HaShem, the Eternal One, and Jesus Christ). The reason is straightforward and simple: Yahowah is committed to developing a loving and monogamous relationship with us. It is something He is passionate about which is why He is personally involved in His people’s reconciliation.

Also relevant to what we just read, thousands among billions is only one in a million, culling the audience considerably for the Covenant. Based upon all we have read in the Towrah, Naby’, wa Mizmowr, it is likely that only one in every thousand Jews living today will return to Yahowah, less than 15,000 among 15,000,000. Gowym will be even less receptive, with one in a million representing fewer than 80,000 among 8,000,000,000.

Foremost among those not listening was the one speaking...

“In addition (*wa*), **we have not listened to** (*lo’ shama’*) **Yahowah’s** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence), **our God’s** (*‘elohym* ‘*anachnuw*), **voice** (*ba qowl*) **by having our steps guided by** (*la halak ba* – walking in) **His Towrah | Teaching and Instructions, His Guidance and Directions** (*Towrah huw’*), **which, to reveal the benefits of the relationship** (*‘asher* – to show the way to get the most out of life), **He provided** (*nathan* – He offered and gave as a gift) **in our presence** (*la paneh* ‘*anachnuw* –

before us) **through the hand** (*ba yad*) **of His servants** ('*ebed* – His associates and coworkers), **the prophets** (*ha naby*').” (*Dany’el* / Daniel 9:10)

This is the reason Yahowah is so frustrated with Yisra’el and Yahuwdah. His *Towrah* | Guidance was revealed in their presence. His prophets were of their ethnicity and wrote in their language. God prioritized them over all others, speaking directly to them, for them, and with them about them. And nothing has changed in 2,500 years.

As for Dany’el, he held the answer in his hands. He had read it, but he was unable to apply its lessons. In this way, he continues to represent the Haredim – the masters of duplicitous delusion. And having searched Chabad and Christian websites for their explanations of the narratives throughout the first six chapters and the inversion of reality found in the opening statement of the 9th, they still venerate Dany’el’s religiosity. And that’s surprising since the four religious stalwarts I mentioned failed to present their own history accurately, and they could not foretell the future – universally failing the test of a prophet.

It is relevant to know that Yahowah’s *towrah* | teaching isn’t limited to the first five books which comprise His witness. His *towrah* | guidance permeates what He revealed through His *naby*’ | prophets. Everything Yahowah revealed from *Bare’syth* / Genesis to *Mal’aky* / Malachi is both prophetic and contains God’s *towrah* | instructions on how to live a fulfilling life. It all exists so that we might avail ourselves of His mercy and enjoy His love – so that we know how to become adopted into His Covenant Family.

Driving the point home, this remains true for Jews who overwhelmingly prefer their Babylonian Talmud. Their problem runs so deep, they not only lie by claiming it was first given by G-d along with the written *Towrah*, but they

also actually refer to this book of rabbinical drivel as Torah. Therefore, the witness reported...

“And all (*wa kol*) of Yisra’el (*Yisra’el* – Individuals who Strive Against and Oppose God) has passed over (*‘abar* – has arrogantly meddled, and with intense personal feelings acted upon unjustified opinions of themselves to repeal and transgress) Your *Towrah* | **Teaching and Directions (*‘eth Towrah ‘atah* – source from which Your instruction and guidance flow) and have turned away (*wa suwr* – have continually, actually, and demonstrably removed themselves, rejecting and cutting off (qal infinitive)), refusing to listen (*la bilty shama’*) to the sound of Your voice (*ba qowl ‘atah*).**

As a result (*wa*), the curse of Allah (*‘alah* – an incompetent and dishonest oath by which people are harmed when swearing to Allah) will be poured out (*nathak* – will be brought forth (qal imperfect)) upon us (*‘al ‘anachnuw*) in addition to (*wa*) the sworn promise (*ha shabuwa’* – the truthful and contractual oath associated with seven and the *shabat*) which (*‘asher*) was written (*kathab* – inscribed using letters and words) in the *Towrah* (*ba Towrah* – in the instructions and directions, teaching and guidance) of **Moseh (*Mosheh* – one who draws out), the one working with (*‘ebed*) the Almighty (*ha ‘elohym*), because (*ky*) we have been wrong and have missed the way (*chata’* – we have erred and forfeited the opportunity) according to Him (*la huw’*).” (*Dany’el* / My God Judges / Daniel 9:11)**

Throughout the prophets, the message is the same. They warned Yisra’elites and Yahuwdym that they have brought a curse upon themselves and have estranged themselves from God because they prefer their jaundiced rhetoric to His teaching and guidance. With this assessment indisputable, why do so many Jews remain unaware that Yahowah hates their religion?

Amazingly, Dany'el has once again included himself among those who are going to be cursed. Why is it then that no one until now has been willing to believe him? Yes, I know, we all fall into the trap of using “we” when addressing some of the irresponsible things “we” humans have done. But when it is pointed out by one of Yahowah’s diligent editors, I make the correction, setting those of us who listen to our God apart from those who do not.

‘Abar foretells of rabbinic malfeasance because the religious have intensely and personally, passionately and arrogantly, meddled where they did not belong by projecting unjustified opinions which have served to repeal and transgress another’s testimony. And in this regard, it is hard to miss that Dany’el was writing in *Babel* | Babylon about the horrid consequence of the Babylonian Talmud.

In the second half of this pronouncement, we are reminded that the Towrah does more than present the means to engage in a relationship with our Heavenly Father. It also delineates the consequence of ignoring God and choosing to be religious. Yisra’el has been forewarned, and so God’s people are without excuse. Jews have brought this suffering upon themselves. It was not God’s choice.

Should you think that it is unfair for God to consistently criticize Jews for not listening to Him when so many others have been worse, then consider this: there would be no Jews had Yahowah not rescued them. The descendants of ‘Abraham would have died in Egypt, just as there were no survivors among the Philistines after they were conquered and enslaved. They are His people. He ransomed and rescued them. And even before that, ‘Abraham would have been without an heir or inheritance without Yahowah’s intervention.

Moreover, Yahowah revealed Himself to Yisra’el, singling them out as the beneficiaries of His Covenant. And when Yahowah asked the Children of Yisra’el if they were

in accord with what He had prescribed for them in the Towrah, they shouted out in unison, “We agree.”

Judaism has done far more than just write Yahowah out of the religion. The religious have perverted the intent of His Towrah, corrupted His Beryth, and misrepresented His Miqra’ey, while misappropriating the meaning of the *mitswah* and *mishpat*. The words of the rabbis have come to take precedence over the word of God. Judaism is now so restrictive, with its religious laws, kosher rules, and shabat demands, Jews have encumbered themselves with the most burdensome of religions, almost as if they prefer being slaves.

Suffering and death should not be blamed on God. Mankind in general and Jews in particular have brought these things upon ourselves. It is a message which permeates the prophets from Moseh to Mal’aky...

“He confirmed (*wa quwm* – He took a stand to substantiate) **with** (*’eth*) **the words He revealed** (*dabar huw’*), **and which He spoke against us** (*’asher dabar ‘al ‘anachnuw*), **in opposition to our judgment regarding our political and religious leaders** (*wa ‘al shaphat ‘anachnuw*), **who** (*’asher*) **have ruled over us** (*shaphat ‘anachnuw* – which governed us and shaped our thinking), **to bring** (*la bow’*) **great** (*gadowl* – tremendous and unmitigated) **misery and suffering** (*ra’ah* – disaster and distress, wickedness and harm, calamity and misfortune) **upon us** (*‘al ‘anachnuw*) **which has not occurred** (*’asher lo’ ‘asah*) **in any other place under** (*tachath*) **the whole of the heavens** (*kol ha shamaym*) **similar to what has and will occur** (*ka ‘asher ‘asah*) **in Yaruwshalaim** (*ba Yaruwshalaim*).” (*Dany’el* / Daniel 9:12)

No people have been offered as much. No people have suffered as much.

“Consistent with what is written (*ka ‘asher kathab*) **in the Towrah** (*ba Towrah* – source of teaching and

instructions, directions and guidance) of **Moseh** (*Mosheh*), **all of this suffering and misfortune** (*kol 'eth ra'ah ha zo'th* – the entirety of this misery with so many negative consequences) **has and will continue to come upon us** (*bow' 'al 'anachnuw*). **And yet, we neither request nor seek** (*wa lo' chalah* – we have made no effort to acquire the favor of nor do we grieve over the loss of) **the presence of Yahowah, our God** (*'eth paneh Yahowah 'elohym 'anachnuw*). **We cannot return because we have not changed** (*lo' shuwb* – without turning around we cannot be restored) **from (min) our depravity and corruptions** (*'aown / 'awon 'anachnuw* – the wickedness we have committed by twisting, bending, perverting, and distorting), **and that is because it affects our ability to be prudent and thus understand** (*wa la sakal* – forestalls the insights needed to succeed and prosper, capitalizing upon) **the breadth of Your support and verifications of Your reliability** (*ba 'emeth 'atah* – Your affirmations of what is correct and dependable).” (*Dany'el / Daniel 9:13*)

I told you so.

Dany'el is admitting that he and his people still suffer from the Babylonian Effect – the politicization of religious depravity. Jews had estranged themselves. They were enslaved and suffered as a consequence of ignoring the Towrah.

It is pretty basic: in His *Towrah*, Yahowah introduced Himself to humankind so that we would have the opportunity to know Him. He explained how we could enjoy a personal relationship with Him. His instructions were beneficial, His teaching was enlightening, His offer remains wonderful, His promises are trustworthy, and His plan is generous. By listening to His Guidance and following His Directions, we become His children and live in His Home. Through the Towrah, we become immortal, perfected, adopted, empowered, and enriched. All we have to do is accept. It is easier than believing and more reliable.

God does not require much in return. He asked us to get to know Him, to listen to Him, and to consider His directions. He encourages us to respect Him, embrace His name, and trust Him. All of which are beneficial for everyone involved. But, like a good Father, Yahowah explains the consequence of rejecting His Guidance.

“And so (wa), Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) was vigilant and He did not hesitate (shaqad – having paid attention He was prepared) to bring these difficult circumstances and consequences upon us (‘al ha ra’ah wa bow’ hy’ ‘al ‘anachnuw). Obviously (ky – it is clear), Yahowah (Yahowah), our God (‘elohym ‘anachnuw), is right (tsadyq – is correct in His judgment, fair, just, and moral) in everything He does (‘al kol ma’aseh huw’ – in all He accomplishes and works on) as well as what He acts upon when engaging for the benefit of the relationship (‘asher ‘asah). Therefore, it is we who have not listened to Him speaking to us (wa lo’ shama’ ba qowl huw’).” (Dany’el / My God is Judgmental / Daniel 9:14)

Even in this, Dany’el was modeling today’s rabbis. He was reading the words but not applying them. He knew that he was part of the problem but did not seem to appreciate that it was his religious and political indoctrination in Babylonian lore that had been the cause.

This is an early example of tough love, of recognizing that sometimes we must allow our children to suffer the consequences of their choices. Often, it is the only way young people learn and grow. When we overcome, it is how we develop character and confidence.

There is a debilitating misconception that love is never hurtful or hateful. And yet, for love to be real, for it to be beneficial, the loving must not only disdain that which is

contrary to the interests of those they love, they must allow them to learn from the consequence of not being appropriately discriminating.

Yahowah was and remains right. Since his people decided religion is better for them than the Covenant relationship, they must be allowed to suffer the consequence of that choice. He could not rescue them from the Holocaust because they were no longer His but, instead, belonged to the rabbis. Had He intervened to preclude their suffering, the rabbis would have taken credit and justified the unjustifiable. So, while the opportunity to learn from their mistakes was forfeited, it was at least available and not misappropriated.

“And so then (*wa ‘atah*), wanting to provide the benefits of the relationship (*‘asher*), our God (*‘elohym ‘anachnuw*) descended to withdraw (*yatsa’* – brought out) your people (*‘eth ‘am ‘atah*) from the land of subjugation by religious and political tyrants (*min ‘erets Mitsraym* – from the crucibles of oppression) with a firm and unyielding, resolute and uncompromising hand (*ba yad chazaq* – with an unrelenting influence). Since then (*wa*), you have made (*‘asah* – you have engaged and acted to create) a reputation for yourself (*la ‘atah shem*) which is similar to today (*ka ha yowm ha zeh*). We have been mistaken and have gone astray (*chata’* – we have erred and forfeited the opportunity), having condemned ourselves (*rasha’* – and are guilty of being wrong).” (*Dany’el* / My God Judges / Daniel 9:15)

This is an interesting transition in pronouns in mid-sentence from first person, “our,” to second person, “your.” It indicates that Dany’el didn’t make the connection between Mitsraym and Babel. As proof of this, he claims that “you” have made a reputation for “yourselves,” excluding himself from their company. And yet, it was actually the reputation that he had made for himself that became the driving force of Daniel 1 through 6 and is still

bleeding into these pages. While we know that the Children of Yisra'el were often mistaken along the way, the problem has grown worse, not better.

God did the right thing, removing His children from harm's way in Mitsraym and again from Babel. But once liberated from religion, delivered from politics, and safely home, He let them go. And ever since, they have made a reputation for themselves. Having returned to religion, and having yearned to be political, they have not just gone astray – they have marched right back into a crucible of their own design. Judaism has condemned Jews.

“O my Lord and Upright One (*'edown 'any*), **in a manner consistent with all of what makes You worthy and right** (*ka kol tsadaqah 'atah* – according to Your righteousness and integrity, and by Your will to acquit and vindicate), **please turn away from and withhold** (*shuwbn na'*) **Your frustration** (*'aph 'atah* – Your resentment and disappointment) **and Your extreme displeasure and antagonism** (*wa chemah 'atah* – Your righteous indignation) **toward Your city, Jerusalem** (*min 'iy'r 'atah Yaruwshalaim*), **Your Set-Apart Mountain** (*har qodesh har*), **even** (*ky*) **toward our offenses** (*ba chete' 'anachnuw* – our propensity to be wrong and go astray) **and toward our guilt** (*wa ba cheta' 'anachnuw*), **in addition to the misdeeds and religious perversity** (*wa ba 'awon*) **of our ancestors** (*'ab 'anachnuw*).

Yaruwshalaim | Jerusalem (*Yaruwshalaim*) **and Your people** (*wa 'am 'atah* – those who are related to You) **are dishonored and seen as contemptible** (*la cherphah* – are shameful and have become a disgrace) **among all who surround us** (*la kol sabyb 'anachnuw*).” (*Dany'el* / God Judges / Daniel 9:16)

Dany'el had this backward. Jews would have to discard their antagonism toward Yahowah before God could relinquish His against them. They had picked this ill-

fated fight by being religious, and God could not and would not accept them as they were and remain. Should this be your first time through this material, I suspect that you are surprised to find the pretext to the only prophecy pertaining to the future arrival of a Messiah so vehemently anti-religious.

“This being so (*wa ‘atah*), our God (*‘elohym ‘anachnuw*), please choose to listen and be receptive (*shama’* – let it be Your will to hear, being favorably inclined (qal imperative)) to this plea for intercession and desire to be set apart as discriminating (*‘el taphilah* – either prayer for intervention or a longing to be distinct and different, uncommon and unique; from *ta’ab* – to desire and *palah* – being set apart as special) made by Your servant (*‘ebed ‘atah* – of Your coworker and associate), along with his longing for mercy and compassion (*wa ‘el tachanuwn huw’* – his desire for kindness, favoritism, love, and generosity; from *ta’ab* – to desire and *chanan* – forgiveness and empathy, loving and merciful generosity), for the light of Your presence to shine (*wa ‘owr paneh ‘atah*) upon Your Set-Apart people and place (*‘al miqdash ‘atah* – over that which is distinctly different; from *my* – to consider the implications of *qadash* – to be set apart as special, separated from that which is common, prepared, dedicated, and devoted) for the benefit of the deserted (*la ma’an shamem* – for the destitute and devastated), my Lord and Upright One (*‘edown ‘any*).” (*Dany’el* / God Judges / Daniel 9:17)

God does not, and should not, listen to us – not until we have listened to Him. Daniel’s approach epitomizes religion, and it is wrong – as is referring to our *‘ab* | Father as the *‘adown* | lord.

The Hebrew lexicons which seek to define words based on their roots typically link *taphilah* with “*palal* – to intervene and intercede, to meditate and arbitrate.” And while that’s fine, it then becomes inappropriate to render

taphilah as “prayer” everywhere else. This known, *taphilah* is more likely derived from “*phalah* – to be distinct, separated, and distinguished, set apart and uncommon.” *Phalah* also speaks of “being marked out as special,” even of “being discriminating.”

“**My God** (*‘elohym ‘any*), **incline Your ear** (*natah ‘ozen ‘atah*) **and listen** (*wa shama*). **Open Your eyes** (*paqach ‘any ‘atah*) **and see** (*wa ra’ah*) **our ravaged and deserted places** (*shamem ‘anachnuw*) **and the city** (*wa ha ‘iyr*) **which** (*‘asher*), **invite and call out** (*qara* – summons and proclaims) **in Your name** (*shem ‘atah ‘ah hy* – in Your proper and personal designation to her). **However** (*ky*), **not upon our righteousness** (*‘al tsadaqah ‘anachnuw* – not on our merit) **because we would fail** (*naphal* – we are inferior and without standing). **Our plea for mercy** (*tachanuwn ‘anachnuw* – our desire for favoritism and kindness) **in Your presence** (*la paneh ‘atah* – upon Your appearance) **is indeed because of** (*ky ‘al*) **Your compassion** (*rachamym ‘atah* – Your love and devotion) **which is great** (*ha rab*).” (*Dany’el / My God Judges, Condemns, and Vindicates / Daniel 9:18*)

There was absolutely nothing Yahowah wanted to hear from this man other than for him to shut up. There was nothing Daniel could show Him that He wanted to see. Moreover, he was wrong. The opposite was true. Yisra’el was deserted because Jews did not invite Yahowah into their lives, did not welcome Him into their hearts, or even mention His name.

Mercy is afforded to those who are attuned to Yahowah’s testimony as documented in His Towrah, Naby’, wa Mizmowr. He guides those who do so through the Beryth and Miqra’ey Beyth. That is where we find His *chanan* and *racham*.

We are invited to be with God when we listen, and we are rejected when we choose to express our desires to Him

instead. The religious have nothing to say which is going to impress God and a great deal that is sure to irritate Him.

There are times when I'm hesitant to translate a passage, and this is one of those occasions. The previous three times through this material, I ignored it, moving past it to the next statement. I am uncomfortable with Dany'el's incessant pleading and praise. Further, his use of 'adony | my Lord is inappropriate and disturbing. Nonetheless, here is what he said next...

“My Lord (‘adony – my master), I want You to listen (shama’ – as an expression of my will, I choose for You to hear what I want to say (qal imperative paragodic he cohortative, energetic second-person masculine singular – I am emphatic and emotional in choosing for You to urgently listen)). My Lord (‘adony – my master), I am emphatic and emotional in my appeal for You to choose to remove the guilt and forgive (salach – it is my desire for You to want to pardon the wrongdoing (qal imperative paragodic he cohortative energetic)). My Lord (‘adony – my master), on my own initiative, I believe that it is imperative that You pay attention and become responsive (qashab – You need to choose to be alert and attentive to what I want (hifil imperative paragodic he cohortative energetic)) because it is necessary for You to act (wa ‘asah – You must engage (qal imperative)). Do not remain inactive, be hesitant, or delay (‘al ‘achar – do not linger, hesitate, or wait any longer by doing something different (piel imperfect jussive)) for Your own sake (la ma’an ‘atah – on Your account), O my God (‘elohym ‘any). Because indeed (ky), Your name (shem ‘atah) is called (qara’ – he is summoned and invited, proclaimed and welcomed, read and recited) over and above Your city (‘al ‘iyir ‘atah) and upon Your people (wa ‘al ‘am ‘atah).” (Dany’el / My God is Judgmental / Daniel 9:19)

We may both be witnesses, but we are not seeing things the same way. I have never and will never say

something like this to Yahowah. So, at least I'm glad that it was written in the cohortative, thereby expressing Dany'el's agenda and mindset, not anyone else's, especially not Yahowah's.

Begging for forgiveness is a complete waste of time. Why antagonize God by pleading with Him to provide what His Son has already established? Listen to Yahowah and act accordingly. He will do the rest.

For the most part, the previous 18 statements have been annoying. It simply serves as a confession, proving my assessment correct. Not a word of this, the entire 9th chapter of Dany'el up to this point, has been prophetic. While the scene is going to change, it will not be until the 24th verse that we will hear *Gabry'el* | God's Most Confident and Capable Man reveal what is going to occur.

Babel | Being with the Lord was a 70-year timeout for bad behavior. Serving as a harbinger of She'owl, we find affirmation of what life will be like for those who continue to reject Yahowah and His *Towrah* | Guidance.

For those of you who are reading these words and are contemplating your fate as we near the Time of Trouble, you can move in one of three directions: 1) Toward *Shamaym* | Heaven by accepting the conditions of the *Beryth* | Covenant relationship with Yah, which is possible for those who observe His *Towrah* | Teaching and attend His *Miqra'ey* | Invitations to be Called Out and Meet. 2) Go back to Babylon by remaining religious. Or 3) Go nowhere, opting to ignore the voices on both sides.

But what you cannot do – at least apart from being ignorant and irrational – is to claim that what follows somehow justifies the creation of a new religion at odds

with the Towrah and in opposition to the very people God is trying to save.

The preceding portion of Dany'el was not couched in mystery, although it was doused in religion. It was not conveyed using metaphors or symbols but, instead, religious verbiage. It was a confession, easily corroborated, because Dany'el was ad-libbing what Moseh had written.

While Daniel's religiosity was irritating, his Towrah citations are important because, apart from this preamble, the following prophecy is universally misappropriated and misunderstood. There are two days being predicted and they both pertain to fulfilling the Miqra'ey – days which are meaningful when celebrated in accordance with the Towrah's Guidance. But since with the Towrah and its Covenant there can be no quarter for religion, should a rabbi or priest ascertain the timing, they would lose their faith in the process.

This compound prophecy was conveyed by Dowd in the guise of *Gabry'el* | God's Most Competent and Courageous Man in 538 BCE – 570 years prior to its fulfillment in 33 CE and 2,570 years before he would engage to honor his portion of what he proclaimed regarding year 6000 Yah in 2033. The timeline for God's redemptive plan hinges upon what the Messiah accomplished on Passover, UnYeasted Bread, and Firstborn Children in Year 4000 Yah, and what we accomplish to enhance the Harvests pertaining to the Promise of Sevens and Trumpets in advance of the Kipurym Homecoming and Sukah's return to Eden forty Yowbel thereafter.

“Then (*wa*) while I was continually communicating and conversing (*'owd 'any dabar* – when I was speaking well beyond normal expectations) and pondering questions and contemplating their answers (*wa palal* – making inquiries regarding the justification to persuade,

seeking intervention, arbitration, and intercession, and also thinking about and foreseeing future contingencies and events) **and** (*wa*) **expressing my gratitude over casting aside** (*yadah* – my appreciation and thankfulness for being able to admit and toss away) **my pardonable offenses for having missed the way** (*chata'ah* ‘*any* – the consequence and punishment for me having gone astray, my iniquity and guilt associated with me wandering away from the right path) **and the consequence of my people, Yisra’el, going astray** (*wa chata'ah 'am 'any Yisra'el* – in addition to the wrongful nature of my lost family, those who strive against and struggle with God), **presenting** (*naphal* – settling upon, offering, and letting go of) **my earnest request for favor and mercy** (*tachinah* – my petition and plea for kind, generous, and favorable treatment) **to approach the presence of** (*la paneh* – to come face-to-face with) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **my God** (*'elohy*), **on** (*'al* – upon) **the set-apart** (*qodesh* – separating, consecrating, preparing, dedicating, purifying and cleansing) **mountain** (*har*) **of my God** (*'elohy*),...” (*Dany'el* / God is My Means to Decide between Vindication and Condemnation / Daniel 9:20)

The words change but not the message and that is because Dany’el continually struggled with the realization that his role was to listen to what the prophets conveyed and then speak about it. But at least, this was better. There were no “my Lords” and no demands. And on the positive side, he spoke of searching for answers and of a desire to approach Yahowah, knowing that he had missed the way. Unfortunately, begging for forgiveness was only making matters worse. He needed to stop requesting mercy and start walking along the path Yahowah had provided to receive it. It is there for the accepting, not requesting.

As we approach Dowd's appearance and a return to prophetic relevance, it becomes apparent that Dany'el wanted to benefit from what he was witnessing. Having lived a life foreshadowing the ill effects of the rabbis, he needed what God and His Messiah would be providing through Chag Matsah. If our reporter is in Heaven, it is proof positive that the Towrah can pardon the offense of having missed the way.

Having studied Yahowah's *Towrah* | Teaching, we know that the Zarowa's fulfillment of the *Miqra* ' of *Pesach* opens the door to eternal life by resolving the consequence of religion which is death. And we realize that as a result of what the Messiah did for us during the *Miqra* ' of *Matsah* the penalty associated with religious guilt, which is separation from God, is resolved because Dowd took it all to She'owl for us. *Bikuwrym* is the result and benefit, enabling God's children to live in our Father's Home, as part of His Family, as He enriches and enlightens, emancipates and empowers us.

Dany'el was struggling to leave Babylon – something God requires of us. This chapter in his life, when compared to the others, shows that he was trying, but there was still too much *babel* in him.

The dichotomy between Dany'el and the likes of Moseh and Dowd or Yirma'yah and Yasha'yah is enormous. His rhetoric is so divergent, it warrants full and constant disclosure. For example, we are encouraged to read the Towrah and Prophets, listen to what Yahowah has to say, think about it, and then share what we have learned. Dany'el was incessantly conveying his preferences – which were either irrelevant or inappropriate.

I ask very little of God while Dany'el is constantly pleading for one thing and then another. I recognize that Yahowah is here to help, and I know that He wants us to understand so that we can more effectively share His

message with His people. His prime objective is to reconcile the relationship with Yisra'el and to be merciful. There is no need to ask God to do what He is already committed to accomplishing. Moreover, Yahowah has told us exactly how we need to respond if we want to benefit. The first step in that direction is to be the antithesis of what we have witnessed thus far in this man.

Nonetheless, Daniel became the recipient of these prophecies because he was willing to read the revelations of the prophets and at least attempt to apply some of the lessons. He was also chosen because he could write, and because of where he was at the time. In all likelihood, there wasn't a better option. This was, however, enough for us to become beneficiaries. We have been offered a brief history of the world, the story of the succession of Beasts, and now we are about to witness the final solution to mankind's errant ways.

“While I was continuing to communicate (*wa 'owd* ‘any *dabar*) **with the intent of being distinct and different** (*'el taphilah* – either praying or desirous of being set apart as discriminating and special; from *ta'ab* – to desire and *palah* – pleading to be set apart as special while thinking about the future, asking questions and contemplating the answers), **then** (*wa*) **Gabry'el | God's Most Confident and Capable, Courageous and Combative Man** (*wa Gabry'el* – the Almighty's exceptionally proficient and powerful defender, an exemplar of character who confirms the truth; a compound of ‘any – I am a *geber* – particularly strong and resolute human being, a capable and authorized individual, an aggressive and confrontational person, a fighter, defender, and protector who prevails with ‘el – Almighty God; from *gabar* – exceptionally proficient, absolutely assured, resolutely corroborative, tremendously powerful and great), **the individual** (*ha 'iysh* – the person and human being who is a champion, supporter, and defender), **whom**,

to reveal the proper path (*‘asher* – to show the benefits of the relationship), **I had seen** (*ra’ah* – I had witnessed, observed, perceived, inspected, and considered) **during the initial prophetic revelation** (*ba ha chazown ba ha tachilah* – in the earlier communication during the beginning vision of the future which I was able to see), **offering advice while preoccupied with the destruction of existing militaries** (*ya’aph ba ya’aph* – providing counsel and addressing the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles, from *ya’ats* – to offer advice and counsel regarding the purpose of the plan), **reached out to make contact with me** (*naga’ el ‘any* – extended himself to reach out to me) **around the time of the evening** (*ka ‘eth ‘ereb* – according to the right season of the year at sunset) **offering** (*minchah* – apportionment which is bestowed as a present or gift).” (*Dany’el / My God is Judgmental / Daniel 9:21*)

Thank God for Dowd. The conversation is looking up.

Previously in *Dany’el 8:15* and *16*, a *geber* | confident and confrontational man heralded the arrival of *Gabry’el* | God’s Most Capable Person. The final Witness, whom *Dany’el* introduces as *Myka’el* | One Who is Truthful and Right About God at the beginning of the 12th chapter, *qara’* | summoned Dowd, knowing that he plays the starring role in this drama. Upon his arrival, and after encouraging *Dany’el* to start thinking, and to stand up and be accountable, the Messiah and King told the forlorn reporter to listen to his *Sar* | Representative and Herald, *Yada*, the one who will make this known so that you will understand.

Previously speaking to *Dany’el* about *Yada* (*Daniel 8:19*), Dowd said, “**As the final Witness to the eternal testimony regarding the restoring appointments of the Mow’ed, he will literally and without interruption convey the way to receive the benefits of the**

relationship, doing so in the distant future, during the last days, and on behalf of the indignant remnant.”

Therefore, not only was Gabry’el correctly identified as an *‘iysh* | man, a human male, the identity of *‘el* | God’s *gibowr* is readily verified as Dowd from *Yasha’yah* / Isaiah 9 where, as a son, he was given to us. The Messiah is the lone individual who fits this title. And there is no better news than this, because apart from Yahowah, no one in Heaven or on Earth knew as much about the events he was going to address. He had predicted them, describing them in excruciating detail, as he, himself, would fulfill them. Moreover, with Dany’el failing to meet the standard of a prophet, Dowd was the most prolific of them – the gold standard.

In addition, Dowd, as the only man destined to live three lives spanning these eras, was the ideal prophet to provide the sweeping prophetic history of the world. And now, he was in *Babel* | Babylon, the birthplace of the Beast – the realm from which Satan would arise. Whether as a prophet or from his perch in Shamaym, he would witness Babylon become Persia and then watch as the Greeks prevailed over Babylon’s conquerors. The bestiality of Rome was no secret to him as he would experience their savage brutality when they whipped and then crucified him. Additionally, Dowd would have been familiar with his mortal enemy – the final Beast – the Roman Catholic Church – which grew out of Imperial Rome to obfuscate the heroic sacrifices he would make on behalf of his people while persecuting them for centuries thereafter.

No one has been better at providing advice. And no one surpassed Dowd in the destruction of Yisra’el’s foes, having never lost a battle. Further, Dowd’s greatest gift to his people was offering to endure the long night in the darkness of She’owl during Matsah. As their redeemer, he was the foremost expert regarding what he would soon reveal.

The evidence is overwhelming that this *'yish* | individual man, this *gibowr* of *'el* | competent and courageous combatant of God, was His Son, our Messiah and King *Dowd* | David. The alternative, that he was an archangel, is contrary to the evidence which has been provided as well as in conflict with God's previous and future interactions with humankind.

Now that *Gabry'el* | God's Most Competent Man, *Dowd*, has returned, we are told that he has been busy *ya'aph ba ya'aph* | offering advice while preoccupied with the destruction of existing militaries. *Dowd* has been providing counsel regarding the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles. *Yisra'el's* great defender is doing what he does best.

Dowd will be exceedingly valuable at this time. His first order of business will be to anoint the *Kaporeth* | Mercy Seat of the Ark of the Covenant so that *Yahowah* can reconcile His relationship with *Yisra'el*. Then he will go to war, defending *Yahuwdym* from those who have come to annihilate them. All the while, he will commence his role as our Shepherd and Counselor, Messiah and King.

The realization that the *Mashyach* | Messiah has been called away from these essential responsibilities during *Yowm Kipurym* to provide insights relative to his fulfillment of *Chag Matsah* as the *mashach* | anointed Messiah is poetic, prophetic, and profound. Considering the source of these insights, labeling "Jesus," the "Christ," rather than acknowledging *Dowd*, is short-sighted to the point of being blind. *Dowd* | David is the preeminent Prophet and Counselor, Shepherd and Lamb, Messiah and Son of God, and even now Priest and King. He is the exemplar of the Covenant, the embodiment of *Yisra'el*, and the *Zarowa'* who fulfilled the Invitations to Meet with God.

Before we move on, there is no *ka 'eth 'ereb minchah* | evening offering prescribed in the Towrah. However, in his defense, there is an evening apportionment that is bestowed as a gift – *Chag Matsah* | the Feast of UnYeasted Bread, beginning with *Pesach* | Passover – which is celebrated at sundown. Addressing Passover in this instance is both relevant and helpful considering what follows.

God works through curious souls because He realizes that those who question everything find resolution. They not only grow in understanding but, also, in confidence. I suspect that Yahowah chose His final messenger with this in mind, recognizing His son's appreciation of how *yada'* would result in *byn...*

“So (*wa*) he made the connections to encourage understanding (*byn* – he pursued comprehension by being discriminating and perceptive to facilitate discernment through careful consideration). He spoke with me (*wa dabar 'im 'any* – then he communicated using words to me), and he said (*wa 'amar*), ‘Dany’el (*Dany’el* – My God Judges, Condemns, and Vindicates; from *dyn* – to decide with ‘*el* – God), now at this time (*'atah* – so then in the sequence of things), I have come forth (*yatsa'* – I have descended to extend) to provide insights and instruction which, if you are circumspect and considerate, will promote (*la sakal 'atah* – to teach the prudent to pay attention, and you through contemplation to gain) understanding through discernment (*bynah* – enabling comprehension through diligence and reason).” (*Dany’el* / God Judges / Daniel 9:22)

Gabry’el | God’s Most Competent and Confrontational Man, *Dowd* | the Beloved, is the living embodiment of *byn* | understanding the *dabar* | word of God. This is his ‘*atah* | time when he will lead his people on yet another *yatsa'* | exodus – this time out of what *Babel* | Being Confused by the Lord. By listening to Dowd throughout his *Mizmowr* and *Mashal*, we revel in his *sakal* | insights and grow in

bynah | understanding. This is why Yahowah so loved his son and then supported his desire to fulfill these roles so that we could learn from his example.

It is wonderful to see God's Son, our Messiah and King, educate us through Dany'el. This is especially encouraging when we consider the difference between Dowd's intellect and standing with God relative to our own. It's time to pay attention and listen intently with an open mind.

The last time they met, Dany'el had done a face-plant. So now, by asking him to think it through, Dowd forestalled more of the same...

“In the beginning, the sickening and inappropriate (*ba tachilah* – initially, while common to the point of being profane; from *chalah* – to be a sorrowful and sickening beggar, a wearisome infected and diseased malcontent and *chalal* – to profane and desecrate through common and defiling religious practices) **matter** (*dabar* – the message and word) **of your desire for favors and your pleading for mercy** (*tachanuwn* ‘*atah* – your longing for love and compassion, your constant petitions; from a compound of *ta’ab* | to desire and *ta’ah* | to point out, with *chanan* | mercy, kindness, forgiveness, and favor) **was brought up** (*yatsa’* – it came out).

So, I, myself, have returned (*wa* ‘*any bow*’ – therefore, I have arrived, having come) **to conspicuously report an informative announcement and make this known** (*la nagad* – to provide the message in a straightforward fashion, making this declaration) **because** (*ky*) **you are so needy** (*chamadownth* ‘*atah* – you delight in and value such things).

Therefore (*wa*), **you will want to be considerate and strive to understand, being diligent and systematic in your evaluation** (*byn* – by choosing to be perceptive, discerning, and discriminating, you will comprehend (*qal*

imperative)) **of this message** (*ba ha dabar* – through this statement), **choosing to make the connections needed to comprehend** (*wa byn* – by being perceptive and circumspect to understand (hifil imperative)), **what is being revealed** (*ba ha mar'eh* – what is being witnessed).” (*Dany’el* / My God Judges / Daniel 9:23)

While an accurate assessment, this was a slap in the face to a man who needed it. With all of his pleading, Dany’el had become especially irritating. As I expected while reading through this, God does not want us to beg Him to do as He has already promised or to request what He will never provide. We cannot go wrong when listening to God and are often wrong when pleading with Him.

As a compound word based upon *chalah* | to be a sickening and sorrowful beggar, a wearisome and diseased malcontent, *tachilah* presents Daniel as we have cast him. Frankly, it was obvious – which was the point and the reason for Dowd’s astute assessment.

Moreover, since *tachilah* is also shaded by *chalal*, which addresses the commonality and profanity of religious and political corruption, Dany’el is exactly as I had surmised. He is a harbinger of politicized religion and is being used as a foil to expose and condemn the emergence and spread of the weeds we know as Rabbinic Judaism and Roman Christianity.

After listening to him, I want to thank our Messiah for confirming that this radically different interpretation of Daniel is accurate. Never once during the nearly 2,600 years which have transpired since the book was written, has anyone dared to present this man from this perspective. And now that we are here, and have done so, boldly sharing Yahowah’s disdain for religion and politics, we find God’s Anointed affirming these perceptions.

The narrative found within the first six chapters of Daniel is annoying, while at the same time symbolically

presenting the disgusting consequence of religious and political indoctrination. The stench is debilitating to mankind and irritating to God. Therefore, the opening chapters serve as an exposé on why God hates Babylon and why men and women must leave its toxic influence to be with Him.

Try as he might to distance himself from this horrible stain on his soul and stigma on his life, Dany’el was still plagued by his childhood programming and by being indoctrinated at the height of Babylon’s deplorable culture. It did not matter what he ate or said, because he had swallowed the poison and it had sickened him. His contribution to this story is that he could write. Beyond that, he is the embodiment of all that is wrong with Babel, of associating with the Lord, and of integrating religion and politics. Dany’el is a spawn of the Beast and represents the emergence of Judaism and Christianity.

The pronouncement, *‘any bow’* | I, myself, have come, having returned, affirms that the man being identified as Gabry’el has been here previously and that we should be able to readily identify him. Further, he plays an essential role in helping us understand God’s message.

Now that Gabry’el has been properly introduced, and the purpose of this revelation has been established, it is time to consider the prophecy. What follows provides the blueprint for redemption and adoption, reconciliation and everlasting life. And you’ll note that it is focused upon “your people” and “your city” – Yahuwdym and Yaruwshalaim.

When we consider what Dowd revealed, it is nothing less than majestic in its scope. No less a man could have conveyed as much...

“The many promises associated with Shabuw’ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens

(*shabuwa'ym shib'iyim*) **are determined and decreed** (*chathak* – He has planned, divided out, and marked) **on behalf of your people, the extended family** (*'al 'am 'atah* – for your kin) **and upon your set-apart city and its distinctly uncommon inhabitants** (*wa 'al 'iyr qodesh 'atah* – over your special and separated population center, including those who are separated and distinct and, thus, not religious) **to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views** (*la kalah ha pasha'* – for the abolition and complete purging of revolting opposition, of pervasive transgression, of being at fault, guilty of being contrarians who have defected from the relationship), **to affix the signature which seals up the guilt associated with having missed the way, precluding ever being seen as wrong again** (*wa la chatham chata'owth* – to affirming the authenticity of that which constrains and prevents everything associated with going astray), **to provide reconciliation for religious error, purging the perverse corruptions and removing the twisted perversions** (*wa la kaphar 'awon* – to cover over by atoning, ransoming and annulling distortions), **to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication** (*wa la bow' tsedeq 'owlam* – to come with ongoing and perpetual justice and deliverance, innocence and prosperity, returning to pursue enduring righteousness), **to provide a personal seal and signature to revelation, confirming and completing these communications** (*wa la chatham chazown wa naby'* – to confirm and complete the visual communication from God about the future) **and to prophecy** (*wa naby'* – to the prophet), **while also anointing the Most Set Apart** (*wa la mashach qodesh qodesh* – and to consecrate, dedicate, and prepare the separated, special, distinctly different, and uniquely uncommon).” (*Dany'el / My God Judges, Condemns, and Vindicates / Daniel 9:24*)

This is Dowd's story, explaining why he was willing and able to fulfill the decree Yahowah had made to his people through the seven *Miqra'ey* | Invitations. With his arrival in Yaruwshalaim in advance of Passover and then again on Kipurym, he has and will bring an end to the consequence of religious rebellion and contrarian views. With him serving as our lamb and our shepherd, God's people will never stray again. With our souls perfected and the relationship reconciled on these occasions, Yisra'el will be right forevermore, becoming eternally vindicated. This is the summation of all prophecy. And the fruition of God's promises occurs as Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God's Home on Yowm Kipurym so that we can celebrate Sukah.

This pronouncement is for Dany'el's people and extended family and, thus, for Jews. It is for his city, which is Jerusalem. Best of all, he is committing to eliminate the guilt of his people, removing it from them.

The reason that I included, but did not lead with, the customary "seventy sevens" rendering of *shabuwa'ym shib'iyim* in this context is that we were not given a starting point, and when one is provided in the next statement, the timeline becomes 7 plus 62 weeks. Also, since Dowd is the focus of all seven *Miqra'ey*, including being the first to be enriched and empowered by *Shabuw'ah*, *shabuwa'ym shib'iyim* is communicating something considerably more important.

This insight is fostered by the recognition that *Shabuw'ah* is possible because Dowd fulfilled *Pesach* | Passover, *Matsah* | UnYeasted Bread, and *Bikuwrym* | Firstborn Children. It is a reward for the Covenant Family and the Children of God who will be the first to follow the *Bakowr* | Firstborn Home. As such, *Shabuw'ah* is a celebration of the relationship at a time when leaving the planet is the safest plan.

As the fourth of seven Invitations to be Called Out and Meet, the reference to *Shabuw'ah* is the middle Miqra', prominently positioned between the beginning and the end. It is symbolized by green in the middle of the rainbow – itself a sign of the Covenant. Green depicts healthy growth and is indicative of a productive harvest.

With *Shabuw'ah* established as the preeminent Harvest for the beneficiaries of *Chag Matsah*, withdrawing God's Family prior to the Time of Ya'aqob's Troubles, understanding its position within Yahowah's overall plan becomes instrumental to appreciating how we got to this place and where we go from here.

Therefore, when we account for the generations from 'Adam to 'Abraham, we find that forty Yowbel, or 2,000 years, separate them. Additionally, another forty Yowbel transpire from 'Abraham's experience on Mount Mowryah to Dowd's Passover sacrifice in this same place. And that means that a pattern has emerged.

Two thousand years after 'Adam's and Chawah's expulsion from the Garden of 'Eden, God confirmed the Covenant in 1968 BCE (year 2000 Yah) with 'Abraham, Sarah, and Yitschaq for us to return home. Then to provide the resulting rewards, including immortality, perfection, adoption, enrichment, and empowerment, God's attention would return to *Mowryah* forty Yowbel thereafter in year 4000 Yah (33 CE), with His Son walking out of the pages of the Towrah to fulfill Passover, UnYeasted Bread, and Firstborn Children thereby enabling the future harvest associated with the Promise of Seven.

But that would not be the end of God's story. Forty Yowbel later, on the *Miqra'* of *Kipurym* in year 6000 Yah (Sunset on October 2nd, 2033), Father and Son will return to reconcile their relationship with Yisra'el and Yahuwdym, restoring the Covenant by integrating the Towrah into our lives. Five days later as we celebrate

Sukah | Shelters, we will enjoy the final thousand years of human history on this planet – camping out with our Heavenly Father, and brother, through year 7000 Yah.

Along these lines, the seven days of Creation, the depiction of the Shabat, the number of Invitations to be Called Out and Meet and, indeed, the history of humankind estranged from God, even the number of Ruwach devoted to facilitating the book you are reading are predicated upon the formula of six plus one equates to seven. As such, nearly six thousand years of man separated from Yahowah have transpired since humankind was expelled from 'Eden. We are, therefore, on the cusp of the one-thousand-year celebration of living together again. In this light, *shabuwa 'ym shib 'iyim* defines the passage of time from the beginning to the conclusion of God's story.

Also interesting, when we add the 7 weeks of years between the edict to return and the restoration of Yaruwshalaim, to the 62 weeks of years between that time and the fulfillment of the first four Miqra'ey, we are left 1 week of years shy of 70. Since that 7-year difference is attributed to the Time of Trouble, the inference is that nothing of merit occurred between year 4000 Yah in 33 CE when the first four Miqra'ey were fulfilled and year 5993 Yah in 2026 – seven years prior to Yah's return and the year of the Shabuw'ah Harvest (on May 22nd).

Considering all that he said would be accomplished, by offering these numbers and describing the results, Dowd is directing us to his arrival to fulfill *Chag Matsah*, to the timing of the *Shabuw'ah* Harvest, and to his return on *Yowm Kipurym*. He wants his people to be aware of how different the last seven years will be compared to everything else they have previously endured. And from this perspective, by providing the date he will fulfill *Chag Matsah* and then jumping ahead 1,993 years to the 7 years preceding his return to fulfill *Yowm Kipurym*, he is bypassing the era of the rabbis and the Church Age. It

suggests that they are counter to the objectives which have been delineated or superfluous to them. And this realization precludes the proposition of a different Messiah and competing testimonials from being part of God's plan.

Since Dowd will go on to present the exact day and year he will arrive to begin fulfilling the first three *Mow'ed Miqra'ey* – *Pesach*, *Matsah*, and *Bikuwrym* – there are aspects of these Invitations to Meet which are germane to the prophecy. By fulfilling Passover and UnYeasted Bread, God's children become immortal and are perfected, thereby forever resolving the consequence of *pesha'*, *chata'ah*, and *'awon*, while ushering in an *'owlam* celebration of everything which is *tsedeq*. Therefore, this statement from Dowd was spoken to unfurl the entire canvas of time and the *towrah*. It is God's tapestry from the first strand to the final knot.

From the perspective of time, *shabuwa'ym shib'iym* is seventy sevens, or potentially, $70 \times 7 = 490$ prophetic years. Elsewhere, when Dany'el wants to convey a week of seven days, he spells it out just that way. For example, in Dany'el 10:2, the prophet reveals that he was in mourning for “three weeks of days.”

It isn't until Dowd's next statement that he pinpoints the exact day in the Yowbel year of 4000 Yah when the first three *Mow'ed Miqra'ey* would be, and now have been, fulfilled. From there, we can readily deduce the day of the Shabuwa'ah Harvest and also surmise the moment of Yahowah's and Dowd's return on Yowm Kipurym in year 6000 Yah, right to the minute, hour, day, and year.

We can also turn back the clock 40 Yowbel from year 4000 Yah to ascertain when the *Beryth* | Covenant was ratified between Yahowah, 'Abraham, Sarah, and Yitschaq. Another 40 Yowbel back in time takes us to the day 'Adam and Chawah were exiled from the Garden,

establishing the year Yahowah's 7,000-year calendar began to unfold.

It is also interesting to travel in time to the midway point between 'Adam and 'Abraham – 20 Yowbel from each – because we arrive at Noah's birth in advance of the flood. Similarly, by splitting the difference between 'Abraham and Dowd's sacrifice as the Pesach 'Ayil, we are directed to the year the Cornerstone was laid in year 3000 Yah and commemorated in the 89th Mizmowr – Dowd's Song.

There are some interesting subtleties associated with *chathak* | determined and decreed which we should consider because it is a precise computation of time. God has a plan. It has been marked out for us in the Towrah wa Naby'. It will play out on His schedule – on the very days He has determined.

Time, from Yah's perspective, is divided and segmented, with one event separated from the next by an exacting measure. And God is resolute in His resolve to see His plan through. There will be no hesitation, equivocation, or delay.

Also relevant, since the dates of the Mow'ed are determined every year, with Passover, UnYeasted Bread, and Firstborn Children celebrated on the 14th, 15th, and 16th days of the first month, we should expect that Dowd's revelation will lead us directly to Pesach in the 80th Yowbel *Shanah* | Year of 4000 Yah. As such, God assuredly knows when and where He is going to fulfill His promises. And since He provided us with the means to determine these dates, we are privy to what He knows.

There is no justification or excuse for the random dating Maimonides thrust upon an ignorant and unsuspecting audience. Here in the late summer of 2024, as we approach Yowm Kipurym and Sukah, it is year 5991 Yah – with just 9 years remaining before Yahowah's return

on the Day of Reconciliations in year 6000 Yah – sunset in Jerusalem, 6:22 PM local time, on October 2nd, 2033.

The Rambam was wrong on all accounts. Creation began 14 billion years ago, not in 3759 BCE as he claimed. Further, the expulsion from *Gan Eden*, demarking year 0 Yah, transpired in 3968 BCE. A new year begins on the 1st of *'Abyb*, in the Spring, not when the Babylonians observed Rosh Hashanah. But since the rabbi was more impressed with his own calculations than the genealogies established in the Towrah for this purpose, his Sanctification of the Moon scheme has led Jews astray for over 800 years.

When Yahowah inspires one of His prophets to say *'am anah* | for your people, He is almost always addressing Yisra'el and Yahuwdym. Not only is this affirmed by the constant references to *'am* throughout the Towrah, *'am* also means “family.” Therefore, the plan Yahowah is unfurling would be designed in support of the Covenant He established with *Yisra'el* beginning with 'Abraham and Sarah.

Yahowah's focus is on *Yaruwshalaim* | the Source of Guidance on Reconciliation. The *'yr qodesh* | set-apart city, therefore, not only denotes the location where these prophecies would be fulfilled but, also, for whom. It is the most *qodesh* | set-apart place on Earth. It is in Jerusalem that Yahowah made it possible for us to be separated from the *pesha'*, *chata'ah*, and *'awon* of man and be *tsedeq* regarding Him.

Qodesh is among the most revealing and least understood terms in the Hebrew lexicon. It means “to be set apart.” It affirms that God wants us to be like Him, distinct from the ways of man and, thus, uncommon. So, when we consider the two most pervasive and popular human agencies, to be *qodesh* means that we should not be religious or political. To be set apart unto Yahowah is to be separated from such things.

Everything that is important to Yahowah is *qodesh*, including the *Ruwach Qodesh* | Set-Apart Spirit. Yisra'el, Yahuwdah, Yaruwshalaim, and Mowryah are *qodesh*, as are Yahowah's name, His Towrah, Beryth, Miqra'ey, and Shabat, including His *Ben* | Son and '*Am* | Family.

Within the third iteration of Yahowah's Home (fourth including the Tent of the Witness), there will be a *Qodesh Qodesh* | Most Set-Apart Place. It will model the location where Yahowah was seen and heard above the Ark of the Covenant. And it will be here that Dowd will *mashach* | anoint the *Kaporeth* | Mercy Seat as the first order of business upon his return on *Yowm Kipurym*, doing so within the *Beyth* | Home he and his Father will erect with their words.

Each of these things is separate and distinct from the common aspects of the human experience. And while they are all unique and special to God, the most set apart are the Spirit, His Son, and the place within His Home devoted to the Reconciliation of His Family.

Therefore, when theologians mistranslate Yahowah's revelation using religious terminology like "holy," the faithful are played for fools. They are stupefied into believing that religion is the cure rather than the disease. In truth, *She'owl* | Hell is set apart from God while *Shamaym* | Heaven is set apart from religion.

Since this prophecy was so comprehensive in scope, it is important to recognize that the fulfillments of the first four Mow'edym by God's Son in year 4000 Yah laid the foundation for this result. They provide the means to life and redemption which underlying the second chance that is being afforded God's people during Reconciliations. And that makes Kipurym the final opportunity to receive the benefits of the Covenant for Yahuwdym. Through Pesach, Matsah, and Bikuwrym, it is now possible to prepare the Shabuw'ah and Taruw'ah Harvests in anticipation of the

ultimate Homecoming upon Yahowah's and Dowd's return.

That is what we are revealing through Taruw'ah – which is now among the two most important Miqra'ey. While there is no Kipurym without the prior fulfillments of Pesach, Matsah, and Bikuwrym, Shabuw'ah and Taruw'ah provide the attendees for the Day of Reconciliations upon the Messiah's return. And this is why our message will begin to resonate with Yahuwdym in Yisra'el as never before.

Yahowah has promised to restore His relationship with His people on this day, revealing that there will be a family reunion in Jerusalem including thousands of Yisra'elites. And for that to transpire, each must cease being political and religious and become sufficiently aware and accepting of what God is offering and requesting to welcome Father and Son in the way that has been foretold. If not, Satan prevails, and Project Humanity is foreclosed.

The reason I was chosen and these books have been written, the reason that there are scores of prophecies pertaining to what you are reading, is that we must garner Yisra'el's attention for Yahowah's plan to prevail. The idea of Father and Son returning to an entirely hostile crowd – which is all that currently exists among the religious and political in Israel – is not only heartbreaking but Earth-shattering.

With this rendezvous with our destiny a decade away, everything is hanging in the balance. Fortunately, we do not have to win the popular vote and will likely lose it by a factor of more than a 1,000 to 1 among Yahuwdym and in excess of a 1,000,000 to 1 with Gowym. Should we, when we, achieve this level of "success," worldwide, with at least 7,000 Yisra'elites and Yahuwdym in Yaruwshalaim amidst the carnage of troubles during the early evening hours of October 2nd, 2033 – Yowm Kipurym in year 6000 Yah –

God and His People prevail. Sukah and Happily-Ever-After will follow. Dowd's magnificent prophecy will be fulfilled. Shabuw'ah and Taruw'ah will produce the audience Father and Son so rightfully deserve on Kipurym. God will return and His Family will greet Him joyfully.

That is a reasonable summation of Gabry'el's / Dowd's profoundly important revelation. Prophecy ends, the Witness begins, and everything is made right according to God's plan.

And so, now you know why I was the first to recognize that Gabry'el is Dowd, that he is the prophet, not Dany'el. You know why I was the first to realize that Dowd is the Messiah and Son of God, the Zarowa', who fulfilled the Miqra'ey to make all of this possible. You know why I was the first to reveal the proper pronunciation of Yahowah's name and then disclose His timeline – including the moment He will return. You know why I was the first to delineate the five conditions and benefits of the Covenant, revealing what God was offering and requesting from us. You know why I was the first to properly define the purpose of the Mow'edym and then ascribe the benefits to the Beryth, revealing how one enables the other. You know why Yahowah assigned seven Ruwach to enable this result and then spoke so vociferously about what we would achieve together. While I'm nothing more than a Witness, a Voice calling out to God's people, the King's Herald, a Choter, Nakry, and the final Zarowa' for Shabuw'ah and Taruw'ah such that there is a Homecoming party, Kipurym is fast approaching, and Father and Son intend to celebrate their Family Reunion. And since you are reading these words, I expect that you will be there with us.

The message Dowd conveyed to us through Daniel must be shared for it to resonate and draw a sufficient audience to fulfill the Day of Reconciliations. Therefore, the six resolutions on Dowd's list will be understood and appreciated as they play out over time, commencing in year

4000 Yah with Chag Matsah and concluding during Kipurym and Sukah in 6000 Yah.

This means that the one being anointed a fourth time is Dowd. And the Mercy Seat of the Ark of the Covenant will now represent his seat of honor before his people because he has unified them again, bringing them together with Yahowah. Yes, all of this is Dowd's doing. I am nothing more than his Herald, letting you know who he is and what he has achieved.

Now that the Messiah has revealed when, for whom, and where he is going to act pursuant to this prophecy, let's consider why he is committed to accomplishing this list of six things. The first is *la kalah ha pesha'* | to bring an end to the revolting religious rebellion. According to God, Yisra'elites have engaged in communal insubordination and mass defection, showing solidarity in their contrarian positions. And while this means that Judaism has been toxic to Jews, it is no more or less deadly than Christianity or Islam, Socialist Secular Humanism or Communism. Wrong comes in many flavors.

What's worse: replacing the Shabat with Sunday or imposing a thousand meaningless restrictions upon the seventh day, supplanting the Towrah with the New Testament or the Talmud, believing that "Jesus Christ" is the Son of God and the Messiah or repressing the realization that Dowd served as the Passover Lamb and that he is the Son of God and Messiah?

What's worse: believing that there is no God or establishing the Lord as God? Do you think Yahowah is bothered more by those who claim He does not exist or by those who confuse Him for Satan? What do you suppose He finds more offensive: being identified with a star or the image of a dead god on a stick? Is the Jewish corruption of Pesach and Matsah worse than the Christian opposition to them?

Kalah reveals that Yahowah is promising to put an end to the communal defiance and religious rebellion of His people – eliminating these things. For God to enjoy our company, for the Earth to become like ‘Eden, and for Heaven to be joyful, there must be a place and time where the choice to rebel and to be revolting no longer exists.

In this regard, *peshah*’ serves to demonstrate a crucial aspect of human nature that must be resolved by the Messiah. It is “punishment which fits the crime,” especially in association with “institutional, societal, and national guilt born of rebellion.” This axiom undergirds most justice systems: commit a crime, do the time. Consequence and responsibility are the underpinnings of morality. And what is true in the here and now is also viable in the hereafter, although the consequences are more enduring. Yahowah is fair, so there will be recompense. Those who have misled His people, harming them, will be held accountable. Therefore, Yahowah’s return on Yowm Kipurym to celebrate Sukah will be more than a Day of Reconciliations and time to Camp Out, because 45 days of Judgment will follow – thereby bringing an end to religious rebellion.

The second statement of purpose has been and will continue to be fulfilled in increments. It began with the *Towrah* serving as the *la chatam chata’ah* | signed document which seals up the guilt associated with being wrong and missing the way. Through the benefits of the Covenant and by acting to fulfill Passover, UnYeasted Bread, and Firstborn Children, Father and Son have attested to the authenticity of the *Towrah*. And specifically, Dowd’s *nepesh* | incorporeal soul, once free of his *basar* | corporeal body, was laden with our guilt, enabling him to carry it with him into She’owl. He left it there during Matsah, never to be seen again. The removal of our guilt is the most amazing part of this wonderful prophecy – one we should accept and cherish.

However, as was the case with the first of these six statements of purpose, while the groundwork was laid and the remedy was provided to remove the persistent encroachment of religion and politics in Yisra'el in year 4000 Yah with the fulfillment of the first four Miqra'ey, this prophecy will be fulfilled in stages with the final act occurring on the Day of Reconciliations in year 6000 Yah so that we can Camp Out together forevermore. That is when Yahowah will place His Towrah inside of the Covenant's children while writing His name on our hearts.

Chata'ah is typically translated as "sin" when it is more correctly rendered as "guilt." And since it is derived from *chata'*, it is the result of having "missed the way" and "going astray." To be *chata'ah* is to be "misled" and "wrong" about God. As such, *chata'ah* is caused by religion – the lone institution responsible for mass deception regarding the Almighty.

This brings us to the third statement of purpose, one which also directs our attention to Yowm Kipurym in year 6000 Yah. Dowd promised *la kaphar 'awon* | to provide reconciliation for the perverse distortions associated with religious corruptions. Relative to Yisra'el, *kaphar* | restoration of the relationship is the prime objective. This is the verb that explains the purpose of the Day of Reconciliations. *Kaphar* also sits at the heart of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And both the Mercy Seat and this Miqra' are irrevocably linked to the Son's return with his Father.

The Covenant was broken by Yisra'el, so for God's people to return to fellowship, the relationship must be reconciled – which is to be made harmonious again. The wrongs will have to be pardoned, and either atoned for or annulled.

The interesting thing about Kipurym is that like the Taruw'ah Gleaning of Ripe Olives immediately preceding

it on the 1st day of the 7th month of the 6000th year, the Mow'ed Homecoming is with Yahuwdym and Yisra'el. This is when the final Reconciliations occur for God's People as they are reunited with one another and with Yahowah. A remnant will acknowledge Yahowah, accept Dowd, and embrace the Miqra'ey and Beryth at long last.

Therefore, *Yowm Kipurym* meets all of the previous criteria: it will occur on a predetermined date, it is for God's people, it will materialize in Jerusalem, it will bring an end to religious rebellion, and it is the day Yahowah will place His *towrah* | guidance and signature within His people such that they will never again go astray or wander away from Him. And this means that Dowd is speaking of his arrival as Messiah and King.

Yisra'el broke the Beryth by promoting “‘*awon* – perverse corruptions” of the truth. They went from right to wrong, liberated to servitude, enriched to impoverished, life to death, vindicated to condemned. ‘*Awon* depicts a precipitous fall because there is nothing more damaging to our relationship with God than trafficking in that which is inaccurate and untrustworthy. Far worse than ignoring Yahowah's testimony is corrupting and perverting it, bending and twisting it, because doing so conceals the truth and provides false hope.

If you open a lexicon to *kaphar*, the first thing you are likely to read would be “to make atonement.” But that is a religious term, meaning “to make reparation to atone for sin.” As noted earlier, God has no interest in us begging for forgiveness or suffering for our guilt because He and His Son have already facilitated our redemption and reconciliation – rendering us innocent and ending the prolonged divorce. Our guilt is long gone. And without evidence against us, we are acquitted of all charges.

There is a secondary connotation to *kaphar* which begins to make sense when viewed in association with the

work of the *Ruwach Qodesh*. On four occasions, including the Miqra' of Kipurym, we are invited to approach the maternal manifestation of Yah's light – the Set-Apart Spirit. Her intent is to “*kaphar* – cover us” in a Garment of Light.

In this way, *kaphar* is similar to being anointed, which also means “to coat or cover.” This correlation is significant because *Dowd* | David, as the exemplar of the Covenant, was anointed both with oil and by the *Ruwach*, symbolically demonstrating what God has planned for His children.

In addition, during these Mow'edym, *'ishah* speaks of the maternal manifestation of God's fiery light. This is significant because fire transforms decomposing organic matter into radiant light and energy. This is indicative of our transformation from flawed and mortal corporeal beings stuck in the ordinary flow of time to perfected and eternal, incorporeal souls thriving in the seventh dimension.

Moving to the fourth of six prophetic promises offered in association with seventy sevens, the Messiah stands ready to correct the consequence of *pesha'*, *chata'ah*, and *'awon* by *la bow' tsedeq 'owlam* | arriving with and bringing that which is eternally right, correct, accurate, and honest, thereby attaining everlasting vindication. Now that the relationship has been reconciled, our Heavenly Father and His Son want to surround us with that which is accurate and true, honest and reliable. They intend for our relationship to be perfect and enduring. And for this to occur, our Father is committed to writing His *Towrah* | Guidance inside of us. We will have perfect and unencumbered access to the truth forevermore.

As we move past the first three promises to the fourth, we transition from *Dowd* righting wrongs to wanting us to be right. Having rid the world of religion, he and his Father

are celebrating our perfection. Having returned to ‘Eden, all is good again between God and man.

The fifth statement of purpose is one that the religious can neither fathom nor accept. There were only three prophets after this pronouncement – Yow’el, Zakaryah, and Mal’aky. Therefore, *Gabry’el* | God’s Most Capable and Confident Individual revealed that all of this would *la chatam chazown wa naby’* | provide a personal seal and signature to the documentation and authenticity which curtails the flow of communication from God through the prophets.

This is one of many reasons why Yahowah never refers to His Nakry and Choter, Dowd’s Basar and Zarowa’, as anything more than an ‘*Edah* | Witness, and never as a *Naby’* | Prophet. Enough has been said and plenty has been proven to garner everyone’s undivided attention and motivate God’s People to come Home.

Should you be curious, there is very little if anything useful or new in the Book of Revelation. The opening chapters denouncing the demonic *ekkleisia* / churches, including the synagogue of Satan, were scribed by John to denounce Paul. From that point, the parts which are reliable are paraphrases of the actual prophets such as Yasha’yah, Yirma’yah, and Zakaryah. Unfortunately, the rest of Revelation is heavily tainted by Ezekiel’s fanciful tales of Satanic doom, such that it, like the rest of the New Testament, fails Yahowah’s Towrah test regarding His inspiration. Sadly, there are some 38 citations from Ezekiel in Revelations – any one of which would be sufficient to condemn the book. Further, should “John” have been the author, he remained horribly confused by Daniel and was unable to distinguish between the actual Mashyach and the Christian counterfeit. To his credit, however, he not only knew that Paul was in bed with the Devil, he realized that it was long past time that God’s People come out of Babel.

Returning to the books that I would rely upon, the continuous flow of future insights from Yahowah through His prophets, began with Moseh circa 1447 BCE and concluded 1,000 years thereafter with Mal'aky in 447 BCE. There would be no more. Nothing more was needed. All that remained was the explanation.

This understood, Father and Son were not done fulfilling prophecy. They would act in year 4000 Yah to enable the promises relative to the first three Miqra'ey and then again in year 6000 Yah to engender the benefits of the final three Mow'ed. And in between, they would support the Harvest of Shabuw'ah to keep the Covenant Family out of the Time of Israel's Troubles. In so doing, they will have provided the final seal attesting to the validity of their witness.

The sixth provision is intriguing. *Gabry'el* | God's Most Effective Man and His Anointed said, "*wa la mashach qodesh qodesh* – and to anoint the Most Set Apart." He was speaking of himself and of the Mercy Seat within Yahowah's Home. *Mashach* conveys the idea of "dedicating a person or object for service, setting him or it apart through the process of anointing." To "anoint" is "to apply a small amount of olive oil or anointing oil or a smattering of symbolic blood with the fingers." For example, the most set-apart object in the most set-apart place within Yahowah's Home is the *Kaporeth* | Mercy Seat of the Ark of the Covenant in the Qodesh Qodesh of the Beyth.

Olive oil is symbolic in its own right. It served as the purest source of illumination in the ancient world. Light conveys Yahowah's timeless nature, His energy, and the enlightenment He provides. Therefore, to be anointed in olive oil is to be covered in Yahowah's Spirit of Light. This symbolism suggests that the Anointed will manifest Yahowah's nature to enlighten us.

Olive oil was also rubbed on wounds to promote healing, a metaphor for salvation. It was an important part of a healthy diet, consistent with the nurturing nature of the Set-Apart Spirit. Olive oil was used throughout the *Miqra'ey* harvests. It was poured over fine grain, representing saved souls, and either sent aloft by way of a wave offering or fire. This provided a visual picture of what happens to us when we are anointed by the Set-Apart Spirit.

Also, when it comes to *la mashach qodesh qodesh*, it is helpful to know that Messiah is from *Mashyach*, a derivative of *mashach* | to anoint. So, if we were to consider the man most set apart unto Yahowah, the man most anointed by Yahowah, the man who is irrefutably *ha Mashyach* | the Messiah, our attention is drawn to *Dowd* | David.

And since it is an essential insight, it bears repeating because there is a place that is also *Qodesh Qodesh* | Most Set Apart – and that is the innermost chamber of Yahowah's *Beyth* | Home for the *Beryth* | Family. This is the location of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And as we discovered when analyzing the opening chapters of *Zakaryah*, when *ha Mashyach Dowd* returns, his first order of business will be to anoint the Mercy Seat with a smattering of blood, honoring the Towrah's prescription for reconciliation during *Yowm Kipurym*.

As interesting insights regarding this picture, the bull and goat from whom the blood of restored life will come to anoint the Mercy Seat represent the two Witnesses as Yada is the Bull and 'Elyah the Goat. Also, this is why Yahowah said that Dowd had "blood on his hands" when speaking of building the first Covenant Home.

According to Yahowah, the most *qodesh* of the *Miqra'ey* is actually *Chag Matsah*. Inclusive of Pesach and *Bikuwrym*, it was also the most difficult and painful to

fulfill. It would necessitate Dowd, after serving as the Lamb, allowing his soul to be laden with our guilt prior to being sent to the place of separation from Yahowah. *Matsah* is the redeeming sacrifice when our guilt is *qodesh* | set apart from us, never to be seen or considered again.

Throughout the most *Qodesh Miqra'*, the *Ruwach Qodesh* | Set-Apart Spirit serves as the prime facilitator, conveying Dowd's *nepesh* to and from She'owl. Anointing him again, She brings Dowd's soul back Home to Heaven and to his Father. These aspects of *qodesh* | being set apart being manifested during the fulfillment of *Chag Matsah* all warrant the dual application of *qodesh qodesh*.

Also relevant, *Kipurym* is *qodesh*, as is Dowd who will also be fulfilling it. And therefore, collectively, they are the *qodesh qodesh* | the most set apart. This will be especially so upon Dowd's return. During *Kipurym*, the *Mashyach* will reestablish and restore Yahowah's Home and Family with his words, placing the *Beyth* | Home above the current location of the original Ark of the Covenant. Then Dowd will enter the *Qodesh Qodesh* and *mashach* | anoint the *Kaporeth* | Mercy Seat, facilitating the Towrah's promise to restore Yahowah's Family.

This will be the King's crowning achievement. He will fulfill the final *chathak* | decree he made on behalf of God's people, doing so within his city. Poetically, profoundly, and prophetically, this will all occur in concert with *shabuwa 'ym shib 'iyim* | the promise of a second enriching and empowering, emancipating and enlightening *Shabuw'ah*, one for the original beneficiaries of *Chag Matsah* and the second for tomorrow's attendees at *Kipurym*.

This realization, while written years ago, finally dawned on me yesterday. Most of the attendees during the *Kipurym* Homecoming will be accompanying Dowd, not waiting for him. The Covenant members who were

harvested during Shabu'ah and gleaned on Taruw'ah will make the journey from Heaven to Earth's 'Eden alongside our Shepherd, celebrating the restoration of the Covenant and of life on this beautiful blue and green planet bathed in the sun's light.

Every promise Yahowah has made to Yisra'el through the seven Miqra'ey will be fulfilled as God's reunified Family stands beside the King as he rids the Earth of Yisra'el's foes. Simultaneously, his Father will restore the planet so that we can *Sukah* | Camp Out together. The seven days of Shelters will then lead us into the final *Shabat* – the seventh millennium. *Chag Matsah* and *Kipurym* will work in harmony to produce the ultimate *Shabu'ah* | Promise of the Shabat as Yisra'elites are emancipated, enriched, empowered, and enlightened – the vow of seven sevens fulfilled again.

In this way, everything *qodesh* will be *tsedeq* | right again, including the 'Am of Yisra'el, Yahuwdah and Yaruwshalaim, occurring 'al Mowryah with the restoration of the *Beyth* for the *Beryth* through the *Towrah* and *Miqra'ey* so that we can enjoy the *Shabat*.

Therefore, the most set-apart individual, the man most frequently anointed, is returning to anoint the *qodesh Kaporeth* in the only *qodesh qodesh* place on Earth during the *qodesh Miqra'* of *Kipurym*. That is too many *qodesh* to ignore. Dowd's fulfillment of *Chag Matsah* with its wealth of *qodesh* designations in year 4000 Yah is what will enable the celebration of the *Miqra'* of *Kipurym* with the Mashyach in year 6000 Yah.

Relative to the idea of being *qodesh* in this setting, there were three amazing references in the 89th Mizmowr – with the entire Psalm written to affirm that the *mashach qodesh qodesh* is God's beloved Son, our returning Shepherd and Savior, Messiah and King, the Zarowa',

Dowd | David. In addition, this is also a retelling of 2nd *Shamuw'el* 7.

Before we move on to the next statement, I'd like to explain where we have just been. *Gabry'el* | God's Most Capable and Courageous Man said...

“The many promises associated with Shabuw’ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa’ym shib’iyim*), are determined and decreed, divided out and planned (*chathak*) on behalf of your people, the extended family (*‘al ‘am ‘atah*), and upon your set-apart city and its distinctly uncommon inhabitants (*wa ‘al ‘iyr qodesh ‘atah*) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha peshah*), to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again (*wa la chatham chata’owth*), to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions (*wa la kaphar ‘awon*), to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication (*wa la bow’ tsedeq ‘owlam*), to provide a personal seal and signature to revelation, confirming and completing these communications (*wa la chatham chazown wa naby’*), and to prophecy (*wa naby’* – to the prophet), while also anointing the Most Set Apart (*wa la mashach qodesh qodesh*).” (*Dany’el* / Daniel 9:24)

This is Dowd’s story, explaining why he was empowered and enriched, enlightened and enabled to fulfill the decree Yahowah had made to his people through the seven *Miqra’ey* | Invitations to be Called Out. With his arrival in Yaruwshalaim during *Chag Matsah* and again on *Yowm Kipurym*, he will bring an end to death and guilt, religious rebellion and contrarian views. With him serving

as our lamb and shepherd, God's people will never stray again. With the relationship reconciled on these occasions, Yisra'el will be right forevermore, always correct and thus eternally vindicated. This is the summation of all prophecy.

After the fulfillment of Pesach and Matsah leading to Bikuwrym to make Shabuw'ah and Taruw'ah possible, the fruition of God's promises transpires the moment Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God's Home on *Yowm Kipurym* to usher in *Sukah* in the *Yowbel* year of 6000 Yah. It is just one sentence, and yet, it is the blueprint for reconciliation and everlasting life.

Moving on, I suspect that you will be as surprised as I was by what follows...

“Therefore (*wa*), **know** (*yada'* – it is beneficial for you to be aware by coming to possess the information required to recognize (qal imperfect jussive)) **and gain the insights to understand** (*wa sakal* – realizing that the best option is for you to be prudent after learning, succeeding and prospering by being attentive, properly educated, intelligent, and wise, perceiving (hifil imperfect jussive)) **that from** (*min*) **the going forth of the word** (*mowtsa' dabar* – the stage being set to begin the process in accord with the message) **to return to restore** (*shuwb* – to bring back to its original state), **rebuilding** (*wa la banah* – and reestablishing), **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation) **until the restoring testimony and eternal witness** (*'ad* – up to, as far as, for an extension of time to become victorious and receive the spoils evidenced by the witness) **of the Son of the Sovereign who is conspicuously making this known, and who is providing the leadership and counsel** (*nagyd* – of the one who has officially obtained the status of being properly appointed, and who has expounded upon, announced, and proclaimed the message) **of the Mashyach | the anointed Messiah** (*mashyach* – the one who is set

apart, anointed, and prepared to serve as authorized) **are seven sevens, and thus seven promises and fulfilled vows** (*shabuwa'ym shiba'ah* – contractual oaths fulfilled in harmony with the promises of *Shabuw'ah* over seven periods of seven weeks).

Therefore (*wa*), **in sixty-two weeks** (*shabuwa'ym sheshym wa shanaym* – based upon the promise of seven, in sixty and two weeks), **she will be restored** (*shuwb* – she will return and recover), **and rebuilt to reestablish and fortify** (*wa banah* – she will develop) **the way to grow and expand** (*rachob* – opening the way by expanding where people can congregate; from *rachab* – to grow larger and expand) **by being diligent and decisive** (*wa charuwts* – by becoming sharper, more determined, increasingly judgmental, separated and defensive) **in a troubled time of oppression** (*wa ba tsowq ha 'ets* – during a period of anguishing subjugation, restrictions, constraints, and persecution, being harassed and pushed into a corner; from *tsuwq* – to constrain and oppress).” (*Daniel / Daniel 9:25*)

Gabry'el | God's Most Confident and Capable, Courageous and Combative Man, the Almighty's exceptionally proficient and powerful defender, the exemplar of character who confirms the truth, the particularly strong and resolute person who is aggressive and confrontational, the fighter who prevails with Almighty God, also known as Dowd, prefaced his prophecy with *yada'* and *shakal*. That is to say, by prudently processing this information, we will gain the insights needed to understand. As a diligent Defender and thoughtful Savior, Dowd is the thinking man's prophet. So, to be on the same page with the Messiah, we should linger on this page with him for a while.

He is predicting that there will be a public decree issued regarding the liberation of *Yahuwdym* | Jews from *Babel* | Babylon where religion is commingled with politics to confuse. Therefore, since this is the second of three

yatsa' | departures, it is worth considering the similarity between this and the decree to leave *Mitsraym* | the Crucibles of Religious and Political Oppression during Pesach. This is because Yahowah introduced Pesach, Matsah, and Bikuwrym, even Shabuw'ah and Taruw'ah to physically liberate the Children of Yisra'el from religious and political oppression. The process would continue with Yahowah explaining the Miqra'ey to Moseh within His *Towrah* | Guidance, which was likely received during Shabuw'ah. This ultimately led to God's people coming home by entering the Promised Land.

The proclamation Dowd is currently issuing is similar. This time, Yahuwdym will be liberated from religious and political subjugation in *Babel* – the birthplace of the Beast which would evolve from Babylon to Persia, and through Greece to Imperial Rome, and ultimately to the Roman Catholic Church. Not only would they be physically freed, but Yahuwdym would also be able to rebuild *Yaruwshalaim* | the Source of Guidance on Reconciliation and the City of Dowd. And, of course, there would be bookends, with Imperial Rome destroying what was rebuilt following this decree.

Then after the passage of the specified time, Dowd would return to his city to serve his people by fulfilling Pesach and Matsah leading to Bikuwrym such that Shabuw'ah and Taruw'ah become possible. In so doing, the *nepesh* | souls of Covenant Members would be allowed to come home, to survive the tyranny of Roman politics, the subjugation of the Roman Catholic religion, and finally, the terror of Islamic terrorism.

Nearly 40 Yowbel after Dowd's arrival as the Zarowa', we are cultivating the seeds which will become the Shabuw'ah and Taruw'ah Harvests, devoted to calling a remnant of Yisra'el and Yahuwdah home, back to the Promised Land, to their Messiah, and to Yahowah. This grand reunion will occur during Dowd's final return on

Kipurym | Reconciliations, which leads to *Sukah* | Camping Out with our Father and His Family forevermore.

In this way, with the proclamation to leave *Babel* | Babylon and restore *Yaruwshalaim* | the Source of Guidance on Reconciliation, one event foreshadows the next, becoming a harbinger of what follows, each step liberating us from religious influence and political control so that we can come Home and live as Family.

In conjunction with the redemption of his people, the *Nagyd* | the Son of the Sovereign, by *nagyd* | publicly revealing what would occur, explaining how it would transpire, and then demonstrating the character and courage to bring this to fruition, is the one who is providing leadership and counsel as *ha Mashyach* | the Messiah. He is fulfilling his vows and those of his Father over the course of the seven Mow'ed.

When God's Son is speaking, as is also the case with 'Elyah and Yasha'yah, one's brain needs to be engaged to keep pace. So, when he repeatedly indicates that to figure this out, we need to be discerning, learning by processing the information which he is providing in an intelligent manner, experience dictates that we follow his advice. In other words, we should consider how the pieces of the puzzle he has provided fit together as opposed to, say, plucking the *mashyach* references out of context to promote an agenda contrary to everything else he said. To be on the same page with the Messiah, it was wise for us to linger on this page with him for a while.

In this light, we must face something exceedingly unpleasant. Dowd's gruesome and heroic portrayal of his fulfillment of Pesach and Matsah, leading to *Bikuwrym* in the 22nd *Mizmowr* is gut-wrenching. After describing what would happen to him in Jerusalem more than 400 years prior to this proclamation in Babylon, and 1,000 before its fulfillment, the following pronouncement may be the most

cathartic ever made. It's not just that Yisra'el's King and Savior endured Roman crucifixion followed by incarceration in hell on their behalf, but, worse, his people universally denied that he had done so. Adding insult to injury, the most popular religion in human history would be based on identity theft, counterfeiting him, all while repudiating what he achieved.

While it is hard to fathom, his prophecy reflects upon this, forecasting that something particularly egregious would occur in *Yaruwshalaim* in 7 + 62 weeks of years from the pronouncement to return from Babylon and restore the city. And be assured, his prophecy is far too important to have anything to do with buildings, plazas, broad avenues, defensive walls, or moats, as other translators will claim. When we turn to the verbal root of the words Dowd selected, we discover that what is going to be *shuwb* | restored and *banah* | established is *rachob* | the way to grow by *charuwt* | being diligent and decisive. What is being foretold is the fulfillment of the first four Miqra'ey in year 4000 Yah because they provide the benefits of the Covenant – the means to grow and expand – for those who are diligent and decisive regarding the terms of acceptance.

The Messiah is also reminding us that this will occur *ba tsowq ha 'ets* | in a troubling time of oppression, of anguishing subjugation, restrictions, and constraints. Dowd is speaking of Yahuwdym being persecuted and harassed by Imperial Rome and then pushed into a corner and confined by her Church. This abuse will continue, even unto the present day, albeit with additional perpetrators – Satan's assistants known as Muslims.

Dowd not only knew what was going to happen to himself and his people, but he also warned us about the impending doom six to ten centuries before it occurred – both here and throughout his Psalms. Inexcusably and ignorantly, when history played out exactly as he foretold,

rather than celebrate the affirmation of his prophecies and benefit from the result, God's people contrived two antagonistic religions based upon misappropriating everything he said, promoting two false messiahs in his place.

It is hard to imagine a greater gift or a more shameful response...

“And after (*wa ‘achar* – then at another time, following this in the end) **the sixty-two weeks** (*ha shabuwa ‘ym sheshym wa shanaym* – based upon the promise of seven, in sixty and two weeks), **the Anointed Messiah** (*mashyach* – the one who was chosen, authorized, and anointed by God) **will be cut down and uprooted to establish a covenant** (*karath* – will be severed from the source and banished, removed and replaced to cut another agreement with stipulations (nifal imperfect – this will be done to him on an ongoing basis)), **but not his or for himself** (*wa ‘ayn la huw’* – such that he is negated and replaced, his life for naught).

Then (*wa*) **the people and nation** (*‘am* – the army and institution) **of the commanding officer and supreme leader who is making copious announcements and prolific declarations** (*nagyd* – the absolute ruler conspicuously avowing, publishing, and confessing his message in your face) **who is to come** (*ha bow’* – who will arrive (qal participle)) **will attempt to corrupt and destroy** (*shachath* – will seek to ruin and render useless, castrate and cast off, annihilating (hifil imperfect)) **the city** (*ha ‘yr* – the largest population center) **and the Set Apart** (*wa ha qodesh* – those and that which are separated and distinct, uncommon and devoted, both as individuals and as a Sanctuary).

And (*wa*) **its end, and his** (*gets huw’* – this completion of a duration of time to be chopped down and torn asunder (note: *‘yr*, *qodesh*, *‘am*, and *nagyd* are all masculine

singular and could be addressed by *huw*')) **outrageousness, will be wiped away by an overpowering force** (*ha sheteph* – overbearing nature will be overwhelmed and inundated).

Also, to the very last moment (*wa 'ad qets* – as far as the completion of this duration of time to chop off and tear asunder), **it is certain** (*charats* – it will be determined and decreed, spoken about and decided upon) **that there will be devastating and desolating** (*shamem* – destructive and ruinous, wasteful and astonishing, appalling and horrifying) **war** (*milchamah* – a state of constant and continuous fighting).” (*Dany'el / God is My Means to Decide between Vindication and Condemnation / Daniel 9:26*)

This self-portrait is awe-inspiring, both courageous and compassionate. It is hard to properly convey the enormity of this moment. I am overwhelmed by what he had volunteered to endure and overjoyed by what he accomplished. I am also horrified by what the religious have done to cheat him and us of the magnitude of this gift.

This may be the saddest and yet most heroic pronouncement ever written. In what was the most altruistic and noble act in human history, the Messiah came to Jerusalem in year 4000 Yah to fulfill Pesach and Matsah for the benefit of Bikuwrym. It would make a Shabu'ah Harvest away from an even more malicious foe possible, all for the emancipation, enrichment, and empowerment of the Covenant's children while saving his people from themselves. He had written about his decision, affirming that he had earned his Father's approval and support, as we will read throughout his early Mizmowr. He would even describe the ordeal in excruciating detail in his 22nd Mizmowr. And now, Dowd was providing his people with the exact day it would transpire.

Although Dowd had addressed his commitment to fulfilling the Mow'edym beginning with Pesach as clearly and comprehensively as words allow, and although Yahowah had copiously confirmed and explained every promise throughout the Prophets, the achievement of Father and Son would be unheralded for 2,000 years. These first-person prophecies had been written in their land by their most famous King in their language and affirmed by their God. Nonetheless, the most intelligent ethnicity would remain ignorant and irrational, indeed, disrespectful and in denial.

Dowd, the Son of God and Messiah, not only returned to Jerusalem to fulfill Pesach and Matsah on behalf of Bikuwrym and Shabuw'ah in the Yowbel year of 4000 Yah, he told the world the exact day he would arrive. And then sadly, he also revealed that his people would derive the worst possible outcome from the greatest possible gift. Everything he represented would be uprooted to establish a covenant that had nothing to do with him or what he had achieved. It was the ultimate rejection. After having enabled the Covenant relationship, his people created Judaism and Christianity to insult him.

Considering that he was the most credible witness in human history, a proven prophet, the most acclaimed Messiah, God's Chosen implement and His Firstborn Son, a King unlike any other, and that he was offering to sacrifice himself to save his people, it had to be heartbreaking to know that they would reject his magnanimous offer. More pitiful still, after being tortured to death by the Romans to fulfill Pesach and provide life, and then be cut off from the living to exonerate Yisra'el on Matsah, rather than respect what he had done and benefit from the Covenant he had enabled, he would be replaced by two mythical messiahs to conjure up religions with entirely different stipulations.

Never in the annals of human events has one person accomplished so much for so many only to have his sacrifice denied by all.

Imperial Rome would make copious threats to destroy the city while the Roman Catholic Church would seek to castrate the Set-Apart People. And in the evolution from one Beast to the other, their carnage would be unchecked for centuries. And ultimately, the most demonic of all religions would flood into the land, raping, mutilating, abducting, and slaughtering Jews as never before.

All the while, Dowd's accolades and achievements would remain unheralded, stolen from him and denied. Both Christians and Jews alike would foist false messiahs on an ignorant world, wrapping all manner of religious myths around them – and in the process, deny the true Messiah and disavow salvation. In so doing, the prophecy which predicted this horrid outcome was misappropriated to justify the tragic mistake in judgment.

The only prophetic statements which rival this in importance are 2 Shamuw'el 7, Mizmowr 89, Yasha'yah 9, and Yirmayah 31. And it was in the first of these, while reading Yahowah's response to Dowd wanting to build a home for Him, that we were finally able to resolve the identity of the eternal Son and returning King. And all that was required for understanding was for this resolution to be consistent with the whole of God's story. Once I recognized the change in audience – from God speaking to Dowd through Nathan, to God speaking of him to us, and then back to speaking directly to His Son, everything fell into place. Similarly, the identity of the Son who is given in Yasha'yah 9 lies in the recognition that only one name was offered to identify him, just as there is only one person to whom all of the accolades are applicable.

In the preamble to this prophecy, *Gabry'el* | God's Most Capable and Courageous Man listed many things

which would be resolved as a result of what he would accomplish, some of which were achieved during *Chag Matsah* while most will be fulfilled as *Shabuw'ah* and *Taruw'ah* herald Dowd's *Yowm Kipurym* return. They are listed together because they will be accomplished by the same Messiah and the *Miqra'ey* working in unison.

And speaking of *ha Mashyach*, if not Dowd, how would a new one have been anointed such that we could learn of him? Dowd had clearly stated that this would bring an end to prophecy. There would be no one for Yahowah to work with or speak through at this time.

Since we know the date of the decree to rebuild Jerusalem, and we can do the math, we know that the Messiah's arrival was four days before Pesach in the Yowbel year of 4000 Yah, 33 CE, in perfect harmony with the Towrah's instructions. *Ha Mashyach's basar* | body was *karat* | cut down and died on Passover. His *nepesh* | soul was *karat* | separated from his Father on UnYeasted Bread, a Shabat, when the Firstborn deposited our guilt in She'owl. He was released and returned Home during the Invitation of Firstborn Children, showing us the way.

Dowd knew that this was going to occur in his city, *Yaruwshalaim* | the Source of Guidance Regarding Reconciliation, in 62 weeks of years from the pronouncement to return, not only because he was a prophet and had foreseen what he would endure but, also, because he was asked to write prophetically of the experience. And although the who, why, what, where, and how of Chag Matsah's fulfillment is vastly more important than when, we are provided with the date as well. We are even given a starting point pursuant to the announcement to return and restore *Yaruwshalaim* by the man who built Jerusalem into the City of David 3,000 years ago.

At a time certain, 62 weeks of years after *Yaruwshalaim* is rebuilt, taking us forward in time to year

4000 Yah / 33 CE, Dowd, with Yahowah's support, would restore and reestablish the means for the Covenant's children to grow should the people be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the first three Mow'ed Miqra'ey, providing the benefits of the Covenant.

Rather than announcing the arrival of a Jewish Messiah who would save Jews from the Gentiles or a Christian Messiah who would die, but not for any apparent reason, this prophetic pronouncement says just the opposite. The actual Mashyach whom Yahowah anointed would honor his promises, only to be replaced by crude counterfeits to cut an entirely different agreement such that the Miqra'ey were abrogated to accommodate Synagogue and Church. The greatest life ever lived, *Gabry'el* | God's Most Capable and Confident Individual, would be for naught, at least for most – tossed aside to make the upstart religions possible.

How's that for unexpected but also profoundly important? The lone justification for calling "Jesus" the "Christ" has been negated, eliminating Christianity in the process. And had they understood this prophecy, there would have been no support for Akiba's false Messiah, *bar Kokhba* | Son of a Star.

War came as a result of religious malfeasance. Throughout mankind's long history of conflict, Jews would suffer and die in unprecedented numbers. And it would all transpire because, in the greatest moment in their history, they failed to acknowledge the obvious and let the gowym, who were equally oblivious, steal their Messiah and salvation from them.

And now, addressing a pressing challenge: *Nagyd* is used twice and yet does not address the same person. In the first instance, Dowd is speaking of himself as the "Son of the Sovereign." Often rendered as "leader, officer, or

official,” especially as a “prince,” who is “the son of a sovereign,” the title can be good or bad depending upon the individual and circumstance. We know this because *nagad* is used to address Dowd’s Herald since it speaks of “making an announcement such that something becomes conspicuously known.”

But all is not good in Jerusalem. In addition to the Son of the Sovereign exonerating us, Satan’s prodigies will use the occasion to foist yet another false messiah and new covenant on an unsuspecting world. And this makes the second use of *nagad* indicative of Satan’s spawn. Therefore, the Messiah is revealing that he has an evil counterpart, someone who is devoted to negating what he has achieved.

Should you venture into the recently completed review of Ezekiel in volumes 2 and 3 of the *Babel* series, you will come to realize that Dowd’s adversary is *ha Satan*. Therefore, based upon what the Messiah explains here and elsewhere, we are expecting to see the Devil incarnate enter Jerusalem to foil Dowd’s agenda and God’s reunion with His people on the 1st of ‘Abyb, April 3rd, 2030, two weeks before the Witnesses’ arrival on Passover.

This is what I addressed previously when explaining what was at stake with the satisfactory fulfillment of Yowm Kipurym in year 6000 Yah. If we fail to garner an informed and receptive audience for Yahowah’s and Dowd’s return, the consequences are unimaginable. And in opposition to us is this evil *nagyd*.

Since Dowd will have been victimized by those affiliated with the Adversary during and following *Chag Matsah*, with the Romans torturing him and then religious Christians and Jews disavowing and discrediting his achievements, there is a continuity between those who destroyed the city and sanctuary in 70 CE, and again in 133 CE, even with those who would abuse the Set-Apart People

thereafter, and the Devil's Advocate. This being the case, we should be on the lookout for Roman Catholics and leaders from nations that emerged from the shadow of Imperial Rome. Also, since Dowd revealed that the 'am | people, nation, and army of the *nagyd* | military and political leader calling for the *shachath* | destruction of the city are related to this Adversary, we can look to Macedonia due to its prevalence in the composition of the Legions which sacked Jerusalem.

Although, identifying where he comes from is vastly less important than recognizing who he represents. And in this regard, while the evil *nagyd* is making a name for himself as we speak and is very much alive today, I have very little interest in identifying him prematurely. 'Elyah and I will deal with him beginning on Chag Matsah in 2030, two weeks after his arrival in Yaruwshalaim. Enduring three-and-a-half years of his stench will be more than enough.

We are committed, and it is foretold that Dowd's evil opposite will flail and then fail before being sent off to She'owl in the fleeting moments of the 6th millennium. Upon his arrival, he will be bombastic, an outrageous character with an overwhelming presence and imposing manner. This Last Days Tour de Force will approach under the guise of a peacemaker, but he will quickly decide to rally the world against Israel, promoting a war that will be devastating and desolating.

As we discovered in the previous statement, at a time certain, 62 weeks of years after Yaruwshalaim is rebuilt, taking us forward in time to year 4000 Yah | 33 CE, the Messiah was going to restore and reestablish the means for his people to thrive should they be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the Mow'ed Miqra'ey, providing the benefits of the Covenant. However, after this time, the Roman Church, based upon Paul's letters, would replace the Anointed to

establish a religious covenant in opposition to Father and Son. They would position “Jesus Christ” as the Son of God and the Messiah instead of *Dowd* | David, the man Yahowah decreed both titles – and so many more. Christianity is the result. And incredulously, Peter, Paul, and pals would do so by misappropriating this very prophecy, albeit without actually citing it, since it is the only one that speaks of the return of the Mashyach and his sacrifice.

Unfortunately for Christians, rather than announcing the arrival and death of Jesus Christ, it was spoken of Dowd and by Dowd. The actual Mashyach had his second temporal existence cut short and then was separated from his Father to save his people. In the second act of the greatest lives ever lived, *Gabry’el* | God’s Most Capable and Confident Individual performed the most heroic and compassionate act. Tragically and inexplicably, it would be for naught for almost everyone – tossed aside to enable two upstart religions. The lone justification for calling “Jesus” the “Christ” has been negated, eliminating the claims made by Christians and the denials which propelled Judaism’s emergence.

In this way, the Messiah is using the past to prepare His people for the future. Just as Yahuw’dym were given the opportunity to recognize the Passover Lamb and the fulfillment of *Chag Matsah* during a troublesome time, so it will be in the end. Yahuw’dym are being afforded three occasions to accept what Dowd and his Father have done for them. The last of these will occur when they arrive together to enable the promises associated with Kipurym at the conclusion of the Time of Trouble.

In the interim, on Shabuw’ah, Yahowah will remove the Covenant Family. Then, three-and-one-half years before the world goes up in smoke, this monstrous and demonic beast under the ruse of peacemaker will *gabar beryth* | confirm and strengthen a prevailing agreement,

affirming his covenant *ha rabym* | with a great many, including plenty of rabbis, the preponderance of the populous, and numerous among the elite. If this is an ode to the “Two-State Solution” or, as I refer to it, “The Final Dissolution,” then it will come in phases, imposed beginning on Shabuw’ah in 2026. and then there will be a doubling down of this forfeiture of the heart of the Land as is common with failed solutions. We should expect the imposition of the conditions of UN Resolution 242, thereby certifying Israel’s destruction by Muslims and Progressives.

What follows affirms what we have long known. While the prelude to the Time of Ya’aqob’s Troubles has already begun with the Islamic terrorist raid into Israel on October 7th, 2023, things will get even worse beginning on Shabuw’ah in 2026 and last seven to ten years from the point of inception and imposition.

While the narrative supporting the suicidal Two-State Dissolution is ongoing as we speak, I suspect that it will take a nasty turn during the Spring of 2027. Things will degrade quickly, with a one-hundred-to-one-thousand-fold reenactment of the most recent Islamic terrorist invasion. The aerial bombardments and mujahideen atrocities will be more devastating than the Holocaust, as Jews are hunted, humiliated, and terrorized the world over. During a break in the carnage, likely on the 1st of ‘Abyb, 5997 Yah | April 3rd, 2030 at sunset, the Shabat will be outlawed, Pesach will be corrupted, and Matsah will be relegated to an ingredient. There will be no Kipurym for the Towrahless, putting God’s gift out of reach. And Yahowah’s Miqra’ey will be replaced with the likes of the Feast of the Beast where Dowd’s body and blood, along with that of his Witnesses, will be on the menu. There will be a No Moon Day, a Do Nothing Festival, and an All Stupid Day for the faithful – each endorsed by Ezekiel’s Lord.

It is the most abhorrent and appalling of abominations, a monstrous religious edict designed to stun and stupefy people far and wide. Robbed of their ability to be perceptive and think critically, the preponderance of people will die. And it will all happen quickly and decisively, paralyzing a world too traumatized to respond appropriately.

“And therefore (*wa*), he, as an exceedingly influential person, will vault himself into prominence by arrogantly confirming and imposing (*gabar* – he will strengthen and empower, then triumph by imposing a self-aggrandizing and overbearing) a treaty, a covenant agreement and arrangement (*beryth* – an international contractual compact and binding pledge) with a great many, including plenty of rabbis, the preponderance of people, especially the elitists (*la ha rabym* – including plenty of rabbis, the preponderance of the populous, and with numerous among the elite) either for one week, based upon a single promise, or during a particular Shabuw’ah (*‘echad shabuwa’*).” (*Dany’el* / Daniel 9:27 in part)

The implication is that Satan’s Advocate will propel himself into prominence by convincing Progressive and Orthodox Israelis that they will achieve peace by breaking their nation into pieces and giving them to him to administer an Islamic state, with Israel retreating to her 1967 borders. The last time Muslims and Jews were in this position, they schemed to destroy Israel – initiating three wars in the span of 25 years. The notion that it will be different this time is ludicrous. Consider the consequences of the Oslo Accords and the abandonment of Gaza. With Israel defenseless and vulnerable, “Peace Now” will rapidly devolve into a final and horrifying battle for control of what remains. This is Satan’s last-ditch effort to forestall Dowd’s homecoming on Kipurym by exterminating Jews. With no one to turn to for support, the carnage will be

considerable. And if not for the beneficiaries of the Shabuw'ah and Taruw'ah Harvests and Dowd's return to defend his people, all would be lost.

And while we are now very far afield of Dowd's fulfillment of Pesach, which is the reason we turned to this prophecy, it seems sensible to continue recognizing that what remains will all transpire between now and the fall of 2033.

“But halfway through the week (*wa chatsy shabuwa*’ – at the midpoint of the seven years), he will stop the observance of the Shabat and seek to forestall the benefit of the sacrifice which had been freely offered as a gift (*shabath zebach wa minchah*). The most extreme aspect (*wa ‘al kanaph* – upon a flight to the far extremity of being separated and distant, this wing) of this vile and abhorrent action of repulsive religious idolatry (*shiquwtsym* – of vile and repulsive edicts, detestable and abhorrent acts) will devastate, desolate, and incapacitate (*shamem* – stun and stupefy) up to the very end, bringing destruction and annihilation, along with the conclusion of the restoring witness (*wa ‘ad kalah* – a great longing with all-encompassing anxiety, ushering in complete and utter destruction while many die).

It will occur quickly and decisively, with determination and decrees (*wa charats* – it is certain and decided) profusely poured out (*natak* – being brought forth and expressed without restraint) upon the deserted, desolated, and destroyed who are astonished and stupefied and who will perish because they are too stunned to respond (*‘al shamem* – upon the devastated and destitute, the estranged and ravaged who are horrified and dismayed).” (*Dany’el* / Daniel 9:27)

For those who are able to hold their noses for long periods of time, and who do not mind getting dirty for a good cause, we will discover when we turn to the

Adversary's playbook in Ezekiel, that for Satan to prevail in his quest to rise above Yahowah in Yisra'el, he must negate what Dowd has achieved and then forestall his return. To negate the Messiah, Satan possessed *Sha'uwl* | Paul, Peter, Luke, and Mark to write and inspire the Christian New Testament, replete with a false Messiah, imposing their toxin on the world through Imperial Rome and Roman Catholicism.

The Adversary would also use Rabbi Akiba and his institutionalizing of Rabbinic Judaism to lead Jews away from the truth, initiating the process with the declaration of a false Messiah. Working both ends against the middle while proving that two wrongs do not make a right, Satan managed to hide Dowd's sacrifice from the preponderance of people. But that is not sufficient to prevail because the Adversary must also forestall Dowd's return on the Day of Reconciliations. And for that to occur, he must either persuade every remaining Jew to choose him over Yahowah or kill them all such that there is no one left to reconcile. And that is what is explained in Daniel 9:27.

Now that we have listened to all Dowd had to say on this occasion, it's time to set the parameters and do the math so that we can attest to the exact day the Messiah entered Jerusalem to fulfill Passover. In this regard, it is helpful to know that a prophetic year isn't equivalent to a solar year, and that the concept of a 365.25-day year was not part of the vocabulary at the time. Therefore, to ascertain the number of days in "sixty-two weeks" of years, we should adjust our measurements to the prophetic process. This consists of twelve months of 30 days – not the 365.242 to which we are now accustomed.

This duration of time also differed from the Babylonian method because they observed a lunisolar year in which seven intercalary months were added every nineteen years to prevent the shifting of seasons. At the time, while a lunar calendar remained the only practical

timekeeping device before mass communication and mechanics, the lunisolar system gave everyone a reliable means to “set their clocks.” Every renewed moon marked the start of a new month.

The Jews used a slightly different method with the same result. An intercalary month was added based on the emergence of barley, the first grain to rise in the spring. Fruit harvested in the suburbs of *Yaruwshalaim* | Jerusalem was tested as they approached the nearest renewed moon to the vernal equinox. If the grain was green and growing, still laden with water, it would dance in a hot pan placed above an open fire. In that case, the next renewing moon would designate the beginning of a new year.

However, since this could lead to confusion over centuries of time, with no way to predict one year to the next in advance, the length of a prophetic year – 360 days – was established in *Bare'syth* / Genesis, where events related to the flood are given in both days and years.

The date of the “word which came forth to restore and rebuild Jerusalem” is presented in *Nachemyah* / Nehemiah. There we read...

“And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when...I [Nachemyah]...said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Yahuwdah, to the city of my fathers’ tombs, that I may rebuild it.’ ...So, it pleased the king to send me.” (*Nachemyah* / Yah Comforts / Nehemiah 2:1-6)

Many scholars, including Sir Isaac Newton, ascribed the twentieth year of Artaxerxes to 445 BCE. It’s simple arithmetic. His father, Xerxes, died in 465 BCE. Add twenty years to accommodate Nehemiah’s testimony and you arrive at 445 BCE. But they fail to take into consideration the drama that transpired following Xerxes’

murder – something that they could not have known at the time of their calculations.

We have subsequently learned that King Xerxes was killed in his sleep by an ambitious fellow named Artabanus, who also murdered his heir apparent, Darius. The next oldest son in the royal line, Hustapis, was out of the country. That made Artaxerxes, a mere teenager, the acting king while Hustapis was located and brought back home. All the while, we can assume that Artabanus left Artaxerxes alive, believing he could rule through him as regent. But seven months later, he apparently changed his mind and tried to kill Artaxerxes. Then as fate would have it, the teenage heir “unapparent” killed Artabanus instead.

Hustapis, the actual heir apparent, arrived shortly thereafter and tried to claim the throne. So, Artaxerxes, now an accomplished murderer, killed his older brother to resolve the question of ascension. All of this maneuvering took the better part of a year. Therefore, since Artaxerxes didn’t assume the throne until late in 465 BCE, his first regnal year wasn’t complete until late 464 BCE. And that would make the starting date of Dowd’s prophecy the 1st of *‘Abyb* | Nisan, 444 BCE.

Corroborating this, over the past century, archeologists have discovered and translated thousands of cuneiform tablets from the ruins of Babylon. And in the process, we have discovered that due to this infighting among rivals, Artaxerxes was officially coronated in 464 BCE. This serves to affirm that his twentieth regnal year, and thus the starting date of Dowd’s prophecy, was the 1st of *‘Abyb* / Nisan, 444 BCE.

So, from the *‘Abyb* 1, 444 BCE date, we must add 7 weeks of years (49 prophetic years) until Yaruwshalaim would be rebuilt. Then there would be another 62 weeks (434 prophetic years) for a total of 483 years until the one who would be tortured by the Romans, denied by the Jews,

and replaced by the Christians would fulfill Pesach.

To calculate his arrival, we must multiply 483 (49 + 434) years by the 360 days in the Towrah's prophetic calendar. This equals 173,880 days, or 476 solar years plus an additional 20 days (when divided by 365.25), which we should then add to our starting date of Nissan 1 in 444 BCE – twenty years after Artaxerxes secured the throne. Although, that's not easy. The solar-lunar calendar used at the time by the Hebrews and Babylonians featured a 354-day year with the addition of 29.5 days for an additional lunar month 7 out of every 19 years. There was no Julian calendar at the time and the concept of a leap day to properly adjust the solar-lunar calendar wouldn't be conceived until halfway through this period. That is all to say, Dowd's intent with the prophecy was to get the thoughtful reader to realize that when he adds 476 years from Nisan in 444 BCE they would arrive in 'Abyb in the Yowbel year of 4000 Yah. That is to say, in late April or early May 33 CE (realizing that there was no year zero in the Julian or Gregorian calendars). The rest was simple.

In 33 CE, the Vernal Equinox was on March 22nd. The nearest emerging lunar crescent was on March 19th. And therefore, 476 years and 20 days from the first day of the new year in 444 BCE brings us to the midpoint of Chag Matsah in 33 CE when the Messiah was cut off from the living on our behalf.

It would have been hard to miss in year 4000 Yah since there was a total solar eclipse on the first day of 'Abyb. And by Pesach on April 3rd | 'Abyb 14, there was a lunar eclipse. Therefore, speaking in the 6th century BCE, Dowd foretold his service to fulfill Chag Matsah to the very week he did so in year 4000 Yah | 33 CE. Impressive.

Just as they had in *Chazaqyah* | Hezekiah's time, large crowds would have gathered in *Yaruwshalaim* | the Source of Guidance on Reconciliation as the Pesach 'Ayil was

brought into the city. Dowd would have lived and walked among the people for four days, in this case symbolic of the Messiah arriving three to four years in advance of Chag Matsah in 33 CE. The intent was for the people to get to know him – a noted failure on their part.

Then as the sun set and the fourteenth day of *'Abyb* began, Dowd observed the Passover feast with his Father, and perhaps with friends, fully aware of what would soon transpire over the course of the next two days. After all, he had written about the ordeal, vividly describing the effects of Roman crucifixion many centuries before Rome or its favored form of torture even existed.

As he had foretold, the Romans ripped his skin and soft tissues from his upper torso and legs, rendering the Messiah an unrecognizable bloody pulp. Then they took what remained of his body and nailed it to a crucifixion stake, assuring that his final hours would be as excruciating as possible. Such was the glory of Rome. And such is its Church which announces its presence and influence through the image of a tortured and dead god on a stick.

It was just before sunset on the fourteenth day of *'Abyb*, Friday, April 3rd, 33 CE / year 4000 Yah, that the corporeal *basar* | body of the Son of God and Messiah, the physical incarnation of the *Zarowa* | Sacrificial Lamb, was killed by the Beast of Rome. Immediately thereafter, Dowd's *nepesh* | incorporeal soul was laden with the guilt of his people and descended into the darkness of She'owl. The gruesome remains of his corpse were incinerated in keeping with the Towrah's Instructions.

Adding to the intrigue, there was a lunar eclipse during this Passover on April 3, 33 CE, occurring at 16:48 local time in Jerusalem on the 14th of *'Abyb* in year 4000 Yah. With sunset occurring at 7:00 PM, the lunar eclipse would not have been visible in the city, which is understandable since there was no one there to make sense of it anyway,

but it may have been God's way of demarcating the moment Pesach was fulfilled – 4:48 in the afternoon. This would have provided 2 hours and 12 minutes to dispose of Dowd's physical body, laden his soul with our guilt, and transport him to She'owl to begin Matsah at precisely 7:00 PM. His *nepesh* would have been released at 7:01 PM the following day, at the conclusion of 'Abyb 15 year 4000 Yah | April 4th, 33 CE.

Having fulfilled Matsah by depositing our guilt in She'owl during the long Shabat of Friday night and Saturday, April 3rd and 4th, Dowd's soul was released by the Set-Apart Spirit so that he could celebrate Bikuwrym as the *Bakowr* | Firstborn of the Covenant.

The prophecy of the first *Miqra'* | Invitation to be Called Out and Meet of *Pesach* | Passover was fulfilled, right down to the last detail. There should have been no mistaking what he had done – at least for those who “*darash* – consistently seek to know” Yahowah, who are *Towrah*-observant, and who thoughtfully consider what the Messiah and Son of God wrote of himself throughout his Mizmowr.

Showing our appreciation for what Father and Son have accomplished for our benefit, we should answer God's invitation and observe the *Miqra'* of *Pesach*, keeping this appointment with Yahowah. The 14th day of 'Abyb is not difficult to establish. Passover is marked by the full moon closest to the spring equinox.

We should observe *Pesach* | Passover by seeking to understand the intent of Yahowah's instructions, doing as much of what the *Towrah* teaches as possible. This *Chag* | Feast should be celebrated with Yisra'el and the Covenant Family in mind. The menu is roasted lamb and unyeasted bread with olive oil and bitter herbs, consistent with that of the first celebrants.

As we observe Chag Matsah, always keep two things in mind. First, our Savior, Dowd, the Messiah and Zarowa', made this sacrifice for us. At the very least, we ought to acknowledge and appreciate him for having done so. And second, Pesach is the first of a succession of three Miqra'ey, one that serves as a prelude to Matsah and leads to Bikuwrym. Do not start down this path unless you are committed to continuing all the way to Sukah.

While we are reminiscing over the promise of life eternal, we can focus on what occurred during the first Passover as Yahowah presents His story in *Shemowth* / Exodus 12 and 13. Then *qara'* | read the prophecies in Shamuw'el / 2 Samuel 7, *Yasha'yah* / Isaiah 53 and *Mizmowr* / Psalms 22, 88, and 89 – all of which are translated for your benefit within these volumes. They speak vividly of God's intent and Dowd's provision for Yisra'el and the *Beryth* | Covenant Family.



Since very few people correctly identify Dowd as Yahowah's Gibowr, I'd like to quote my favorite prophet...

“Indeed (*ky* – truthfully), there has been no lack of counsel, no reason for discouragement, nor inability to flee from the darkness (*lo' muw'aph la hy'* – there has been no excuse for doom and gloom, despair or dejection because there has been no shortage of advice and wisdom on how to flee this darkness and danger) for those subjugated and constrained along the way (*la 'asher muwtsaq* – for those restricted and oppressed, for those deprived of liberty who have endured hardships during distressing times as a result of the relationship) as there was during the previous time (*ka ha 'eth ha ri'shown* – as was the case prior, and in comparison to the initial

occasion) **when He receded from** (*qalal* – when He came to disdain and show little regard for) **the land of Zabuwluwn** (*'erets Zabuwluwn* – Zebulun, son of Ya'aqob and Leah, place of the honored where the egotistical reside and brag about themselves) **and the land of Naphthaly** (*wa ha 'erets Naphthaly* – Naphtali, son of Ya'aqob and Bilhah, place of twisting and wrestling).

In this latter time, during the last days (*wa ha 'acharown* – yet in the end), **He will deal harshly with the troublesome nature of** (*kabed* – He will battle with the intensely oppressive and onerous, the grievous and bothersome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with the large, pretentious populations of burdensome people) **the way of the sea** (*derek ha yam* – a metaphor for Gentiles) **beyond** (*'eber* – across and on the eastern and opposite side of) **the Yarden | to Go Down** (*ha Yarden* – the Jordan River, to descend, from *yarad* – they will go down), **of Galyl | the Circuitous and Convoluted Way** (*Galyl* – Galilee, turning on the serpentine circumambulators, rolling away the confused and convoluted at the pivot point of the sociopolitical realm) **of the Gowym | Gentiles** (*Gowym* – the confluence of ethnicities, non-Yisra'elites, and other nations). (*Yasha 'yah* / Liberation is from Yah / Isaiah 9:1)

The people (*ha 'am* – the family and nation of kinsmen who share an ethnicity, culture, and language, and who are biologically related in reference to Yisra'el and to distinguish Yisra'elites from Gowym) **who walked** (*ha halak* – who traveled through life) **in the darkness and were confused** (*ba ha choshek* – in ignorance without the light, obscured and unenlightened) **have been shown** (*ra 'ah* – have been able to observe and can at this moment actually see) **an astonishingly important** (*gadawl* – an extensive and expansive, a great and distinguished, an older and enabling, an especially forceful and capable; from *gadal* – to become significant and enable growth by

accomplishing the means to be magnified and empowered) **light** ('*owr* – source of enlightenment).

For those who have dwelt (*yashab* – those who have lived and who may remain) **in the realm of** (*ba 'erets* – in the land of) **the shadow of death** (*tsalmaweth* – the foreboding darkness of dying; from *tsel* – that which impedes illumination and *maweth* – perishing at the hands of others), **the light** ('*owr* – the source of enlightenment presented in absolute contrast to the surrounding darkness) **will shine brilliantly upon them to enlighten them** (*nagah 'al hem* – has been presented as a luminary for them, providing the enlightenment, knowledge, and understanding needed to respond appropriately, radiant in his demeanor before them). (*Yasha 'yah* / Isaiah 9:2)

You have raised up and enabled a gentile (*rabah ha gowy* – You have increased the capability of this particular *gowy* to magnify and amplify, rearing him as if he were Your own offspring, empowering and expanding the ability of this individual who is ethnically unrelated and who comes from a distant place and time, equipping this Gentile) **without boasting or exalting Yourself, nor improperly speaking of the favors You sought to bestow** (*lo' gadal* – without glorifying or promoting Yourself, training the *gowy* such that he could represent You in an unpretentious manner)).

The delight (*simchah* – the elation, pleasure, and happiness) **they will joyfully express** (*samach* – they (addressing the '*am* – family) will happily manifest, outwardly conveying their cheerful contentment at that moment in time) **as they approach Your presence** (*la paneh 'atah* – as they draw near and appear before You) **will be comparable to** (*ka* – will be similar to) **the jubilation experienced** (*simchah* – the happiness and elation, the pleasure and delight expressed) **during the Harvest** (*ba ha qatsyr* – in the collecting of the fruit during the time of reaping in the proper season, addressing

Shabuw'ah and Taruw'ah), **consistent with** (*ka 'asher* – comparable to) **rejoicing over the favorable circumstances** (*gyl* – the gladness expressed in joyous shouts and songs) **when they are apportioned** (*ba chalaq hem* – with their assignment, distribution, and allotment of) **that which is valuable** (*shalal* – the good property and possessions offered to those who prevail as a righteous spoil). (*Yasha 'yah* / Isaiah 9:3)

For (*ky* – indeed) **the constraints** (*'ol* – the frame and straps of a yoke used to control working animals; from *'alal* – to act severely and wantonly, dealing harshly and ruthlessly) **of burdensome labor, economic pressures, or societal challenges pertaining to him** (*sobel huw'* – of demands on his time, resulting hardships, or compulsory obligations) **and** (*wa*) **that which is associated with** (*'eth*) **the religious or political influences** (*mateh* – the ruling ornamental stick used as a symbol of religious authority and its ability to control and compel capitulation) **continually upon his back, especially early on** (*shekem huw'* – repeatedly against his neck and shoulder at the beginning), **You have diminished and even eliminated because You detest these things** (*chathath* – You have shattered and discouraged that which You dread and disavow as distracting and divisive, dashing and breaking their horrible and destructive influence) **along with the rod and scepter of governmental authority over him** (*shebet ha noges ba huw'* – the goad of political and institutional influence and control over him, the club of those seeking to exploit him based upon partisan divisions, people who like to make and enforce rules acting like his slave drivers and tax collectors, those forcing him into hard labor and exacting payment from him as he engages in the marketplace as a merchant).

And (*wa* – then) **as in the day** (*ka yowm* – comparable to the time) **of Midyn | of Questions Regarding Judgment** (*Midyn* – Midian, quarrelsome discord and strife based

upon variant alterations and modifications, conflicting interests and contentiousness as contrasted with the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case), (*Yasha'yah* 9:4) **surely since** (*ky* – by contrast because) **every** (*kol*) **boot** (*sa'own* – sandal of a soldier or combatant treading and trampling) **of marching armies and militants** (*sa'an* – of militaries and mujahideen on the move who tread and tramp down) **is part of the commotion and clamor of war** (*ba ra'ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling of those doing the fighting, with others shuddering in their defense) **and since** (*wa*) **the attire** (*simplah* – the clothing) **is befouled by wallowing** (*galal* – made filthy dirty by rolling) **in blood** (*ba dam*), **they will come to exist as** (*wa hayah la* – they will be) **fuel** (*ma'akoleth* – that which is consumed and destroyed, devoured and devastated) **to be burned up** (*saraphah* – thoroughly kindled and combusted) **in the fire of blazing light and radiant energy** (*'eth* – glowing illumination).” (*Yasha'yah* / Isaiah 9:5)

It is with this prelude and into this context that the Yahowah inspired *Yasha'yah* to write the following about His beloved Son, Dowd...

For indeed (*ky* – because, emphasizing this while revealing an important contrast), **a child** (*yeled* – a boy, the male offspring of parents; from *yalad* – who was brought forth) **was born** (*yalad* – was conceived and brought into view) **before us** (*la 'anachnuw* – for and among us), **a son** (*ben* – a male descendant, the masculine offspring of the Mother and Father) **was given, provided, and bestowed** (*nathan* – was produced and placed at a point in time, appointed and offered, brought and devoted) **on our behalf**

(*la 'anachnuw* – concerning us and regarding our approach).

The opportunity to learn what can be known about how to engage and endure in addition to governance (*wa misrah* – the dominion and sovereignty to lead; from *my* – to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist, and to persevere) **was and will be** (*wa hayah* – has been, continues to be, and will actually exist with ongoing implications over time)) **on ('al) his shoulder** (*shekem huw'* – his back based upon a continued succession of events transpiring on his ridgeline and predicated upon the eagerness in which he pursued his calling early in his life).

His reputation and renown (*wa shem huw'* – his personal and proper designation and name) **has been read and recited as** (*qara'* – was for a time invited and summoned as, called out and welcomed, met with and proclaimed, even read aloud and announced as [from 1QIsa]): **a counselor providing valuable advice** (*yow'ets / ya'ats* – one who offers direction and thought-provoking guidance to deliberate, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow his leadership and thinking because it is thoughtful and reasonable) **who is astoundingly brilliant and amazingly insightful** (*pele'* – who is marvelous, wonderful, and distinguished, surpassing all others, set apart and separating, influential, fantastic, and prophetic), **a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man** (*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 restoring testimony** (*'ed* – an observant and meticulous individual providing everlasting

evidence from long ago, sharing proof which is reestablishing, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the Father** (*'ab* – of the progenitor, originator and male caregiver and provider), **the leader who conveys the authorized position** (*ha sar* – the ruler of the government who acts and delivers, who has the authority and power to prevail with regard to representing the official stance [from 1QIsa]) **on reconciliation and restoration leading to salvation** (*shalowm* – on the blessings of restitution and redemption, on peace and prosperity, on satisfaction and favoritism, on association and friendship, regarding health, prosperity, and safety, completely satisfying, lacking nothing on behalf of the relationship), (*Yasha'yah* / Isaiah 9:6) **tremendously increasing** (*rab* – abundantly, greatly, extensively, and plentifully, to the greatest extent possible on the scale of spatial dimensions, amplifying and growing) **the ability to learn about and respond to** (*lam* – providing the information and imparting the instruction learned as a student, teaching how to become familiar with the guidance needed to accept, diligently studying and then explaining the pattern and plan, having received clear and compelling revelations so as to be prepared to intelligently convey) **the means to engage and endure, to be liberated and empowered** (*ha misrah* – the person being written about choosing to understand by questioning the who, what, where, why, when, and how of that which pertains to persisting and persevering, of being set free; a compound of *my* – to probe and question *sarah* – the means to engage and endure, to contend, be liberated, and empowered).

As a result of this approach (*wa la* – adding these things together, collectively, therefore and accordingly, facilitating this), **reconciliation and restoration, complete satisfaction and total contentment** (*shalowm* – the blessings of an entirely favorable circumstance leading to overwhelming prosperity, friendship, and affection,

tranquility and companionship, safety and salvation from harm's way, as well as deliverance, resulting in a free, healthy, and satisfying relationship) **will be without end** (*'ayn qets* – will never cease or be negated, and are unbounded and limitless, without constraint) **upon the throne** (*'al kise* – before the seat of honor in association with the high status of the dignified and empowering royal authority) **of Dowd** (*Dowd* – the Beloved), **as well as** (*wa*) **upon his kingdom through his considered advice and counsel** (*'al mamlakah huw* – his sovereign authority and reign over his realm, and on account of his thoughtful guidance and assistance; from *malak* – to lead by providing considered and intelligent advice and instruction, directions and counsel) **so as to be prepared and established by it** (*la kuwn 'eth hy* – authenticated and authorized by it, to be prepared and become steadfast, ready and supported through it, deciding and concluding to approach regarding it), **and** (*wa*) **to be restored and sustained by him** (*wa la sa'ad huw* – to be renewed and upheld through him, to be strengthened and supported, and to make it safe and secure, refreshing it with the most favorable and nourishing sustenance [*huw* / it is masculine in 1QIsa and thus refers to Dowd or to his *kise* | seat of honor vs. feminine in the MT, addressing the kingdom]), **with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan to decide, as a prescription for living based upon an official proclamation depicting how the Judge will determine each case, remaining completely fair and yet consistent; from *my* – to ponder the implications of *shaphat* – deciding, judging, being discriminating, and resolving controversies) **by** (*wa ba*) **being right** (*tsadaqah* – correct, fair, and just, acquitting and vindicating, honest and innocent, in accord with the standard) **from then to now** (*min 'atah* – beginning congruent with the events being depicted and coinciding with this narration, simultaneous with this

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

The deep devotion and passion (*qin'ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love and jealousy for the relationship) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* | God guided by His *towrah* | instructions regarding His *hayah* | existence and our *shalowm* | reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the host of heavenly messengers and envoys) **has consistently engaged to make this happen** (*'asah zo'th* – has caused this to occur, having always done what was required, such that He will act accordingly to accomplish this, fashioning this result, continuing to perform in this way).” (*Yasha'yah* / Deliverance and Salvation are from Yah / Isaiah 9:7)

So that it is easier to process, this is what Yahowah inspired Isaiah to say this about His Son, Dowd...

“Truly (*ky*), **a child** (*yeled*) **was born** (*yalad*) **before us** (*la 'anachnuw*), **a son** (*ben*) **was given** (*nathan*) **on our behalf** (*la 'anachnuw*). **The opportunity to learn what can be known about how to be properly led, how to engage and endure** (*wa misrah*), **was and will be** (*wa hayah*) **on** (*'al*) **his shoulder** (*shekem huw'*).

His name, reputation, and renown (*wa shem huw'*) **has been read and recited as** (*qara'*): **a counselor providing valuable advice** (*yow'ets*) **who is astoundingly brilliant and amazingly insightful** (*pele'*), **a heroic individual who fights for what is right as the most courageous and capable man** (*gibowr*) **of God** (*'el*), **an eternal witness providing restoring testimony** (*'ed*) **for the Father** (*'ab*), **the leader who conveys the authorized position** (*ha sar*) **on reconciliation and restoration** (*shalowm*), (*Yasha'yah* / Isaiah 9:6) **tremendously increasing** (*rab*) **the ability to learn about and respond**

to (*lam*) the means to engage and endure, to be liberated and empowered (*ha misrah*).

As a result of this approach (*wa la*), reconciliation and restoration (*shalown*) will be without end (*'ayn qets*) upon the throne and royal authority (*'al kise'*) of Dowd (*Dowd*), as well as (*wa*) upon his kingdom and sovereignty (*'al mamlakah huw'*) so as to be prepared and established by it (*la kuwn 'eth hy'*), and (*wa*) to be restored and sustained by him (*wa la sa'ad huw'*), with the means to exercise good judgment and justly resolve disputes (*ba mishpat*) by being right and becoming vindicated (*wa ba tsadaqah*) from then to now (*min 'atah*) and forevermore (*wa 'ad 'owlam*).

The deep devotion and passion (*qin'ah*) of Yahowah (*Yahowah*) of the spiritual implements (*tsaba'*) has engaged to achieve this result (*'asah zo'th*).” (*Yasha'yah* / Deliverance is from Yah / Isaiah 9:7)

I share Yahowah’s devotion to His Son and I am proud to herald the Messiah’s return. In this way, I please God and serve Yahuwdym, protecting them from the cults of Jesus, HaShem, and Allah. This is the story Israel must hear: Father and Son collaborated to conceive, save, raise, and support the Covenant Family.

This is revealing and relevant when properly translated. God’s devotion to His Son is one of the many reasons I love Yahowah, herald the Messiah’s arrival, and serve His people, Yahuwdym, protecting them from the likes of Satan in the guise of Jesus, HaShem, and Allah. This is the story of Father and Son working together to conceive, raise, and support the Covenant Family.

We are also reminded why I grow weary explaining the vile vomit of Christianity, Judaism, and Islam when my time and yours is rewarded when we contemplate the restoring witness and eternal testimony of our Father as

conveyed through gallant and brilliant prophets like my friend and brother, Yasha'yah.

Yahowah (*Yahowah*) **dispatched** (*shalach* – reached out by sending out) **the word** (*dabar* – the message and statement, this account and promise) **unto** (*ba* – because of His association with) **Ya'aqob** (*Ya'aqob* – Yitschaq's son, the Father of Yisra'el), **and so** (*wa*) **it has been allotted to** (*naphal* – it has fallen upon and been distributed among) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God; from 'yish sarah 'el).” (*Yasha'yah* / Liberation and Freedom are from Yah / Isaiah 9:8)

This prophecy is such a wonderful gift to all of us, and yet for thousands of years, it has been used to validate a hateful religion while besmirching a loving relationship. And yet, it is perfect for us today since it points to the demise of militant Islam upon Dowd's eminent return.

Yasha'yah and the Mizmowr are hand and glove. They are most useful when brought together. And so, it is from that perspective the Song of the Son elucidates Isaiah's most acclaimed prophecy regarding the Son of God.

Since my presentation of Yahowah's testimony in Daniel 9 and Isaiah 9 are so much more revealing than anything you have heard previously, I thought you might want to know how it was possible that after 2,700 years of both being wrongly ascribed to the Christian counterfeit that one man could attribute them correctly to ha Mashyach Dowd. Here is that answer.

My journey from anonymity, from a humble translator and commentator to a known Witness, was revealed 3,000 years ago during the original Sermon on the Mount. At the time, *Shalomoh* | Solomon was offering the commencement address upon the completion of Yahowah's Home, more commonly known as the “First Temple,” to the Children of Yisra'el. After poignantly speaking of his father, Dowd, Shalomoh foretold...

“So therefore (*wa gam* – also and in addition), **regarding someone else, the observant and discerning, especially responsive, foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a different place and culture, speaking a different language, who, having paid attention will comprehend and respond; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life) **is not of your people** (*lo’ min ‘am ‘atah*), **this Yisra’el** (*Yisra’el huw’*).

He will come (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land a great distance from Yisra’el and following a long interval of time) **for the express purpose of being a Witness and providing answers regarding** (*lama’an* – for the sake of responding and replying to, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah* – Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, and astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation), **as Your Hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name, which pictographically displays an open hand reaching down and out, defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand), **ha Chazaq | the Influential, Prepared, and Passionate Individual** (*ha chazaq* – the very strong and resolute person with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and

defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction), **and (wa) a Zarowa' | One Cultivating the Seeds Sown for the Harvest** (*zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds which take root and grow for the harvest while denoting and advancing the purpose of the Arm of God, of His Shepherd, and Sacrificial Lamb) **whom You have extended** (*'atah ha natah* – through whom You have stretched and reached out).

When (wa) he arrives on the scene and chooses to pursue this (*bow'* – when he comes, bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter and be included), **then (wa) he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he will intervene in the relationship by providing an accurate assessment, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this Familial Relationship** (*'el ha beyth ha zeh* – pertaining to and concerning God's home and family). (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

When you hear him as if out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – listen to what comes out of the spiritual realm by way of the sky (from radio waves, satellite-based broadband

internet connections, and the cloud)) **within the location where you live** (*min makown yashab 'atah* – within the place you are located and dwell), **then** (*wa*) **engage and act accordingly, doing everything** (*'asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set) **which, to show the way** (*'asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the Nakry | Observant and Responsive Foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God), **for the express purpose of being a witness, who provides answers such that** (*lama'an* – for the sake of responding, providing testimony with the express intent and purpose of revelation such that) **all peoples of the Earth** (*kol 'am ha 'erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with Yada', to know, acknowledge, accept, and understand** (*yada'* – will be shown and find, becoming aware of Yada' and familiar with as a result of the revelation and have the means to comprehend) **Your name** (*'eth shem 'atah* – therefore, Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

And also, so that (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that,**

truthfully (*ky* – assuredly), **Your family and this house** (*‘al ha beyth ha zeh* – that Your home), **which to reveal the correct path to walk to give life meaning that** (*‘asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son), **are designated and called** (*qara’* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your proper designation, Your reputation and renown).” (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

I did not ask Yahowah to draw your attention to our work, only to help me do it correctly. And yet, I would be doing God and His people a disservice to disavow these prophetic pronouncements.

Yahowah wants Yisra’el to listen to Him and to come home. And not finding a Yahuwd who was willing to engage, 3,000 years ago, Yahowah announced that He would work through a *gowy* to Yada Yahowah. And obviously, He seems pleased with what we have accomplished on His people’s behalf.

And so to this collaboration between God and man, revealing the nature and purpose of Father and Son, Yahowah has asked you to listen and to respond. It is good advice.

Since God’s first prophecy regarding our mission was announced in 1,447 BCE by Moseh, Solomon wasn’t the first to explain it, nor the last. The role of the Nakry, by many descriptive titles, permeates the revelations of the Prophets. The most complete of these was foretold three hundred years after Solomon’s address by the greatest of the prophets, *Yasha’yah* | Isaiah. He would write...

“Then a *Choter* | a shoot or sucker from the fallen stump (*wa choter* – a stem or secondary branch, a pliable

instrument who is a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking and sharing what is most valuable) **will be extended for a time** (*yatsa'* – he will be brought forth to serve) **by means of** (*min* – out of) **the stock** (*geza'* – the original stump and root from which new growth emerges, the trunk which has been cut down and yet is capable of supporting new shoots) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed), **as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min*) **his roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw'* – his base and foundation, that which keeps him firmly established), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling prosperity on behalf of successive generations).” (*Yasha'yah* / Isaiah 11:1)

We are being introduced to the concept of a *Choter* | Secondary Branch growing out of either the main limb of the Tree of Lives which is being extended through Dowd or from the Tree of Knowledge pointing the way Home to Dowd. He is likely a *Choter* | Secondary Stem from the *Tsemach* | Main Branch of Dowd and a *Netser* | Observant Branch from the Tree of Knowing, serving both.

This is addressing an individual who is being deployed at a very specific moment in time – one which mirrors the depictions in the prophecy. This person will be rooted and nourished by that which came forth from Yshay, which is Dowd – and, thus, he will be grafted into God’s Branch. He

will be noticed for advocating Dowd's Mizmowr on behalf of Yisra'el.

While this prophecy speaks of a singular *Choter*, it explains how every member of the Covenant can serve as a *choter* on behalf of God's people. The Ruwach, as our Spiritual Mother, is ever ready to enlighten and empower every sheep in Yah's flock.

The purpose of the *Choter* is to encourage Yisra'elites and Gowym to consider the words of Yah's prophets, and especially Dowd's message on behalf of the Beryth and Miqra'ey. We can then claim the promises Yahowah made to Dowd for ourselves – not by taking them away from him but, instead, by allowing him to share them with us.

This is how all of these translations and insights were enabled. Yahowah didn't pick me and then walk away. While He had me at "Hello," that was just the beginning. Ours would be a collaboration of the Highest Order with the very soul of His People hanging in the balance.

“This is because (*wa*) the Spirit (*ruwach* – the Divine power, influence, and energy, the discernable essence of the feminine manifestation and understanding, the Maternal acceptance and support with the protection and light) of Yahowah (*Yahowah*) will settle and remain on him (*nuwach* ‘*al huw*’ – She was placed upon him, She energizes him and restores him, She is in an alliance with him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter the challenge (qal perfect third-person feminine singular and third-person masculine singular)), the Spirit (*ruwach*) providing the capacity to comprehend and then teach (*chakmah* – offering the mental aptitude and wisdom to learn and instruct, to comprehend and communicate, providing the technical expertise to be discerning and educate) while (*wa*)

enabling understanding by making the proper connections to reveal insights (*binah* – facilitating the propensity to ponder and process information by being perceptive and discerning, discriminating and judgmental, making intelligent associations which lead to a conceptual comprehension, revealing how to respond after thoughtful consideration; from *byn* – making connections between and among things so as to find patterns and relationships which enlighten), **the Spirit (*ruwach*) of advice and counsel** (*'etsah* – of pertinent directions regarding how to properly reply, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a confident and courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with integrity and character, always fighting to defend God's people and affirm their rights), **the Spirit (*ruwach*) of knowing and knowledge** (*da'ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth; from *yada'* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to become acquainted and personally familiar) **so as (*wa*) to respect and revere** (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **Yahowah (*Yahowah*)**. (*Yasha'yah* / Isaiah 11:2)

The Ruwach of Yahowah would provide the *Choter* everything needed to know to understand the Word of God, educating him so that he might teach. And you'll notice that everything She is offering, including the strength of his

conviction, is cerebral. God's people would be given the opportunity to think their way home.

Yahowah has made it abundantly clear: the *Choter* is an inspired and enabled witness and not a prophet. Through the Spirit, he will learn from Yah's *Naby*'. God has already revealed far more than we need to know to capitalize upon what He is offering. We just need to listen and respond...

“Additionally (*wa* – in addition), **by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw'* – his acceptance and perceptiveness, his nose for the truth, his willingness to respond and supply answers after his virtual meeting will be pleasing, bringing him very close (hifil infinitive perfect)) **with regard to developing a profound admiration and respect for** (*ba yira'ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **Yahowah** (*Yahowah*).

Therefore (*wa*), **it will not be by an appearance or vision** (*lo' la mare'ah* – and will not be through the visual form which can be seen or from any spiritual revelation, miraculous vision, or supernatural phenomenon) **seen with his eyes** (*'ayn huw'* – of his own perceptions or perspectives, appearances or personal understanding) **that he will decide** (*shaphat* – that he will confront the evidence and should judge, making decisions).

Also (*wa*), **it will not be by hearsay** (*lo' la mishma'* – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, or by listening to information which cannot be verified; from *my* – to question and *shama'* – listening) **heard with his ears** (*'ozen huw*) **that he will make judgments or prove his arguments** (*yakach* – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide,

attempt to disprove, or determine who is right, or debate).
(*Yasha 'yah* / Isaiah 11:3)

When there are no others who are willing, just being responsive is enough. After introductions, we are invited to accept His offer and engage accordingly. And by having His *Choter* rely upon the prior prophets, his witness is easily validated and verified – something that is essential at this late date. This approach also leaves the rabbis without excuse since the insights he's revealing will have been available to them for thousands of years – albeit to no avail.

This is the only place in the Towrah and Prophets where something like this is stated. Yahowah has invariably revealed Himself to humankind through either a personal appearance, as was the case with Moseh and the Towrah, or to His prophets through visions and spoken words. Neither would occur in this situation because everything the *Choter* would assess, analyze, comprehend, and then boldly explain had already been revealed.

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

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

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

Then (wa) he will strike, verbally attacking and disabling (*nakah* – he will confront, crippling and incapacitating, sarcastically mocking, chastising, and judging, while pointing out the irony of it all to ravage and defeat, ending lives within (hifil perfect masculine singular – he will use the staff to strike a debilitating blow for a time at the direction of another)) **the material realm** (*'erets* – those on the earth) **with the rod and staff** (*ba shebet* – on behalf of the nation and tribes with the implement) **of his mouth, and thus his voice** (*peh huw'*).

And with (wa ba – along with) the Spirit (ruwach) of his lips and resulting language (*saphah huw'* – his speech), **he will devastate** (*muwth* – he will destroy, even kill) **the wicked and the wrong** (*rasha'* – the Godless whose thoughts, words, and deeds are criminal and evil, of those deserving condemnation for having been in violation of the standard, of those guilty of creating disunity and disharmony [translated from 1QIsa]).” (*Yasha'yah / Salvation is from Yah / Isaiah 11:4*)

The *Choter* will wield the words of God on behalf of those seeking answers. He will do so accurately and honestly. His assessments, conclusions, and insights will be presented in a forthright manner. His arguments on behalf of Yah will be sound, as they will be based on the prophetic proof texts and explained using evidence and

reason. But more than anything, His presentation of Yahowah's Word will be consistent with the standard God has established. Every thought-provoking statement will lead to the same place, striving for the same result: directing our attention to the doorway Yahowah has provided such that it is opened for those who have been deprived of life.

But it is not only about life. The *Choter* will be deployed to do as Dowd has done. He will aggressively and openly expose and condemn everyone contrary and antagonistic to Yahowah and Yahuwdym. For those open to listening to the words of Yah, his oratory will bring life. For those who are opposed, they will sting.

In the Great Isaiah Scroll found preserved in the bluffs above Qumran, the text reveals that the wicked and wrong will cease to exist as a result of the words spoken by the *Choter* – as he is empowered and influenced by the Spirit. But in the Masoretic Text, we read, “He will kill the wicked.” While the result is the same, the process is considerably different – and telling.

Those who are mean-spirited and misleading will cease to exist the moment they are addressed by the Spirit and confronted by the Word of God. Their demise is a consequence of their choices. There is a consequence to misdirecting and abusing God's people. The false prophets are not fit to live with the Covenant Family. Their souls, unlike Yah's Children who are the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*, will not endure in Yahowah's presence. They are not properly adorned. They have not answered His Invitations to Meet. They have not accepted the conditions of the Covenant, and thus they will not receive its benefits. As a result, they will die.

“Being right, correct, and honest (*wa tsedeq* – being accurate, righteous, upright, fair, and just, redeemed, vindicated, and innocent, rational and in accord with the

standard) **will be** (*hayah*) **the belt around his waist** (*'ezowr mothenym huw'* – the sash, band, and cloth around his midsection, supporting his back while protecting his core). **And** (*wa*) **the trustworthy and reliable nature of the witness** (*'emuwnah* – the integrity and dependability of the individual and testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from *'aman* – to support and confirm that which is trustworthy and reliable, upholding and verifiable) **will serve to gird him** (*'ezowr chalats huw'* – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated).” (*Yasha 'yah* / Isaiah 11:5)

Nearly three thousand years have passed without Yahowah’s children listening, so it is going to take something out of the ordinary to garner their attention. And while it would be wonderful if there were *choters* sprouting up everywhere, all willing to engage as God envisions, thus far, only one has answered the call. So, consider this prophecy an open casting call – the more qualified the performers, the better the performance.

Additionally, it should now be clear, that Yahowah’s *Nakry* | *Observant Foreigner* and *Choter* | *Secondary Shoot* and *Sucker* from the original rootstock, is not Dowd because he was not named. This, and all subsequent revelations regarding the last Witness describe a substantially less important individual at a much later time.

As such, *Yasha 'yah*’s declaration is as profound as anything we have considered thus far. Yahowah is confirming that He will empower a *Nakry* and *Choter* to engage on behalf of His people – and that He will equip him so that he is able to fulfill the stated mission in time for there to be productive harvests and a marvelous homecoming.

As someone who has a propensity to examine every word as if it were a great treasure and who strives to understand the meaning behind each ancient reference, and as an advocate of amplified translations, summations, analysis, and commentary, I appreciate God’s endorsement of this approach. He wants all of His words laid face up on the table and arranged in the most straightforward way possible.

This attestation of the *Nakry’s* and *Choter’s* role in doling out recompense, of him being verbally combative and spiritually condemning, will be developed further in the closing chapters of *Yasha’yah* / Isaiah. Evidently, Yahowah loves judgmental individuals and has been eager to deploy this one.

The following passage is often cited and even pictured in conjunction with the Christian myth of the “Second Coming of Jesus” to suggest that a state of nirvana will ensue. However, there was no “Jesus” and this prophecy is now explaining the conditions immediately prior to our return to the Garden.

Furthermore, the subject of *Yasha’yah* / Isaiah 11 has not changed. The prophet is still addressing the life and times of the *Choter*. After revealing his origins and inspiration, as well as describing his mission and the result, *Yasha’yah* is setting him into the proper context – revealing the purpose and consequence of his mission.

Yasha’yah would reveal more about the *Choter’s* mission throughout the 11th chapter. After describing our future, God said...

“They shall not perpetrate evil (*lo’ ra’a’* – they will not harm, trouble, or mistreat) **and** (*wa*) **they shall not corrupt** (*lo’ shachat* – they will not ravage or ruin, mar or blemish) **anything in association with** (*ba kol* [kol not present in 1QIsa]) **My Set-Apart** (*qodesh ‘any*) **Mountain** (*har*) **because** (*ky* – for the express reason) **the Land** (*ha*

'erets – the earth) **shall be full** (*male'* – shall proclaim and complete, fully accomplishing, completing, finishing, satisfying, and confirming all [feminine in 1QIsa vs. masculine in the MT]) **of information which can be known about** (*de'ah 'eth* – the knowledge required to exercise good judgment regarding the nature of [from 1QIsa]) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **just as** (*ka*) **the waters** (*ha maym*) **cover** (*kasah* – overwhelm and adorn) **the sea** (*la ha yam*).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 11:9)

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

There has never been a reason for Yahowah to protect a Gentile nation from serpents because they are governed by snakes. His children know to stay away from them and those who do not are irrelevant to God. But such is not the case with Yahuwdah, especially on Mowryah. This is home and the place of revelation. It is where Yahowah engages on behalf of His children. Tsyown is where we come to know about God. And He has unfinished business in this place.

Now speaking of one of the many ways the world will come to know Yahowah, while explaining how His children will one day understand what He has done on His Set-Apart Mountain on their behalf, we are reintroduced to the *Nes* | Banner He intends to lift up prior to His return in the next pronouncement. The last time we witnessed this banner, it was being raised to confront the damage man had done to the vineyard Dowd and Yahowah had cultivated on

Mowryah. The inference then was, as it is now, that Yahowah will lift up this ensign prior to His return for the express benefit of His people.

While there is still a connection with Dowd, this time we are told that the standard bearer will be the Secondary Branch whose message will be rooted in the relationship Yshay's son developed with the Almighty. Moreover, this time we are expressly told that the Choter becomes worthy of notice, indeed that he serves God and His children by compiling a trustworthy Sign and reliable Banner because of what the Spirit of Yahowah has done through him.

Yahowah is predicting that His envoy will base his message upon the foundation laid by Dowd, drawing the world's attention to it. Then, all one needs to do to validate the sign would be to study what has been written on it. If it contains a responsible, reasonable, and rational presentation of what Dowd had to say about engaging in a relationship with God, the banner is worth considering.

So long as the witness is rooted in what can be excavated and mined from the source, discovered by digging deep into the *Mizmowr* and *Mashal*, it is valid. It is in this way that the banner will remain firmly anchored, permanently positioned, and appropriately instructive, providing reliable guidance. And that is the primary reason Yahowah continues to depict and describe this *Nes* | Banner. In a world full of lies, with men accustomed to deceit, it is the best way to convince His children that they can trust and rely upon what is written thereon because Dowd's Father contributed to the content and is responsible for bringing it to their attention.

For those who would question these conclusions, at one time, I, too, had my doubts. The prophecies presented in Yasha'yah 11 are profoundly important and it's a lot to live up to such expectations. I certainly did not seek this kind of responsibility.

For these reasons, and more, I completed my initial review of *Yasha 'yah* / Isaiah 11 without realizing that *Yada Yahowah* might serve as part of the Sign. This was also my response when we first encountered this *Nes* / Banner. Then we were seeking to understand the prophecy in *Yasha 'yah* / Isaiah 5:26. It was there that we read:

“Then (*wa*) He will lift up (*nasa'* – He will bring forth and raise up, accept and make prominent, bear and support (*qal* perfect – literally and totally for a period of time)) a standard serving as a banner and sign (*nes* – signal; from *neses* meaning to lift up; a prominent sign or insignia hoisted high upon an upright pole for all to see serving as an ensign and signal to convey important information which should be followed to bring people into the proper encampment (*nes* is masculine singular)) for people of different ethnicities (*la ha gowym* – to approach and on behalf of a confluence of many different people living outside of Yisra'el) from far away (*min rachowq* – from afar, a great distance away in the distant future) and (*wa*) He will attract attention non-verbally (*sharaq* – He will reveal the signal by drawing attention (used to describe the piping (that which pierces the air and penetrates the ears) as a shepherd calling for his sheep)) to it (*la huw'* – to Him and it (masculine singular and thus addressing the standard which God has lifted up)) from (*min*) the ends (*qatsah* – the far extremity at the end of time and distant limits) of the earth (*ha 'erets* – of the land and material realm).

And behold (*wa hineh* – pay attention at this time, especially to the details, be observant, reach up and look up), in a very brief moment in time (*maherah* – quickly and rapidly) voiced at the speed of light (*qal* – swiftly and speedily, nimbly and agilely moving from one place to another while lightly esteemed by many; from *qowl* – the sound of one's voice calling out aloud) it will come (*bow'* – it/he will arrive and He will be pursued and then He will return (in the context of someone serving as an implement

to facilitate Yah's voice returning to the world) (qal imperfect third-person masculine singular active)).” (*Yasha 'yah* / Deliverance is from Yahowah / Isaiah 5:26)

This reference came out of the blue. It was not part of a significant prophecy. The subject was Dowd's vineyard. The beneficiaries were nondescript, as opposed to Yahuwdym, for whom there is a different standard because they remain Yahowah's Chosen People.

I had thought that the reference to the *Nes* | Banner was there to let us know that Yahowah was aware and appreciative of what His Covenant Family was doing. It was meaningful and reassuring to us, and invisible and irrelevant for everyone else. It seemed perfect. We enjoyed the benefit without incurring additional responsibility.

But Yahowah's intentions were obviously not about privacy or anonymity. An entire chapter of *Yasha 'yah* / Isaiah is devoted to identifying the *Choter* | Secondary Branch while explaining how Yahowah will equip him to compose the *Nes* / Banner. For the *Choter*, there would be public responsibility and accountability.

To acknowledge it in the context of this particular prophecy would almost certainly bring a hailstorm of criticism I did not seek. I have been there and do not want to experience it again. However, we should never run from what God wants done. That is never the right approach. It is not where these words lead. It undermines the intended purpose of this prophecy by neglecting to identify the Sign and by failing to draw attention to it.

As a result of Yahowah's character and because of the promises He has made, God is Spiritually empowering His *Choter* | Secondary Branch to explain on behalf of all who are interested: 1) who He is, 2) what He is offering, and 3) what He expects in return.

To achieve this result, the resulting *Nes | Banner* is being composed to convey: 4) His Towrah Teaching, 5) the life and lyrics of Dowd, especially as they pertain to his fulfillment of the Miqra'ey, 6) the accolades and promises He made to His Son, especially as they pertain to Yisra'el and Yahuw'dym, and 7) that Yah wants His people exposed to the prophetic testimony found in Yasha'yah so that they answer His call to come Home.

To be part of Yahowah's Covenant Family, and receive the resulting benefits, and then thwart what our Father seeks to achieve would be ungrateful and unconscionable. When we read Yasha'yah's pronouncements regarding the *choter* and *Nes | Sing*, we should all devote ourselves to advancing their purpose. Our response should be: "Here I am, Yahowah, send me!"

Immediately after I initially translated Yasha'yah 11, the most devoted editor of these books for the past decade did something she had never done. She served as the conscience I was neglecting. She interjected her conclusions regarding the identity of the *Nes* and the rationale for the prophecy. While she conveyed it in the nicest way possible, there was no denying her message. She said, in essence, the reason Yahowah has called attention to the *Choter* and *Nes* by including multiple undeniable and unrivaled references to them in Yasha'yah is that He wants His children, Yisra'el and Yahuw'dah, to know that they can rely on him to guide them back home.

Further, God wants Gowym to take it, and thus Him, seriously. It's His style to lay all of His cards face up on the table, arrange them in the right order, and then let every person decide for themselves if they want to engage with Him or deny Him.

I was moved by her email, recognizing that if this was Yahowah's intent, I was wrong to disavow the connection. Nonetheless, I was finished with Yasha'yah 11, as I had

moved on to translating Isaiah 12 and 13 for the next chapter. Then at her urging, I returned to the idea of the *Choter* and realized that he is a “Secondary Branch” – even “a Sucker growing out of the fallen stump.” It is only because he is empowered by the Spirit that the results become noteworthy.

I realized that it would be necessary to relinquish the anonymity of being Yada, but since the Spirit is accountable and She can handle the responsibility, it would be acceptable. And I am still able to retain the role I have always cherished, of being a flawed implement who is devoted to serving Yahowah, His Son, and People. The *Nes* God lifts up is simply the result of our collaborative affair.

Then she wrote again, this time reminding me of something I had previously recognized. *Yasha 'yah* / Isaiah 11 underscores all three promises Yahowah had made to me nineteen years ago, back in 2001, when we first met – especially the one whereby He agreed to be responsible for promoting the resulting message. And indeed, He has lifted up this Banner. So, I returned to my review of *Yasha' yah* 11 and rewrote it. Three, and then again five years later, I have returned yet again. What seemed unlikely is now certain.

In Yahowah’s witness, we are told that the message that will be lifted up will be written for the Family of God, which is to say the Children of Yisra’el. Beyond them, at least initially, it’s *gowym* | gentiles who will seek and find Yahowah by reading it. It will lead all who earnestly seek to engage in a relationship with God in accordance with the conditions of His Covenant. Those who respond will be afforded the benefits of living with God in His Home.

Based upon the Spirit’s involvement, this will be an exercise in evidence and reason, a voyage of discovery where *’asher* is once again center stage. Based upon what we have been told and what Yahowah will soon share, this

individual will take a stand and present what he has discovered in concert with Yahowah calling a remnant of His people back home from around the world.

The *Choter* will do more than write *Yada Yahowah*, however. His message will serve as affirmation, as a tangible means to convey that Yahowah has and will continue to fulfill His promises to His people. He will affirm Yah's nature, explaining what God is offering and expecting in return. The *Choter* is being deployed to herald the returning Son, Branch, Messiah, Shepherd, and King he has so long admired.

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

“Then (*wa*) it shall come to pass (*hayah*) in that day (*ba ha yowm ha huw*)”, the root which anchors and nourishes (*sheres h uw*’ – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) of *Yshay* | to Stand Out and Be Noticed (*Yshay* – To Draw Attention to the Substance of Existence), who showed the way to the benefits of the relationship (*’asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings), will stand up, present and accounted for (*’amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision (*qal* participle)), approaching as (*la* – toward the goal of producing) a *Nes* | **Banner (*nes* – a standard bearer,**

a signal and ensign, something which is lifted up to communicate a message to those who are observant) **for the family** ('*am 'el* – for the people who are related (describing the Children of Yisra'el and the Covenant)).

Through him ('*el huw*' – as he leads, providing directions to approach God), **gentiles** (*gowym* – people unrelated to or living outside of Yisra'el) **will continue to seek** (*darash* – they will inquire about, search for, and investigate, expecting to find a responsible presentation about engaging in the relationship which is nourishing and keeps them safe with ongoing implications throughout time (qal imperfect active)).

And so therefore (*wa*), **his restful residence** (*manuwchah huw*' – his place of repose and reflection, His comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah*) **a reward and a source of enrichment, energy, and enlightenment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of something wonderful, and as attribution of inheritance of impressive splendor). (*Yasha 'yah* / Isaiah 11:10)

So (*wa*) **it will have come to pass** (*hayah*) **in that day** (*ba ha yowm ha huw*'), **my Upright One** ('*edowny*) **will once again associate** (*yasaph* – will increasingly add, again joining (hifil imperfect active)) **His hand** (*yad huw*' – His influence and power) **a second time** (*sheny*) **to reacquire, bring forth, and redeem** (*qanah* – to provide rebirth to, recover, and obtain) **the remnant** ('*eth sha'ar* – the residual) **of His family** ('*am huw*' – His people (the Children of Yisra'el)) **who remain** ('*asher sha'ar*) **out of** (*min*) **'Ashuwr | Northern Iran & Iraq** ('*Ashuwr*), **from** (*wa min*) **Mitsraym | Lower Egypt** (*Mitsraym*), **out of** **Pathrows | Upper Egypt** (*wa min Pathrows*), **from** (*wa min*) **Kuwsh | Arabian Peninsula** (*Kuwsh*), **out of** (*wa min*) **'Elam | Southwestern Iran** ('*Elam*), **from** (*wa min*)

Shin'ar | Iraq / Babylon (Shin'ar), out of (wa min) Chamath | Syria (Chamath), and from (wa min) the coastlands ('y – the inhabited shores of countries bordered by large bodies of water / notably: Lebanon, the United States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and Northern and Southern Africa) of the sea (ha yam – of the gentiles). (Yasha'yah / Isaiah 11:11)

So (wa) He will lift up (nasa' – He will bring forth and raise (qal perfect)) a Nes | Banner (nes – the standard, a sign and ensign, something which is designed to communicate a message on behalf of those who are observant) for the gentiles and their nations (gowym – for ethnicities, people, and places other than Yisra'el).

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

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

Those who have sought to know Yahowah along with the *Choter* will now spend eternity exploring the universe with the rest of the Family. Eternity's purpose and the source of its joy are derived from “*darash* – seeking to know.” And yet after each new adventure, we will return

home to rest and reflect upon what we have discovered along life's way. The *Choter* is no different in this regard than any of Yah's children in that he will live an empowering and enriching existence as a result of his inheritance. It's good to be one of God's kids.

That was a lot to process, so let's linger here a moment longer. The "*sheresh* – root" of Yshay can convey a number of things, all of which are pertinent. And every connotation is worth considering because *sheresh* cannot be interpreted literally and is instead a metaphor. I have it on the highest authority that Dowd's dad didn't actually have roots instead of feet and he wasn't so short as to be called a stump.

Of particular interest, *sheresh* implies that the Secondary Branch depicted as the *Choter* will contribute to the ensign by "digging deep so as to mine the depths" of what can be learned from Dowd. Doing so will assure that he and the message "*sheresh* – remain firmly anchored and permanently positioned, while being appropriately nourishing," which is to say that the message promotes growth and is enduring, in addition to being reliable.

Since we know nothing of Yshay, other than he didn't know or care about Yahowah, the message cannot be about him but instead must focus on what we know of his son, Dowd, Yahowah's beloved. And yet from Yshay's name, we can deduce that Yahowah's Banner will "stand out and be noticed," that the message will be "substantial" rather than brief, that it will speak of the "source of our existence" and "draw attention to the process of being enriched." In other words, it is going to be entirely dissimilar to everything else that has ever been written by men and yet be wholly consistent with Yahowah's *Towrah* | Guidance and *Naby'* | Prophets, especially with Dowd's *Mizmowr* / Psalms.

Admittedly, I have a fascination with *‘asher*. It is the Hebrew word that caused me to question, then expose, the errant translations underpinning Christianity. Of particular interest in this context, the first time I encountered *‘asher* was in relation to a prophecy regarding what would come from Dowd. Subsequently, I have devoted my life to knowing Yahowah and understanding His Word, then sharing what I’ve discovered as openly and completely as possible. And along the way I have learned just how important Dowd is to Yahowah’s story and our lives.

‘Asher is a relational term and thus is one of many describing the Covenant. *‘Asher* is used to make connections, to associate things that belong together, and thus serves as a catalyst between knowing and understanding. Especially important, *‘asher* speaks of “showing the way, of revealing the correct path to walk to give meaning to life and to receive the benefits associated with the Covenant relationship.” Depicting the way to Heaven’s Door, *‘asher* describes a “specific, certain, narrow, and restrictive, albeit correct, path.”

‘Amad addresses one of the most startling and controversial concepts associated with God. He wants us to “stand up,” not bow down. He is always looking for someone to “take a stand” on what really matters in life, recognizing that doing so will be astonishingly unpopular. But what we don’t typically think of when addressing *‘amad* is that it suggests that the individual who is taking this stand on behalf of the relationship established between Yahowah and Dowd, would be “appointed and sustained” by God, and that his mission would be “to provide the means to evaluate the evidence” our Heavenly Father has provided in such a way that it “enables this open and honest individual to make a thoughtful decision.” Further, by using *‘amad*, Yahowah is affirming that the “stance is persistent and enduring.”

This brings us to the *Nes* | Banner, the standard bearer, the signal and sign, the ensign which is lifted up to communicate a message to those who are observant. We can affirm via *neses* that the banner will be “raised up for display.” It will be written such that it promotes further examination and ongoing analysis. So, we know that, as a result of the message, those who observe it will be able to assess its content and prove its veracity. Readers will be encouraged to evaluate and test everything presented therein. Whether or not it has lived up to this standard, *Yada Yahowah, An Introduction to God, Observations, and Coming Home*, in addition to *Babel, Twistianity, and God Damn Religion* were written to accomplish these goals.

For those of you who may wonder why Yahowah would work with a flawed implement to reach out to His children, and not just speak to them Himself, I would encourage you to read *Shemowth* / Exodus, beginning with Yahowah introducing Himself to Moseh up to the point God agrees not to speak directly to His children again because they didn’t like hearing His voice. In spite of this rebuff, the fact is, Yahowah created humankind because He wanted to explore the universe with us, to enjoy our company, to share His knowledge, so that is why He continues to work in this way. And frankly, since all of us are flawed, all Yahowah needs is someone who is open, honest, and willing.

Though this text was written for Yisra’el, gentiles, those “unrelated to and living outside Yisra’el,” will “*darash* – come to inquire about and seek” Yahowah. They will “look for, expecting to find, and then investigate” what God had to say about the path home. The banner will provide “*darash* – a responsible presentation regarding engaging in a relationship” with God “which is nourishing and keeps them safe.” This will lead *Yisra’el* and *Gowym* alike to Yahowah’s “*manuwchah huw’* – restful residence, His place of repose and reflection, His comfortable

habitation.” Digging deeper, we discover that *manuwchah* is from *nuwach*, the word we investigated in depth some time ago.

By blending *ruwach*, the Hebrew word for “spirit,” and Noach, the “Trustworthy Guide to a Restful Spiritual Home” together, it suggests that Noach can guide us to Yahowah when the Showphar is blown by the *Ruwach Qodesh*. All we have to do is disassociate from religion, government, and societal customs, loosening the lines that keep us tethered to the pier, listen to Yahowah hailing us, come to a correct orientation of who He is and what He is asking, trust and rely upon the map He has provided, and then set sail following His directions.

Nuwach reveals that Yahowah’s Spirit is “associated with us and integral to the relationship” with Him. As our Spiritual Mother, She “is actually related to us.” By “placing Her upon” His children, Yahowah “energizes us, rejuvenating, invigorating, uplifting, and empowering us.”

As we mentioned before, the Set-Apart Spirit provides the Family of God with a sense of “calm composure” so that we “retain our wits and never panic in the face of adversity.” As a result of *nuwach*, “we are at peace” with God. And through *nuwach*, Yahowah’s sons and daughters are “eternally enriched by association.” We are “assured of the most favorable outcome.” And all of this serves to “keep us composed and able to prevail, no matter the challenge.” Further, since “*nuwach* – spiritual contentment” shares an affinity with *nawah*, we know that we have been invited “to live in a spiritual dwelling and abide where sheep abide.”

It is possible in this narrative, perhaps likely considering the context, that *manuwchah huw’* | his restful residence has a current and future dimension. To facilitate composing the *Nes* | Banner fully inspired and without distraction, I reside in the most *manuwchah* imaginable. I

am composing this message in idyllic surroundings at the edge of the sea, on a tropical island where life is simple and uncomplicated, and yet tremendously enjoyable. It is a little slice of heaven.

And speaking of Yahowah's Home in Heaven, "*kabowd hayah* – it exists as a glorious reward." It "is a source of enrichment and empowerment." By choosing the Covenant, we will come to "*kabowd hayah* – manifest enormous power" and "be attributed an exalted status" as sons and daughters of the Almighty. We "will inherit" the universe, and all that is His to give, which is to "be overwhelmingly enriched with property and possessions" beyond our imagination. Life with God will be grand, an amazing adventure.

While the "Jewish" population still living in the diaspora has declined from 10.5 to 8.0 million since 1948, there are still between 5.7 and 6.7 million "Jews" in the United States, 95% of whom live within twenty miles of the coast along the Atlantic Ocean, Gulf of Mexico, or Pacific Ocean. Of the most recent migration of "Jews" into Yisra'el, many have come on their own volition from the two most prominent areas not covered in Yahowah's list, the Russian Federation (excluding St. Petersburg) and much of the southern portion of the old USSR, especially the Northern Ukraine and some portions of the Caucasus region.

Other than Yisra'el, only the United States, Canada, and Australia have seen growth in their Yisra'elite populations. The "Jewish" residents in Eastern Europe, Northwestern Africa, and most of the Muslim Middle East have all but disappeared – at least among those who know that they are Jews.

Recent DNA evidence suggests that there may actually be a substantial population of Jews residing in geographic Babylon, at least on their father's side. This assessment

also indicates that these Jews may be among the most prominent and prosperous Muslims.

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

This will be the last call before the curtain drops. Yah is inviting His people to come Home before the final act. And along with them, there will be some receptive Gentiles. It is not known how many of those who avail themselves of the *Beryth* | Covenant at this late hour will have done so as a result of reading the *Nes* | Banner, but the implications are that it will influence many, if not most, and it is certain that they all concur with its contents.

This is all so poignant, providing a wonderful contrast to the time when Yahowah opened Heaven's Door and the great prophet Yasha'yah lamented because there was no one prepared to enter. Fortunately, Yisra'el's story was far from over. For the solace of His prophet and benefit of His people, Yahowah has now revealed how, in what was then a distant place and time, an implement described as a *Choter* | Secondary Branch would be enlightened and emboldened by His Spirit such that his words would resonate with Yisra'el and Yahuwdym.

With much greater Spiritual input than anyone had previously experienced among the participants and contributors to the Covenant, the *Choter*, as a Sucker growing out of the fallen stump of Yisra'el, would compose the *Nes* to convey the message the prophet had

been inspired to write. As a result of their collaborative effort, a remnant of God's people would be receptive and willing to listen. *Yasha'yah* | Yahowah's Salvation would live up to his name and be venerated as Dowd returns to center stage.

There will be two marvelous harvests and a wonderful celebration – Shabuw'ah, Taruw'ah, and Kipurym. Yisra'el's homecoming on Reconciliations will occur as planned. Yahowah will be pleased with the result He has worked diligently to orchestrate. All will be right with the world as Yahowah is acknowledged by His people and Dowd is finally appreciated for all he has done to bring us Home. Soon, there will be thousands gleefully dancing through Passover's Door.



If only Yisra'el had listened to their King's first eight Songs as we have, and then to his 22nd, 23rd, 88th, 89th, and 110th. If they had recognized that their Messiah had been here twice before and would return, if only they had come to trust the beloved Son of God both two and three thousand years ago, how different their history would have been. They would not have suffered under the Mow'abites, the Assyrians, Babylonians, Macedonians, Romans, Roman Catholics, Byzantines, Muslims, Ottomans, British, Europeans, Nazis, Soviet Russians, Poles, Ukrainians, or so-called Palestinians. And even now, it is not too late.

We have previously discovered that the single most-cited "Messianic" prophecy, *Yasha'yah* / Isaiah 9:6, "A child is born unto us, and a son is given to us...", actually pertains to the *gibowr* | God's most capable and courageous man, Dowd. It was written to address his Second and Third Arrivals.

While we should have recognized it long ago, *Yasha 'yah* / Isaiah 40:3 spoke about Dowd as well. It is so obvious when considered in context, we should not have needed him to bring it to our attention, and yet, that is what Dowd has done since the first word of his first Song. He has stayed on topic, revealing what fewer than one in ten million appreciate – he was the Passover Lamb.

The religious are keen on quote-mining and misappropriating prophecies. Their propensity is to truncate God's message and remove every statement from its context, mistranslate it, and then misrepresent its intent. This results in misleading the adherents of Judaism and Christianity. For example, while Jews simply ignored it, Christians purloined the prophecy in Isaiah 40 to create an elaborate ruse to circumvent circumcision with baptism while ascribing Dowd's status as the Son of God to their mythical counterfeit, Jesus Christ.

However, as I will soon demonstrate, this prophecy is not even about Dowd's return to fulfill Chag Matsah in year 4000 Yah but, instead, his arrival in year 6000 Yah | 2033, to usher in the Day of Reconciliations. Rather than "prove" that "Jesus" was the "Son of God" and that he favored baptism over circumcision, it demonstrates that the authors of the Christian New Testament cannot be trusted. It also means that rabbis are not very bright either because they made no effort to properly ascribe the prophecy to the right person and correct time, leaving Jews to be maligned by the Christian religion which grew out of this grotesque misappropriation of one of *Yasha 'yah*'s prophecies.

“Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true, of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result)), **My people** (*'am 'any* – My family [therefore

speaking of Yahuwdah and Yisra'el]), **promises your God** ('*amar 'elohym 'atem* – declares your Almighty One).” (*Yasha'yah* / Isaiah 40:1)

That is *the* ISSUE. Yahowah cannot help His '*am* | people until such time as they "*nacham* – choose of their own freewill to change their minds, their thinking, their perspective, and relent. Only then can they be comforted and consoled.” By "*nacham* – electing to reconsider, altering their opinions regarding what is true, they will find relief from their sorrows and distress, and they will be encouraged.” This is the reason behind the Covenant's lone prerequisite: walk away from your country, away from *babel* and Babylon, away from your father's family and the family of man, and away from societal norms, mores, and presuppositions. Until and unless this occurs, God remains unknowable, and salvation is unobtainable.

This “*amar* – promise” was made to Yahowah's “*'am* – people,” and not to an unknown Gentile Church. The forty percent of Israelis and Jews worldwide who are not religious, who define themselves as secularists, are reachable in this regard. If you are counted among them, this message is for you...

“**Speak** (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*'al leb* – with the proper intent and motivation), **unto Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance regarding Reconciliation Flow).

Make an announcement, summoning her by reciting to her (*qara' 'el hy'* – call out an invitation to her, proclaiming by reading to her [in conjunction with the Miqra']), **that indeed** (*ky* – surely and truly) **her battles** (*tsaba' hy'* – her time of enduring the presence of armies and her military campaigns) **are finished and completed** (*male'* – fulfilled and satisfied, and thus ended and over).

The consequence of her missing the way (*'awon* – her propensity to be wrong by perverting and twisting the truth) **is pardoned through restitution, causing her to be accepted, regaining favor** (*ratsah* – she has been reconciled because this has been resolved by making amends, compensation has been paid for her, leading her toward being in agreement, the relationship restored at this moment (nifal perfect)) **because she has obtained** (*laqach* – she has grasped hold of and obtained (qal perfect)) **from the hand** (*min yad*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **a double portion** (*kephel* – twice as much) **for all of her** (*ba kol*) **errant and mistaken ways** (*chata'* – offensive and perverted propositions which mislead).” (*Yasha 'yah* / Isaiah 40:2)

Let's be honest with ourselves, trust our God, and be fair to His beloved Son. None of these things occurred circa 30 CE, and most are still ongoing. Thanks to Judaism, and Rabbi Akiba's false Messiah, rather than relent religiously, Jews doubled down against Father and Son during the 1st and 2nd centuries CE. Further, while Dowd provided the means for restitution, God's people universally rejected it 2,000 years ago, and nothing has changed since that time.

The hardship Jews would endure for having failed to recognize Dowd's fulfillment of Chag Matsah would lead to the double portion of hardship, not resolve it. The battles for the control of Jerusalem were not over in 30 CE – just the opposite – Romans were poised to steal it and drive Jews away into slavery in 70 CE and then again in 133 CE. The Roman Catholic Church would claim the city and battle Muslims for it over the next one thousand years. Jerusalem is still a battleground today. And it is going to get worse before it gets better.

Therefore, the prophet is addressing God's Family – Yahuwdah and Yisra'el – at the conclusion of Ya'aqob's

Troubles when the people are no longer religious, and the nation's last battle has been fought and won. Yisra'el has most assuredly not changed her collective mindset toward Yahowah, and the people have not been comforted. Her battles not only continue, but the assaults orchestrated by Vespasian, Titus, and later Hadrian were particularly devastating – so was the October 7th, 2023 Massacre.

Israel is continuing to fight for her survival. As recently as 75 years ago, Europeans engaged in ethnic cleansing, a.k.a., genocide against Jews during the last world war – a double portion, indeed. The new nation fought for her independence in 1948, and then for her very existence in 1967 and 1973. Further, she has one final battle, an enormous one, in her immediate future – perpetrated by Muslims and encouraged by Progressives. It will be at least a hundredfold more horrific with hundreds of thousands of savage and demonic mujahideen operating under the cover of an unprecedented aerial assault. This final battle is detailed in Yasha'yah 17 and 18 and then throughout Yow'el.

Therefore, we can conclude with absolute confidence based upon Yasha'yah 40:2 that Yasha'yah 40:3 was not fulfilled 2,000 years ago. It, therefore, did not apply to the Christian Counterfeit “Jesus.” This myth is neither a Messiah nor the Son of God. The New Testament is false. There has been no justification for Replacement Foolology. Since I have conclusively demonstrated that every prophecy purloined by Christians to legitimize their counterfeit pertained to Dowd, there is no justification for the religion, the pretense that Jesus existed, or for Christians denigrating and dehumanizing Jews for the past 2,000 years. It is all a lie.

All the while, enmeshed in a web of their own making, God's people are continuing to pay for having missed the way Dowd provided. So, let's be blunt; since this prophecy coincides with a time after which Yisra'el has fought her

final battle, and has suffered for the last time, with her relationship with Yahowah restored, it was not written of the coming-out party in the river with the equally mythical “John the Baptist.” And with this sober assessment, Christianity goes “poof.”

And that is good news. But, it is also irritating because, if the rabbis had acknowledged what Yasha’yah wrote long ago, they would have averted the hell that has been perpetrated on God’s people as a result of the anti-Semitic faith in Peter, Paul, Luke, Mark, Tim, and their cast of counterfeit characters.

I do not care if you call yourself a “Christian,” believe that your Bible is the inerrant word of God, or how much you may identify with “Jews for Jesus,” find affinity with the Messianics, or love the mythos associated with pretend “Yeshua,” this does not apply to the mythical misnomer Jesus. Wake up or shut up.

The Messiah and Son of God, Dowd, announced that he would be used by Yahowah in conjunction with the fulfillment of this prophecy. In Mizmowr 5:8, which we reviewed at the beginning of this volume, he wrote: **“Yahowah (*Yahowah*), You want to lead me, guiding me to the most favorable outcome, then rely upon me, trusting me to achieve (*nachah ‘any*) what You know is right and vindicating (*ba tsadaqah ‘atah*) especially with regard to responding to (*lama’an*) those who, acting as if they were authority figures, are adversarial and opposed to me (*showrer ‘any*). You want to engage such that Your way is straightforward and right (*yatsar derek ‘atah*) before me and in my presence (*la panah ‘any*).”** (*Mizmowr 5:8*)

Yahowah wanted us to notice this connection between the prophecies. It is why He brought this to the attention of His *Qowl* | Voice, the one *Qara’* | Calling, Inviting, and Summoning His People, encouraging them to *panah* |

change, reversing course so that they are prepared for the *derek* | way of Yahowah. Are you listening?

“A **Qowl | Voice** (*qowl* – the sound of a person speaking) **calls out, inviting and summoning** (*qara'* – reads and recites, calling out and welcoming to the Miqra'ey) **in the wilderness** (*ba ha midbar* – in the desolate and lifeless place where the word is questioned), **‘Turn around and choose to change your direction such that you are prepared for** (*panah* – walk away from what you have been, electing to reject it, so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Of your own freewill, choose to become straightforward and correct so that you are prepared for (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering about, considering the unwavering nature of (piel imperative)) **an elevated walkway** (*masilah* – a gate to walk through leading to an ascending ramp or stairway; from *my* – to consider the implications of *salal* – being lifted up and esteemed) **through the dark and lifeless fabric of commingling and mixing together** (*wa ba ha 'arabah* – through the barren and desolate wasteland of unenlightened and unassociated nocturnal swarms of noxious pests, especially Arabs, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la 'elohy 'anachnuw* – to move toward and draw near our Almighty One).” (*Yasha'yah* / Isaiah 40:3)

God’s people are being asked to listen to the *Qowl* | Voice Yahowah foretold 2,700 years ago would call out to them, inviting them home at this time. The Voice is summoning them, inviting them to read and recite the testimony Yahowah has provided in this regard. His role is

to call God's people out of the mire and muck of man's religious and political delusions, such that Yisra'el turns around, changing direction, so that her people are prepared to accept Yahowah's Way. It is the only acceptable path home. Therefore, to bring an end to the nation's battles, to conclude the people's suffering, and to be reconciled with God, Yisra'el and Yahuwdym must first choose to change direction – stop being religious and political – such that they are prepared to approach Father and Son.

And let's be clear: Dowd is Yahowah's Way.

While the message is clear and the path is well-marked, this is easier said than done. Over the past two and a half millennia, Jews have stopped listening to Yahowah. They have deliberately replaced His name with their own contrivances, making it more likely than not that most will remain ill-equipped to be in God's presence. Equally troublesome, they have misconstrued the Beryth and miscast the Miqra'ey while misappropriating the title and role of the Mashyach.

Impugning both Judaism and Christianity, the proper approach is neither the "way of the Lord" nor of "Jesus Christ." The route Home is "the Way of Yahowah." Without directly violating the Third Statement Yahowah etched on the First of the Two Tablets, the one that warned us to never negate His name, this prophecy could not have been misunderstood or errantly interpreted, forestalling misguided Jewish and Christian claims.

Again, reinforcing the fact that, by reading this book, you are listening to God's Voice today, and that it did not come through a Baptist, one changed their ways in Jerusalem circa 30 CE. There were no Christians then, Jews became more religious, and the Romans remained savages. The Baptist did not know Yahowah and did not speak for Him. And there was no Jesus.

Dowd, serving as the Pesach ‘Ayil, opened the Doorway to Life. And while his fulfillment of Matsah made it possible for us to enter God’s Home, he did not provide an elevated path to avoid the Babylonian Effect that commingled truth and lies. And while he did reveal how we prepare ourselves such that we are able to walk toward God – even through the darkest and most lifeless wilderness – his message was authored 3,000 years ago.

The *Qowl* | Voice calling out to God’s people in advance of His return is the Choter, to whom Yasha’yah devoted the 11th chapter, methodically describing how he would be equipped for this purpose. He is the Nakry foretold by Solomon. He is the Witness serving alongside ‘Elyah beginning in 2030, as foretold in Zakaryah. It is this message regarding Yahowah and Dowd which is being heralded.

As we seek to better understand this prophecy, we find that there are many interrelated ways to render *masilah*, especially recognizing that it is derived from “*salal* – to lift up and respect the ability” of Yah’s Way “to raise us, lifting us above” the “*arabah* – those who are unassociated, addressing the Arabs living in the darkness where life is squandered.” A *masilah* is “a raised walkway, an elevated ramp, a path preceded by a gateway, even a staircase.” Beyond this, *masilah* speaks of “lifting up the upright conduct of one’s life to show the way to rise up, revealing the gate to walk through to be lifted out of and above” the fray for those seeking “*la ‘elohy ‘anachnuw* – to approach our God.

Since Yahowah did not use *midbar*, the primary Hebrew term for “wilderness,” a second time, there must be a reason He revealed that the “*masilah* – raised path” would go “*ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling.”

While there are likely more, I suspect that there are at least three reasons *'arabah* was chosen: the first enlightening, the second prophetic, and the third pragmatic. Deprived of an accurate rendering of Yahowah's testimony, the world is a dark place, one in need of the kind of light Yasha'yah is providing. Prophetically, the overwhelming preponderance of people surrounding Yisra'el are noxious Arabs infected with Islam. And pragmatically, this ascending path must go "through Arabia," which is where the Towrah was revealed to the Children of Yisra'el en route to the Promised Land. Moreover, Yahowah would task the Voice calling out with exposing and condemning the religious blight that emerged from Arabia, among Arabs, at the outset of his service.

Back when we were examining *Mizmowr* 5:8, I noticed that the same word pattern was repeated here in Yasha'yah 40:3 with the inclusion of *yatsar*, *derek*, and *panah*. Curious as to whether I was onto something interesting, I pondered the relationship between them, especially as the first five Psalms painted Dowd's contribution to the reconciliation of his people. It became immediately obvious that Yasha'yah was predicting something extraordinary: Yahowah's return and the Third Coming of Dowd during the Day of Reconciliations in the Yowbel year of 6000 Yah in 2033. Its fulfillment transpires when Dowd is tasked with obliterating the Gentile nations ravaging Israel after anointing the Mercy Seat of the Ark of the Covenant. This realization is extremely important for Yisra'el.

The determination of the timing and the purpose of this invitation from our God is derived from the context that Yahowah's prophet provided...

"Every depression (*kol gay'*) will be raised (*nasa'*) and each (*wa kol*) elevated place of illicit worship (*har wa giba'ah*) will be brought down (*shaphel* – will be leveled). It will transpire (*wa hayah*) that the insidiously

deceitful aspects of that which is not on the level (*'aqob* – of that which is misappropriated and misconstrued to cause people to fall away and go astray) **will be removed and flattened over** (*la mishowr*) **such that the uneven terrain of obstructionist conspiracies which have made the way impassable** (*ha rekes* – the binding tethers of enticing collusions which impede progress, these harmful schemes, even the intrigue treacherously blocking the path) **will be ripped apart** (*biqa'ah* – will be torn asunder).” (*Yasha'yah* / Isaiah 40:4)

No matter how one translates or interprets these words, this has not yet occurred. It could not, therefore, pertain to the Pesach 'Ayil, Dowd, circa 33 CE, much less to the mythical misnomer, Jesus Christ or his Baptist. So, once again, this destroys the New Testament's credibility at a place and time that the religion cannot survive such an undermining of its veracity, at least among informed and rational minds. The removal of impassible religious obstacles that are a result of Judaism, Christianity, and Islam, will transpire upon Dowd's return with Yahowah during Yowm Kipurym in the Yowbel year of 6000 Yah, Sunset, October 2nd, 2033.

I invite you to compare these insights to those squandered in English Bibles. It's your decision: is God pushing mountains into valleys such that the earth becomes uninteresting and flat, or is He preparing it for His return by ridding the world of religious shrines, political intrigue, military garrisons, and insidious conspiracies – beginning with those which have served to impede the way of the Miqra'ey?

Al-Aqsa Mosque and the Dome of the Rock will be leveled, along with every other mosque, church, shrine, and synagogue in Israel. The people who have dismissed His Son will either stand aside from Judaism and Christianity or be buried along with their place of worship. There will be no third chance. What was missed with Dowd's

fulfillment of Chag Matsah and is being offered again to his people through Shabuw'ah, Taruw'ah, and Yowm Kipurym will not be offered again. This is D-Day, the final opportunity to make a decision about Father and Son and what they have Done.

Every obstacle – religious, political, conspiratorial, and militaristic – men have placed over and around Yahowah's Way will be obliterated and those responsible will be condemned. Places of worship shall be brought down. Depressing places will become uplifting. Everything will be on the straight and level, such that the Way is no longer impeded and impassible. We are being called to do our part in advance of Yahowah finishing the job so that as many as are open and willing have an opportunity to make the right decision.

On *Yowm Kipurym* | the Day of Reconciliations in the Yowbel year of 6000 Yah, October 2nd, 2033, at sunset, guess who is coming for dinner...

“The overall significance (*wa kabowd* – the power, splendor and status, the honorable nature) **of Yahowah** (*Yahowah*) **will be revealed, becoming more openly known** (*galah* – will be exposed, disclosed, and recognized).

And every proclamation of the human Herald (*wa kol basar* – each revelation by the one bringing the good news) **will reveal this** (*ra'ah* – will show this such that it is visible, observable, and perceptible) **all together in its entirety** (*yachdaw* – completely and consistently at the right moment). **This is reliable because** (*ky*) **the mouth** (*peh*) **of Yahowah** (*Yahowah*) **has spoken it** (*dabar* – has said it, communicating this message).” (*Yasha'yah* / Isaiah 40:5)

Since I am the *Basar* | Herald revealing the full implications of what Dowd as the Passover Lamb has accomplished, doing so for the first time in 2,000 years, we

can now safely announce that the Voice is not that of a Baptist, but instead, my own. This realization becomes especially clear when we consider how Yasha'yah introduced the work of the Passover Lamb in his 53rd chapter. And, of course, I am the only one doing any of these things in Yahowah's name.

The last time Yahowah personally spoke to Yisra'el was at the onset of the *Yatsa'* | Exodus when He was rebuffed by His people. It will not occur again until Yowm Kipurym in year 6000 Yah, nine years from this augmentation of *Twistianity* in 2024.

If you are a Jew reading this and do not care what 2.5 billion Christians have been led to believe, I'd encourage you to reconsider because they have misappropriated your prophecies regarding your God, His Son, your people, and His return for you. It is vital that you reclaim what they have stolen so that you are among the Chosen gathered in Yaruwshalaim to celebrate the arrival of your Messiah.

While the *Choter* | Sucker, *Basar* | Herald, *Zarowa'* | Sower of Seeds, *Mal'ak* | Messenger, *Nakar* | Observant and Responsive Foreigner, *Qowl* | Voice, and *'Edah* | Witness, *Yada'* | One Who Knows is Dowd's Herald, Yasha'yah is his primary prophet. He had a lot to say about the Son of God who served as the Passover Lamb. His every proclamation is focused on calling Yisra'el away from religion and back into a relationship with Yah.

On the other side of this issue are the religious. Are they ignorant of what God said, or are they hopelessly irrational? How does one believe those who claim to speak for God while contradicting Him, as was the case with Paul, Akiba, and Muhammad? Is every religion predicated on cognitive dissonance – the willingness to believe wholly inconsistent, incompatible, and incongruent ideas?

God is the greatest communicator mankind has or will ever witness, and His favorite writer was the author of this

allegory. For those of us who have come to appreciate Yahowah's style, which is to weave threads into the tapestry of His Word which we can pursue to the point of understanding, this affirms that Dowd was telling us the truth about the extraordinarily important and mutually dependent nature of his relationship with Yahowah because God, Himself, quoted Dowd!

“A voice urges (*qowl 'amar*), ‘Read and recite, choosing to be called out and welcomed (*qara'* – of your own freewill answer the invitation).’ So, I asked (*wa 'amar 'any*), ‘What should I read and recite (*mah qara'* – who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce)?”

‘Every proclamation of the Herald (*kol ha basar* – each message and the overall good news of the messenger in its entirety) is a place to dwell (*chasyr* – an abode) which is entirely loving, providing all of the benefits of the relationship (*wa kol chesed huw'* – is a place of unfailing kindness, devotion, and steadfast affection), akin to a gleaming flower blossoming and shining (*ka tsyts* – a beautifully adorned, sparkling, productive, and flourishing) while spreading across an open terrain (*ha sadeh* – growing within the pasture and overall environs). (*Yasha 'yah* / Isaiah 40:6)

This dwelling place (*chasyr* – the abode), he will be gone for a while (*yabesh* – he will temporarily dry up (qal perfect)), the blossoming and gleaming flower (*tsyts* – the beautifully adorned and sparkling bud), he will be treated with contempt at this moment (*nabel* – he will be temporarily disrespected and disdained (qal perfect)) because, truly (*ky*), the Spirit (*ruwach*) of Yahowah (*Yahowah*), She blows like the wind, dispersing and driving away forcefully through him (*nashab ba huw'* – She moves within him and out of him like the wind at this time (qal perfect)).

Insightfully (*'aken* – truthfully, as a means to reveal causation), **the abode** (*chatsyr* – the dwelling place) **is of the family** (*ha 'am*), (*Yasha'yah* 40:7) **because the Word** (*wa dabar*) **of our God** (*'elohy 'anachnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la 'owlam* – eternally and forevermore).” (*Yasha'yah* / Isaiah 40:8)

While there are several variations of 40:7-8 among the scrolls, between them, the Masoretic Text and Septuagint, this captures every aspect of each with minimal redundancy.

If you care to look, you can turn back the pages because we considered the *mashal* | word picture Dowd scribed regarding these things in his 103rd *Mizmowr* / Song, doing so three centuries before Yahowah conveyed the same insights through Yasha'yah. And yet, nary a person has made the connection between this prophecy and the author of this remarkable allegory. This is especially lamentable since, in the 5th *Mizmowr*, Dowd announced his role in this prophetic portrayal.

The literary genius behind this picture has Dowd's fingerprints all over it. For example, the word for “grass,” *chasyr*, also conveys an “abode or dwelling” and, thus, was used to paint a verbal portrait of the bodies in which our souls reside. And should you have missed the connection, both Dowd and Yahowah affirm it by directly associating people with this dwelling which is akin to dried-out hay deprived of water – a point made brilliantly in the 103rd *Mizmowr*.

Further, while *tsyts* can be rendered as “flower,” it is more accurately translated as “a written inscription on a shining memorial plaque like those found at a gravesite” or as “an engraved trophy memorializing some prior accomplishment.” This becomes especially relevant when we realize that the verb, *nabel*, denotes something which “loses its sheen and wears out, degrading and decaying,

because it is disdained as foolish and seen as stupid, senseless, and contemptible.”

These are all concepts God would rightly attribute to man’s memorial plaques and trophies, but not to flowers. Expecting us to be able to read what the words actually say, and thus render them correctly, is why the nature of the *chasyr* was explained but not the *tsyts*. Yahowah and His Son, Dowd, clearly see us as more capable than we are prone to act – or at least superior to our current translations or thinking. Religion has dumbed us down, and politics has homogenized us.

Dowd’s original choice of words is telling because we are wont to remember those who have passed away, honoring their lives by engraving our sentiments and their names on gravesite memorial plaques. But man’s wishes and remembrances will not only fade away and be forgotten upon the arrival of the Spirit, man’s religious and patriotic platitudes will be seen as foolish and contemptible.

Also, as an interesting aside, the best-known memorial, with the most flowery and beautiful inscriptions, The World Holocaust Remembrance Center, is that which commemorates and seeks to remember the mass murders associated with man’s greatest act of inhumanity, an ode to Dowd’s people’s worst experience.

By taking us directly to Tsyown in the heart of Yaruwshalaim, we ought to be reminded of who lived there with Yahowah and what he had to say about establishing a Father/Son relationship with God. We should be motivated to consider what happened there and what it means to us.

It is especially relevant to know where God is returning and to whom. We should be aware of who He is bringing along with Him as well. But most do not think about such things because Yahowah’s prophetic testimony through Yasha’yah undermines their religious beliefs that

either “Jesus Christ” or an unknown “Mashiach” will save them.

Also telling, the *Qowl* | Voice is saying that God’s people should *qara’* | read about the welcoming invitation God has offered to meet with us. In that *qara’* is the verbal root of *Miqra’*, with the *my* – interrogative added to encourage us to ponder the who, what, why, and when of these *qara’* | invitations to meet with God, we ought to be drawn to the Mizmowr Dowd wrote because he fulfilled them. As such, *Yada Yahowah* serves as a literal fulfillment of Yasha’yah 40. In fact, that was God’s conclusion, since He asked Yasha’yah to tell His people to read what the *Basar* | Herald has written.

And from this perspective, the Voice and the Herald are being equated as one and the same. His proclamation is focused upon the beneficial dwelling place and abode Father and Son have lovingly provided. And it is Yahowah’s Ruwach, Yasha’yah attests, who enlightens and empowers the *Choter* serving as the *Qowl* and *Basar*. As affirmation, the message you are now reading regarding what Father and Son have and will achieve is presented here, and nowhere else. The abode of which we are all speaking is nothing less than the eternal Covenant Family Home of God.

For those checking English translations, you will read that “the glorious presence of the LORD will be seen by all flesh.” All flesh would include all animals, even burrowing ones, and that is neither possible nor desirable. Even if interpreted as all humans, most will be exterminated upon God’s return, so that’s no better. Moreover, by the time He can be seen, there will be no reason to proclaim His message on how to prepare to approach Him. It will be too late for that.

Therefore, the only rational interpretation is the one consistent with the primary meaning of *basar* – a human

herald will be proclaiming God's message. This is also consistent with how Yasha'yah has been using *basar*. And in this case, every proclamation coming from the Herald will serve to reveal Dowd's overall significance – something he will accomplish in an integrated and amplified manner, conveying Father's and Son's message in its entirety, sharing the details which form the larger portrait of the Covenant Family.

It is essential to our wellbeing that we know where Father and Son are returning and to whom, even when and why this will occur...

“Upon the elevated and exalted mountain (*‘al har gabah* – toward the high and exalted mount), **ascend** (*‘alah* – go and climb up). **Tsyown | the Signs Posted Along the Way** (*Tsyown* – the written directions posted on the path) **proclaim the good news** (*basar* – bring the positive proclamation, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject, the signs posted on Tsyown, put the object, you and me, into action)) **for you to approach** (*la ‘atah*).

Powerfully and with authority (*ba ha koach* – mightily with all of your capability and newfound potential, in your vigor and robust nature, even with your restored qualifications as they pertain to your function and purpose), **choose to raise your Voice** (*ruwm qowl ‘atah* – of your own volition lift up your vocalizations and verbal pronouncements (hifil imperative – the object is engaged by the subject such that they are continuously similar in their actions)), **Herald, bringing this message** (*basar* – proclaiming this positive and uplifting report, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject puts the object into action)) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and

Guidance, Instruction and Direction, regarding Reconciliation Flow).

Lift up on high (*ruwm* – of your own volition raise up to an even higher elevation, exalting, even increasing the importance of (hifil imperative)) **and choose to proclaim** (*amar* – of your own freewill, announcing and saying (qal imperative)), **‘Fear not, no longer feel intimidated, anxious, or apprehensive** (*al yare*’ – do not be frightened or afraid (qal imperfect jussive – genuinely and with ongoing implications as a third-person expression of volition)) **cities** (*iyr* – the towns and populated places) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah, those who Relate to Yah and are Related to Yah). **Behold, look up now and see** (*hineh* – pay attention at this moment and notice that here is) **your God** (*elohy ‘atem*).” (*Yasha’yah* / Isaiah 40:9)

Mountains do not speak; it is signs which convey a message. And none are more important than *Tsyown* | the Signs Posted Along the Way. These can be seen in the mind’s eye along the ridgeline of Mowryah, along the path between Yahowah’s Home and that of His Son, Dowd. We approach the One through the other. These books Voice the message on those signs and Herald the Author who wrote them.

Since I would encourage every member of Yahowah’s Covenant Family to read each prophecy as if it were personal and pertained to what God wants us to achieve, by following that advice, I see myself as the *Qowl* | Voice, speaking with God’s authority, serving as His Son’s *Basar* | Herald to proclaim the good news pertaining to our redemption and their return to Yaruwshalaim. The time of intimidation will end for Yahuwdym as they prepare to meet their Maker.

Yahowah’s focus is as it has always been, upon *Tsyown*, *Yaruwshalaim*, and *Yahuwdah*, right up to and

including the moment of His return. There is no hint of, indeed no room for, a church in Rome, a cathedral in Washington, London, or Paris, or a mosque in Mecca. God is returning to and for His people: Yahuwdym in Yaruwshalaim. Period. End of conversation. Replacement Foolology only fools the foolish.

“**Behold** (*hineh* – pay attention and notice), **I** (*any*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **the Upright Pillar of the Tabernacle** (*‘edown* – the Upright One), **will arrive** (*bow*’ – come, returning (qal imperfect)) **with a Chazaq | Empowered Leader and Impassioned Defender** (*ba chazaq* – with the loud blast of a trumpet and a very strong and fervent person, one with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and protecting, one who embodies the right character, appropriate status, and vocal strength to govern appropriately who is also a courageous leader with a firm and strong hand who clearly knows how to lead in the proper direction).’

And then (*wa*) **His Zarowa’ | Protective Shepherd, Sacrificial Lamb, Strong Arm, and the One Sowing Seeds** (*zarowa’ huw’* – the prevailing and effective nature of the leading ram among His sheep, the one with the strength, resolve, and overall ability of His remarkably important and impactful leader of the flock, this ram who engages and fights as a shepherd protecting His sheep, who with His strong arm is fruitful in His ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of God and His sacrificial lamb) **will vividly communicate** (*mashal* – will wisely exercise authority over individuals and governments based upon the value of his proverbial sayings, his world-renowned prophetic discourse and

eminently meaningful phrases and terminology, holding dominion by painting pictures with words) **for Him** (*la huw'* – to approach Him).

Look up and pay attention (*hineh* – behold the details and be observant) **to him** (*'eth huw'*): **the compensation for his loyalty** (*sakar huw'* – the just return and reward offered for his services and steadfast devotion) **and** (*wa*) **his work, past and present** (*pe'ulah huw'* – his labor for what he is doing and has done), **is right in front of him** (*la paneh huw'* – is approaching him and facing him, in his very presence, appearing before him).” (*Yasha'yah* / Isaiah 40:10)

Yahowah's *Chazaq* | Empowered Leader and Impassioned Defender and His *Zarowa'* | Protective Shepherd, Sacrificial Lamb, and Strong Arm have so much in common, they are one and the same. This is Dowd, the Son of God, Messiah, Shepherd, and King. And as has been the case for as long as we humans have known God, it has been men like Dowd who have spoken for Him. So, while Yahowah can and does speak for Himself, He much prefers to engage through His favorite people.

This known, just as Dowd reflects the character, intellect, and passion of Yahowah, the Herald was chosen because of his similarity in attitudes and attributes to the King he has been asked to serve – making them compatible. And therefore, this pronouncement could just as easily be addressing Yada as the third *Zarowa'* | One Sowing the Seeds for the Shabuw'ah and Taruw'ah Harvests, vividly communicating on behalf of Father and Son.

Affirming this, it was Dowd who was known for his *Mashal* | ability to Paint Pictures with Words and who excelled in his *sakar* | service and devotion to God. At this moment, he is in Yahowah's presence, viewing a restored Yisra'el. He is there for many reasons, one of which is that this will be a time of war when Yahowah and His *Chazaq*

will vanquish all of those who have foolishly opposed God and His people. Not only has Dowd fought more effectively on behalf of Yisra'el than anyone else, but he is also the only one who meets these criteria.

In the understatement of the millennia, Yahowah encourages His people to pay attention to His Son, Dowd. His reward for his loyalty and devotion, for fulfilling Chag Matsah, is commensurate with being Yahowah's *Bakowr* | Firstborn. The Sovereign will crown him King of the Universe.

It is as it should be. Dowd's sacrifice has been completely neglected and disavowed by Yisra'el. This must change such that those celebrating Yahowah's return with His Son will know who made it possible for them to enjoy this moment.

Also, since Dowd was appropriately compensated for being King of Yisra'el by 968 BCE, the work for which he is being rewarded for having accomplished this day pertains to his service as the Passover Lamb. And it is the recognition that Yahowah is encouraging His people to embrace.

“Like (*ka*) a Shepherd (*ra'ah*), he will tend (*ra'ah* – care for the needs of, leading, feeding, and protecting (qal imperfect – actually, literally, genuinely, and continually)) his flock (*'eder huw'* – those who need H/his assistance).

He will gather (*qabats* – he will collect and obtain (piel imperfect)) the lambs (*taleh* – the young and vulnerable sheep) in his strong and capable arms, with him being a protective shepherd, productive ram, and sacrificial lamb (*ba zarowa' huw'* – with all the resolve and overall ability he can muster as an important and impactful individual of action who, as a ram among sheep is a leader and fighter, engaged within the flock as a shepherd protecting his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the

seeds of truth and advancing the purpose of the arm of God and His sacrificial lamb).

He will guide, leading (*nahal* – he will direct, sustain, and nurture, caring for and helping (piel imperfect – whereby the consistent guidance will benefit the sheep)) **those who are nursing** (*’uwl* – the mothers suckling the youngest sheep), **lifting them up** (*nasa’* – raising and carrying them, honoring and respecting them) **in his lap** (*ba cheq*).” (*Yasha’yah* / Isaiah 40:11)

Yahowah has just shared His understanding of *zarowa’*, surrounding it with words we would readily understand. As a “*ra’ah ra’ah ’eder* – shepherd tending” God’s “flock,” Dowd was the Shepherd’s shepherd. And this is what made Dowd God’s “*zarowa’* – capable arm and productive ram protecting the flock.” Dowd was not only a “*ra’ah* – shepherd,” who was afforded the privilege of “*ra’ah* – tending to” Yahowah’s chosen “sheep, leading and feeding them, guiding and protecting them,” but he did so as the *Zarowa’* | Sacrificial Lamb – earning everyone’s respect.

But there is far more to this amazing term that awaits our discovery. It leads to and introduces one of the most revealing and affirming statements found among the Prophets.

Based upon its use in the Towrah (*Shemowth* / Exodus 6:6, 15:16, *Bamidbar* / Numbers 6:19 and *Dabarym* / Deuteronomy 4:34 and 16:12, even *Mizmowr* / Psalm 77:15 and *Yasha’yah* / Isaiah 33:2), *zarowa’* is used to symbolically present the Sacrificial Lamb’s ability to shoulder our burdens in association with Passover. And while that is true throughout the Towrah, there are some notable exceptions among the Prophets.

Zarowa’ is based upon *zera’* – to sow seeds, and thus denotes the ideas of “being productive and fruitful in cultivating and harvesting offspring.” No man exhibited

these attributes more so than Dowd. *Zarowa'* is the title the Messiah and Son of God will wear most proudly. With it, he stands in good company, and yet above us all.

Nonetheless, most Hebrew dictionaries define *zarowa'* as “arm,” but that usage is quite rare, occurring in just over a dozen of some ninety references. But to be fair, the “arm” and “shoulder,” like the “hand,” in Hebrew, are almost always presented symbolically, conveying an individual’s “influence and capability,” their “power and strength,” their “ability to be productive, to get things done, and to prevail.”

Similar to the symbolic usage found here in *Yasha'yah* 40, while also being deployed during prophetic references to the Last Days, we find *zarowa'* used in *Mizmowr* / Psalm 98:1 and *Yasha'yah* / Isaiah 51:9, 52:10, 63:5 – all addressing Yahowah’s ability to vanquish His enemies upon His return – which He will do with His *Zarowa'*.

God, like His Son, is a fighter, not a pacifist. Recognizing this, *zarowa'* is deployed three times to denote a king leading a large army. As a result, a broken *zarowa'* is symbolic of a defeated force. Not surprisingly, the word is used in this context on eight occasions.

Driving right to the heart of *zarowa'*s metaphorical usage in this context, it is twice deployed identically to how we see it used here in *Yasha'yah* 40. In both, *zarowa'* describes the role of a “particularly important individual in God’s sight, a ram among the sheep, an empowered and capable shepherd, a productive fighter who consistently prevails when defending his flock from those who would harm them, a leader among his people with the strength, resolve, and character to make the necessary sacrifices for his flock to live free and fruitful lives by cultivating the seeds which have been sown to produce a large harvest as the arm of God, thereby guiding the sheep to the sacrificial

lamb.” It is a wonderful word and it applies to three men: Moseh, Dowd, and Yada.

In *Yasha’yah* / Isaiah 63:12, Moseh was presented as a *zarowa’* for his laudable contributions during the Exodus, whereby this remarkable ram led Yah’s flock, the Children of Yisra’el, out of captivity in Mitsraym. Thereafter, he served as their shepherd by working with Yahowah to deliver the Towrah.

Therefore, since this reference in *Yasha’yah* 40 clearly depicts Dowd as Yahowah’s *Zarowa’* upon His return, we find the two most important and productive individuals Yahowah deployed being described as *Zarowa’*: Moseh, and Dowd. They are the leading rams among the sheep.

In recognition of this concluding thought, there are two other times *zarowa’* is used that we’d also be wise to consider – both of which may profoundly change the way you process the very words you are reading. The first is in *Dabry ha Yowmym* / 2nd Chronicles 6:32 and the last is found in *Yasha’yah* / Isaiah 53:1.

From that perspective, the introduction to what is among the most acclaimed prophecies speaks of someone to whom Yahowah has made this realization known. It acknowledges the existence of an individual who will or has uniquely ascertained and clearly conveyed the identity of these *zarowa’*. Especially relevant, the sole reason that this man is mentioned at this moment is that by seeking to establish and verify the point of the prophetic message Yahowah was conveying through *Yasha’yah*, his analysis and insights are relevant...

“Who (*my*) has come to establish, verify, and prove (*aman* – has reliably, confidently, and dependably demonstrated as true (hifil perfect)) **the point of Our message from far away** (*la shamuwah’ah anachnuw* – reporting the information and news from Yahowah through

Yasha'yah while in a different geographical area, and then announcing it to others)?

And (wa) to whom ('al my) has the Zarowa' | Strong Arm, Protective Ram, and Sacrificial Lamb (zarowa') of Yahowah (Yahowah – the proper pronunciation of the name of 'elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalown – restoration) been revealed and made known (galah – been openly exposed through evidence and reason)?” (Yasha'yah / Isaiah 53:1)

In this context, every positive attribute we have considered fits Yahowah's *Zarowa'*: Moseh and Dowd. They were “uniquely important while serving as the hand” of God. Both were “empowered, capable, and protective as leaders” of God's people. They were “productive rams among the sheep who consistently prevailed when fighting to defend” God's “flock.” And one, of course, was also the Sacrificial Lamb – to which the Yasha'yah 53 prophecy applies.

While true, and vital, they were not who Yahowah was addressing. The answer to his question is, therefore, the lone individual making the identity of the *Zarowa' | Sacrificial Lamb* known to Yisra'el. He is the *Zarowa'* who is cultivating the seeds of the final Harvests by correctly assessing Yasha'yah's revelations for the first time, and just in time.

As we know, this was not the first time Yahowah inspired a prophet to use the identification of the *Zarowa'* to draw attention to His Herald. *Zarowa'* was used to identify this unique individual by *Shalomoh | Reconciliation | Solomon*, Dowd's son, upon the completion and dedication of Yahowah's Family Home. At the seminal moment in the life of a united Yisra'el, standing atop Mowryah with the recently completed Temple gleaming in the background, the man noted for his

wisdom, *Shalomoh* | Solomon, delivered a profoundly important speech while dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, and original autograph of the Towrah Moseh had scribed.

With Ya'aqob's descendants gathered before him, and speaking of the promises Yahowah had made to his father, Dowd, while desirous of guiding his people's footsteps into the future, Solomon used an especially descriptive term, "*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant would come to understand," to tell the Children of Yisra'el how they should respond to the words this individual would write on their behalf.

It was after describing the importance of the Ark of the Covenant, which had been placed in the center of God's home, that Solomon reiterated some of the wonderful things that would benefit Yisra'el if the people continued to observe the Towrah. But knowing they would not, he said the following...

“Therefore (*wa gam*), regarding someone else, the observant and discerning, especially responsive, foreigner from a different ethnicity and geographic location who will come to understand (*ha nakry* – someone from a different place and culture, speaking a different language, who, having paid attention will comprehend and respond; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), who, to show the way to the benefits of the relationship (*'asher*) is not of your people (*lo' min 'am 'atah*), this Yisra'el (*Yisra'el huw'*).

He will come (*wa bow'*) from a distant country after a long interval of time (*min 'erets rachowq*) for the express purpose of being a Witness and providing

answers regarding (*lama'an*) Your ('*atah*) vitally important (*ha gadowl*) name (*shem*) as Your Hand (*wa yad 'atah*), as an influential, prepared, and resolute man willing to engage in battle (*ha chazaq*), and (*wa*) as a **Zarowa' | One Cultivating the Seeds Sown for the Harvest (*zarowa' huw'* – one who is fruitful in his ways, sowing the seeds which take root and grow while denoting and advancing the purpose of the Arm of God, of His Shepherd, and Sacrificial Lamb) **whom You have extended ('*atah ha natah*).****

When (*wa*) he arrives on the scene and chooses to pursue this (*bow'*), then (*wa*) he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision (*palal*) regarding this Familial Relationship ('*el ha beyth ha zeh*). (*Dabarym ha Yowmym* / 2nd Chronicles 6:32)

When you hear him as if out of the heavens, listen to what comes out of the spiritual realm (*wa 'atah shama' min ha shamaym*) within the location where you live, no matter where you are (*min makown yashab 'atah*), then (*wa*) engage and act accordingly, doing everything ('*asah ka kol*) which, to show the way ('*asher*), the **Nakry | Observant and Responsive Foreigner from a different ethnicity and geographic location who understands (*ha nakry* – this man from a different place and culture, speaking another language who is uniquely discerning) has proclaimed and invited you to read, summoning you (*qara' 'el 'atah*), for the express purpose of serving as a Witness, a teacher who provides answers such that (*lama'an*) all peoples of the Earth (*kol 'am ha 'erets*) will have a genuine and ongoing opportunity to become familiar with Yada', to know, acknowledge, accept, and understand (*yada'*) Your name ('*eth shem 'atah*), coming to respect and revere**

You (*wa la yare' 'eth 'atah*) **simultaneously along with** (*ka*) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle with the Almighty becoming Those who Engage and Endure with God).

And also, so that (*wa la*) **they may know, acknowledge, accept, and appreciate** (*yada'*) **that, truthfully** (*ky*), **Your Family and this House** (*'al ha beyth ha zeh*), **which to reveal the correct path to walk to give life meaning that** (*'asher*) **I have built for the Family** (*banah*), **are designated and called, invited and welcomed** (*qara'*), **by Your name** (*shem 'atah*).” (*Dabarym ha Yowmym / Words of the Days / 2nd Chronicles 6:33*)

Other than Yahowah speaking directly to all humanity in His own voice, which isn't possible in this context because He's not a *nakry* | foreigner, imagine the wonderment in the minds of those listening to Solomon three thousand years ago, trying to ascertain how this could even be possible. Since God is not the voice out of the sky, and has pledged not to do so again without speaking through someone, they could not have foreseen the recent development of the internet that would make it possible for everyone on Earth to be able to listen and benefit concurrently. Even then, they would not have understood why God would speak through a foreigner to Yisra'el and to Gowym concurrently, from outside of Yisra'el, and in a language other than Hebrew.

The preamble to this prophecy is amazing, and yet now, since this capability is so integrated into our lives, with the average individual spending seven hours a day listening, looking, and reading that which they have selected from the cloud, the fulfillment appears almost mundane. Yet still, consider the unlikely intersection of someone thousands of years and thousands of miles from Yisra'el, a complete stranger in a distant place and time, becoming so enthralled with Yahowah's words that he

would compose twenty thousand pages of insights on the Towrah, Miqra'ey, and Beryth, all gleaned by translating Yahowah's testimony into the lingua franca of the world – the language spoken by more Yahuwdym than Hebrew – somehow coming upon the realization that Dowd is the Son of God, Yahowah's Mashyach and Melek, while also serving as the Zarowa'.

As is the case with the *Choter* | Secondary Stem and Sucker composing the *Nes* | Banner, Yahowah isn't calling anyone's attention to life but, instead, his presentation of His words. The only achievement of the *Nakry* | Observant and Discerning Foreigner that matters is *Yada Yahowah*. He is doing what Solomon did on this day – citing the promises Yahowah made to Moseh and Dowd on behalf of Yisra'el.

Three thousand years ago, Yahowah revealed that He would use a Gentile to reach His People and call them Home. He would even endorse what he would write and say, telling Yahuwdym to do as he said, recognizing that this *Nakry* would “*nakar* – come to know Him by being observant, that he would understand by being discerning.” He would explore by closely examining and carefully considering the *Towrah*, *Naby'*, *wa Mizmowr* | the Guidance, Prophets, and Songs to *Yada' Yahowah!* – revealing the proper pronunciation and importance of knowing God's name.

This is why Yah wanted His message written in English, the language spoken by more Jews and Gentiles than any other. It is why the proper assessment of Moseh and Dowd is so vital to Yah. It is why Yahowah turned to a *Nakry* known as *Yada* to awaken *Yisra'el*. It is the one and only time that God asked His people to engage based on what a foreigner had to say.

And that is because this *Nakry* would serve as a *Lama'an* | Witness and Teacher, as someone providing the

answers which can be *qara'* | read and recited on behalf of all people, especially Yisra'el. Beyond the written translations and insights found in *Yada' Yahowah, An Introduction to God, Observations, Coming Home, Babel, Twistianity*, and *God Damn Religion*, even beyond the reach of Yah's Word recited throughout *Yada' Yah Radio* and our Social Media outreach through YouTube and X, this is also inferring that Yada' will be invited to serve alongside 'EiYah as the final Witness during the Time of Ya'aqob's Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 4:14).

Beyond all of this, there is but one reason that the *Nakry* | Observant and Discerning Foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Covenant Home. Yahowah wants Yisra'el, and the world at large, to consider what he has translated and shared because the information, insights, and perspective he is providing are relevant and credible, valid and reconciling, and indeed dependable and trustworthy. He has thoughtfully considered what Dowd has accomplished by fulfilling Chag Matsah and is willing to acknowledge and properly credit the *Zarowa'* for the first time since the Prophets long ago.

By investigating something others were afraid to even consider, the *Nakry* became so uniquely relevant to knowing Yahowah, to appreciating what He is offering, and to recognizing what He is asking in return, that God saw fit to validate His *Lama'an* | Witness to His *Shem*, to the *Towrah, Naby'*, *wa Mizmowr*, to the *Beryth* and *Miqra'ey*, to *Yisra'el* and *Yahuwdym*, and most of all, to His *Bakowr, ha Mashyach*, our *Ra'ah* and *Melek*, the *Zarowa'*, Dowd.



As we are aware, Yasha'yah 53 begins by directing our attention to the identity of the *Zarowa'*. God's introduction also reveals that the *Yada Yahowah* Series would be noted for its devotion to properly translating, assessing, and explaining Isaiah's prophecies. We understand this connection because nowhere else are the *Zarowa'* openly discussed, much less identified and known. This provides added credence to what you are reading.

The questions in the opening credits are intriguing for many reasons, one of which is that there is nothing equivalent to them anywhere else in the Prophets. And in this regard, there are only a couple of options regarding *shemuwa'ah 'anachnuw* | our message. This is either Yahowah bringing Yasha'yah into the conversation, telling us that they are in agreement, or "our" is inclusive of Father and Son, God and the *Zarowa'*, since this is about their role in our salvation. It is also possible that *'anachnuw* addresses both prophets and every prophet...

“Who (*my* – an interrogative posing a who, what, where, why, when, or how question about a person) **has affirmed and established, providing a verifiable accounting** (*'aman* – as a singular male individual has presented trustworthy and reliable evidence to confirm, confidently upholding (hifil perfect active third-person masculine singular – for a period of time this individual enlivens the revelation)) **of our message** (*la shemuwa'ah 'anachnuw* – our report, announcement, and revelation)?

And (*wa*) **to whom** (*'el my* – through whom and for whom [from 1QIsa as the MT has on whom]) **have the *Zarowa'* | the Productive Shepherd, Sacrificial Lamb, and the Sower of Seeds Cultivating the Harvest** (*Zarowa'* – the Arm of God and the Shepherd; from *zara'* – to sow seeds which produce new life and yield fruit) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our

ShaLoWM – restoration) **been revealed and made openly known** (*galah* – been uncovered and exposed, openly displayed and identified (nifal perfect – the individual disclosing their identity is being revealed in the process of this disclosure at this moment in time))?” (*Yasha’yah* / Yahowah Saves / Isaiah 53:1)

My ‘aman can be rendered as “who has affirmed,” “where is it established,” “what has been proven,” “how was it verified and authenticated,” “when will it be revealed,” and “why has the truth been provided.” Each of these six translations of *my ‘aman* was intended for your edification. So, you may want to pause and think about the implications.

La shemuwa’ah ‘anachnuw speaks “of our message,” and “of the proper approach to our revelation, report, and announcement.” Therefore, in this case, *‘anachnuw* | our can represent our Heavenly Father and Spiritual Mother, *Yasha’yah* and Yahowah, all of the prophets, or the most important *Zarowa’*, Moseh and Dowd. Since Yahowah inspired each, they all speak as one.

Therefore, recognizing that “our” speaks of a unified position regarding identifying and disclosing the role of the *Zarowa’*, *my ‘aman* asks *Yisra’elites* to identify a single individual who is actively and publicly promoting an accurate and verifiable account of the *Zarowa’s* identity and purpose. And based upon the way the question is phrased, the Herald is not a prophet but, instead, someone correctly conveying their message.

So, while it is interesting to note that there would be and now is just one individual among billions of people publishing an accurate rendition of Yahowah’s testimony along with a principled approach to *Yasha’yah’s* revelations, the second question is even more specific. The person correctly affirming *Yasha’yah’s* prophetic revelations, such that what he is writing is consistent with

Yahowah's intent, is the only one to whom the identity of the *Zarowa'* | Protective Shepherd and Sacrificial Lamb has been revealed and, of course, the lone individual making any of this widely known.

After 2,700 years of no one doing either, now, just ten years prior to the fruition of Yasha'yah's prophecies and the return of the *Zarowa'*, there is someone doing both of these things. And while that is very significant in and of itself, when these questions are posed before the most descriptive presentation of what would be achieved by the *Zarowa'*, the implications are profoundly important.

Zarowa' is derived from *zera'* | seed and sowing. It can be rendered as a title, descriptive term, or actionable idea: "strong arm, prevailing influence, or fruitful outreach." It addresses someone responsible for "developing offspring, serving as a shepherd, a protective ram leading the flock, or sacrificial lamb." A *Zarowa'* "sows and cultivates seeds such that they take root and grow to produce new life and a productive harvest." Like *zera'* | seed, *zarowa'* is pluralistic, meaning that it can be perceived in various ways, as one or several.

This known, the *Zarowa'* are Yahowah's as their work is pursuant to His influence and plan. They have no relevance apart from God.

In the nifal stem, where the subject carries out and receives the action of the verb, *galah* | to reveal, by disclosing the identity of the *Zarowa'*, the individual in question is made known through his revelation. Moreover, after uncovering the evidence, this indicated that he put what he discovered on display so that the information is exposed for all to see.

This associate *zarowa'*, and there is only one of him in this role according to the syntax, has meticulously affirmed and established Yahowah's message, providing a verifiable accounting of what is recorded through the Naby'

Yasha'yah. He has also set Dowd's fulfillment of Pesach within the context of the Messiah serving as the Zarowa'. Therefore, the three Zarowa' reveal the way Home.

Since this prophecy is yet another wrongly claimed by Christians, let's be clear: the opening line does not address the mythical misnomer of faithful fantasies, "Jesus." At most, it is seeking to identify someone who perceives and presents the Passover Lamb correctly – as a Zarowa' – which necessitates viewing him from the perspective provided by Moseh and Dowd.

Torching the lie behind the world's most popular myth, "Jesus" did not "'aman – provide a verifiable accounting" of anything Yahowah revealed because, even if we pretend the Christian counterfeit existed, there is no record of him writing anything down to read. Not a single word Gospel Jesus is said to have spoken was reliably recorded in Hebrew – the language of revelation. Moreover, even in the mythology of the Gospels, the counterfeit did not identify himself as the Passover Lamb, much less as a *Zarowa'*. When Christian pundits claim Isaiah 53 for their misnomer, and yet fail to acknowledge the sacrificial lamb's association with Passover, it proves that they cannot process the words they are reading.

Therefore, the opening line of the prophecy depicting the role of the Passover Lamb was written about the *Choter*, *Qowl*, and *Basar*, who would properly present what follows after correctly identifying Moseh and Dowd as the foremost *Zarowa'*. And that is no easy task as becomes evident since, with this lone exception, no one else has correlated these prophecies in *Yasha'yah* / Isaiah with Dowd honoring what Moseh wrote as *Zarowa'*.

It is so disastrous for the religion, Isaiah 53 is rejected in Judaism, with rabbis skipping over it in their annual reading schedules. Since it clearly predicts that the role of the Passover Lamb would be fulfilled, along with the

purpose of UnYeasted Bread, this prophecy undermines Judaism. But the problem is worse for Christians because they rob God's Son of what he achieved to promote their counterfeit.

The reason that Yasha'yah's presentation of the Passover Lamb begins by introducing us to someone who has correctly assessed the merit of this prophecy, especially in light of the Zarowa', is that without these insights and this perspective, *Yasha'yah* / Isaiah 53 cannot be understood – and there is no way to benefit from what the Sacrificial Lamb achieved. What occurred in Yaruwshalaim on Pesach in 33 CE, while vital, is not even the most important event that transpired in year 4000 Yah (with Matsah garnering that distinction), much less the fulcrum upon which Yahowah's relationship with humankind hinges.

God's story is not limited to one person or a single event. It is comprised of seven acts unfolding over 7,000 years. We begin in *Gan 'Eden* | the Garden of 'Eden with an idyllic relationship between Yahowah and 'Adam and Chawah. To facilitate our return, Yahowah established the *Beryth* | Covenant with 'Abraham and Sarah in Act 2. Then, Yahowah's *Towrah* | Guidance was revealed to Moseh in Act 3, teaching us what we need to know to find, respect, and approach God.

Act 4, the centerpiece of Yahowah's story, revolves around His Chosen and Beloved, the Anointed Shepherd and Articulate King, the very Son of God – *Dowd* | David. God's message to mankind is encapsulated in his life and lyrics.

Act 5 takes place in Yaruwshalaim with Dowd's return and the fulfillment of the initial three *Miqra'ey* | Invitations to be Called Out and Meet Yahowah. In this way, we are welcomed into Yahowah's Family and Home. Becoming

perfected, immortal, and adopted, as a result of Pesach, Matsah, and Bikuwrym, we are welcomed Home.

While Act 1 played out before there was a reference to time, and Act 2 took place over the course of seven meetings, Act 3 would require forty years to complete. Act 4 began with an eight-year-old boy and stayed focused on him through his seventieth year. A thousand years thereafter, he returns to complete Act 5 in just three days.

The 6th Act in Yahowah's unfolding story, events play out over 32 years, which is equivalent to the time Yowseph was in Mitsraym. The Choter is chosen and trained, committing the next twenty-five years to achieving a fruitful Harvest during Shabuw'ah – seven years prior to Dowd's return. He will resume his work alongside 'Elyah three years later, beginning on Pesach, when they will prepare Yisra'el for the Taruw'ah Gleaning and Yowm Kipurym Homecoming which will transpire in year 6000 Yah, also in Yaruwshalaim. Father and Son will reestablish their relationship with Yisra'el at this time, concluding the 6th Act. And in it, we are all part of that story – whether announcing, benefiting from, or being opposed to Yahowah and Dowd, the Towrah and Yisra'el.

The 7th and final Act will commence on *Sukah* | Camping Out when we return to 'Eden. It is the first day of forever. It also denotes the occasion when Yahowah will elevate His children to the seventh dimension. And during this time, Dowd will reign as King.

By removing or misappropriating the events that transpired in the 5th Act, and separating them from everything else, Christians have built a religion that draws the faithful away from Yahowah. And by snoozing through the 5th Act, and later denying it existed, the bearded wonders in the black hats have lost sight of Yahowah.

While the *Basar* and *Qowl* was one of three, the Zarowa' title correctly casts Dowd in his proper role of the

Sacrificial Lamb. And so, even though there have been a host of commentaries written on Isaiah, apart from *Yada Yahowah*, none of these has sought to more accurately convey the prophet's testimony or advance his intent. And none were composed by someone specifically addressed within the prophecy, as is the case with the chapters devoted to the *Choter, Nakar, Basar, Qowl, Lama'an, Mal'ak*, and *Yada*.

The lead Zarowa' are Yahowah's most capable and devoted coworkers. God prevails with Yisra'el through them. They were liberators and leaders, devoted servants and defenders, educators and examples. They were both shepherds, and both sowed the seeds which would take root and grow producing new and productive life. They were individually and collectively fruitful in their ways, accomplishing their missions. And the "little z" exists to remind Yisra'el of what they have done before it is too late to capitalize on their exemplary lives.

The most important Zarowa', and in the leading role, is *Dowd* | David. He is the beloved Son of God, Yahowah's Chosen and Firstborn, His Shepherd and Right Hand, His most prolific prophet and favorite songwriter, God's anointed Mashyach and the past and future Melek of Yisra'el. Dowd is also the Branch, through whom the Children of the Covenant emerge and grow. And it is Dowd who is returning with Yahowah as the King of Kings. Most importantly, Dowd served as the Sacrificial Lamb of Passover, becoming our Savior. The little z is, therefore, the big Z's Herald.

For the remnant of Yisra'el circa 5990 Yah, there are few things more relevant than appreciating what these two Zarowa' contributed to our lives. To come home, Yahuwdym must reassess their relationship with Moseh, close their Talmud, open his *Towrah*, and allow him to lead them away from religious and political captivity and to the Promised Land. They must reassess their perceptions of

Dowd so that they are right about Yahowah, discard their star, and accept him as their *Mashyach, Ra'ah, Melek, and Zarowa'* – the *Bakowr* of 'El. They must reevaluate their antipathy toward the Son of God so that they can properly observe Pesach and Matsah leading to Bikuwrym in recognition of what Father and Son have done for their people. To recognize the role the mighty *Zarowa'* plays in their lives and come home, returning to Yahowah is in everyone's interest. Yisra'el and Yahuwdym have been estranged for too long.

Without a descendant of 'Abraham willing to listen or respond, Yahowah announced that He would be using a Gowy whom He has chosen to identify as a *Choter, Nakry, Basar, Qowl, Mal'ak, Lama'an, and 'Edah*, the final *Zarowa'* known as *Yada*, to reintroduce His people to His words so that they might *Yada Yahowah* again. And this, my beloved Yahuwd, is why *Yasha'yah 52* (which is even more direct regarding this role) and *53* read as I have presented them. Consider this your wake-up call.

“Who has affirmed this accounting, where was the truth established, what has been proven, how was it verified and authenticated, when was it revealed, and why has this trustworthy evidence been provided and confidently upheld of (*my 'aman*) our message, this very revelation and announcement from us (*la shemuwa'ah 'anachnuw*)?”

Through and for whom (*'el my*) have the *Zarowa'* | the Productive Shepherd, Sacrificial Lamb, and Sower of Seed for the Harvest (*Zarowa'*) for Yahowah (*Yahowah*) been revealed and made openly known (*galah*)?” (*Yasha'yah 53:1*)

The following language is similar to that used in *Yasha'yah 11* to present the Choter. There, he was shown to be a sucker emerging from the original rootstock which brought forth the Branch known as Dowd. So, helping

readers answer the opening questions, Yasha'yah was inspired to write...

“He will rise and be lifted up (*'alah* – he will ascend and grow, lifting up by writing and recording what has happened and what will occur (qal imperfect active third-person masculine singular)), **similar to** (*ka*) **the Sucker** (*ha yowneq* – the Shoot growing out of the rootstock of an old stump or fallen tree, a more recent and smaller branch), **before His appearance to prepare in advance of His arrival** (*la paneh huw'* – in His presence), **much like** (*wa ka* – being comparable to) **the rootstock** (*ha shoresh* – the source of nourishment which anchors the tree to the ground, the root of the family line) **of the Land after a long drought** (*min 'erets tsyah* – of the Earth deprived of rain, from a barren landscape which is solitary and alone, apart from Yah).

His approach will not be perceived as particularly pleasing because he will not provide a superficial outline or shallow two-dimensional sketch (*lo' to'ar la huw'* – what he delineates will not be predicated upon some preconceived physical characteristics nor will he be distinguished based upon outward appearances because he will dig well below the surface).

He will not hold a high office, be a nobleman or king, he will not ascribe any value to the perceived status of others, nor will he be majestically attired (*wa hayah lo' hadar* – he will not care about adornments, appearances, social status, heads of state, royalty, or being glorified, and he will not seek acclaim [from 1QIsa]) **such that we would look to him** (*wa ra'ah huw'* – so that we would consider him, pay attention to what he is revealing, or perceive him as a witness (qal imperfect)).

There is nothing readily apparent (*wa lo' mar'eh* – so there is nothing in plain sight or easily seen, nothing phenomenal in the form of spectacle; from *mah* – to ponder

the who, what, why, when, and how of *ra'ah* – what is seen, perceived, and considered, or is it by supernatural revelation or visions) **such that we would desire him, want to be him, or be pleased by him** (*wa chamad huw'* – so that we would covet him, idolize him, or express our gratitude toward him (qal imperfect)).” (*Yasha'yah / Yahowah Delivers / Isaiah 53:2*)

Apart from his translations, insights, understanding, and guidance, his devotion to Yahowah and the Zarowa', Moseh and Dowd, the Towrah, Miqra'ey, and Beryth, Yisra'el and Yahuwdym, he's nobody special. He is as Yahowah has described him.

It is apparent that the *Choter* | Sucker is a quick study and deep thinker because he is able to correctly interpret Yasha'yah's prophecies where 125 generations over the past 2,700 years have failed. For the *Nakar* | Observant Foreigner to be inspired by God to accurately convey the prophet's testimony, he has to be able to process information at a pace Yah finds acceptable.

In this pronouncement, the *Basar* | Herald is being lifted up as a *Yowneq* | Shoot growing out of the *Shoresh* | Rootstock of the Promised Land. Yahowah's *Mal'ak* | Messenger will arise from a barren landscape, a solitary *Qowl* | Voice after a long silence. The specified mission of the final *Zarowa'* | Sower of Seeds is to prepare Yisra'el in advance of the *Shabuw'ah* and *Taruw'ah* Harvests and Yahowah's and Dowd's Homecoming.

Beyond this, he is a pretty ordinary fellow. You'd be hard-pressed to pick him out of a crowd. He will not be a politician, theologian, or superstar. He will not be particularly well-dressed or try to impress anyone (<https://yadayah.com/About/>). And no one will impress him because he has a complete disregard for authority – at least apart from Yahowah's and Dowd's. He will not seek acclaim or a following. He will deflect gratitude to where

it is deserved. And it isn't in him to sugarcoat the message to attract a crowd or grow in popularity.

The prophecies pointing to God's final Messenger are not obscure, but nonetheless, we would have missed them if we had not been earnest in our desire to compose accurate and complete translations. It was by studying God's vocabulary and the way He used these terms throughout His revelations that we came to appreciate their value to us. After that, we simply followed the words to their natural conclusions.

Therefore, Yahowah is correct in saying that his role is easily missed. To find Yada, the student has to be as committed to learning as God is to teaching.

This known, Yada' sees himself as a useful implement who serves a purpose. While important to Yisra'el today, he perceives himself beneath the status of the other characters in God's story. He is more comfortable being seen as a reporter, albeit a thoughtful one. Although, if being forthright, it's clear that Yahowah intends much more.

But even at that, those who have made an honest effort to convey God's story in His words have not been very well received. This is because Yahowah's testimony embarrasses the empowered and undermines the credibility of political parties, religious institutions, military ambitions, patriotic agendas, social mores, and conspiracy theories – all while discombobulating the Progressives in control of academia as well as the thought police operating within social and mainstream media.

For most of human history, Yahowah's testimony wasn't a problem for the proponents of such human endeavors because very few people were afforded access to a dissenting message and an irritating herald would have been hunted down, tortured, and killed. However, today, since the internet makes it possible for the world to hear a

lone witness, those with a vested interest in silencing him have other tools at their disposal to get him to cease and desist. In my case, there have been upwards of a thousand death threats. Although, they have amounted to nothing more than spitting into the wind, or toward the presence of the Spirit as the case may be. Yah protects His own.

Stating the obvious, Yahowah inspired Yasha'yah to write about the Choter and Shalomoh to speak of the Nakry. And this individual is now presented as a Voice and as a Herald. He is impressive by God's standards, not man's. He, like Dowd, will tend to be verbose, *lo' to'ar* | never dumbing it down with a superficial outline. But unlike Dowd, his Herald *lo' hadar* | is not a nobleman or king. The Witness to the *Zarowa'* would also differ from the One who was bequeathed with every imaginable accolade throughout the 89th Mizmowr in that *lo' mar'eh* | there would be nothing readily apparent about him that would *chamad huw'* | inspire reverence as is appropriate toward Dowd.

To his credit, the *Basar* does not “seek accolades or to be honored.” Frustrating to many, “*lo' hadar* – he shows no partiality and does not ascribe to any form of human authority, nor does he value status.” In nothing more than flip flops and tropical attire, “he is not adorned to appear royal or to enhance his position among men.” Even with an entire chapter devoted to how Yahowah would equip and use the Choter in Yasha'yah 11, the *Zarowa's* Herald has gone largely unnoticed.

God's final Witness lives to extol the words of the prophets, allowing God to speak for Himself through them. His credibility is derived from what Yahowah inspired actual *naby'* to write 2,500 to 3,500 years ago. There is nothing phenomenal about what he has done, other than he responded as Yahowah asked and has continued to fulfill what was foretold of him. At 10 to 12 hours per day, six to seven days a week, 50 to 52 weeks a year, for 23 years

without monetary compensation while being criticized, slandered, and sometimes threatened by the religious, political, patriotic, and conspiratorial, there isn't much "*chamad huw*" – to covet" about the mission – although he loves it.

Considering the scarcity of candidates and the importance of the message, Yahowah has sought to overcome the unimpressive nature of this man by mentioning him in this way, expecting that, by doing so, more people would listen. After all, why would Yahowah pose these two probing introductory questions after providing the answer in the previous chapter?

Today, there are some, particularly Muslims, who have rather famously tried to assassinate their religious and political opponents. In the West, ridicule has replaced torture while censorship, rather than murder, is deployed as the means to stop the promotion of a contrarian message. *Bazah* speaks of the ad hominem fallacy, whereby an otherwise logically irrefutable message is devalued by demeaning and discrediting the messenger – publicly crucifying his or her reputation. And *chadel* addresses the intended result, which is to get the witness to cease and desist, effectively stopping the dissemination of the message by slandering the source. It is becoming ever more common for the unthinking to impugn the motives of the messenger whose words they find offensive.

Should someone covet this opportunity to spend 100,000 hours translating and contemplating the word of God during the first of three lives, be aware, that while rewarding, it isn't all rainbows and sunshine...

“He will be scoffed at and ridiculed, dismissed and discredited (*bazah* – he will be held in contempt and censored, he will be called uninformed, unimportant, viewed as vile, considered worthless, and perceived as despicable (nifal participle – with those who demonstrably

and actively disrespect and despise him will be perceived as disgusting)), **by a wide variety and a considerable number of individuals who** (*'iysh 'iysh* – by a great many people) **will try to stop him** (*wa chadel* – who will deliberately isolate and rebuff him, attempting to get him to cease and desist, rejecting and besmirching him to debilitate and incapacitate his efforts; from *chadal* – to stop, cease, desist, forego, and leave unfinished in the end [while *chadel* is not suffixed as a verb or with a pronoun, that is the only way to properly convey its primary meaning, which is to stop]).

Even so, Yada' will come to know, understand, and acknowledge (*wa yada'* – nonetheless, Yada' will become familiar with, comprehend, and recognize, discover and disclose (qal noun participle active – actually, genuinely, and literally as a verbal adjective descriptive of an individual making the process of evolving from knowing to understanding to acknowledging active and demonstrative) [from 1QIsa^a – the Great Isaiah Scroll unearthed above Qumran – where *yada'* is active versus passive in the Masoretic Text]) **the implications of sorrow and suffering** (*mak'ob* – the cause and consequence of being harmed and grieved by pondering the impetus behind the anguish of emotional reactions and being traumatized; from *mah* – to consider the reasons behind *ka'ab* – agony and angst) **of being plagued and afflicted by evil** (*choly* – of being sickened and weakened by a malevolent and malignant pandemic, mortally injured by the malady of holiness; from *chalah* – to weaken and sicken by an infectious disease, *chuwl* – to twist and distort, and *chalal* – to profane by making common and thus to corrupt via the invasive nature of religion and government).

And as such (*ka* – accordingly and as a result), **from him** (*min huw'*), **the presence** (*paneh* – the appearance and facing it is turned away) **will be averted** (*masther* – is avoided (hifil participle active)).

We will censor him, slandering him as uninformed, unimportant, and disreputable as we scoff at and ridicule him, dismissing and discrediting him (*wa bazah huw'* – we will view him as vile, consider him worthless as we perceive him to be despicable, holding him in contempt (nifal participle – with those who demonstrably and actively show disrespect and despise him will be seen as disgusting) [from 1QIsa where the verb was scribed with the subject written in the second-person plural, we, rather than third-person singular, he, and then suffixed with *huw'* | he as the object]), **because** (*wa*) **we will not properly assess his contribution by contemplating what he has composed** (*lo' chashab huw'* – we will not think and thus we will fail to consider the value of his account, we will not impute the proper credit to the reporting he is offering due to our collective failure to exercise good judgment (qal perfect – when we were actually afforded the opportunity to reconsider, we did not think)).” (*Yasha'yah* / Yahowah Liberates / Isaiah 53:3)

This prophecy, much like the one attributed to the “son” in *Yasha'yah* / Isaiah 9, is so integrated into Christian mythology, the realization that the opening lines are focused upon the Herald whose Voice was chosen to call God’s people home, rather than “Jesus,” will be a tough one for believers to accept. And yet, the reasons Yahowah conveyed this prophecy regarding His Son’s sacrifice as the Passover Lamb in this manner have profound implications that we’d be wise to consider.

Yahowah, through His prophets, and in particular through Moseh, Shamuw’el, Dowd, *Yasha'yah*, Howsha’, *Yirma'yah*, *Zakaryah*, and *Mal'aky*, foretold what He and His Son were going to do for the Children of *Yisra'el*. God provided prophecies delineating when, where, and how the *Zarowa' Dowd* would fulfill His promise to redeem them – even explaining He and His Son’s motivations in addition to His people’s renunciations.

Nonetheless, in the Yowbel year of 4000 Yah, when Dowd did what he had avowed, no one noticed. Exacerbating the problem, the religions of Judaism, Christianity, and Islam were allowed to fester and go viral because of His people's collective failure to understand and appreciate what had transpired.

Two thousand years later, nothing has changed. Jews aggressively and viciously denounce the realization that the Messiah and Son of God fulfilled Chag Matsah and remain clueless regarding the role Dowd plays in establishing the Covenant. And Christians have absconded with Dowd's every accolade and achievement, claiming his prophecies for their counterfeit. They have replaced the Towrah, Covenant, and Invitations to Meet, ignored UnYeasted Bread, and then changed Firstborn Children into Easter – a Babylonian holiday. As for Muslims, the Islamic Era begins with Muhammad's ill-fated attempt to convince Yathrib's rabbis that he was the awaited Messiah. Making matters worse, he would go on to protest that Issa | "Jesus," who he wrongly assumed was the previous Messiah, was not actually killed but had only faked his death.

So, into this quagmire of religious contentiousness and buffoonery, Yasha'yah reintroduces Dowd's Herald. He would study the prophets and set the record straight, giving Father and Son credit for what they accomplished so that His people would know how to capitalize upon the Zarowa's sacrifice. He would become the first since the Mal'aky to clarify that Dowd was the Shepherd and the Lamb, and that Dowd is the returning Messiah and King.

Especially relevant, since Dowd experienced and endured the fulfillment of Pesach, Matsah, and Bikuwrym through the deployment of His *basar* | body and *nepesh* | consciousness, it was the Son of God who suffered to immortalize and perfect us, to redeem and restore us. So, when his people reject, discount, and ignore, even worse,

mischaracterize what he suffered to heal them, negating the benefits he sought to provide, they antagonize and annoy the Almighty, inflaming His righteous indignation.

Therefore, while Moseh, by explaining how to properly celebrate Pesach, Matsah, Bikuwrym, and Shabu'w'ah, is vastly more important than the Messenger who is bringing what occurred to your attention, Dowd's sacrifice is for naught until his people recognize how to capitalize upon what he has done for them. Similarly, while Dowd's eyewitness testimony explaining how he enabled Yahowah's promises is more important than the Herald's translations of the process and the ensuing benefits, the Yahuwdym who embrace what God has done for them will do so because Yahowah inspired this accounting to awaken His people from their collective stupor.

Most who speak for Yahowah are *bazah* | scoffed at and ridiculed. Moseh and Dowd, however, were rare exceptions – as they were only harassed by fellow Jews. And rather than being dismissed and discredited, according to the folklore, “Jesus” was turned into a god – which is the antithesis of *bazah*. So, even though I'm the only one of the three Zarowa' to be *bazah*, it's a privilege I have come to cherish. There is no joy in being despised for one's own mistakes, but it is an honor to absorb the stripes of men when the impetus is sharing Yahowah's testimony with His people. I love my wife and life, but there is nothing more satisfying than doing something that pleases Yah.

This prophecy states that there will be *'ysh 'ysh* | a wide variety and a considerable number of individuals who will try to *chadel* | stop Yahowah's messenger. Only one man, Pharaoh, tried to stop Moseh, and two, Sha'uw'l and 'Abshalown, opposed Dowd. So, once again, the third Zarowa' is unique in this regard. Whether it is Muslims who want him dead, Christians who want him silenced, religious Jews who want him to cease and desist, or Progressives who are prone to suspend his access to their

internet platforms, Yahowah's *Basar* is familiar with being besmirched and censured.

Personally, I'm pleased to see that Yahowah is acknowledging that His Witness will need to have a backbone and thick skin to persevere. Not only is overcoming adversity necessary to develop the character and courage needed to rail against the crowd, but it is also how we develop empathy and compassion. It is what made Dowd's life and lyrics so exemplary. But it should help readers appreciate that there is no reason to be envious. I would not want Dowd's job knowing the heartache that comes with it, and you should not want mine unless you are immune to criticism.

Yada' is presented as a participle noun. This makes *yada'* a descriptive and engaged depiction of the individual who is pursuing *mak'ob* and *choly* | the implications of the trauma and suffering inflicted as a result of the plague we know as religion. This is a major topic that is covered throughout *Yada Yahowah* and, particularly, in *An Introduction to God, Observations, Coming Home, Babel, Twistianity, and God Damn Religion*. It is the most prevalent theme in the Mizmowr, Yasha'yah, Yirma'yah, and Howsha' – and is pervasive throughout the Towrah.

The correction from the passive to active voice found in the Great Isaiah Scroll (1QIsa^a) is significant in this context. It means that *Yada'* | the knowledgeable individual depicted by the verbal noun is actively pursuing an understanding of the cause and consequence of sorrow and grief and that he is then acknowledging the evil associated with the malady of holiness. These things are not being done to him as would be the case in the passive voice. Therefore, this individual cannot be the Passover Lamb. While that depiction will follow, the prophet is still instructing his readers about the Herald who will be explaining these events rather than enduring them. So

much for the notion that this is the “Song of the Suffering Servant.”

Mak’ob is telling in this regard. If God had wanted to say that Yada’ was going to be harmed and suffer, not only would *yada’* have to be passive, *ka’ab* | agony and anguish would have sufficed. There would have been no reason to augment it with *mah* | to question the who, what, where, why, when, and how implications of sorrow and suffering.

Choly, which is often transliterated as *holy*, is addressing the cause of the afflictions being questioned by Yada’. *Choly* is the malady of holiness and the plague of evil known to the world as religion. It is the most viral pandemic to infect and debilitate humankind. And so, while all three Zarowa’ spoke out against religion, none were plagued as a result of being religious. Moreover, this is a cerebral exercise. Introduced by *yada’* | to know and understand, to recognize and acknowledge, the witness will assess the cause and implications of being harmed by the malevolent and malignant pandemic of holiness associated with religion.

To keep us from misconstruing this pronouncement, misinterpreting it to infer that the Passover Lamb was infected with *mak’ob choly*, Yasha’yah stated, **“Accordingly, from him, the presence is averted.”** He will, therefore, avoid suffering from the plague of religion. And when directed at the final Witness, as he was promised 22 years ago in the 91st Psalm, he, his family, and home are impervious to attack because *mal’akym* have been assigned to protect him while he accomplishes the mission.

Other than *Sha’uwl* | Paul who, 1,500 years later as a raving lunatic, assailed the Towrah, no one is attempting to censor or slander *Moseh* | Moses. Even those who reject the Towrah do not dismiss him as disreputable.

Dowd’s voice has never been suppressed. The rabbis, who don’t respect him, still recite his Psalms. And the

handful of scholars who have tried to deny his existence have been impugned by the archeological evidence affirming his role in uniting Yisra'el, building the City of David in Yaruwshalaim, and defending his people.

Religious Jews dismiss and discredit everything associated with the fulfillment of Passover by the Messiah so *bazah* could only apply to him from the viewpoint of Judaism. However, the Christians who wrongly claim this prophecy on behalf of their “Jesus Christ” are being irrational. Rather than perceive him as unimportant and disreputable, they have turned him into their god.

Today, Progressive politicians are engaged in a self-righteous crusade to expunge all beliefs contrary to their own from the internet. During a previous edit in 2022, on “Earth Day,” the European Union passed the Digital Services Act to give liberal politicians de facto control over what is posted and shared online. Those who make a living by lying are seeking to silence any dissenting voice. Unable to refute the charges brought against their anti-God, anti-Semitic, anti-personal responsibility, and anti-truth agendas, Progressives slander and then silence the messenger.

You should be aware that access to *Yada Yahowah* will continue to be suppressed. Read it while you are able. Further, this portion of the prophecy may explain the reason Yahowah is deploying two Witnesses during the last days. The realization that ‘Elyah will be one of them should be sufficient to understand that they will be empowered to speak for Yahowah as never before – substantially exceeding normal human limitations. When the internet is shuttered to God’s message, He will deliver it supernaturally – a final opportunity to come Home.

The concluding phrase of the 3rd statement applies to all three Zarowa’, albeit to differing degrees. Moseh’s character and intellect are well beyond what is credited to

him. His oratory in Dabarym is brilliant, equally uplifting and liberating, empowering and enriching. Additionally, Jews have superseded the Towrah with their Talmud and Christians have replaced it with their New Testament. Therefore, Moseh is disrespected.

Christians have robbed Dowd of his titles and stolen the promises made by Yahowah to him to give their absurd faith a veneer of credibility. It is clownish to replace Yahowah, Moseh, and Dowd with the Lord, Paul, and Jesus. It is like pitting the universe against three turds.

Obviously, Jews do not recognize Dowd as their returning Messiah and King, much less as the Son of God or Savior. The Haredim do, however, incorporate portions of his Mizmowr into their prayers – so he is not completely forgotten, just misappropriated and discredited.

Since neither Jews nor Christians recognize Dowd as the Passover Lamb, his purpose and sacrifice are improperly assessed and dismissed. The religious *lo' chashab* | universally fail to consider what he has done. And of course, turning the lamb into a god ranks up there with the least appropriate assessments of all time. Although to be fair, the depiction of a tortured and dead god on a stick may be the most insulting of all graven images. Egypt's scarab beetle was more appealing.

As for the third *zarowa'*, after having composed the translations and commentary for 33 books, in addition to providing 10,000 hours of audio programming, all without public accolade or compensation, a case could be made that his commitment to remind God's people of their story and call them home may be underappreciated too. But that really isn't the point. Yasha'yah is scolding Yahuwdym for their failure to consider what Yahowah's prophets and messengers have revealed over the years. The truth has been available but not the good sense or the will to read it.

The Children of Yisra'el would be wise to reassess the *Zarowa'* and garner a greater appreciation for the role Yahowah intended each to play in the lives of His people. In particular, we have Moseh as the Liberator who disclosed the Towrah, Dowd as the Son of God, the Shepherd, Messiah, and King who united, defended, and guided his people, and who served as the Passover Lamb to open the door to *Shamaym* | Heaven.

The ensuing prophetic portrayal of the fulfillment of Pesach and Matsah, leading to Bikuwrym, begins with a statement of purpose. This is a challenging translation because the sacrifice must enjoin UnYeasted Bread with Passover to achieve the specified results, because while fulfilled by the same individual, the process was different. As such, in Yasha'yah 53:4, the pronoun *huw'* serves to identify Dowd in the initial statement of purpose. Then in Yasha'yah 53:5, *huw'* can represent “he” as in the Messiah during the piercing experience of Pesach, or “it” if depicting his physical body. *Huw'* then becomes “it” when referencing the crushing transition to Matsah because *huw'* is then identifying Dowd's *nepesh* | consciousness which makes the *Zarowa'* aware of and responsive to what his soul is enduring.

And while this explanation is sufficient to render the first two sentences of Isaiah 53:4 and 5 adroitly, the third statement is problematic in both verses. Dowd's body and soul are both involved in the fulfillment of the initial Miqra'ey – and the contribution of each is improperly assessed by God's people.

And yes, referring to Dowd's soul as an “it” is disquieting, but nonetheless, even the Messiah's *nepesh* is a thing – something Yahowah projected to accomplish His Son's intent. This, however, gets a bit confusing because, with us, our soul represents us as a person. And since in Hebrew, “it” and “he” are scribed identically, this challenge is unique to translation.

“**Surely** (*‘aken* – it can be verified as accurate and true that indeed), **the malignant and malevolent pandemic of twisted perversions which plague and weaken us** (*choly ‘anachnuw* – the infectious and injurious diseases which sicken us and our religious maladies which mortally wound us by distorting the truth), **he will lift from us, accept, and carry away** (*huw’ nasa’* – he [the Zarowa’] will, himself, sustain on behalf of the relationship and remove at this moment in time, actually forgiving (qal perfect third-person masculine singular active)).

The cause and consequence of our pain and suffering (*wa mak’ob ‘anachnuw’* – the questions which anguish us and make us miserable and the implications of our grief; from *mah* – to consider the reasons behind *ka’ab* – agony and anguish), **he will incur and bear them** (*sabal hem* – he [Dowd] will pull them away, initiating the process to bear them as if they were his burdens to remove (qal perfect)).

And yet (*wa*), **we assess his overall contribution as** (*‘anachnuw chashab huw’* – we will think and consider him [the Zarowa’] (qal perfect)) **poignantly inflicted** (*naga’* – demonstrably damaged, befallen, and plagued (qal passive participle)) **and** (*wa* – [from 1QIsa]) **stricken** (*nakah* – beaten and slain, made to suffer (hofal passive – the beatings were imposed upon him in a vivid and demonstrable way)) **by God** (*‘elohym*), **in addition to being humiliated for his testimony and abused for his response** (*wa ‘anah* – even denied and mistreated for his [Dowd’s] answers and punished for his reply (pual participle passive participle – the object suffers the effect)).” (*Yasha’yah / Yahowah Delivers / Isaiah 53:4*)

On Pesach and Matsah the Zarowa’ was burdened with the guilt of the Covenant’s Children. Dowd chose to redeem his brethren by accepting the consequence and penalty they would otherwise have been due, while at the

same time carrying away his people's guilt so that they would appear perfect before God.

The first Zarowa', Moseh, would explain the purpose of Passover to the Children of Yisra'el, recording their experience and Yahowah's Instructions in the Towrah. The second Zarowa', Dowd, would serve as the prophetic eyewitness to reveal what he would experience as he fulfilled Pesach and Matsah on behalf of Bikuwrym. The third Zarowa' would serve as a Herald to bring this to the attention of Yisra'el before Dowd's return to fulfill Yowm Kipurym.

While *choly* and *mak'ob* are familiar terms, the verbs pertaining to them are different than what we experienced in the previous statement. With the fulfillment of Passover and Matsah, Yisra'el is '*aken* | assured that the *choly* | religious perversions which have plagued them were *nasa'* | lifted from them and taken away by the *Zarowa'*. Likewise, while *mak'ob* | that which was responsible for their pain and suffering was *sabal* | incurred by Dowd's *nepesh* | soul as part of his sacrifice.

There is also the reoccurrence of the verb, *chashab* | to assess, but this time it is not negated and is directed toward *naga'* and *nakah* | inflicted and stricken. This indicates that the Jewish people would wrongly assume that the Pesach 'Ayl suffered because God saw fit to punish him for his sacrifice – which is a very disturbing perversion of reality. And yet, so much of Jewish history is stained by the people's collective failure to appreciate the role Dowd played as the Passover Lamb.

Relative to the sacrifice of the *Zarowa'*, '*anah* has long been one of my favorite words because its positive and negative implications are so fitting. '*Anah*'s primary definition is to reply, respond, and answer, as well as to provide testimony. As such, Yahowah encourages us to '*anah* | reply to His *Miqra'ey* | Invitations to Meet. The

implication is that those who *'anah* | respond to God in this way will be welcomed into His Home and Family.

While that is entirely positive, on the darker side of this proposition, Yahowah allowed His Son's *basar* | body and *nepesh* | consciousness to be *'anah* | afflicted and abased on Pesach and Matsah. His sacrifice was so that his people could respond to his gift and celebrate by *'anah* | availing themselves of the result on Bikuwrym. Those who *'anah* Yahowah are not *'anah* by God from the perspective of the word's most positive and negative connotations.

“He will be pierced through (*wa huw' chalal* – it [Dowd's corporeal body] will be fatally wounded by the penetration of sharp objects into the body, then profaned, defiled, desecrated, and dishonored (polal passive participle – the one suffering endures the effect in an uncommonly brutal manner)) **for us breaching our relationship through religious and political rebellion** (*min pasha' 'anachnuw* – for our national, cultural, and societal revolt, our defiant crimes and transgressions, our insurgency against authority, and casting off our former allegiance; from *pasa'* – pervasive missteps (pual passive participle)).

Then he will be separated and crushed under tremendous pressure (*wa daka'* – He [Dowd's *nepesh* | consciousness removed from the body] will be placed under tremendous compression and gravity [corrected by referencing 1QIsa]) **for our guilt because we were wrong** (*min 'awon 'anachnuw* – because we pervert and corrupt as a result of our immorality, iniquity, depravity, and resulting punishment; from *'awah* – to bend and twist, to distort and pervert).

So (*wa* – also [from 1QIsa]) **the punishment** (*musar* – chastisement and rebuke, discipline and correction, the shackles and chains) **will be upon him** (*'al huw'* – will be on him [the Zarowa's *nepesh* | soul]) **for our**

reconciliation (*shalown* ‘*anachnuw* – our complete restoration, our wellbeing and benefit, our tranquility and peace, our safety and salvation; from *shalam* – restitution and recompense, payment for restoration).

Therefore, by his scourging blows (*wa ba chabuwrah huw*’ – then with stripes from a whip which left him [Dowd’s body] wounded with black and blue welts and deep bruising; from *chabar* – to league and ally together, to unite and be bound), **we will be restored, healed, and repaired** (*rapha’ la ‘anachnuw* – we will be mended and made whole; having all sickness and disease removed promoting complete renewal and restoration).” (*Yasha’yah* / Yahowah Liberates / Isaiah 53:5)

Had this prophetic portrayal of our salvation through the fulfillment of Pesach and Matsah not included the two references to the *Zarowa*’, we would not have known that Yasha’yah was speaking of what Dowd would accomplish on our behalf. But with these acknowledgments, we can appreciate how this prophecy dovetails with the 22nd and 88th *Mizmowr* / Psalms – with the Towrah completing this portrait of our salvation.

Chalal was chosen because it is the perfect word for the occasion. It means: “to pierce,” and speaks of “the penetration of sharp objects into the body which wound, harm, and kill.” *Chalal* tells us how Dowd’s body would suffer unto death. It describes the means of inflicting the specific form of capital punishment used by the Roman occupiers of Judea – crucifixion – the torturous murder of the lamb painstakingly detailed by Dowd in his 22nd Song and by the Prophet Zakaryah.

We now have three independent affirmations of the Passover Lamb dying while subjected to the form of crucifixion the Romans would invent, with their prophecies written two to six centuries before Rome existed. When we then combine these three witnesses with what Dowd

revealed to Dany'el circa 560 BCE, we are afforded the exact day the Zarowa' would enter Jerusalem to fulfill the Miqra'ey. Recognizing that multiple copies of all four books have been found in the caves above Qumran dating to the 2nd century BCE, we have uncontroversial proof that these prophecies were inspired – affirming that we can trust them.

Having made the transition from identifying the Herald who would explain this prophecy, to our Savior who endured it, we see how Father and Son worked collaboratively to fulfill Pesach and Matsah so that we might enjoy Bikuwrym – which is why there is the *ym* | plural suffix. Thankfully, Yahowah loves His Family more than He hates our perversity or this depiction of our reconciliation and redemption would not have been possible.

The *Zarowa's* willingness to endure my punishment to cure me, as undeserving and flawed as I am, is the ultimate gift. And since he endured it, the least any of us can do is accept his generosity gratefully. To deny or reject it is an insult to Father and Son. And for this reason, God despises Judaism and Christianity.

Dowd, in the 22nd *Mizmowr* / Psalm, makes it clear that his body was bruised and bloodied, even pierced, by the Romans but it was not broken. Further, based on the opening line of the 22nd *Mizmowr* / Psalm, we realize that Yahowah's Set-Apart Spirit separated from His Son prior to his last breath. The Lamb's body died, was placed in a sepulcher, and then was incinerated later that night. Therefore, while the *Zarowa's basar* | body was not “*daka'* – crushed,” it was necessary for Dowd's *nepesh* | soul to endure the immense gravity of *She'owl* | Hell to redeem his people during Matsah. This distinction is the impetus for differentiating between he / Dowd and it / his *nepesh* throughout this prophecy. Since the consciousness enduring all of this came from God's beloved Son,

referencing his soul would have sufficed throughout so long as we are cognizant of the respective roles played by Father and Son.

Ha Mashyach suffered to resolve “*min pasha*’ *’anachnuw* – the individual and collective propensity to bend and twist, to distort and pervert” the Word of God. The *Zarowa*’s *nepesh* | soul would endure the “*musar* – punishment others deserved” for the revolt against the very means to salvation he was enabling.

In this way, the relationship with Yahowah “*shalowm* – was reconciled.” Father and Son did what was required to *shalowm* | restore the Covenant Family. His method was through “*shalowm* – restitution and recompense – a ransom payment for reconciliation and restoration of the relationship.”

As for God’s people, they are being equated to sheeple following the wrong shepherds. They have become an unruly flock of stubborn goats, feasting upon the rubbish of religion and politics – the *mitsraym* of man. Through the self-delusion and the purposeful deception of rabbis, they have stumbled, walking away from God. The consequence of “turning to the way of man” is judgment, resulting in either punishment or death.

“Collectively (*kol* – all together), we (*’anachnuw*) are like sheep in a flock (*ka ha tso’n* – similar to a herd of goats and migrating animals in a collective), misled and deceived (*ta’ah* – errant and wandering away, staggered while intoxicated, betrayed, having been misinformed, lost without purpose or goal (*qal* perfect)), with humankind (*’yssh* – people) turning (*panah* – changing direction and turning) his own way (*la derek huw*’).

And so (*wa*), Yahowah (*Yahowah* – a transliteration of אֱלֹהִים, our *’elowah* | God as directed in His *Towrah* | teaching regarding His *hayah* | existence) will cause the guilt associated with having twisted and distorted the

truth and resulting punishment ('eth 'awon – with the revolting crime and resulting liability of rejecting the proper guidance for our lives, especially our tendency to bend and twist, pervert and distort reality) **of us all** (kol 'anachnuw) **to be associated with him** (paga' ba huw' – to impact him so that He can make intercession and intervene for us (hifil perfect)).” (Yasha'yah / Yahowah Saves / Isaiah 53:6)

I told you so.

This is the synthesis of the Towrah's promise to provide salvation through the Miqra'ey. The *Zarowa'* was the implement. And that is why the message presented within Yasha'yah 53 is so vital for us to understand. Therefore, I thought I might convey it in a song written from Yah's perspective...

Yahowah Sings to Yisra'el...Come Home!

I Sing for My People,

Because you have become so feeble.

You could have flown like an eagle.

Instead, you've become like other sheeple.

I chose you, but you have not chosen Me.

So now I plead, Let My Towrah set you free.

My Beryth is the key. I hope you agree.

Please come back Home to Me.

Yahowah, that is my name, and to Yisra'el I came.

Yet you denied My acclaim.

You fled My flame.

You erased My name as if your favorite game.

I am Yahowah, that is My name.

There are none who share My fame.

To build a family is My aim.

All for your gain.

I am Yahowah, and I am God.

*Do not be awed; neither should you applaud.
Just drop the fraud, it's a nasty façade.
Leave Babel unshod, no longer so flawed.*

I chose you, but you have not chosen Me.

*So now I plead, Let My Towrah set you free.
My Beryth is the key. I hope you agree.
Please come back Home to Me.*

It began in Eden and led to Yisra'el.

*A home for 'Abraham and Ya'aqob to dwell.
A place for Sarah and Leah to do well.
And yet it is there that Ahab and Jezebel fell.*

*I am the God of the Prophets Yasha'yah and
Zakaryah.*

*I am the 'elohym of Yow'el and Yirmayah,
The God of the Choter with the chutzpah for
Yada Yah.*

I am Yahowah.

Your Messiah returns. He's been here before.

*Your guilt he bore. He opened the door.
Of this and much more, I swore.
So go explore, it is foretold in his Mizmowr.*

I chose you, but you have not chosen Me.

*So now I plead, Let My Towrah set you free.
My Beryth is the key. I hope you agree.
Please come back Home to Me.*

My Son Dowd, My Beloved, is the Chosen One.

*Your salvation he won, it's already done.
For this, he will be as bright as the sun.
From this truth, do not run.*

I have always loved you.

*I only wish you knew.
Yet you don't have a clue, such nonsense you*

spew.

It is why the harvest will be so few.

You were unwilling to listen to My Voice.

You have always made the wrong choice.

There has been nothing to rejoice.

And it has led to a contentious divorce.

I chose you, but you have not chosen Me.

So now I plead, Let My Towrah set you free.

My Beryth is the key. I hope you agree.

Please come back Home to Me.

There is so little time and there's been so much slime.

Step away from the grime,

Leave the scene of this crime.

For this, My Son laid it all on the line.

There will be a harvest on Shabuw'ah.

A gleaning of Yisra'el during Taruw'ah

On Kipurym I'll void the bitterness of Marybah

Come Sukah, greet Me and your Messiah.

There can be happy ever after.

We can write a new chapter.

Walk away from the religious actor.

And what happened before will not matter.

I choose you, now choose Me.

Let My Towrah set you free.

My Beryth is yours should you agree.

It's time you come back to Me.

(Yahowah Sings to Yisra'el was recorded as a song produced by the Yada Yahowah Music Group. It is available on the Yada Yahowah channel on YouTube.)

Mankind's problems are collective. The larger the institution, the worse humans have become. As lone sheep,

we can be good or bad, playful or mischievous, alert or oblivious. But as part of a flock, we are a horrible lot.

The history of civilization is a tragedy. The more people that are brought together by religious practices, political ideology, economic schemes, cultural rites, or conspiratorial notions the worse humankind becomes. Man's history is plagued with despots and dictators, oppression and slavery, murderous wars and senseless destruction. Gang mentality has brought out the worst in humanity, such that the larger the herd, the more we are deceived and misled. And that is the reason Yahowah inspired Yasha'yah to write: "Collectively, we are like sheep in a flock, misled and deceived, wandering away betrayed and misinformed." As a group, man is Mitsraym because of our propensity to be lost in Babel.

And make no mistake, Yasha'yah is using "we" judiciously. He is speaking of fellow Yisra'elites and Yahuwdym, not *gowym*. That is not to say that Gentiles are not lost or that they cannot choose to be part of the flock, only that these sheep have ventured away from their Shepherds – Yahowah and Dowd.

By way of affirmation, the rationale behind Pesach and Matsah is to allow Yahowah, through the sacrifice of Dowd as the *Zarowa'*, to remove yeast, symbolic of religion, from our souls so that we are prepared to live within the Covenant Family. It is God's one and only plan of salvation.

As mentioned previously, the worst of this was not that it happened, because Dowd as a prophet was fully aware of what Rome would do to torture him. His anguish comes from the fact that no one would respect his devotion or recognize his sacrifice for almost 2,000 years. Not one among his people would appreciate what he had done for them. Almost as bad, Gentiles would claim that he was still rotting in his grave so that they could credit a counterfeit.

As great as the anguish of flogging, crucifixion, and a trip to hell would have been, the denial and disregard of Yisra'el and the grievous chicanery of the gowym hurt far worse.

“He will be exploited (*nagas* – he will be traumatized and burdened by a political tyrant, becoming the victim of the oppressors (nifal perfect passive)) **and he will respond by being afflicted while suffering humiliating abuse** (*wa huw' 'anah* – he will become the answer, allowing himself to be subjected to browbeating and forced to kneel down while being struck, enduring pain and anguish while being mistreated, subjugated and oppressed in response (nifal participle)).

And yet (*wa*), **he will not open his mouth** (*lo' patah peh huw'* – he will not respond by making a statement to free himself). **Like a lamb** (*ka ha seh*) **that is brought to the slaughter** (*la ha tebach yabal* – who is led and directed to being ruthlessly killed), **and like a ewe** (*wa ka rachel* – similar to a sheep) **that is silent** (*'alam* – is speechless) **before the presence** (*la panym* – facing and in the presence of) **its shearers** (*gazaz hy'* – those who cut off and fleece), **so he does not respond verbally** (*wa lo' patach peh huw'*).” (*Yasha'yah / Yahowah Delivers / Isaiah 53:7*)

The Romans crucified those who were perceived to be a threat to their authority, anyone who might inspire people to revolt against them and seek freedom. Yasha'yah predicted as much, telling us 777 years in advance of it occurring that the Passover Lamb would be “*nagas* – exploited and traumatized by a political tyrant – becoming the victim of his oppressors.” And that is what occurred at the hands of Imperial Rome.

This is exceptionally revealing because there would have been only one person in Roman-occupied Judea who would have risen to the level of being a sufficient political threat to the Empire within the region to justify crucifying

an otherwise innocent man – Dowd. He had not only been Yisra’el’s most acclaimed king, but he also fought some 66 battles and never lost one. So, if the Romans were going to murder someone in Yahuwdah, he would have been the guy.

This realization duly noted, the story of Pontius Pilate capitulating to the plot of rabid rabbis, and then washing his hands of the affair, is religious propaganda – an incongruent fairytale conjured by anti-Semitic Christians to justify Replacement Theology. For the past 2,000 years, Jews have been traumatized by Christians who have falsely accused them of perpetrating a crime that the Romans were guilty of committing.

Yasha’yah correctly presented what would transpire and it played out just that way. Jews have been accused of perpetrating the wrong crime. They did not plot to kill Dowd; their crime was to deny him!

Imperial Rome wanted the King of Yisra’el to bow down before them. When he wouldn’t comply, they beat him to the precipice of death, torturing the Messiah with their metal-studded whips. They were not only the embodiment of Babel – they were the most monstrous incarnation of the Beast the world had ever known.

This prophetic presentation of the *Zarowa’* | Sacrificial Lamb fulfilling Chag Matsah conveys the Messiah’s silence. He would not address those butchering him. He would neither plead his case nor theirs. There would be no conniving plots, no mock trials, no debate, and no Q&A between the potentate of the province and King of Kings. Dowd would say and write nothing at this time. He provided no explanation whatsoever to reveal who he was or what he was doing because he had offered more than enough ten centuries earlier.

This realization is the antithesis of the fraudulent narratives found in the Christian New Testament where

“Jesus” is tried twice, once by “high priests” and then by Rome’s procurator, defending himself on both occasions. So, while the mythical misnomer wrapped in Dowd’s accolades opened his mouth, the actual *Zarowa*, *Mashyach*, *Ben*, and *Melek* was silent. The reason he did not respond to them should shake the Gentile world to its fabricated core while piercing the hearts and minds of Jews.

Dowd had already said it all, and so had his Father’s prophets. We were told exactly who he was and precisely why he was there. After all, why do you think *Yasha’yah* / Isaiah 53 was written? What was the purpose of Mizmowr 22 and 88, *Yasha’yah* 9 and Daniel 9, *Zakaryah* and *Mal’aky* if not to explain what would occur long before it transpired? Isn’t that the difference between prophecy and history, between inspired and provable versus propaganda and myth?

The Messiah, himself, revealed the exact day he would arrive and then explained in excruciating detail what would be done to him. But far more than this, rather than wasting his breath on those who were ignoring him or on the enemy poised to rob him of his sacrifice by misappropriating his renown, the Son allowed his Father to speak for him, prophetically presenting the benefits of what they would accomplish. It was the only sensible solution given the mindset of his people and the belligerence of the Romans.

Unlike Dowd’s first life, where his contemporary, *Shamuw’el*, wrote voluminously about him, and where Dowd augmented this portrait with a hundred Mizmowr and *Mashal* – telling his story in his own words – there would be no contemporaneous prophetic portrayal of his fulfillment of the first four *Mow’edym* in year 4000 *Yah* / 33 CE. There were no *naby’* | prophets by this time and no prophecies to convey. The *Zarowa*’ was fulfilling them, not issuing them!

This explains why there is such an overwhelming discontinuity between Yahowah's Towrah, Naby', wa Mizmowr on the one hand and the incongruous and contradictory rubbish we find in the Christian New Testament and Talmud on the other. Those who spoke for Yahowah were prophets who demonstrated that their revelations could be trusted by accurately portraying future events. And they drew our attention to what was separating mankind from God so that Yisra'el might come to appreciate what would reunite them, thereby directing their focus to Dowd and the fulfillment of the Miqra'ey on behalf of the Beryth.

Whereas the Christian New Testament is little more than an internally contradictory and historically inaccurate hearsay portrayal of religious mythology which was crafted and then augmented by those allied with the empire torturing the Lamb – who just so happened to be the Messiah, King, and Son of God.

Yes, indeed, Dowd was exploited and afflicted by Rome. As the *Zarowa'* | Lamb, he was butchered by the Beast that would become the Roman Church. He had nothing to say to them. They were the enemy. And ultimately upon his return, he will annihilate them. So why waste words on such a vicious and pervasive anti-Semitic fungus?

By contrast, what really mattered was for Yahowah's prophets, particularly Dowd and Yasha'yah, to boldly proclaim what would transpire during the most important days in human history. Yasha'yah introduced Dowd by name in the 9th chapter, revealing that he was the child who was born, the Son who was given, the great Gibowr who would serve as the living incarnation of the Word of God. Now, after affirming that the Choter, Dowd's *Basar* | Herald, would give *Qowl* | Voice to this message prior to the Son's return, Yasha'yah explains what the *Zarowa'* would experience and achieve. And as is the case with

everything Isaiah revealed, it played out exactly as he foretold.

What follows describes the benefits of Pesach and Matsah as an integrated whole to resolve what is plaguing humankind. It is Father and Son who are facilitating our freedom and exoneration...

“Away from (*min* – out of) coercion and oppression, being restrained by religion and controlled by political authorities (*’otser* – hindering limitations and vexing impositions imposed by human institutions to constrain the public and deprive them of freedom), and from judgment (*wa min mishpat* – from being judged and condemned [corrected through 1QIsa]), he has grasped hold and accepted (*laqach* – he has selected, received, collected, and taken (pual perfect – with his people receiving the result, which is to be taken away from these things at this moment)) his future family lineage (*wa ’eth dower huw’* – the generations of his people and those who are related by birth or adoption, his household) who give serious consideration to, question, and think deeply about, then speak to the profoundly important (*my syth* – who, as a result of this information, diligently focus on this content to contemplate, inquire about, and discuss (poel imperfect)) realization that he will be separated and cut off, ceasing to exist (*ky gazar* – acknowledgment that for an exceptional and valid reason, he will be divided into two distinctly separate entities as part of the plan and thus excluded (nifal passive perfect)) as part of the land of the living (*min ’erets chayym* – away from the Earth and realm of biological life) for my people having breached the relationship through religious and political rebellion (*pesha’ ’am ’any* – for the national, cultural, and societal revolt of my nation, the defiant crimes and transgressions of my family, insurgency against authority, and casting off our former allegiance; from *pasha’* – rebellious and revolting nature), plaguing and afflicting him (*naga’ la*

huw' – infecting and ravaging him [1QIsa reads *nakah* – smiting, subjugating, chastising and punishing him while the MT has *naga'* – assaulting and traumatizing him]).” (*Yasha'yah* / Yahowah Liberates / Isaiah 53:8)

I told you so.

This begins with Yahowah affirming that the purpose of Pesach and Matsah is to “*min* – remove us from” “*'otser* – being restrained, oppressed, coerced, and controlled by others.” Father and Son are committed to liberating their people from “*'otser* – the vexing impositions and restrictions imposed by governments.” God is pro-life and pro-choice as a libertarian.

The lone prerequisite of the Covenant is to walk away from the confusing, invasive, and integrated nature of religion and politics, leaving *Babel* | Babylon and never looking back. We are perfected by Yahowah when we walk along the path Dowd has provided through the Miqra'ey – beginning with Pesach and Matsah. As a result, His chosen are considered free of these plagues and thus vindicated.

Far more than freeing us from the debilitating consequences of politics and religion, Dowd's sacrifice on our behalf, the *Zarowa's* fulfillment of *Chag Matsah*, delivers us from “*mishpat* – judgment.” The Covenant's children are acquitted, seen as right before God, and thus not subject to trial because of what the Messiah achieved.

This is the payoff line of *Yasha'yah* / Isaiah 53. The *Zarowa'* offered his body and soul to remove the stench and stigma of religion and politics from us so that we would be free from judgment and, therefore, become part of the Covenant Family. Our Savior grasped us by the hand and brought us Home.

All of this, from Bare'syth to Mal'aky has been presented so that those who give serious thought to what the prophets have shared might be redeemed. We have

come to realize and accept that our Messiah and King, the Firstborn of God, was cut off from the living and separated into She'owl so that we might live in harmony with his Father. Having previously breached the conditions of the Covenant, with our acceptance we are restored into fellowship. Through the affliction of One, the many are afforded the opportunity to respond to our Father's invitation and come Home.

The second of three *Zarowa'* came for his people, to save the Children of Yisra'el, just as the first *Zarowa'* promised nearly 1,500 years earlier upon leaving Mitsraym. And now, the third *Zarowa'* is sharing this with you so that those representing the best of *Yisra'el* | Individuals who Engage and Endure with God can capitalize. This has always been a family affair, always focused upon Yisra'el.

Far from justifying the claims made on behalf of the Christian counterfeit "Jesus Christ," this prophecy is eviscerating the myth – that is, should evisceration be possible among fables. It also destroys the pillars upon which Judaism was founded.

And speaking of nonsense, Bible publications would have you believe that *my*, which they correctly translated as an interrogatory in the opening statement of this prophecy, suddenly became a pronoun in Isaiah 53:8. Nonetheless, *my* asks the question: "How is it, and why is it, that he is continually considered and spoken of as divisive, cutting things in two, then excluded from what was decreed and from the realm of the living because of the rebellion and defiance of My people, stricken and killed for this?"

This is the foundational claim of Pauline Christianity. *Sha'owl* | Paul hoodwinked billions into believing that "Jesus Christ" divided things into two parts, with an Old Testament and New Testament. Then Paul proposed that

the Old was discarded, considered obsolete, and excluded. Even worse, Sha'uwI opined that rebellious and defiant Jews were responsible for God's death – as if God can die or that Rome didn't crucify the Lamb. It was all a paper-thin lie, one devoid of a shred of truth, and so Yahowah is asking this question: Do you really believe he was assaulted and afflicted for this?

In truth, the Passover Lamb came to reconcile the relationship between Yahowah and Yisra'el, not destroy it. His mission was to save his people from the likes of Rome and Roman Catholics, not hand them over to them to “*otser* – coerce and control.”

What follows is markedly different than what you will read in a Bible published by religious institutions. Most have altered God's words to coincide with the mythology found in their Gospels. They would have us believe that their “Jesus” died among thieves but was buried with a rich man.” Neither is true, including the absurd conversation between criminals whereby one is told that he will be in paradise with “Jesus” on this day. The truth is far more compelling.

In our quest for accuracy, there are three options for who is doing the *nathan* | giving in this next statement. In 4QIsa as well as in the MT, we find “he gave.” In 1QIsa, we read “they gave.” Finally, the LXX presents “I gave.” Unless the speaker has changed and God is now conveying this in first person, the *Septuagint's* rendering is not plausible. “They gave” is also problematic, because if this is still being presented in Yahsha'yah's voice, “they” would be the Romans. He would have used “we” to address his fellow Jews. According to the New Testament lore, “Jesus” was “buried” by a Pharisee and attended to by his mother and the women in his entourage – all Jewish.

In keeping with the context and the prophet's intent, the one who would be given is the Son of God, making this his

gift. And this being the case, then we should translate *qeber* consistent with how it is presented in Mizmowr 88. Dowd's Psalm was written to specifically address the soul's journey into She'owl to fulfill Matsah. And there, *qeber* | grave is used synonymously with *She'owl* | Hell – the darkness of the pit of death for those separated from God and forgotten. This would not only be the most revealing way to present *nathan* in conjunction with *qeber*, in this context, but it also cannot be rendered as “tomb” or “sepulcher” because there would be no point to the prophecy.

“So then, he offered as a gift (*nathan* – he actually gave, actively allowed, and genuinely placed with unfolding implications resulting from the gift over time (qal imperfect active third-person masculine singular)) his internment in the depression of She'owl (*qeber huw'* – his grave cast off in the absolute darkness of the lowest depths of the pit, hidden from God and terrorized, among the souls of the deceased who are separated, restrained, and afflicted there because they were corrupted and polluted by the abomination of religion [translated based upon the two appearances of *qeber* in Mizmowr 88 which details this very moment]) to be with the guilty and convicted who were evil (*'eth rasha'* – with those who were condemned for having been wrong, wicked, and in violation of the standard, with bad people and unGodly souls).

Even though he will have engaged in nothing horrifying or savage, he will act (*'al chamas 'asah* – although he will not have done anything to terrorize or plunder anyone, he will be) in opposition to those who have accumulated a great many things and who have grown exorbitantly rich through exploitation and taxation (*wa 'eth 'ashar* – so among the people who have amassed wealth by taking a tenth of the productivity; from *'ashar* – to gain riches and *'ashaq* – through exploitation, oppression, and crushing violence [derived from treachery and deceit in *Yirma'yah* 5:27, presented as unredeemable

in *Mizmowr* 49:6, and potentially condemnable in *Mashal* 28:20] [from 1QIsa^a which refers to rich people versus a wealthy individual in the MT]) **on his elevated place** (*bamah huw'* – on his mountain, hill, mount, and ridgeline [a.k.a., Mount *Mowryah* | Moriah]).

No deceit or dishonesty, nothing misleading, beguiling, or betraying (*wa lo' mirmah* – nothing fraudulent, feigned, or false) **will be in his mouth** (*ba peh huw'* – will be spoken by him).” (*Yasha'yah* / Yahowah Delivers / Isaiah 53:9)

When *Yasha'yah* received this prophecy from Yahowah, he would have been keenly aware of what Dowd had written in *Mizmowr* 22 and 88, collectively explaining what would occur on these two days. And it is obvious that *Yasha'yah* is expecting those of us seeking to understand the prophet's narrative to have done the same. With this approach, we not only come to appreciate what is being described, we can visualize the journey Dowd's *nepesh* | soul took into *She'owl* because the 88th *Mizmowr* provides a vivid portrayal of *Matsah's* fulfillment.

Following along with them, the *Basar* | Herald lets out a sigh of relief, feeling vindicated for having presented the fulfillment of *Pesach* and *Matsah* leading to *Bikuwrym* in such a detailed and exacting manner. Set against Yahowah's last statement, this loquacious approach should make it possible for more *Yahuw'dym* to return to Yahowah. They can study this translation and analysis and appreciate when the text is addressing Dowd's *basar* | corporeal body representing the Lamb and when his *nepesh* | soul is at work perfecting us.

This is Dowd's gift to his people. After resolving our mortality, the Messiah took our guilt with him into *She'owl* | Hell and left it there, never to be seen again. The man who was proclaimed *tsadaq* | right with God and, thus

vindicated, would endure Matsah with the most savage among us to uncover the best in us.

And in contrast to those who would exploit God's people, becoming rich in the process of misleading them, Dowd would remain honest, open, eloquent, and forthright, talking the talk and then walking the walk. He was prophet and participant, both Shepherd and Lamb.

Being reliable in this way was especially important at this time because, according to Yahowah, Chag Matsah is the most important of the Miqra'ey. It is why Dowd, alone, was qualified to fulfill God's promises. The initial three Mow'edym provide the means for Father and Son to perfect the Covenant Family, where, by working together they remove the stain, stench, and stigma of religion from our souls. There is no alternative, and without this gift, eternal life is served in She'owl. This makes Pesach counterproductive without Matsah.

To fully appreciate the relationship between the initial Miqra'ey, recognize that the consequence of religious and political rebellion, which is death, is resolved during Passover by the *Zarowa's* redemptive sacrifice. And then, the penalty for leading others astray and away from Father and Son through religion, politics, and conspiracy, which is eternal incarceration in She'owl, is remedied by way of UnYeasted Bread. The Messiah endured that sentence in our stead, perfecting our souls by depositing our guilt in She'owl.

This explains why *nathan* | He placed Dowd's *nepesh* | soul in *geber* | the lightless depression of She'owl where those who advanced the corrupting influence of religion are detained forevermore. The Messiah's consciousness was incarcerated among the convicted and condemned even though he was carrying our guilt.

Christian translations render *geber* as buried, even though buried is a verb, so that they can present '*ashar* as

“a rich man” to infer that “Jesus” fulfilled the prophecy of being buried in a rich man’s tomb. The problem with that theory is that, even if true, not only would there be no way to validate the prophecy, but it is irrelevant where Dowd’s body was placed because it was incinerated that night consistent with the Towrah’s instructions regarding the remains of the Passover lamb. Moreover, *’eth ’ashar* is not a positive thing. It was used to condemn the Roman Empire, not one wealthy dude with an empty tomb on his hands who was looking for a short-term rental. *’Ashar* depicts the people who had “accumulated a great many things and had grown exorbitantly rich through exploitation and taxation.” It is derived from *’ashar* – to gain riches and *’ashaq* – through exploitation, oppression, and crushing violence. Further, 1QIsa^a affirms that it is addressing rich people versus a wealthy individual, thereby spoiling the Christian plot.

Continuing to miss the point, Christian “Babels” render *bamah* as “death” to create the impression of another fulfillment, claiming that he was crucified between thieves. But *bamah* means “elevated place, a mountain, or ridgeline” and was, therefore, addressing the location which was on Mowryah.

As for *lo’ mirmah* | nothing misleading or beguiling being spoken by him – that cannot be said of the Church which misrepresented his purpose to justify their existence. Both sides of this coin are relevant to the Passover Lamb. Not only was he to be perfect, but his sacrifice also resolved the betrayal of religion.

Now to be fair, religious Jews are no closer to the truth. They deny what Yahowah and Dowd have done for them, too. Shame on the rabbis. *She’owl* | Hell awaits, even though they do not believe in it.

What would transpire, and now has been fulfilled, is the result of Yahowah honoring His promise through His Son.

Here, we find Yasha'yah speaking for Yahowah to state that it was God's preference and will to resolve His people's guilt in this way. And in the Mizmowr, Dowd states that the decision was mutual, with Father and Son being of like mind and in total accord. And yet, no one seems to care about what either wanted or achieved.

There is no denying the realization that Yahowah supported His Son's choice to serve as the *Zarowa'* | Sacrificial Lamb. They realized that through the momentary affliction of one, the guilt of many would be resolved forevermore.

“And yet (*wa*), it was the will and preference (*wa chaphets* – it is the inclination and desire in this matter (qal perfect)) of Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) for him to be wounded and endure this pressure (*daka' huw'* – for him to be subjected to undergoing the intensely oppressive nature of extreme gravity).

He will suffer injury, be afflicted, and grieve (*chalah* – he will be sickened and suffer the debilitating disease of the plague as he is weakened throughout the travail), when, as a concession, the Mother (*'im / 'em* – surely in the larger context of an oath performed by the *'em* – Mother [*'im* – if and when and *'em* – mother are written identically in Hebrew]), She will render (*suwm* – She will direct and appoint, determine and place (qal imperfect third-person feminine)) his soul (*nepesh huw'* – his consciousness, his capacity to observe by seeing, hearing, and feeling and then responding) to be a reconciling offer to pay the penalty for the culpability and resulting guilt (*'asham* – as a sacrifice to resolve the consequence and damage of poor decisions, as well as the resulting impairment suffered from being offensive).

Then he will witness (*wa ra'ah* – he will see, inspect, view, and observe (qal imperfect) [from 1QIsa]) **the result of what is sown, the offspring** (*zera'* – the seed, fruit, children, and posterity) **whose days he will prolong** (*'arak yowmym* – whose time he will lengthen and maintain (hifil imperfect)).

Therefore, it is the will and intent (*wa chephets* – so it is the pleasure and delight, the motivation and desire, the willingness and preference (qal perfect) [from 1QIsa]) **of Yahowah** (𐤃𐤏𐤅𐤏𐤃𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **to successfully accomplish this task, advancing the ability to prosper and thrive** (*tsalach* – push forward making progress with overpowering force, sweep in suddenly and victoriously winning the case, being profitable and prosperous) **ba Yad huw' | with His Hand and influence** (*ba yad huw'* – by His direction and support).” (*Yasha'yah* / Salvation is from Yah / Isaiah 53:10)

Once again, I told you so.

Yahowah supported His Son's decision to serve as our Savior. God realized that Dowd's choice was right. The boy who, a thousand years earlier, had risen to the occasion and toppled the giant menacing his people would earn their trust and respect yet again. His basar would die and his nepesh would go to Hell to deliver Israel from a far more troublesome enemy – themselves!

The *Dabar* | Word made *basar* | flesh '*abad* | served as the *chayym* | living embodiment of the *Beryth* | Covenant by *halak* | walking a *gibowr* | courageous and *racham* | compassionate *derek* | path through the *Miqra'ey* | Invitations to be Called Out, expecting his '*am* | people to follow the *Towrah's* | Guidance, becoming *Yisra'el* | Individuals who Engage and Endure with God and

Yahuwdym | Beloved of Yahowah. He did. They did not – at least not yet.

No greater love has any man shown for his family. His was the most thoughtful decision ever made – one confidently calculated by the brightest in the history of our planet. And for our benefit, he was also the most articulate and inspiring. As a prophet, he left a trail of words we could follow Home.

His people would muck it all up, foregoing the benefits of eternal life as God’s children, by denying what Dowd and Yasha’yah had written. What I’m sharing with you now has been available for 27 centuries. It was sufficiently clear, and that was ample time for one among many to figure it out and share it with others.

Leaving his people yet another gift, and proving the prophetic nature of this revelation, the Great Isaiah Scroll was written and preserved 200 years before Dowd honored his commitment in Yaruwshalaim – his city. We have had absolute proof that Yasha’yah’s witness could be trusted since 1947. Three shepherd boys chasing after a lost goat tossed a rock into a dark recess. When they responded to the sound of shattered pottery, they discovered this scroll emblazoned with the words that would prove more valuable to Jews than the formation of the nation the following year.

There would be three *Zarowa’*, prolific writers and shepherds striving to save lost sheep, responding to these events by sharing the story of the boy who flung a stone at a foulmouthed Philistine and changed the world forever. This is Dowd’s story, and it is rationally undeniable. No faith is required to capitalize upon what he achieved.

With Pesach, Matsah, and Bikuwrym working in unison to provide the benefits of the Beryth, this connection was affirmed when the living embodiment of

the Covenant, Yahowah's Chosen One, our Messiah and King, volunteered to fulfill the first three Miqra'ey over three successive days. With his Father's support, Dowd, as the *Zarowa'*, offered his *basar* | corporeal body as the Pesach 'Ayil on the 14th of 'Abyb in year 4000 Yah | Friday, April 3rd, 33 CE. His *nepesh* | soul fulfilled Matsah in She'owl the following day, Saturday, April 4th of the Yowbel year.

By reflecting upon Dowd's own testimony, we know that after his body was wounded on Passover, his soul endured the extreme gravity of She'owl, experiencing the enormous pressure and responsibility of carrying the guilt of every Child of the Covenant with him into the equivalent of a Black Hole. He would deposit it there, never to be seen again. By removing the evidence against us, we have been perfected and are prepared to enter Heaven.

As a tangible expression of his Father's support, the *Ruwach Qodesh* | Set-Apart Spirit, our Spiritual Mother, took Dowd's soul from Mowryah to She'owl on the 15th of 'Abyb, year 4000 Yah to accomplish the mission. Ladened with our guilt, and particularly the plague of religion, his *nepesh* would suffer grievously in Hell during UnYeasted Bread on behalf of our reconciliation. He paid our penalty, rendering us innocent and, thus, perfect in the sight of God.

On the third day, the 16th of 'Abyb, *Bikuwrym* | Firstborn Children on the Towrah's calendar, the *Bakowr* | Firstborn of his Father was released from She'owl by the Spirit and returned to Shamaym where he witnessed the result of what he had achieved. The lives of his people had been prolonged. All that was needed now was for the third *Zarowa'* to explain to Yahuwdym that the second *Zarowa'* had done as the first *Zarowa'* foretold.

It was the will and intent of Yahowah to assure that the beneficiaries of what His Son had sown would prosper and thrive, achieving victory over guilt and death. As a result

of the *Zarowa'* being deployed by God, the mission is being accomplished such that the benefits of the *Beryth* | Covenant are now successfully delivered.

Should anyone question how I came to these conclusions, interpreting *Yasha'yah* / Isaiah 53:10 this way, I would encourage them to reconsider the 89th *Mizmowr* / Psalm where each of these connections was made. And then crack the covers of *Coming Home* and listen to Dowd as he makes all of this so very clear for us.

To more fully appreciate what occurred on the *Miqra'* of *Matsah*, it's important to recognize that on *Pesach*, Dowd's body was whipped, pierced, and hung, but it was not subjected to the undue pressure of intense gravity. Therefore, it was Dowd's soul that suffered this indignity in *She'owl* on the Shabat of UnYeasted Bread. Moreover, this is what the Messiah chose and God wanted. Our Father supported His Son's decision to endure the worst of the Beast of Rome and the extreme pressure of *She'owl* to spare his people. There is no greater act of devotion or display of confidence, courage, and character. It is my great honor to Herald Dowd's glorious attributes, accolades, and achievements.

Chalah was selected to paint this picture accurately. Dowd's soul was subjected to the intense gravitational forces we associate with a black hole – the lightless place of eternal separation. It will serve as a prison for demonic beings and the wayward individuals who have allied with them in order to hold them accountable and keep them away from the rest of us.

This pronouncement also affirms that, for a moment in time, Dowd's *nepesh* was enveloped in the stigma, stain, and stench of religious malfeasance and political intrigue to remove these imposters from Yisra'el. In this way, it is analogous to Moseh going into Mitsraym to remove the Children of Yisra'el from similar conditions long ago –

setting this example. And on both occasions, these two *Zarowa'* did so willingly to serve their people.

The *Ruwach Qodesh* | Set-Apart Spirit, who is the *Mala'kah* | Maternal Counselor, our Spiritual 'Em | Mother, was tasked with the responsibility of “*suwm* – rendering” Dowd's *nepesh* | soul unto She'owl. She did as directed because Father and Son had agreed to provide an “*asham* – reconciling offer to atone for the culpability and resulting guilt” the Covenant's children derived as a result of prior religious and political entanglements.

Throughout this presentation of the fulfillment of the initial three Miqra'ey in the Yowbel year of 4000 Yah, I have consistently written Pesach and Matsah leading to Bikuwrym because that is how they work. When we enter the doorway to life during Passover and cross the threshold of our perfection during UnYeasted Bread, we are ready to be adopted by our Heavenly Father and Spiritual Mother on Firstborn Children. And this is the very transition being recognized by the concluding statements of Yasha'yah 53:10. The *Ruwach Qodesh* | Set-Apart Spirit releases Dowd's *nepesh* | consciousness from She'owl during *Bikuwrym* | Firstborn Children, allowing the Son to return to *Shamaym* | Heaven.

While it would take time, ultimately from this perspective, the *Zarowa'* would witness the result of what he has accomplished. He has sown the seeds that I am now cultivating to produce a thriving and growing harvest on Shabuw'ah and Taruw'ah so that the Family whose days will be prolonged forevermore can celebrate the Kipurym Homecoming.

This has been God's intent from the beginning, a mission He predicted 777 years prior to His Son's fulfillment at a place 777 strides above the sea. Those who answer His Invitations to be Called Out and Meet during Passover and UnYeasted Bread, with an appreciation of

what Father and Son have accomplished, will be adopted into the Covenant Family on Bikuwrym. And we will celebrate together on *Shabuw'ah* | the Promise of Seven, Heralding the message on *Taruw'ah* | Trumpets in advance of the Son's return on *Kipurym* | Reconciliations. As a result, we will camp out together in 'Eden as we celebrate an eternal Sukah.

We know how all of this will play out because Yahowah spoke of this day. We read in the Prophet *Zakaryah* | Remember Yahowah ...

“Yahowah (*YaHoWaH*) will rescue and deliver, save and protect (*yasha*'), Yahuwdah's (*Yahuwdah*) homes and households ('*ohel*) first and foremost in the initial phase (*ba ha ri'shown*) so that (*la ma'an*) the honor and glory (*tiph'areth*) of the House and Family (*beyth*) of Dowd (*Dowd*) and the splendor (*wa tiph'areth*) of the inhabitants of (*yashab*) Yaruwshalaim (*Yaruwshalaim*) are not surpassed by (*lo' gadal*) Yahuwdah (*Yahuwdah*). (*Zakaryah* 12:7)

On that day (*ba ha yowm ha huw'*), Yahowah (𐤆𐤏𐤃𐤇) will defend (*ganan*) the inhabitants of (*yashab*) Yaruwshalaim (*Yaruwshalaim*) and have their backs (*ba'ad*). So, it will exist (*wa hayah*) that the wavering and weak-kneed (*kashal*) among them (*ba hem*) on that day (*ba ha yowm ha huw'*) will be likened unto (*ka*) Dowyd (*Dowyd*), and the House of Dowyd (*wa beyth Dowyd*) will be like God (*ka 'elohym*), similar to a spiritual implement and heavenly messenger (*ka mal'ak*) of Yahowah (*Yahowah*) in their appearance (*la paneh hem*). (*Zakaryah* 12:8)

And it will come about (*wa hayah*) at that time (*ba ha yowm ha huw'*) that I will seek to hold responsible and thus accountable, thereby choosing (*baqash*) to decimate and exterminate (*la shamad*), all of (*kol*) the Gentiles (*ha gowym*) who will have come against (*ha*

bow' 'al) Yaruwshalaim | the Source of Guidance on Reconciliation (Yaruwshalaim). (Zakaryah 12:9)

And I will pour out (*wa shaphak*) upon ('*al* – over) the House and Family (*beyth*) of Dowyd (*Dowyd*), and on the inhabitants of ('*al yashab*) Yaruwshalaim (*Yaruwshalaim*), the Spirit (*ruwach*) of genuine mercy, compassion, loyal love, and favorable acceptance (*chen*), providing clemency and forgiveness (*tachanuwn*).

Then, they will look (*wa nabat*) to Me ('*el 'any*) accompanied by the one who ('*asher*) they had reviled and pierced (*daqar*), and they will lament, being exceedingly emotional (*wa saphad*) over him ('*al huw*') as one shrieks (*ka misphed*) when reunited with someone special, making the family whole ('*al ha yachyd*), anguished (*wa marar*) over him ('*al huw*') as one despairs (*ka marar*) over the firstborn ('*al ha bakor*).'” (*Zakaryah / Zechariah 12:10*)

Our Father offered His Son on Pesach, honoring the promise He had made to 'Abraham and Yitschaq in this same place 40 Yowbel previously. Then our Spiritual Mother rendered his soul unto She'owl on Matsah as an act of compassion so that the Covenant Family would become acceptable. On Bikuwrym, God's Firstborn Son took his rightful place at His Father's side.

But that is not the end of the story, just the beginning. Shabuw'ah follows, with Dowd having prepared us for the Harvest. There will also be a Gleaning on Taruw'ah, another promise fulfilled. And that is why the Messiah's *Basar* | Herald is announcing the Firstborn's return on *Yowm Kipurym* | the Day of Reconciliations – the last chance for Yisra'el to get right with God. Five days after the *Zarowa*'s triumphant homecoming on October 2nd as the sun sets in Jerusalem in year 6000 Yah | 2033 Dowd will reprise his roles of Priest, Shepherd, and King.

Returning to Yasha'yah's prophetic portrait of our redemption, now that Dowd's soul has been rendered as a guilt offering on our behalf on the *Miqra'* of *Matsah*, it's time to celebrate *Bikuwrym* with its spiritual reunification and relational reconciliation with the Father. In so doing, we find ourselves in the company of the foremost *Zarowa'*, Yahowah's Son, the returning Messiah, Dowd.

“Out of (*min* – as a result of and from) **the miserable circumstances and vexing challenges endured** (*'amal* – the hostile situation, the exceedingly unpleasant, grievous, and distressing ordeal experienced) **by his soul** (*nepesh huw'* – his consciousness, making him completely aware of his circumstances such that He is responsive to what he is enduring), **it will witness** (*ra'ah* – it will observe and see (qal imperfect)) **the light** (*'owr* – the brilliant illumination and enlightenment [from 1QIsa – not in MT]), **thereby** (*wa* – as such [from 1QIsa and 4QIsa]) **abundantly satisfying and completely fulfilling what was required** (*saba'* – content to have overwhelmingly exceeded what was necessary (qal imperfect)).

And through this knowledge and understanding of him (*wa da'ath huw'* – as a result of being perceptive and discerning regarding him, recognizing and acknowledging the information which leads to comprehension of the relationship with him; from *yada'* – to know in a relational sense, to be familiar with and acknowledge (qal active infinitive construct – actively, literally, and continually learning about Him throughout time [written as presented in 1QIsa])) **and what he has done to justifiably vindicate and validate what is right** (*tsadaq* – to acquit and validate and verify what is correct), **My coworker** (*'ebed 'any* – My servant who works with Me [from 1QIsa]), **the One who is Right, even vindicating** (*tsadyq* – the means to acquittal by being correct), **will bear** (*huw' sabal* – will sustain and incur then drag off and carry away (qal imperfect)) **for many** (*la ha rab* – for a great number) **the**

guilt they derived from their distortions and perversions (*wa 'awon hem* – their tendency to be wrong and the liability they incurred from their twisting and bending the truth).” (*Yasha 'yah* / Salvation is from Yah / Isaiah 53:11)

Yes, this is why I told you so.

In this way, Chag Matsah was fulfilled – and now you know why, where, when, and by whom. Therefore, Yahowah wants us to be aware of what His Son has done to save us so that we are properly positioned to capitalize upon the blessings offered through Passover, UnYeasted Bread, and Firstborn Children. You will then be ready for the Shabuw'ah Harvest – the raised thoroughfare from man's world to God's home.

Yahowah's Son deserves our respect for saving us. And yet, his sacrifices are for naught so long as his people remain unaware of what he has provided. This is the reason I translate these prophecies, contemplate their meaning, and then share their intent with Yisra'el.

Matsah leads to Bikuwrym just as the Spirit leads the soul back Home – from the darkness to the light. Reunited with Yahowah, Dowd's *nepesh* has completed what was intended, having fulfilled what was required to redeem the Covenant's Children.

Typically, when we see *tsadyq* | right, righteous, and upright describing an individual, it is addressing Dowd. And so, it is once again, directing our attention to the Zarowa's *nepesh* – which is seen animating the Passover Lamb and fulfilling UnYeasted Bread. By being *tsadaq* | right, Dowd became the perfect choice to vindicate us.

With the transition from the darkness to the light, the *'ebed* | associate and coworker God wants us to *da'ath* | appreciate, the One who has done what was required to *tsadaq* | acquit his people from their *'awon* | religious

distortions and political corruptions, is Dowd's *nepesh*. This means that the *Zarowa'* is our Savior.

Leading the flock astray, the Jewish Publication Society's Tanakh perpetuated the Masoretes' deception with a translation that is completely disconnected from the actual text: "Out of his anguish he shall see it," removing "soul" and "light." Hebrew scholars know that *nepesh* is "soul," not "his," as "his" is *huw'*, but it is apparent that they don't much like the notion of a soul because it suggests that all of their elaborate cleansing rituals and religious attire, their restrictive diets and physical accoutrements are for naught because it's the *nepesh* not the *basar* which matters.

On the other side of the shekel, this was Yahowah's HalahuYah moment. All of the planning and suffering had borne fruit. By fulfilling Pesach and Matsah with His beloved Son, the one He had called *Tsadaq* | Right was now *Bikuwr* | His Firstborn – just as He had promised. Yahowah had saved mankind with the man He most loved.

It is a result of Dowd's brilliance, that by seeking to comprehend his life and lyrics, we come to appreciate what this remarkable man means to Yahowah. God would have done it all for His Chosen One, alone! Dowd was the be-all, do-all, and for-all of Yahowah's Family, defining what it means to be *Yahuwd* | Beloved of Yah. He is the lone individual of whom Yahowah said, "He is My son (*ben 'any*) and I am his Father (*wa 'any 'ab huw'*)." And yet, it was the one who was offered the most who gave the most.

God anointed him *Mashyach* | Messiah on three occasions – just as he would live three lives. Yahowah chose David to be *Melek* | King of Yisra'el and then to return as King of Kings. He is the *Ra'ah* | Shepherd's Shepherd – the ultimate *Zarowa'* | one who leads and protects the flock while sowing the seeds of truth. And then he became the Sacrificial Lamb.

As the *Yad* | Hand of God, Dowd began defending His people when he was a child – slaying the foulmouthed and uncircumcised Philistine with a single stone. He matured into the *Tsemach* | Branch through whom we would all grow and become productive. He was Yahowah’s foremost *Ebed* | Servant because he was the epitome of what it means to be *Tsadyq* | Right.

To convey this message, there are three *Zarowa*’, all important in their own way, but the man in the center of Yahowah’s world is *Dowd* | His Beloved. And that is why God announced 300 years in advance of this prophecy, 1,000 years prior to its fulfillment, that Dowd would be His *Bikuwr* | Firstborn. In this role, *Dowd* | David has rightfully earned a disproportionate share of the inheritance Yahowah is offering to the Children of His Covenant. And therefore, God is celebrating the moment His promise to His Son became a reality.

This declaration in Yahowah’s voice may also suggest that there will be another, someone in a different time, a student of Dowd, who will bring this exclamation point to His people so that they too will understand. If so, he is the same person introduced at the beginning of the prophecy – the *Basar* and *Qowl* – the third *Zarowa*’. His mission is being fulfilled.

This is the crescendo of the most important event in our lives. We become right with God and are vindicated based upon who and what we know and understand regarding the fulfillment of Chag Matsah. Coming to recognize, appreciate, and accept what Yahowah and Dowd did for us on Passover, UnYeasted Bread, and Firstborn Children leads to our acquittal and adoption. Dowd’s soul endured She’owl on Matsah to remove our *’awon* | every mistake, making us *tsadaq* | right and thus vindicated.

Returning to first person, the Father draws a connection between His Son and the inheritance provided to the Children of the Covenant...

“Therefore (*la ken* – this is right, just, honest, true and verifiable that as a result, assuredly), **I will allocate and disburse a share** (*chalaq* – I will apportion and assign, allot and distribute, a portion of everything through separation (piel imperfect)) **to him and through him** (*la huw’* – at his direction during his approach), **for many and in great abundance** (*ba ha rab* – with a significant number of enriched individuals) **such that** (*wa ‘eth*) **they will be empowered** (*‘atsuwm* – they will be strengthened and potent, able to accomplish their intended purpose).

He will share (*chalaq* – He will apportion, assign, and allocate, dividing and disbursing) **the valued property and possessions** (*shalal* – that which is gained and is of tremendous benefit, the plunder and spoils taken when the enemies of Yisra’el and Yahowah are vanquished) **through the orderly succession of events as a benefit of the relationship** (*tachath ‘asher*).

To resolve the plague of death (*la ha maweth* – as a consequence of the pandemic disease which infects entire populations and at the point of death), **he poured out and exposed** (*‘arah* – he left destitute and abandoned) **his soul** (*nepesh huw’* – his consciousness, projecting his ability to perceive, experience, and respond).

And therefore, with (*wa ‘eth*) **the rebellious and revolting** (*pasha’* – the defiant and offensive, the indignant and disloyal), **it was numbered for a time** (*manah* – it [Dowd’s soul] was destined, assigned, appointed, and counted at this instance (nifal perfect)). **Thereby** (*wa*), **he lifted up and carried away** (*huw’ nasa’* – he forgave (qal perfect)) **many who had gone astray** (*cheta’ rab* – numerous who had been wrong and missed the way [plural in 1QIsa]).

For their transgressions (*wa la pesha' hem* – to resolve their offenses and missteps [for the misled in 1QIsa versus those who mislead in the MT]), **he has interceded** (*paga'* – he has intervened to spare them (hifil imperfect – he enables their ongoing reconciliation)).” (*Yasha'yah / Yahowah Saves / Isaiah 53:12*)

To which *Yasha'yah / Isaiah 54:1* adds: “**Sing for joy** (*ranan* – rejoice, expressing your appreciation),...”

He told you so!

If somehow someone missed what Yahowah had announced previously regarding the way He and His Son, the *Zarowa'*, would provide the benefits of the Covenant, God has summarized the process. We will inherit our share of the universe because Dowd resolved our guilt. He was counted among the religious in She'owl so that we might be disassociated from it and them and enter Shamaym. He interceded on our behalf, going down so that we could be lifted up.

There are those who believe that this statement says that the unnamed individual, who is obviously Dowd based on the description, timing, title, and context, will receive the largest share of “a spoil.” But the spoiled are gone. Moreover, while Dowd will inherit the Earth, he is going to share it with every brother and sister in the Covenant Family. We are in this together and forevermore. It is the Covenant’s purpose to enrich Yahowah’s children. It is among the benefits of the relationship.

Moreover, Dowd is the ultimate gift – the Son who was given to us. He is the Messiah and Savior his people have been seeking. The Beloved is the benevolent leader the world has long sought. His Mizmowr are replete with the right answers. And he is going to return, clean house, remove the trash, restore the land’s former grandeur, and welcome a remnant of Yisra’el back home.

This will occur at the proper time, predetermined to coincide with the fulfillment of *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (October 2nd, 2033). It is then that the days will be prolonged as we sail past year 7000 Yah and into infinity – just as the seven-plus-one formula of Sukah suggests. All the while, we will be camping out with our Heavenly Father.

For this return to ‘Eden to occur, the “*chata’ rab* – erroneous nature of the many missing the way” must be expunged from the Earth. And it is the great defender of His People that Yahowah had designated for the job – the greatest of the *Zarowa’*. Sing for joy.

Yahsha’yah’s soaring prophecy explains the nature of, and the reason for, what would occur on Passover and UnYeasted Bread, leading to Firstborn Children. The fate of everyone’s soul rests on these events and a person’s willingness to accept the solution Father and Son provided.

These revelations prove that Yahowah inspired His prophet because this eyewitness account explaining what would occur was written seven centuries before the events described were manifested in Roman-occupied Jerusalem. The specificity of the prophecies, and the exactitude of their fulfillment, reveal how we should interpret unfulfilled predictions. God is precise and He selects His words with great care so that they reveal profound truths.

When we view Yahowah’s Word as a whole cloth, we come to understand that there is just one story – that of God facilitating a relationship with mankind – doing the heavy lifting with His Son. The seven Invitations to be Called Out and Meet provide the way Home, a journey that Father and Son personally enabled at a tremendous cost. Observe Passover and UnYeasted Bread so that your soul is included in the harvest of Firstborn Children.



6

A New Testament

Not a Chance in Hell...

Throughout the Greco-Roman world, there would be an abrupt change from Yahowah, the God who gave us life and the means to become immortal, to a counterfeit god now called “*Iesous Christos* | Jesus Christ,” who was not only mortal but was killed by men. There would be a complete reversal, from promoting and affirming Yahowah’s Towrah, His Miqra’ey and Beryth, to denouncing and annulling something now called the “Law” and the “Jewish Feasts” such that the “Old Covenant” would be seen as so ineffectual it had to be replaced with a “New Covenant” and requisite “New Testament.” It was criminal.

As we turn the page from Yahowah’s Divinely inspired and consistently accurate prophets, away from men like Yasha’yah, Yirma’yah, and Zakaryah at the end of His book and open the new one beginning with “the Gospel of Matthew,” accuracy becomes a thing of the past and Yahowah’s love for His Chosen People, Yisra’el and Yahuwdah, even His dire warnings about the ways of the Gentiles, are completely upended, with God hating His People and choosing all others over them.

After being regaled with countless comprehensive, credible, and compelling narratives which are verifiable in the annals of archeology about the likes of Noach, ‘Abraham, Moseh, and Dowd, the things we learned, the things Yahowah accomplished through these men, were turned to mush, with nothing but occasional and unattested

musings about them which upend their lives in an irrational attempt to negate what they represented and validate a different narrative. From one page to the next, from Malaky to Matthew, everything changes with the exception of the Sermon on the Mount. It's almost as if there are two Qurans.

In the Hebrew text, the relationship was prized above all else and religion was despised. Then suddenly, that relationship was discarded and replaced with a religion. Why?

What is the purpose of the Beginning of the Book when the Addendum works so hard to usurp its credibility and then negate it? This is to say: *“All of that old stuff was unreliable and ineffective, and no longer applies, no matter what God said about it, but nonetheless you should trust us because that same God authorized us to denounce Him and come up with an entirely different plan.”* Really?

We turned to *Sha'uwI* | Paul's oral diatribe in his “New Testament” to see if Yahowah was right when He denounced the Son of Evil for renouncing Him and then transferring every promise He had made to His beloved son, Dowd, to a character who bears no resemblance to Him, now called “Jesus Christ.” And while we affirmed His assertion, we also came to see why God loathes the despised and despicable soul who changed his name from *Sha'uwI* to Paul, along with his allegiance from *Yisra'el* to Greece and Rome.

While we have demonstrated with little difficulty that *Sha'uwI*, now Paul, deliberately misquoted and misrepresented the Towrah and Prophets to promote his faith in foolology, we also discovered that he lied about what occurred in Hadrianopolis. He presented “Jews” as his enemy and the enemy of his god, even as the people who murdered his god. The Gentiles were suddenly in the role of Jews and Jews were acting like Gentiles. As a result,

we are told that Paul's god changed allegiances such that this role reversal became the foundation of the resulting religion.

This leads us to consider what came first, the account of the hideous anti-Semitic episode at the conclusion of the "Gospel of Matthew" where "Jews" are engaged in elaborate conspiracies to kill "Jesus" or Paul's crusade against them. Are we to believe that Paul was justified in his accusation that God had come to hate His people for killing His son to such a degree that He suddenly changed loyalties? Are we to believe that God had changed His mind and was now embracing the Roman Beast – which is shown cleansing its hands of the whole bloody affair as it is depicted in Matthew 27?

In the current order of things, the Gospel of Matthew precedes the Acts of the Apostles in addition to Paul's fourteen letters. It has the appearance that Paul's animosity flowed from what was alleged to have been said during the "trial" before Pilate. And the answer is a resounding, "No!" since the Gospel of Matthew was composed four to five decades after Paul's anti-Semitic diatribe. That is the truth, and faith does not change it.

As is the case with most things worth knowing, if we want to know the truth, we have to invest the time and due diligence to assess the evidence – in this case, the credibility of the "Gospel" attributed to "Matthew." If my suspicions are correct, and they are based entirely upon what we have come to know about Yahowah, in addition to what He promised Dowd, I think we will find that, while portions of it were correctly rendered very early on in Hebrew by plagiarizing the 'Ebyownym, after their accounting of the Sermon on the Mount very little of what follows in the "Gospel of Matthew" was accurate. Further, the Gospel was not actually written by a Disciple because the tax collector's name was *Lowy* | Levi according to Mark and Luke. It is only in what is now called the "Gospel of

Matthew” that this fellow bears the name, *Mattanyah* | Matthew.

This obvious discrepancy is a serious problem relative to the identity of the book’s namesake. Matthew 9:9 reads: “And as Jesus passed on from there, He saw a man, called Matthew, sitting in the tax office; and He said to him, ‘Follow Me!’ And he rose and followed Him.” The designed implication is that “Matthew” stopped collecting taxes for Rome to become a disciple and that he, as an eyewitness to the events in “Jesus” life, composed the “Gospel” bearing his name. But that is not accurate.

The Gospel of Mark, from which the “Gospel of Matthew” was substantially plagiarized, reads: “And as He passed by, He saw Levi [Lowy in Hebrew] the son of Alphaeus sitting in the tax office, and He said to him, ‘Follow Me!’ And he rose and followed Him.” (Mark 2:14)

The “Gospel of Luke,” from which substantial portions of “Matthew” were pilfered in the process of turning two spurious hearsay renditions of what didn’t happen into three, because Luke borrows heavily from Mark, conveys a similar account in Luke 5:27: “And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, ‘Follow Me.’”

Since 80% of Matthew was taken from Mark and Luke, both compiled two decades earlier, and since Mark, unlike Luke or Matthew actually knew a disciple, that being *Shim’own* | Peter in his case, and since Mark’s account contains the most information regarding the identity of the tax collector, prudence dictates that Matthew’s presentation of his alleged identity is wrong. Therefore, the book bearing this name was not only written by an imposter, the impersonator intended to deceive through the pretense of being a disciple. This is fraud in the inception, making Matthew a scam – that, of course, and the realization that 95% of it was plagiarized from Mark,

Luke, and the ‘Ebyownym. Therefore, to place it first in the Christian New Testament, before Paul’s 14 letters, before Mark, Luke, Acts, Peter’s letters, and those attributed to James and John, is outright fraud.

Christians will protest and say almost anything to avoid a realization that is this caustic to their beliefs. The first Christian resource I checked on this matter wrote: *“The answer is very simple. Both are true because Matthew and Levi are the same person. Matthew is the Greek name and Levi was the Hebrew name. As a tax collector, Matthew worked for Greek-speaking Romans. He gathered taxes from Hebrew-speaking Jews. We see, as an example, Peter also being called Simon.”* (<https://carm.org/bible-difficulties/matthew-mark/was-taxman-named-matthew-or-levi>)

Plastering over a lie with another discredits both sources as deceivers. Matthew is a transliteration of Mattanyah, which superficially means: “Gift of Yah.” It was based on Hebrew nomenclature, not Greek. Mattanyah is a compound of “*mattan* – gift” and Yah, the familial form of Yahowah. *Mattan*, which appears eight times in the Towrah and Prophets, was both a noun, depicting a “present” and a name denoting an individual. It is based upon the verb “*nathan* – to give.” The verbal root is found 1,078 times in the Hebrew text.

Incidentally, a little research shows that a fellow named Mattan was a priest in service to *Ba’al* | the Lord in Jerusalem, and thus represented the Devil. Therefore, the name “Mattanyah” would have been considered an insult. The imposter who chose to misrepresent himself through it at the conclusion of the 1st century was either unaware of its history or was proud to serve Ba’al in this way.

Further, “Levi” is a Masoretic corruption of the name of the priestly tribe, *Lowy*, meaning “to unite.” *Moseh* | Moses was a *Lowy* | Levite. It is Hebrew in origin.

As for the Christian excuse for overlooking this evidence of fraud as if it did not matter, his “*example*,” which was that of “*Peter also being called Simon*,” is absurd. Simon is an English transliteration of Shim’own. This Hebrew name was derived from the verb “*shama*’ – to listen,” making Shim’own “He Listens.” “Peter,” on the other hand, is an English transliteration of the Greek translation, *petra*, of the Hebrew word, *keph*, which describes “hollow indentations in a rock.”

Even the story of how the supposed disciple previously known as Shim’own was given the nickname, Kephias is conspiratorial. The narrative was composed in the 4th century by the Roman Church and backfilled into Mark and Matthew to create some semblance of justification for Christ and Christian when none existed. The lone tenuous thread creating a twisted connection between the arriving Messiah conveyed by the actual Mashyach Dowd and recorded in Daniel 9, was misappropriated. The intent of the Roman Church was to fabricate the notion that Iesous was a Christou, and that Popes held the keys to heaven. However, the story was concocted four centuries after it would have been spoken by the counterfeit such that some very perplexing narratives appear in Matthew 16:13-20 and Mark 8:27-30. It wasn’t until Eusebius’ amalgamation and augmentation of the text of the New Testament resulted in the even more bizarre Codexes Vaticanus and Sinaiticus in the 4th century that what we are about to consider was contrived. Even stranger, both Roman Catholic supplements conclude with an inexplicable request: “Then *diesteilato tois mathetais* | he gave the disciples orders that to no one they should say that he is the Christos,” and “So he *epetimesen autois* | rebuked and sternly admonished them, forbidding them that no one they should tell concerning Him.” (Matthew 16:20 and Mark 8:30)

So, why did they allegedly do so against their Christ's rebuke and orders not to convey this errant opinion? Isn't calling oneself a "Christian" in direct violation of this order? And this aside, isn't it suspicious that the line most responsible for turning "Jesus" into "the Christ" and establishing the religion of "Christianity" isn't attested in any of the 69 pre-Constantine (early 4th century) codices of the New Testament? And without it, the entire edifice disintegrates.

Therefore, in the process of developing the errant title *Christos* for the counterfeit, *Shim'own* was incorrectly afforded a Hebrew moniker that was inappropriately translated into Greek as "*Petros*," meaning "stone," and then transliterated into Latin and then into English, becoming "Peter." Two wrongs do not make a right.

As is the case with every book within the Christian New Testament, the closer one looks the worse it gets. For example, Paul's vicious letters were scribed and distributed long before Mark, Luke, Matthew, John, Acts, and Revelations were penned. It was Paul's attitude toward Jews that would cause the "Gospels" to read as they do today. Since this assessment is consistent with the historical evidence, Christianity is a house of cards, all Kings, Queens, and Jokers, which is about to tumble to the ground. This may be the most explosive exposé we have yet undertaken.

Let's be clear. While there is no independent historical affirmation apart from Yahowah's prophets, based upon their credibility we can correctly surmise that Dowd was condemned to be crucified by the Romans. And from their history, we know that Pilate was the Roman governor of the Province of Judaea on Passover in 33 CE. It is also possible, but not assured by any means, that some of *Yahuwdah's* | Judah's religious leaders, including the High Priest, didn't much like the Messiah because he would have sought to discredit them. However, the preponderance of

the Jewish people did not know or care one way or the other, in contrast to what is written. They were trying to survive rabbinical oppression and Roman subjugation.

While we were told by *Yasha 'yah* | Isaiah (in the 53rd chapter) that Dowd, unlike the Christian counterfeit, did not speak out and defend himself when exposed to religious and/or political leaders, he would have criticized both. He would have been as opposed to Rome as he was to Judaism, and that would have been confusing at a time like this. Further, very few recognized him as the Passover Lamb. Most still don't, even to this day.

Based upon what we know, Dowd said everything he wanted to say in his *Mizmowr* / Psalms a thousand years earlier. He would have honored his own prophecy recorded in Daniel 9, affirming that there would be no new prophetic declarations. Further, as for those who may have overtly opposed Dowd at the time, the Jewish leaders were not "teachers of the law" as they are errantly portrayed. They were no more depraved in character nor anti-God than any other clerics or politicians then or later, including, and most notably, Christians. If Dowd had shown up at the Vatican, he would have been treated far worse. Catholics would have used the grotesque implements of torture they invented for their Inquisition to elicit a confession.

Also, as we know, when it pertains to being a "teacher of Towrah," none were as gifted as Dowd – the author of the 119th *Mizmowr*. It is the most comprehensive teaching on the Towrah ever written. So had there been Teachers of the Torah in the Messiah's midst, they would have been fast friends, not lethal enemies.

Some of what we read today in the Gospels of Matthew, Mark, Luke, John pertaining to the events of Passover in 33 CE, while errantly credited to a counterfeit, could have been accurate if properly attested. However, there are more differences between their stories than there

are similarities – which is a monumental affront to their credibility. Matthew, Mark, and Luke were not the reports of eyewitnesses or of prophets – and thus they were not inspired by God, nor were they inerrant in the manner of the Hebrew text of the *Towrah wa Naby*'. Based upon their inconsistency with history and each other, this is not an opinion but is instead an irrefutable fact.

Most of what was reported is inconsistent with the era, the people involved, and with common sense. There was only one potential eyewitness, John, but there is no way to tie him to the account which was scribed over six decades and three generations later now bearing this name.

Moreover, even if we were to play along, it would not have been possible for him to have been a witness to the musings of Jewish religious leaders or what was said before Pilate or Herod. And with this assessment six decades after the fact, when the supposed author would have been at least 85 years old, there is no chance that the dialogue is an accurate reflection of what was never said long ago. Further, even the resulting narrative has been subject to more religious tampering than any other New Testament text. It is now impossible to distinguish what he may have said from what a religious scribe in Egypt or cleric in Caesarea attributed to him.

The best that can be said of the New Testament is that evidence and reason dictate that some portion of what is now contained in the “Gospel of Matthew” was recorded by eyewitnesses who referred to themselves as *'Ebyownym* | Those who Willingly Accept (from Mizmowr 113:7). However, the overwhelming preponderance of the events regaled in Matthew, especially apart from the Sermon on the Mount and Olivet Discourse, were written by an imposter around 95 CE, ostensibly plagiarizing Mark and, to a considerable extent, Luke. The resulting assemblage was adjusted and augmented in the early 4th century by the Roman Catholic Church, conclusions which will become

evident momentarily.

Our quest to understand the origin of the “Gospels” begins with coming to appreciate the role “John who was called ‘Mark’” played in this drama. His story begins in Acts 12:12 where *Shim’own Kephaz* | Peter is shown visiting with him after an angel is alleged to have freed the disciple from Herod’s custody (perhaps using the keys he had given to him to open the Gates of Heaven, but I digress). To the extent this is accurate, Mark would have been the lone author of a Synoptic Gospel who might have known someone who may have been an eyewitness. He could have been regaled with *Shim’own Kephaz* | Peter’s stories to the degree the disciple could remember, or more correctly, fabricate them. However, now that we have dismantled Peter’s seat among the popes through our rebuttal to his ludicrous portrayal of Shabuw’ah in Acts 2, we know that Shim’own was about as trustworthy as his enemy, Sha’uwl.

Either way, through delusions or a deliberate hoax, proximity to a disciple made Mark a valuable commodity, one which Paul sought to exploit. Sha’uwl is shown bringing him into his circle of influence immediately thereafter in Acts 13:5, making Mark part of the imposter’s posse by Acts 13:13. By his own admission, Paul despised Peter and would have stopped at nothing to curtail his influence for the sake of his own.

When next we see Mark, it is in Acts 15:37-39. Then, the aspiring “Gospel” writer was wavering and ready to take leave of Paul, doing so along with Barnabas. “But Paul kept insisting otherwise, that those who had deserted him not take him.” “And there arose such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away.” Paul, however, did not handle desertion well, especially since Mark and Peter, Paul’s nemeses, had once been acquaintances.

Mark's trail runs through Colossians 4:10-11, where we find that Paul prevailed and once again had Mark back in his clutches, wrenching him away from Peter and Barnabas. In his letter to the Colossians, we find Paul saying: "Aristarchus, my fellow prisoner sends you his greetings, and Barnabas' cousin Mark, about whom you received instructions if he comes to you. Welcome him and Iesou, who is called 'Justus.' These are the only fellow workers for the kingdom of God who are from the circumcision, and they have proved to be an encouragement to me."

Paul blabbered on about almost everything, admitting to schemes against God that were appalling, and yet he was mum regarding the nature of the "instructions" he wanted to be implemented should someone encounter Mark. This is because the Father of Lies was setting him up to write the Gospel according to Paul. And Mark would do just that, blending Peter's fading memories and demonic delusions with Paul's rampant anti-Semitism, creating an epic to rival Homer's *Odyssey*, spiced with the Sibylline Oracles for a sheen of prophetic authenticity. The Gospel was begun under Paul's oversight as he drew his last breath in 66 CE and completed prior to 70 CE.

Once would not be enough, however, for the author of 14 New Testament letters. Paul's principal accomplice, Luke (Paul refers to him as his "fellow-worker" in Philemon who offers "lots of love" and as his "healer"), would serve similarly, albeit more robustly, augmenting Mark with the Gospel According to Luke and the Acts of the Apostles – principally Paul. Collectively, what Paul and pals contrived would comprise the lion's share (or the wolf's as the case may be) of the Christian New Testament. Having never spoken to an eyewitness or disciple, Luke incorporated a majority of Mark's story into his own, leaving out parts he did not like while embellishing others. Luke and Acts were compiled shortly after Paul's death,

and prior to 75 CE. The fact that Paul had passed away is why Luke felt at liberty to contradict his mentor, as he did from time to time in Acts.

While there is no credible witness attesting that this is true, we are told that *Sha'awl* | Paul made such a ruckus by 50 CE that he was summoned to Jerusalem by the supposed disciples for questioning. He would likely have been 50 at the time. As such, he would have been around 33 at the sacrifice of the Passover Lamb. His transition from murderer to preacher after being demon-possessed on the Road to Damascus would have occurred in the intervening years.

The other players in this cast of characters were probably a few years younger than Paul and thus around 45 at their initial meeting. A similar differential in age could be expected between Paul and his disciples, placing Mark in his mid-50s at the time of Paul's death. Luke would have been around the same age, maybe a few years his senior when he composed his epic tale.

Matthew would come two decades thereafter, with the first draft appearing around 90 CE. And as we know, it was a derivative of the prior two Gospels.

Therefore, the order of things was not Matthew, Mark, Luke, John, Acts, Romans, 1st and 2nd Corinthians, Galatians, then Ephesians. It was instead...

‘Ebyownym – 40 CE Lost (Sermon on the Mount & Olivet Discourse)

Galatians – 52 CE

1st Thessalonians – 53 CE

1st Corinthians – 54 CE

2nd Thessalonians – 55 CE

Philippians – early 56 CE

Philemon – late 56 CE

2nd Corinthians – 57 CE
Romans – 58 CE
Colossians – 59 CE
3rd Corinthians – 59 CE Lost (ref: 2Cor 2:4 & 7:8)
Laodiceans – 60 CE Lost (ref: Col 4:16)
1st Ephesians – 60 CE Lost (ref: Eph 3:3-4)
1st Timothy – 61 CE
Ephesians – 62 CE
Titus – 63 CE
Hebrews – 64 CE
2nd Timothy – 65 CE
James – 70 CE
Mark – 70 CE
1st Peter – 70 CE
2nd Peter – 75 CE
Luke – 75 CE
Acts – 75 CE
Jude – 75 CE
Matthew – 95 CE
John – 95 CE
1st, 2nd, 3rd John – 100 CE
Revelation – 105 CE

With independent corroboration nonexistent, there is considerable disagreement on the order of the books and the dates they were scribed, even on who may have actually written them. But this is certain, the present order in the Christian New Testament is wrong, leading Christians to believe that Paul's letters were written in support of the story told in the Gospels of Matthew, Mark, Luke, and John, when the opposite is true. The Synoptic Gospels were

composed to accommodate Paul. There are few realizations as crucial to one's understanding of the stories told in the CNT.

The first book written has been lost, or more likely based upon the rabbinical accounts, burned. The 'Ebyownym text, originally known as *According to Hebrew*, provided almost all of what we now find in Matthew's Sermon on the Mount and Olivet Discourse. This Hebrew narrative represents the entirety of Matthew that was not pilfered from Mark and Luke, and then embellished under the influence of the Roman Catholic Church. This conclusion is readily derived from the text itself because the "Gospel of Matthew" is exceedingly anti-Semitic.

This conclusion was derived as a result of trying to understand the origins of the anti-Jewish nature of the episode before Pontius Pilate and the zombiesque conclusion of Matthew 27 – especially as it relates to Paul's rant against Jews in Acts 13. It is the case of the wolf and his litter.

As we peruse the evidence, we must be grounded in what is factual. The "Gospel of Matthew" does not specify an author. That would not have been the case if it had been written by a supposed disciple, because the realization that he was both chosen and an eyewitness would have given his account credibility – as is the case attributed to John. Moreover, had it been scribed by the tax collector who left the money behind to become a disciple, it would have been called "*Lowy | Levi*." It is only called "Matthew" because the tax collector's name was changed and then misappropriated – evidently a Christian pastime.

The resulting "Gospel of Matthew" was based upon Mark, with 600 of Mark's 661 verses incorporated into the text. Taking far less than 90% of any text and passing it off as one's own is dismissed and discredited as "plagiarism"

today. There are an additional 220 statements taken from Luke, Paul's assistant. Collectively, 56% of Matthew came from Mark and 24% was taken from Paul's associate, Luke, such that only 20% of it is original – with almost all of the additional material coming from the 'Ebyownym text known as *According to Hebrew*. The remaining lines were written by Eusebius on behalf of the Roman Church.

Each time the Towrah and Prophets are cited, the wording is closer to that found in the Septuagint, including that of the supposed virgin birth. Every time Yisra'el and Yahuwdym are mentioned, the Greek text reflects the attitude we find reflected in Paul's oral and written diatribes against them.

Now that we know from where the content was taken, let's consider the timing of events. Since it contained Paul's defiant and emotionally charged rebuttal to the humiliating trial in Yaruwshalaim, and since it is the only letter to restate (actually contradict) his frightening encounter with the flashing light he claimed was "Jesus," Paul's first letter was the one he dashed off to rebuke the Galatians and disciples. It was penned in 52 CE. Over the next 14 years, his 14 epistles (in addition to the 3 which were lost) were written and widely distributed. Those which have been salvaged were preserved in their entirety in P⁴⁶, a scribal copy comprising the most comprehensive early papyrus.

Luke, Paul's "beloved healer" (presented at the conclusion of Colossians), was an active player in Paul's entourage, and he produced the book that bears his name in addition to Acts of the Apostles, composing both shortly after Paul's demise at 66 years of age in 66 CE. Considering that Paul admits that the "thorn in his side" was "a messenger from Satan," Dr. Luke may have been a frustrated exorcist.

The overwhelming majority of scholars have

concluded that the earliest Greek edition of the “Gospel of Matthew” was written in 95 CE, after the fall of Jerusalem and the destruction of the Temple by Rome in 70 CE. That is at least two decades after Luke wrote his “Gospel” and its sequel, “Acts.” By that time, Paul’s initial letters had been in circulation for over three decades.

The appearance of Matthew’s Gospel, therefore, coincided with the end of the Towrah-centric movement among *Yahuwdym* | Jews who may have recognized Dowd as the Messiah. The subsequent transition from the ‘Ebyownym accounts to the overwhelmingly Gentile phenomenon that evolved into the Christian religion transpired thereafter. The author of the text may have been Jewish, but if so, he had become decidedly Christian. He wrote in a highly polished version of Greek. His story is a radical departure from the Towrah-affirming Sermon on the Mount to the Romanesque nature of the meeting before Pilate and subsequent Roman crucifixion before a mob of angry Jews. It was shaped by the Sibylline Oracles, the Odyssey, and Paul’s epistles, as were its predecessors.

Interestingly, in this regard, prior to the melee leading to the crucifixion, *Yahuwdym* are called *Yisra’ elites* by the compiler, only becoming “*Ioudaioi* – Jews” thereafter as a sign of their rejection of the Christian counterfeit Christ. This tactic is deployed to preclude them from the Kingdom of Heaven and then as evidence that the promises made to them had been taken away and given to the church. The primary support for the advancement of Replacement Theology, apart from Paul’s letters and the Book of Acts, is found in the “Gospel of Matthew.”

There is credible extant evidence showing that the first to recognize Dowd as the Messiah were Towrah-observant *Yahuwdym* who read what the ‘Ebyownym had written in their *According to Hebrew*. They were guided by the Towrah and Prophets. Affirming this, in 140 CE Papias wrote that the book his fellow Christians now referred to as

“Matthew” had “compiled the sayings of ‘Jesus’ in Hebrew.” In addition, Irenaeus wrote: “They use ‘Matthew’ only, and they repudiate the Apostle Paul, maintaining that he was an apostate from the Towrah.” (Irenaeus *Haer* 1.26.2) If Irenaeus is right, we already have our answer.

The Jerusalem Talmud even admits to burning early Hebrew accounts pertaining to a Messiah who came in Yahowah’s name. The lone candidate would have been what the ‘Ebyownym wrote about Dowd in their *According to Hebrew*. Significant portions of it are now integrated as the Sermon on the Mount and Olivet Discourse in the “Gospel of Matthew.”

Even Jerome, the author of the Vulgate, admits to receiving a truncated copy of such a book written in Hebrew, one which he says was prepared for him by a Jewish acquaintance near Antioch. Fragmentary evidence of it is preserved in his notes. Known then simply as *According to Hebrew*, or just *Hebrew*, it was attributed to eyewitnesses and contained the testimony of the Messiah’s arrival while excluding the genealogy now found in the “Gospel of Matthew.” The Hebrew text presented the temptation before Satan in the wilderness. It included a limited collection of what may have been Dowd’s most cherished sayings, specifically His Sermon on the Mount – which is found nowhere else in the “New Testament.” *According to Hebrew* addresses Dowd’s celebration of Pesach as a meal before fulfilling Passover as the Lamb. It alludes to his first appearance after Bikuwrym, which is said to have been before his brother, Ya’aqob.

According to Hebrew states that the Messiah was a man, not God. Based upon what was quoted from the ‘Ebyownym testimony, it’s worth reiterating that this eyewitness account concludes with a single post-*Bikuwrym* appearance, which, to a man named Ya’aqob, would have been symbolic of Dowd’s brethren, Yisra’el. This would

have affirmed that he made this sacrifice for his people. And speaking of Ya'aqob, in Jerome's *Commentary on Ezekiel Six*, in reference to *According to Hebrew*, he would lament on behalf of the Roman Catholic Church's insistence that Mary remained a virgin: "there is counted among it the most grievous offenses, 'He that has grieved the spirit of his brother.'" As we might expect, *Hebrew* presents Ya'aqob, Yahuwdym, and Yisra'el as brothers who viewed the Towrah favorably. And indeed, Dowd is grieved at the spirit of *Ya'aqob* | Yisra'el for not accepting what he has achieved.

Affirming the existence of the Hebrew eyewitness text, Clement, Origen, Hegesippus, and Didymus all cite from it, as did the aforementioned, Jerome. They admit that *According to Hebrew* was used as a proof-text to supplement what is now called the "Gospel of Matthew." Eusebius, the most villainous man in this entire episode, included a reference to it in his list of disputed writings in *Antilegomena*, noting that "it was only used by the Hebrews."

Sadly, shamefully, as a result of Eusebius and Roman Catholicism, indeed because of their utter disdain for all things Jewish, the codices of *According to Hebrew* were obliterated when the Church Canon was codified in the 4th century. *According to Hebrew* was deemed heretical and destroyed – that is with the exception of its memory and the traces found in the Sermon on the Mount and Olivet Discourse.

Even the Roman Catholic Church admits: "Christian antiquity is unanimous in maintaining that St. Matthew wrote a gospel in Hebrew. The testimony of St. Papias, St. Irenæus, St. Pantæus, Origen, Eusebius, St. Epiphanius, St. Jerome, and of many other Fathers and ecclesiastical writers bears out this statement." (eCatholic2000, Catholics Online for the Third Reich (oops, my mistake) Millennium) Please bear with me on the intended pun; we

have a lot of ground to cover, and it is going to get nasty. This is not the last time I'll cop an attitude. Frankly, I'm disgusted that so few have fooled so many for so long.

There is a ray of light. The people who were responsible for drawing our attention to *According to Hebrew* referred to themselves as "Ebyownym." Their name was based upon the Hebrew word, 'ebyown, which was conveyed by Dowd, should the Sermon on the Mount be genuine, to describe "those who are accepting of deliverance and who will inherit the earth" at the commencement of the address. The lives of those mistakenly called "Ebionites" were scandalously recorded by Irenaeus in *Adversus Haereses*, Origen in *Contra Celsum*, Eusebius in *Ecclesial History*, Hippolytus in *Fefutatio Haeresium*, and even by Jerome in his *Commentary on Matthew*. The Roman Catholic Church universally despised them – to the same extent and reason Paul loathed Towrah-observant Yahuwdym who recognized that Yahowah is God, His Son is Dowd, and the Towrah remains true.

The justification for all this decidedly negative attention is that the 'Ebyownym universally rejected Paul. They celebrated the Miqra'ey, Beryth, and Shabat. To these Church Fathers, they were "Judaizers" and thus "Heretics." Furthermore, Rabbi Akiba and the followers of Bar Kochba also persecuted the 'Ebyownym for refusing to recognize their messianic claims. Hated by both religions, and as a result of the Diaspora that ensued after the final Roman assault on Judea in 133 CE, few, if any, 'Ebyownym survived. But they left an affirmation that they had transcribed the Zarowa's words in Hebrew.

Additionally, the Sermon on the Mount, from which the 'Ebyownym derived their name, is so universally disconcerting for Christians and destructive to their religion, it's unlikely to the point of being incredulous to assume that the speech was composed by one of the

Christian faithful. Therefore, the ‘Ebyownym have given us a gift, one I suspect Yahowah wanted us to have, because the “Sermon on the Mount” demonstrates that Dowd and Paul were enemies and that the Torah stands.

Collectively, the combination of the authentic material compiled in Matthew 4-7 (Testing and the Sermon on the Mount) and 24 (the Olivet Discourse), when compared to the weight of the Greek text’s irrational, anti-Semitic, and otherwise unattested material, represents 90% of the 20% that was unique to the final product. The imposter writing surreptitiously under the pseudonym “Matthew” was therefore only responsible for 2% of his content, having derived 60% from Mark, 20% from Luke, and 18% from *According to Hebrew*. So much for the notion of inspiration. And even of that 2%, most of it can be attributed to Eusebius in the 4th century.

Those who prefer fabricating and counterfeiting seldom invent anything from whole cloth, but instead weave in threads of truth by usurping the credibility of others. Such is the basis of the *Book of Enoch* and the *Gospel of Thomas* – as well as the *Quran* and *Protocols of the Elders of Zion*. The Christian who compiled Matthew would have been aware that the ‘Ebyownym eyewitness wrote *According to Hebrew*. It is also readily apparent that he had copies of Mark, Luke, and Acts, in addition to Paul’s letters. He simply blended them together to create his “Gospel,” leaving its hideous conclusion to be embellished by an even more nefarious fellow, Eusebius. He followed suit, pilfering from the *Acts of Pilate*, a spurious work which reads eerily like the conclusion of the resulting compilation.

What we know for certain is that men who recognized the Messiah and spoke Hebrew, as eyewitnesses, strove to accurately record Dowd’s testimony in the language he spoke. The insightful reunification with Ya’aqob demonstrates that he came for the lost children of Yisra’el.

But this would all be disregarded, as it was too “Jewish” for the Roman Catholic Church. We also know that those who gained custody of these documents, those who compiled the Church’s Canon which became the “New Testament” of their “Holy Bible,” were the scum of the earth. They were everything they falsely projected on God’s people, an arrogant and deadly, scheming brood of religious racists and consummate liars. If you think this an unfair generalization or oversimplification, buckle your seatbelt.

The oldest surviving manuscript of the “Gospel of Matthew” is P¹⁰⁴ from Alexandria, Egypt. That is telling because it attests to the realization that Christians would return to the place from which Yisra’el had been freed. The Greek text was scribed sometime before 200 CE. It covers Matthew 21:34-37 which reads:

“When the harvest time approached, he sent his servants to the tenants to collect his fruit. The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. ‘They will respect my son,’ he said.”

We know that Yahowah asked Dowd to tend His garden. We are aware that the Messiah is God’s Son, and that very few recognized or appreciated him. Christians, duped by Paul, have remained clueless in this regard. As a result, they would make this a battle between “Jesus” and “his killers” – cast as...*the always cheating and conspiring, power-hungry, Jews*. It takes one to know one, I suppose.

Verses 38 through 42 were not part of this papyrus, the lone pre-Constantine witness to the 21st chapter. Added later, we now read how this story was twisted to implicate the Jews:

“But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance.’ So they took him and threw him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those tenants?”

‘He will bring those wretches to a wretched end,’ they replied. ‘And he will rent the vineyard to other tenants, who will give him his share of the crop at the harvest time.’

Jesus said to them, ‘Have you never read in the Scriptures: “The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes?”’”

Not a word of this is found in the 3rd-century P¹⁰⁴. It is so awkward, so readily transparent, with “Jesus” asking his audience, comprised of either Romans or Jews, to complete his parable, only to interject an incongruent citation of their own, it is obviously a Christian interpolation. Think about it: why would Gospel Jesus ask those who were not to be trusted to convey something endorsed as trustworthy? Moreover, can you name another parable in which Gospel Jesus asks his audience to participate in the story?

Furthermore, the citation attributed to Iesou regarding the “cornerstone” is from *Mizmowr* / Psalm 118:22, and it pertains to *Dowd* | David. It represents yet another pathetic attempt to justify Christianity through Replacement Foolology.

With P¹⁰⁴ in the late 2nd century jumping from Matthew 21:37 to what is now classified as Matthew 21:43-44, we find:

“Therefore, I tell you that the Kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”

That appears to be all that was written prior to 200 CE.

And since God has not taken anything away from His people, and cannot do so without becoming disingenuous, we should be asking ourselves why this parable was attributed to Jews in a much later, 4th-century Roman Catholic addition:

“When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them. They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.” (Matthew 21:45-46)

Therein lies one of the three “Gospel” claims attributed to the Christou suggesting that the Kingdom of God had been taken from Jews and given to Gentiles. But without the added text from the 4th-century Church, it is torn asunder. It is Dowd’s Kingdom which will be established forever according to Yahowah, and Dowd is the most Yahuwd of Yisra’elites. In a moment, we will consider the other places where Jews were replaced.

Based upon all we have come to know, Heaven is actually out of reach to those who are common, and thus forbidden to the political and religious. Those who claim to be serving God, and who make a living doing so, will be excluded, many imprisoned in She’owl, for having misled multitudes.

The only proof apart from the heavily, comically and prolifically, redacted Roman Codexes of Vaticanus and Sinaiticus of the 27th chapter even existing before the conclusion of the 8th century is P¹⁰⁵, which was written sometime before 500 CE. It contains Chapter 27:62-64, a fanciful episode of “Chief Priests and Pharisees” walking to “Pilate” on the Shabat of Matsah and asking him to allow them to work on that day “by guarding and securing the tomb.” It also includes Chapter 28:2-5, describing a “violent earthquake caused by an angel of the Lord who came down from heaven and, going to the tomb, rolled

back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, ‘Do not be afraid, for I know that you are looking for Jesus, who was crucified.’” The earthquake the previous day is well-attested, but the resounding thump and dazzling light show of the heavyweight angel, not so much – nor the trembling dead.

Without Chapter 6 appearing prior to the time of Constantine and the Nicene (named after Nike, the Greek goddess of Victory) Council, Roman Catholics were free to add their own variation of “the Lord’s Prayer” (6:9-15). Without a single 2nd- or 3rd-century witness to Chapter 16, Eusebius, not Christ, authored the phrase upon which Roman Catholicism was built in 16:13-20, including “You are the Christ,” and then, “Upon this rock I will build my church.” From this unattested and incongruous citation, the un-Godly institution of a “Church” was born, along with the myth of a Divinely appointed papacy enshrined upon the “Seat of Saint Peter.” This addition would give unwarranted credence to the spurious notion that “Jesus” acknowledged that he was “the Christ.” And yet, think for a moment how incredulous it is to have the most essential line in all Christendom unspoken and unwritten prior to 425 CE. It is nonsensical.

Without any evidence except for the copiously edited Codexes of Vaticanus and Sinaiticus (both scribed under Eusebius’ direction in the 4th century and both rewritten countless times), prior to the beginning of the 9th century, there is not any support for anything in Matthew Chapter 6. Therefore, based upon what we know of him, Eusebius becomes the most likely source of:

“From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests, and the teachers of the law, and that he must be killed and on the

third day be raised to life.” (Matthew 16:21)

This was also seen as a repudiation of Jews and their Towrah. However, there were no “teachers of the law” in the sense of the “Towrah” at that time. The rabbinical types favored their nascent Talmud, just as they do today. The few who may have been Towrah-observant were neither religious nor leaders within the community. Further, Dowd, and thus his counterfeit, “suffered many things at the hands of the” ROMANS, not “elders, the chief priests, or the teachers of the law.” It was absolutely, and unquestionably, inarguably, Rome that “killed” the Passover Lamb. The notion that some Jews may have encouraged them, which is highly unlikely, would be incidental to the fact.

It is worth noting that in Codex Sinaiticus alone, which is the least mutilated of the two Roman Catholic scribed codices, throughout the 6th and 7th centuries ten different scribes made over 20,000 alterations and revisions to the text. And this is clearly one of them because the Messiah went to Yaruwshalaim to suffer a single occurrence, Passover, and the “hands of the elders, the chief priests, and the teachers of the law” had nothing to do with his role as the Pesach ‘Ayl. Further, the Passover Lamb does not make a curtain call so as to “be raised to life.”

Dowd’s second of three lives would have been meaningless if he had not fulfilled his commitment to serve as the *Pesach ‘Ayl* | Passover Lamb in harmony with the Towrah. This is one of many things that Christians cannot seem to fathom. While it is interesting that the Roman Catholic Church blames Jews for what they did in order to justify the Church’s standing with God, what actually matters is that the Son of God honored his promise to be the Lamb – not who killed him.

Unlike Mark, however, upon which the Gospel of Matthew was based, you will find no mention of

“Passover” in association with the crucifixion. It was deemed too Jewish for Roman Catholic tastes and was seen as clutter around the pagan festival of Easter. And thereby, the Church doomed the billions of souls it claimed to have saved.

While Chapter 4 is extant in P¹⁰², only verses 11-12 and 22-23 are shown, thereby eliminating any credible backing for the third of the three supposed allegations that the promises to Jews were somehow unceremoniously transferred to Gentiles. Christians use the belatedly added 4:17, which reads: “from that time on Jesus began to preach, ‘Repent, for the Kingdom of Heaven has come near,’” to suggest that things had changed such that it was out with the old and in with the new. And yet even here, the Christian interpolator got it wrong. The “Kingdom of Heaven” would not begin for another 3,000 years, and even then, it would be based on the reestablishment of the “Kingdom of Dowd.”

Returning to Chapter 16 for a moment, now that we know that there is no early evidence of it, we can credibly dismiss another false prophecy attributed to “Jesus” at the conclusion of the chapter. The beginning of this conversation rings true, while what follows is likely from Christian musings in the 4th century.

Trying to stop Gospel Jesus from serving as the Passover Lamb, the disciple: “Peter took him aside and began to rebuke him. ‘Never, Lord!’ he said. ‘This shall never happen to you!’ Jesus turned and said to Peter, ‘Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.’”

Then Jesus said to his disciples, ‘Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it. What

good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what they have done. Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.” (Matthew 16:22-28)

It bears repeating. There is a message at the beginning of this story Roman Catholics and their stepchildren have missed. Dowd served as the Passover Lamb. Allowing his body to die was intended. Wanting to keep his physical body alive, wanting to prevent him from fulfilling his purpose, aligns one's motives with the religious and their sponsor, Satan. Therefore, when Roman Catholics seek to blame Jews for killing “Jesus,” rather than expressing their gratitude for the Messiah's sacrifice as the Lamb of God, they are associating themselves with the Adversary and precluding the benefits of Pesach.

If Jews were to blame for doing as the Towrah prescribes, and presenting the Passover Lamb for sacrifice, then they are to be commended. And that is why it is plausible that a small number of Yahuwdym were shown encouraging his death on this day. While they did not kill him, it was their responsibility to select and present the lamb.

The Christian text's failure to mention God's intent on Passover, and Dowd's role in it, is an indisputable blight on the religion's credibility. Preoccupied with irrelevant details, and getting most of them wrong, the Church missed the big picture – the only story which actually mattered.

At this point in the timeline, it would have been jarring to mention the idea of a cross – of the device Romans invented to ensure submission to their subjugation through the most hideous form of torture ever perpetrated on

humankind. The words ascribed to him are counter to the Towrah and they are sadistic, wholly incongruous with Yahowah's nature – the very thing He rails against. Human sacrifice is an anathema to God. He is not asking us to torture ourselves, much less try to become our own Passover Lamb. Father and Son honored their commitment to serve in this way for us so that it would not happen to us.

The only influences we are asked to “deny” are the very deceptions those who wrote these words prescribe: submission to religion and government (theirs, of course). As a result of these three days, we receive the blessings of eternal life, perfection before God, and adoption into His Covenant Family.

And might I add, the prediction attributed to Gospel Jesus is a clunker. Everyone would die and remain dead for 2,000 years before the Messiah would return as King. That makes this a lie, and lying gods are worthless, “*Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.*”

According to Yahowah, He is returning with His beloved son, Dowd, His Chosen One and Messiah, not with the “Son of Man.” That title comes from Ezekiel, where the Lord is Satan. Therefore, to believe that the “Gospel of Matthew” represents the inerrant word of God is to be irrational. I suppose that is why it requires faith.

There is an issue here for thoughtful Jews that we should address before we move on. Since Yahowah is resolutely against human sacrifice, some may ask why was the Passover Lamb human on this day. Why not an actual lamb? The answer is that Yahowah told ‘Abraham not to harm Yitschaq because He was going to provide the sacrifice, replacing ‘Abraham’s only son with His own. In that He created us in His image, we humans, by design, were conceived to be the animal most like God.

More importantly, this was Dowd’s decision, his gift

to his people. He volunteered to endure these two hellish days to enjoy an eternity in heaven knowing that he had earned our respect. In his shoes, I would have made the same decision.

Further, this *basar* | body was created for this purpose, serving much like an avatar for Dowd's soul. And it was Dowd's *nepesh* | consciousness that did the heavy lifting, carrying our guilt into She'owl.

Beyond this, the body was simply flesh – something with a very limited lifespan by any standard. It's the Messiah's soul which was and remains the essence of his nature, and it was not sacrificed. His *nepesh* | soul lived on after fulfilling *Matsah* the following day such that, when it was released from *She'owl*, the Son's *nepesh* and Yah's *ruwach* were reunited – representing the unification of man and God.

Therefore, a collection of molecules, which were meaningless apart from their connection with Dowd and symbolism, was sacrificed. All the while, Dowd's soul endured the pain of Roman torture and She'owl separation.

Therein is yet another part of this story both Christians and Jews miss: Passover without UnYeasted Bread is counterproductive. Eternal life without perfection equates to an eternity separated from God in She'owl. That is why the Roman Catholic insistence on “Good Friday” leading to “Easter Sunday” has become a Plague of Death. And this is not a recent contrivance, but instead, the replacement of Passover with the resolutely pagan celebration of Easter Sunday began in the late 2nd century such that it was ubiquitous among Christians by the time Roman Catholics seized upon it.

The Christian fixation on the tortured and dead body of their god is sadistic and bizarre. Even their belief in bodily resurrection is counterproductive. It is our frail, physical nature that keeps us stuck in time, making bodily

resurrection leading to eternal life an oxymoron. To be eternal, we can no longer be material.

With the Jews swept off center stage and into hell in Christian lore, “*God’s primary work in the world is now accomplished through the building of Christ’s church, after which Jesus will come again to the earth and establish His kingdom – ruling the world from Israel.*” (Chuck Swindoll, *God’s Masterwork*). Speaking of “hell,” you have earned it, Chuck, for having swindled Jews of God’s Masterwork.

Returning to the Christian *piece de résistance*, the glaring omission from all ancient manuscripts of the entire episode before Pilate becomes more curious still when we recognize that there are two parchments attesting to what came before it, covering Matthew 26:7-8, 10, 14-15, 22-23, 31-33, and 29-40 dating prior to 300 CE, with another, P³⁷, written just prior to 400 CE covering 26:19-52. This means that there is nothing apart from the aforementioned Roman Catholic contrivances cementing their authority dating prior to 800 CE to suggest that the Christian author of what has been entitled “the Gospel of Matthew,” whoever he may have been, wrote a word about what occurred before “Caiaphas, the High Priest” (Matthew 26:57-68), of them stating that “Jesus” was “worthy of death,” of them “spitting in his face,” or of them “taunting him.” There is also no validation for “Peter” denying “Jesus of Nazareth” in Matthew 26:69-75, which is convenient since there was no Nazareth at the time. In fact, to call him “Jesus of Nazareth” (as is now stated in Matthew 26:71) emphatically dates the completion of the “Gospel of Matthew” to the time of Constantine and his mother in the 4th century when this myth was conceived and then promoted by Eusebius – Constantine’s publicist – at the behest of the Emperor’s mother. With this obvious error, we now have proof that portions of the “Gospel of Matthew” were developed under the dishonest and racist

auspices of Bishop Eusebius and his Roman Catholic Church. There is no other rational way to explain this mistake.

In addition, there is no indication, whatsoever, apart from the mutilated texts prepared initially by Eusebius on Constantine's order known today as Codexes Vaticanus and Sinaiticus, both Roman creations in the 4th century, both replete with tens of thousands of modifications over many hundreds of years, that “early in the morning, all the Chief Priests and the elders of the people made their plans how to have Jesus executed. So they bound him, led him away and handed him over to Pilate, the governor.” (Matthew 27:1-2)

In Mark, upon which the Greek Matthew was based, this alleged meeting took place “two days before Passover,” not the morning of it. And it must be acknowledged that in every reference to the motives of Jewish religious leaders, this hearsay portrayal is at best “alleged.” If such a meeting occurred, there is no way that those who contributed to the creation of Matthew, Mark, or Luke, even John, would have known what was thought or said. They were not there. In fact, other than John, if it is assumed that he wrote the Gospel in 95 CE, they were not even in Yaruwshalaim, and perhaps not even alive, when the events they regale occurred. But they left their fingerprints, proving with the long list of obvious misrepresentations and false prophecies that none of this was inspired by God.

There is no validation for “Judas’ remorse for having betrayed innocent blood” for having “thrown the money into the temple,” or for “hanging himself.” (Matthew 27:3-5) It may have occurred to a man of a different name, but the reference to “innocent blood” was a Roman contrivance used to condemn Jews.

The unattested conversation between the “Chief

Priests” “talking about picking up the coins since it was blood money” is a myth, nullifying the misquotation and misappropriation of the prophecy in Zakaryah, “they took the thirty pieces of silver, the price set on him by the people of Israel, and they used it to buy the potter’s field, as the Lord commanded me.” (Matthew 27:6-10 (corrupted to fit the occasions from Zechariah 11:12-13)) The notion is preposterous. Clerics of their status do not go around picking up scattered coins. Moreover, if they perceived it as “blood money,” they would not have gone on to commit the crime.

This content is the residue of Roman Catholic anti-Semitism, and of their chief apologist and propagandist, Eusebius (d. 340 CE), as well as his unsavory cronies. He was the Bishop of Caesarea, a place where there was no distinction between Imperial Rome and Roman Catholicism. He was also a raging anti-Semite and consummate liar who blamed the Jews for the “death of ‘Christ.’” It is as if religion constipates the brains of such men and, for them, becomes a license to lie (by Eusebius’ own admission as we will soon see). And should one suggest that a Bishop wouldn’t have had the clout to compose the Church’s approved collection of Gospels, they might benefit from knowing that Eusebius was Emperor Constantine’s chief propagandist and chosen religious implement. He was specifically authorized by the bloodthirsty general and Roman egomaniac to create the official version of Iesou Christou for the Roman Catholic Church.

Restating the obvious, not only was Dowd tortuously executed on a Roman order to die by crucifixion, he wrote about it in his 22nd Mizmowr. He was not stoned by the Jews who were powerless at the time – something clearly acknowledged in Mark.

And as I have noted: the Passover Lamb always dies. It does not matter who does the deed, only that we

understand and benefit from his sacrifice. In lamenting about “Jews killing Jesus,” Roman Catholics have become the embodiment of what they claim “Jesus” said in response to “Peter” when he took that same approach: “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

We will make our case against the emergence of the Roman Catholic Church and Eusebius in a moment, but first, let’s examine some of the other material which can be removed from the “Gospel of Matthew” now that we know that the 27th Chapter is spurious. Clearly, the following was written in the 4th century to exonerate Rome and condemn Jews. Not a single word of this is chronicled in any independent source – at least apart from the Acts of Pilate, which is not remotely credible. It, like the alleged letter from Pilate to Tiberius and the “Messianic” addendum to Josephus’ *Antiquities* in the 4th century regarding the events of this day, has been shown to be a careless forgery. It did not happen this way...

“Meanwhile Jesus stood before the governor, and the governor asked him, ‘Are you the king of the Jews?’ ‘You have said so,’ Jesus replied. When he was accused by the chief priests and the elders, he gave no answer. Then Pilate asked him, ‘Don’t you hear the testimony they are bringing against you?’ But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

Now it was the governor’s custom at the festival to release a prisoner chosen by the crowd. At that time, they had a well-known prisoner whose name was Jesus Barabbas. So when the crowd had gathered, Pilate asked them, ‘Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?’ For he knew it was out of self-interest that they had handed Jesus over to him.

While Pilate was sitting on the judge's seat, his wife sent him this message: 'Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.' But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

'Which of the two do you want me to release to you?' asked the governor. 'Barabbas,' they answered. 'What shall I do, then, with Jesus who is called the Messiah?' Pilate asked. They all answered, 'Crucify him!' 'Why? What crime has he committed?' asked Pilate.

But they shouted all the louder, 'Crucify him!' When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. 'I am innocent of this man's blood,' he said. 'It is your responsibility!' All the people answered, 'His blood is on us and on our children!' Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified." (Matthew 27:11-26)

All of the characters are out of character. This was so poorly written, it is transparent. If you cannot see through the lies, then you have indeed been blinded by them.

It is incumbent upon us to use the test Yahowah prescribed in His Towrah to know what is true and what is not. All we need is to use His criteria, plug in the evidence, and use reason. For example, I started to question this diatribe for many reasons. First, washing of the hands to absolve one of guilt is a Jewish practice, one prescribed in the Towrah. It was never Roman. Pilate would not have done so.

Second, Romans do not play to the crowd, and they are not swayed by non-Romans. We have a somewhat credible, extant record of how Pilate dealt with messianic figures. His response is dutifully recorded by Josephus in *Antiquity*, Volume XVIII, Chapter 4, page 1. The incident occurred in

36 CE and chronicles the inhuman way Pilate quelled a messianic uprising. The chapter is entitled: “How the Samaritans made a tumult, and Pilate destroyed many of them. How Pilate was accused; and what things were done by Vitellius relating to the Jews.”

It reads: “[Year 36.] But the nation of the Samaritans did not escape without tumults. The man who excited them to it was one who thought lying a thing of little consequence: and who contrived everything so that the multitude might be pleased. So he bid them to get together upon Mount *Garizym* | Gerizim: which is by them looked upon as the most holy of all mountains: and assured them, that when they were come there, he would show them those sacred vessels which were laid under that place; because Moses put them there. So they came there armed; and thought the discourse of the man probable. And as they arrived at a certain village, which was called Tirathaba, they got the rest together to them, and desired to go up the mountain in a great multitude together. But Pilate prevented their going up, by seizing upon the roads, with a great band of horsemen, and footmen: who fell upon those that were gotten together in the village: and when it came to an action, some of them they slew; and others of them they put to flight; and took a great many alive. The principal of which, and also the most potent of those that fled away, Pilate ordered to be slain.

But when this tumult was appeased, the Samaritan senate sent an embassy to Vitellius; a man that had been consul, and who was now president of Syria; and accused Pilate of the murder of those that were killed. For that they did not go to Tirathaba in order to revolt from the Romans; but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea; and ordered Pilate to go to Rome, to answer before the Emperor to the accusations of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome: and

this in obedience to the orders of Vitellius; which he durst not contradict. But before he could get to Rome, Tiberius was dead. [A.D. 37, Mar. 16.]”

In light of this historical record, what are the chances that, when ordering the death of the most famous individual in world history, the leading “messianic” figure of all time, this same man turned to his wife and chatted about her dreams, or that he washed his hands of the whole affair? What are the chances that, if this occurred, not a word was written about it in any historical account, especially considering the Roman propensity to record and respond to every hint of revolt in their Empire with an iron fist?

What are the chances that Jews, who hated Romans for their subjugation, and who would be crucified by the hundreds of thousands by them, asked a Roman procurator to torture one of their own? Why would the Roman listen to, much less agree with, the Jews he was there to suppress? Why is there no record of “Jesus Barabbas” if he was such a notorious fellow? Why is there no history of Roman clemency in association with Passover if it was the governor’s custom? It was not part of the Roman religion.

And speaking of Passover, if we are to suspend reason to believe that this was written by a disciple of the counterfeit Christ, why didn’t he mention it since he would have known that it was his sole purpose? He would have, after all, celebrated Pesach the previous evening with the Messiah and have listened to him explain his role during this *Miqra’* | Invitation to be Called Out and Meet with God. If this had been inspired by God, don’t you think He might have wanted us to know this as well?

Since the issues between Pilate and the Jewish religious leaders prior to this event are legend, with Pilate tormenting them by displaying all manner of Roman religious paraphernalia, why is the Roman capitulating to those who have sought his dismissal? Why would anyone,

much less everyone, say: “Let his blood be on us and on our children?” Not only was contact with blood, especially from a dead person, of considerable concern to Jews, but their children had also done nothing.

This account is told quite differently in the other “Gospels,” especially in Mark and by John. And why is there no corroborating historical text for an event of this magnitude – one that would be used to change the course of history? I am neither the first nor the last to bring this great aberration of God’s message to light. German theologian, Ulrich Luz, describes it as: “redactional fiction.” Graham Stanton, a British New Testament scholar, wrote: “Matthew’s anti-Jewish polemic should be seen as part of the self-definition of the Christian minority which is acutely aware of the rejection and hostility of its ‘mother’ Judaism.” Howard Kee recognized, “The bitter words he attributes to the Jews have caused endless harm in arousing anti-Jewish emotions.” N.T. Wright, the Anglican New Testament scholar and theologian, stated: “The tragic and horrible later use of Matthew 27:25, ‘His blood be on us, and on our children,’ has served an excuse for Christian anti-Semitism as a gross distortion of its original meaning, which was surely a reference to the fall of Jerusalem.”

Donald A. Hagner, a Presbyterian New Testament scholar and theologian, warned: “It cannot be denied that this statement, unfortunately, has been used to promote anti-Semitism. The statement is formulaic, and the reference to ‘our children’ does not make them guilty of the death of Jesus, let alone children or Jews of later generations.” Too bad he was unaware that the entire presentation was a Roman Catholic deception.

Anglican theologian, Rowan Williams, then Archbishop of Wales, and soon-to-be Archbishop of Canterbury, stated that Matthew’s Gospel has been made into “the tool of the most corrupt and murderous

misreading of the passion stories that has disfigured the Church's record." "The evangelist's bitterness at the schism within God's people that continues in his own day, his impatience with the refusal of the Jewish majority to accept the preaching of Jesus, overflows into this symbolic self-denunciation by 'the people.' It is all too likely that his first readers heard it as a corporate acknowledgment of guilt by the Jewish nation, and that they connected it, as do other New Testament writers, with the devastation of the nation and its sacred place in the terrible disasters of AD 70, when the Romans destroyed the Temple and along with it the last vestiges of independent power for the people. Read at this level, it can only make the contemporary Christian think of all the centuries in which Jewish guilt formed so significant a part of Christian self-understanding, and of the nightmare which was made possible by this in the twentieth century."

While that is the heart and soul of the Christian problem, the cancer that has eroded the church and led to its genocidal rage against Jews, that's not the end of the lunacy. The following reads like a page out of the twisted and plagiarized Protocols of the Elders of Zion:

"While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, 'You are to say, "His disciples came during the night and stole him away while we were asleep." If this report gets to the governor, we will satisfy him and keep you out of trouble.' So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day." (Matthew 28:11-15)

This is so preposterous it requires a wholesale suppression of reason to believe a word of it. The book Yahowah inspired on behalf of Yisra'el had now been

given an addendum to destroy these same people. The world was being engulfed in the longest lasting and most reprehensible Conspiracy Theory of all time: Blame the Jews. The resulting carnage explains why Yahowah labeled the religion's inspiration: the Son of Evil, the Father of Lies, and the Plague of Death.

Today, the fastest-growing, most destabilizing, and pervasive belief system is Conspiracy. By blending religion, politics, culture, and sheer stupidity together, the advocates shirk responsibility and cast aspersions on others. They have become master manipulators, so effective at fabricating evidence that nearly half of those alive today believe one or more ludicrous claims. These include: Black Lives Matter, Make America Great Again, Socialism is Progressive, Jews control the world, vaccines contain tracking devices, mass shootings are politically staged, 9.11 was an inside job, condensation trails from jet exhaust are really chemtrails for mind control, the Earth is flat, the six moon landings were staged, and then, unbelievably, shape-shifters and reptilian overlords run the governments of the world. Well, to be fair, the reptilian overlord notion may have some merit since Allah is a Snake and there are 50 Muslim-majority fiefdoms.

The worst Conspiracy may actually have been Christianity, itself. It was conceived by blending inaccurate and misappropriated citations from the Towrah and Prophets together with the mythology of Dionysus, Mithras, Odysseus, the Sibyl, Gnosticism, Roman politics, and Greek culture, along with a heavy dose of stupidity and anti-Semitism. The resulting concoction was incorporated into the Christian Bible (from *babel* – to confuse by intermixing) as a result of the imposters and coconspirators who originally scribed words like these in the Gospel of Matthew.

When we recognize what Roman Catholics were able to add in the 4th century, we are even freed from the Day of

the Zombies...

“The tombs broke open and bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus’ resurrection and went into the holy city and appeared to many people. When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, ‘Surely he was the Son of God!’” (Matthew 27:52-54)

While this did not occur, it does explain the Christian fascination with Zombies and the Living Dead. And please, if Gospel Jesus was the “Son of God,” don’t you think he would have said so and not referred to himself as “the Son of Man?” Said another way, should we rely on anonymous men, indeed Romans, to declare that “he” was other than he claimed?

Since all of the anti-Semitic warts found in the Gospel of Matthew are unattested in the 2nd, 3rd, and early 4th century manuscripts which have been unearthed, and with the exception of Eusebius’ heavily redacted Codexes of Vaticanus and Sinaiticus, not one of these troubling accounts is contained in a later 4th-, 5th-, 6th-, 7th-, or 8th-century manuscript, the obvious conclusion is that the Church of Rome added them to justify their desire to annihilate the Jews and exonerate themselves immediately after having solidified their power.

Their embellishments remain incompatible with Yahowah’s enduring love for His People, they are inconsistent with the Towrah, are unattested in history, and are irrational in dialogue, setting, and execution. Only those predisposed by religion to believe lies would put any faith in something this completely incongruent, perverted and preposterous. Quite frankly, Satan’s Quran is not as overtly anti-Semitic as the closing chapters of Matthew. Okay, that might be a stretch, but you get the point.

The despicable men who wrote and promoted these repulsive theories had, in every conceivable way, become far worse than the vile assessments they were projecting on Jews. They created a Straw Man who, by comparison, didn't make their intolerance seem as bad.

Since we have drawn the association, let's consider how differently this story plays out in the book that was plagiarized to create it. Why, after copying 600 of Mark's 661 verses to compile Matthew, are they so divergent when incriminating Jews?

In Mark 15, there was a question-and-answer session before Pilate, but no trial. Gospel Jesus is delivered to Pilate, but not accompanied. He asks him only two questions, "[Are you the king of the Jews?](#)" The answer to the first is not only different than recorded in Matthew, his, "[It is as you say,](#)" would have led directly to his crucifixion without anyone playing the blame game. Rome had appointed Herod King of Judea and that response would have been seen as an admission to leading an insurgency against Roman authority and thus as treason. So, let's agree that Mark, who was not there at the time, gave the wrong answer.

In Matthew, a flashback was deployed at this point as a rhetorical tool even though it was out of sync with the flow of events: "[When he was accused by the chief priests and the elders, he gave no answer.](#)" It was inserted because Pilate was not invited to that session and would have known nothing of it, providing no basis for his subsequent line of questioning. But in Mark, the religious are present and within earshot, interrupting the Roman governor: "[And the chief priests accused him of many things, but he answered nothing,](#)" which again was the wrong answer. They may not have agreed with his replies, but nonetheless, he provided answers.

Not only would it have been un-Roman and a security

risk for Pilate to have shared the stage with the Chief Priests who detested him, had they been there taunting the imaginary Gospel Jesus. They would not have been allowed in the crowd, inciting him in proximity to the Roman authorities either. Nonetheless, Mark's account reads: "Then Pilate asked him again, saying, 'Do you answer nothing? See how many things they testify against you. But Jesus still answered nothing, so that Pilate marveled.'" Matthew reads, "to the great amazement" of Pilate.

In an attempt to separate fact from fiction, that was the first time, not the second, Pilate is alleged to have asked this question. And secondly, Gospel Jesus is said to have answered the only answerable question Pilate posed in the Christian narrative, making the rest of this read like it was written by an idiot. For example, what is the motivation for Pilate being "greatly amazed" or "marveling?" Frustrated perhaps, bored, maybe, but rulers are seldom impressed with subjects who implicate themselves as the Christian counterfeit was allegedly doing if we are to believe Mark.

Mark's story is enlightening, however, because it reflects upon the nature of men. Individually, he may once have been a good man. Curiosity led him to *Shim'own* | Peter, who commenced leading him astray. But once under Paul's shadow, insufficiently grounded, he showed the kind of vulnerability a psychopath seeks to manipulate. Having heard Paul continually condemn Peter with his Conspiracy Theories, and having endured Paul's incessant anti-Semitic rants, Mark was incorporated into Paul's gang of goons, becoming one of them.

Mark's migration to the dark side is indicative of humankind. Individually we can be good or bad, shifting from one to the other based upon our circumstances. However, collectively, as societies, nations, and civilizations, especially when religious, political, or conspiratorial, we are consistently malignant. I could give

a thousand learned men a year, and nary a one of them could find a nation, civilization, or religion that was more good than bad, more truthful than dishonest, that afforded its subjects the same freedoms and opportunities as the leaders, and that treated its neighbors and rivals ethically. Not one, ever. And such is the psychology of gang mentality. The individual's sense of responsibility and morality is appropriated by the group. People stop thinking for themselves and start believing what they are told. And then they lash out as a group, often as thieves and murderers, debasing themselves while corrupting their society. Paul's Rome was simply the worst of a bad lot.

While Mark has thus far presented much less information than is found subsequently in Matthew, and nothing conspiratorial, other than word order, "Matthew" regurgitates Mark's assessment: "Now it was the governor's custom at the festival to release a prisoner chosen by the crowd." Versus: "Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested." There was no such custom in Judea or any Roman province, not on this day or any day. It is a fairytale, one that became a nightmare for God's People.

Mark augmented his story with details "Matthew" chose to ignore: "There was one named Barabbas, who was chained with his fellow rebels, they had committed murder in the rebellion." Excuse me for trying to make sense of this, but there was no rebellion at this time and Rome never released murderous revolutionaries. Of him, Matthew says: "At that time they had a well-known prisoner whose name was Jesus Barabbas." If he was so well-known, why is nothing known of him?

Then rather than Pilate recommending the release of Barabbas, as we read in Matthew, "So when the crowd had gathered, Pilate asked them, 'Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?' For he knew it was out of self-interest that they

had handed Jesus over to him,” we find something decidedly different in Mark...

“Then the multitude cried aloud and began to ask [*him to do*] just as he had always done for them. But Pilate answered them, saying, ‘Do you want me to release to you the King of the Jews?’ For he knew that the chief priests had handed Him over because of envy.”

Why do you suppose “Matthew” changed “King of the Jews” to “Jesus who is called the Messiah?” Since both were wrong, by contradicting his source, “Matthew” proved that neither Mark nor Matthew were inspired or inerrant, and neither could be trusted.

Keeping it real, in all of the annals of Roman history, there is no record of any kind that Rome released prisoners to appease those they had conquered. It is absurd to assume that an empire sufficiently ruthless to crucify rebels would accommodate them on occasions which were in opposition to Rome’s politics and religion, as is the case with Passover. Moreover, the one thing we know about Pilate is that he was famous for antagonizing Jewish religious sensibilities – not accommodating them.

And speaking of them, that is yet another flaw in the Christian fable. Not only wasn’t there room for a “multitude” before Pilate’s residence, but Roman soldiers would also have seen such crowds as a threat and removed them. The entire story is not only contrived, it is not credible.

Addressing the differences in the Gospel of Matthew, we find Pilate initiating the possibility of a prisoner release rather than the crowd requesting it – which is significant with regard to motivation. Worse, at least for the credibility of the text, in Matthew, as we have noted, Pilate is alleged to have said, “Jesus who is called the Messiah,” rather than “Do you want me to release to you the King of the Jews?”

Either claim, if admitted, would have resulted in a conviction and immediate execution. If Pilate had surmised that Gospel Jesus was claiming to be “King of the Jews,” this sham of a trial would have concluded with a pronouncement of guilt. The same is true, as we have learned by searching *Antiquities*, of those who made Messianic claims. And while they are not the same – not even remotely – they would have led to the same result, nullifying any chance that Pilate washed his hands of responsibility or found no reason for conviction.

The reason for this delegitimizing difference is likely found in a pathetic and desperate text entitled “*The Acts of Pilate*.” It purports to have been prepared by Pilate’s agents and sent to Rome because Pilate allegedly converted to Christianity and wanted Tiberius to know that they had appeased Jews by killing the Messiah. Most everything we read in Matthew that differs from Mark is found word for word in that thoroughly discredited 4th-century text, likely forged by Eusebius, the same fellow that forged a letter from Pilate to Tiberius on this subject and altered Josephus’ testimony so that rather than never mentioning Jesus, he waxes poetic about him, calling him “the Messiah.”

Pilate’s concluding assessment in both Mark and Matthew is inconsistent with the other “Gospels,” and it is out of character for Rome. Trying to explain the inexplicable, Mark wrote: “For he knew that the chief priest had handed him over because of envy.” Again, there isn’t a snowball’s chance in hell that the Roman governor would have considered or valued their motives, even if known. He had no concern for their “self-interest,” and was publicly opposed to them. Pilate’s loyalty was to himself and to Rome. He was not a tool manipulated by Jewish religious sentiments, which he famously abhorred.

When a subsequent document adds more to the story, it typically has more to do with the mindset of the writer

than what actually happened. All that Mark, the text that was used to create Matthew, has to say next is: “But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. Pilate answered and said to them again, ‘What then do you want me to do with Him whom you call the King of the Jews?’ So they cried out again, ‘Crucify Him!’”

Since the determination of whether this is true or false is life or death, I am not being petty by picking it apart. The chief priests could not have stirred up the crowd if they were sitting beside Pilate accusing the mythical misnomer. And this reads: “so that he [Pilate] should rather” instead of “so that the crowd of Jews would rather” release Barabbas. If the priests were inciting the crowd it would have been the other way around. And Pilate is said to be answering them [the crowd] when the people allegedly gathered have said nothing. Moreover, it reads, “he said to them again,” when this is the first time he has addressed them. Further, since there was no rebellion at the time, Barabbas, should he have even existed, could not have become a cult hero for rebelling against Rome. Romans suppressed such notions by killing a hundred subjects for every Roman murdered by a rebellious individual or community. The repercussions of freeing a Jewish rebel would have made this choice unconscionable.

As previously noted, a person claiming to be king in opposition to Rome was tantamount to treason. Had the Roman governor actually made this statement he would have become complicit in the crime, recalled and likely killed: “What then do you want me to do with Him whom you call the King of the Jews?” The Jews were not calling him their “king.” Every word of this is utter nonsense. From beginning to end, the narrative underlying the Bible’s Passion is pathetic.

As suggested previously, another irresolvable problem for the Christian depiction is that there was not enough

room for a small crowd to gather, much less one sufficient to bring shame on an entire population. In the “Gospel” which has come to bear Mark’s name, Pilate met Gospel Jesus in an *aule*, which means “hall,” wherein Pilate was seated during the brief interview. This would suggest a room in the Praetorium – which was located in the northernmost wing of Herod’s Palace. From *praetor*, it would have been the residence of the highest-ranking civil servant of Rome. Those ushered into an audience before the Roman prefect, and within a hall serving as an adjunct to the larger palace, would have been by invitation only, thereby eliminating any possibility of a crowd.

Challenging Mark’s assessment, and moving the proceedings outside, the man assumed to be John wrote six decades thereafter in what would become John 19:13 that “Pontius Pilate brought [the Jesus character] forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha.” That is a problem as well because this not only differs from Mark’s *aule*, Gabbatha is an Aramaic term, not Hebrew, and means either “black” or “elevated.” Lithostrotos is a Greek word and means “tessellated” or “mosaic.” It was used to describe “ornamental pavement.” However, the only “tessellated mosaic floor” at the time was neither “elevated” nor “black.”

The lone mosaic of the kind dating to this period is on the eastern side of the palace. And even here we have two issues. Archaeological studies have confirmed that the Roman pavement at this site was laid by Hadrian in the 2nd century – a hundred years after these events played out. This mosaic serves as the floor of the eastern forum of Aelia Capitolina, which Hadrian named after himself after destroying the rest of the city in 133 to 135 CE. Prior to Hadrian’s artistry, the area he covered had been the site of the Struthion Pool and thus was filled with water. The pool survives with vaulting added by Hadrian so that the Roman

Forum could be built over it. Therefore, John's depiction is all wet and dates this portion of his "Gospel" to sometime around 150 CE.

Suffice it to say, there is no possibility that a large crowd of unruly Jews had gathered before Pilate on this day to shout: "Crucify him" or "May his blood be upon our heads and that of our children." And since that is historically impossible, and thus did not occur, there is no justification for Paul's arguments against Jews. There is no longer a basis for Christianity, Replacement Foolology, or Christian anti-Semitism. They all dissipate into the ether of religious mythology.

Also inconsistent with the customs of this time, the Romans had a well-established system of jurisprudence. What is depicted within the "Gospels" was not a trial and Pilate was not sitting in the judge's seat. Further, judges do not interrupt criminal proceedings of this magnitude to consider the musings of their spouse, nor use them to issue a verdict. Dreams are inadmissible. Therefore, this is equally ridiculous...

"While Pilate was sitting on the judge's seat, his wife sent him this message: 'Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.' But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

'Which of the two do you want me to release to you?' asked the governor. 'Barabbas,' they answered. 'What shall I do, then, with Jesus who is called the Messiah?' Pilate asked. They all answered, 'Crucify him!' 'Why? What crime has he committed?' asked Pilate. But they shouted all the louder, 'Crucify him!'"

While this choice was not afforded in Mark, the rest of the story is somewhat similar, except Matthew corrects the problem of "Crucify him" only being requested once, not

twice. Mark then finds closure, while Matthew has an agenda. Mark reads: “Then Pilate said to them, ‘Why, what evil has He done?’ But they cried out all the more, ‘Crucify Him!’ So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified.” End of story.

A Roman prefect would never have subjected himself to, or solicited the advice of an unruly crowd in this manner – even if there had been room for a school of them to swim in the fountain before him. If they were chanting death wishes while splashing about, there would have been no speaking over them or reasoning with them. Moreover, under the dictatorial control of Rome, popular sentiments were irrelevant, especially when judging a person suspected of treason. Rome governed through subjugation and fear, not through inclusiveness and harmony. Rome was vicious – ergo scourging followed by crucifixion.

These issues, while devastating to the credibility of Mark’s hearsay account, are nothing compared to what we now find in the Gospel of Matthew...

“‘Why? What crime has he committed?’ asked Pilate. But they shouted all the louder, ‘Crucify him!’ When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. ‘I am innocent of this man’s blood,’ he said. ‘It is your responsibility!’ All the people answered, ‘His blood is on us and on our children!’ Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.”

Frankly, the Protocols of the Elders of Zion is more credible. No Roman washed his hands of any such affair, shirking his duty to Rome. And even Romans did not torture and kill innocent men strictly for their amusement – at least not until the advent of Roman Catholicism. Moreover, the notion that thoughtless zombies went from

chanting “Crucify him” to a unified chorus of, “His blood is on us and on our children!” is ludicrous. There is a better chance of finding marshmallows and lemonade in hell.

This comparison was between Matthew and Mark, since one was predicated upon the other, and the latter couldn’t keep his story straight in the end. The conflicts with Luke’s account are far greater, and yet they pale in comparison to what we find in Yahowchanan. If these four “witnesses” were presented today, the defendant wouldn’t need Johnnie Cochran to rhythmically proclaim on behalf of a murderer: “If it doesn’t fit, you must acquit.”

Out of the “Gospels” and back to reality, after squelching the sanity of Arian (who recognized that Iesou could not have been the totality of God) at the Council of Nicaea, the Roman Catholic Church used the caricature of “Jesus” they had modeled after the vastly more popular Odysseus and Dionysus, to project Greco-Roman hatred on those they had oppressed, delegitimizing and dehumanizing Jews. They did so based upon the inspiration of Paul and the Roman Church. Their war of words serves as the basis of the conspiracy theories which led to the Holocaust and which are running rampant today.

Christians have perpetrated these lies for a reason: they, like their patron saint, Paul, want to claim for themselves what God has given to Yisra’el and Yahuwdah. And they want a scapegoat to blame for never having grown beyond their grotesque dead god on a stick. Clueless as to who Dowd was and what he was doing there, this miserable institution is attempting to mask its culpability and shame.

We will never know how far Paul’s devotee went in the waning days of the 1st century to blame Yahuwdym for what Rome had done to Yisra’el, differentiating what he wrote from what the Roman Church augmented. All we know is that he conspired to create an amalgamation of

Paul's letters, the 'Ebyownym's *According to Hebrew* transcriptions of the Messiah's narratives, with Mark's and Luke's hearsay accounts. The result would have made Odysseus proud, caused Dionysus to blush, and the Sibyl to gush in response. But alas, they were no more real than the story of trial, death, and resurrection of Jesus of Nazareth.

The historical evidence affirms that the 'Ebyownym provided eyewitness testimony of the Sermon on the Mount and Olivet Discourse concurrent with their attendance at those events. The result was beloved by those who derived their name from the Hebrew Prophets and were the first to recognize that Dowd walked out of the pages of the Towrah. In so doing, they realized as we do that Sha'owl sought to demean and sever the one connection that made the Messiah's life meaningful.

To counter the credibility of the 'Ebyownym, "Matthew" used Mark and Luke to flesh out the story such that it reflects the derogatory sentiments in Paul's epistles and speeches. Then, as the Roman Church emerged under Constantine and began formalizing its creed at Nicaea, a Roman Catholic Bishop, Eusebius, wrote the rest to demonize Jews and canonize Replacement Foolology.

Eusebius was not the only villain, but he played a horrific role to be sure, stirring the pot of anti-Semitism and Roman supremacy. He had the means and motive regarding the gestation of Codexes Vaticanus and Sinaiticus. They express his sentiments and read like his other works.

The evidence reveals that it was Rome that changed the course of history by writing: "As Pilate washed his hands of the affair, the Jews all shouted, 'Let His blood be on our heads and that of our children!'"

Unfortunately for Roman Catholics, their forefathers not only committed this crime, but they also blamed the

victims. Catholics and their Church earned the designation of the Whore of Babylon. They will be convicted for this audacious lie, along with the crimes of promoting the pagan practices of Sunday Worship, drinking the blood of “Christ” during the Eucharist, for Lent, Christmas, and Halloween, the Madonna and Child, Mother of God, and Queen of Heaven, of the Lord Jesus Christ, for a New Covenant and New Testament, for the Trinity, for the myth of the birth, death, and resurrection of God, for crosses and Jewish culpability, for popes, Holy Fathers, and saints holding the keys to heaven, while replacing the Passover meal with the “Last Supper,” and its fulfillment with “Easter.”

Romulus and Remus, mythically born of Greco-Roman nobility to this same Vestal Virgin and Mars, the God of War, were abandoned along the banks of the Tiber to be suckled by a wolf and adopted by a shepherd. One would kill the other, with the survivor becoming the antithesis of what Moses would achieve, creating the most vicious empire man would ever know, Rome. It is all chronicled in Dionysius of Halicarnassus’ *Roman Antiquities* should you care to read the Roman Old Testament. And just as Romulus would kill his brother and partner in pursuit of supremacy, it is the legend that Rome killed the Benjamite Wolf, Paul.



Translating the Babel

Would You Believe...

Prior to the flood, Yahowah said that man had become overwhelmingly *hamas* | religious, political, militant, and cruel. For there to be any hope of a relationship, He would have to eliminate the perpetrators and start over. The eight souls willing to listen to His life-saving instructions were carried to safety aboard the Ark.

In that this story sheds light on Yahowah's aversion to politicized and militant religions such as Christianity, and since the conditions back then are repeated now, let's consider it with an eye to understanding how such beliefs hinder man's approach to the Covenant. Also, this exercise will lead us to some rather amazing insights regarding the sordid history of English translations.

God's warning begins...

“Indeed, when (*ky* – by contrast, and as a verifiable result) **the defilement and slaying** (*chalal* – the profane nature, contemptible attitude, and disgraceful wounding, the dishonorable pollution and violent, harmful stabbing; from *chalah* – sickening disease, illness which weakens and grieves, painful travails (hifil perfect – the subject causes the object to participate in the action which is comprehensive, albeit finite in duration)) **of the descendants of ‘Adam** (*ha ‘adam* – mankind, humans with a *neshamah* – conscience) **came to actually and continually exist** (*hayah* – began to occur, becoming manifest (qal imperfect – actually and habitually)), **it**

increased dramatically (*la rabab* – it grew to the point of being multiplied greatly in a myriad of ways, reaching into the tens of thousands with the shooting of arrows (qal infinite – genuinely intensifying the action of the highly descriptive verb)) **upon the presence of the realm of the descendants of ‘Adam** (*‘al paneh ha ‘adamah* – on account of the face of and before the presence, thereby identifying the ground where Adam’s descendants lived, symbolically turning them the ruddy red color of blood).

And daughters were born to them (*wa bath yalad la hem* – therefore, in addition, female offspring were conceived by them (pual perfect – passively causing the object to suffer the effect)), (6:1) **and the sons of the Almighty** (*wa beny ha ‘elohym* – the children and male offspring of the Father, God Almighty) **saw that** (*wa ra’ah ‘eth* – they perceived and they noticed accordingly therefore that (qal imperfect)) **the daughters of ‘Adam** (*ha bath ha ‘Adam* – the female offspring of the man) **were indeed** (*ky* – surely as a result and by way of comparison and contrast, truly) **desirable and beneficial** (*towb* – pleasing, beautiful, and valuable, better, more productive and prosperous, especially for facilitating the accumulation of possessions, thereby possessing a useful quality).

So they habitually grasped hold of and took for themselves (*wa laqach la hem* – and they selected, obtained, and continually collected (qal imperfect)) **women** (*‘ishahym* – female individuals who had the potential to be, but were not necessarily, wives or mothers) **from any which as a result of their relationships and to benefit their ways** (*min kol ‘asher* – from every one whose benefit) **they chose** (*bachar* – they desired or preferred, they selected and considered (qal perfect)).” (*Bare’syth / In the Beginning / Genesis 6:1-2*)

Chalal, translated as “defilement and slaying,” depicts the problem Yahowah was seeking to resolve. The descendants of Adam, men with a *neshamah* / conscience,

had become sullied with religious myths. Corrupt, they had become violent and deadly.

Ha 'adam can be translated as “the man, a man called ‘Adam, or the descendants of ‘Adam.” *Ha 'adamah*, which also appears in this statement, is either “the realm associated with ‘Adam” or “the ground where ‘Adam’s descendants lived.” While *'adamah* is nothing more than “‘adam – mankind,” rendered in the feminine, and thus perhaps “humankind,” it is often defined as “ground.”

Rendering *ha 'adam* and *ha 'adamah* as “man” and as “ground” is deficient. It not only ignores the definite articles, but also the Hebrew basis for both words, including their association with the first man created in Yahowah’s image and the ground upon which he had lived. The failure to associate the corrupt and deadly tendencies of these folks to the *neshamah*, which gave them a competitive advantage, and to the place where this was occurring, deprives this statement of the principal insights required to understand it.

This infers that the *neshamah*, which was the singular attribute that differentiated ‘Adam and Chawah from the humans living outside of the Garden, was passed along to the “daughters who were born to” “the descendants of Adam.” That is what made them “desirable and beneficial.” The *neshamah* equips a person to think, to exercise good judgment, and to understand – even to predict the most likely outcome of events based upon the circumstances that led up to them. It, like the Tree of the Knowledge of Good and Bad can be used for right or wrong. In this case, it was almost universally detrimental, making those equipped with it vicious killers. They desired similarly equipped women because their superior intellect would aid in the construction of weapons and the accumulation of possessions.

The “sons of the Almighty” refers to ‘Adam being

conceived in God's image and also to the relationship Yahowah had with 'Adam, denoting His desire to have his descendants become part of His Covenant Family. In this context, therefore, it depicts men with a *neshamah*, the only distinguishing aspect capable of conceiving sons in our Heavenly Father's likeness.

These individuals are unlike *mal'ak*, the heavenly messengers, who, while being spiritual beings, were not created in the image of God. They would never be described as "*ha 'adam*." The *mal'ak* are implements, not sons. There is no Covenant for them. The daughters of 'Adam, therefore, depict women born with a conscience, with the ability to reason.

They were seen as desirable because children born unto them would be vastly more capable than those conceived without a *neshamah*. And in those days, sons supported their father's ambitions. It became a recipe for disaster.

You may have noticed that there was no love involved here, no volition on behalf of the women. They were seized and taken, not unlike what occurs in Islam. They had nothing to say in the matter. Also noteworthy, most English Bible translations render *'ishahym* as "wives" when the word simply means "female individuals." As "women," they would have had the potential to be, but were not necessarily, mothers or wives. And without consent, the idea of marriage is ludicrous.

No doubt, Yahowah made Chawah "*towb* – beautiful and desirable" in addition to "beneficial and valuable." These "advantageous" attributes were transferred to her offspring, making them "considerably better, more useful and productive," than lesser endowed females outside of the Garden. In a world of man piercing and wounding other men and animals to survive, such women would have been preferred and chosen, selected and seized.

From the beginning, men, who are stronger, have had their way with women, treating them as inferior, even as property. As a salient example, it is the primary reason Muhammad was able to attract militants into his ranks and turn them into savages. Without misogyny, Islam would not have prevailed. But Muslims are not alone. Men's grabbing, examining, testing, and probing any woman he chooses, without consideration of her desires, has been prevalent throughout human culture.

Profaning His creation, depriving women of freewill, and polluting the earth while wounding the living was not the course Yah had plotted. As such...

“Then (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*‘amar* – communicated using words with ongoing implications (qal imperfect)), **‘My Spirit** (*Ruwach* *‘any* – Spirit of Mine, always feminine in the text; from *ruwach* – to accept as a result of being perceptive, to facilitate understanding, and to provide relief and restoration, enlarging an individual and expanding their capabilities over an interval of space and time) **shall not remain or abide** (*lo’ duwn* – will not dwell nor contend with, will not plead with or vindicate (qal imperfect)) **with the descendants of ‘Adam** (*ba ha ‘adam* – with mankind, humans with a *neshamah* – conscience) **forever** (*la ‘owlam* – indefinitely or eternally, for an unending duration of time), **also because** (*sha gam* – to make a contrast, in addition) **he is** (*huw’*) **flesh and prone to preaching** (*basar* – biological life, an animal, a corporeal construct subject to decay; based upon the verbal root, *basar* – to proclaim, publish, and preach news considered good and beneficial by those who hear it).

So for a period of time, it shall exist that his days will be (*wa hayah yowmym huw’* – therefore it shall

actually and for a limited period be that his time shall be restricted to (qal perfect)) **one hundred twenty** (*me'ah wa 'esrym* – a hundred and twenty) **years** (*shannah* – repetitions of the seasons, times to change and be different, a repeat of the solar year).” (*Bare'syth* / Genesis 6:3)

Time had run its course for the men and women with a *neshamah* – conscience, save Noach and the seven souls with him. And history is about to repeat itself because another cleansing will occur, this time of everyone who fails to embrace the Covenant prior to Yowm Kipurym in 2033 CE, Year 6,000 Yah.

The agent of obliteration this time will be light. In this regard, Yahowah's Spirit is akin to light and thus similar to energy. Our physical bodies, however, are comprised of matter and are thus mortal and vulnerable by comparison. One cannot reside with the other beyond a finite period of time. And so for God to return, for the Covenant Family to be transformed, becoming spiritual energy and light, the decaying rot of religion and deadly nature of politics must go.

To become immortal, to enter Yahowah's presence, to become more like Him, to inherit the benefits of the Covenant and become empowered and enriched, we will have to jettison our physical bodies and become akin to energy. It is a benefit afforded to the Covenant's children. While Yahowah will abide with His sons and daughters forever, those who remain mortal, those who cling to the family of man, those impressed by expressions of human power and influence, will remain estranged and they will continue to degrade over time – ultimately ceasing to exist.

The primary meaning of *basar* is not “flesh.” Its verbal root, *basar*, reveals the actual reason Yahowah's Spirit would no longer endure with man. Humankind had become overtly religious: “proclaiming, publishing, and preaching news considered good and beneficial by those who convey

it and hear it.” Ask any Christian to define “Gospel,” and this is what they will say.

The limitation of 120 years is still in effect. Even with all of man’s scientific and medical advancements, the longest human lifespan was that of Jeanne Calment of France, a woman who died in 1997 and claimed to be 122 years old. Women have the capacity to live longer because they have two X chromosomes while men have just one. Once one of one is damaged, there is a second option for women to fall back upon but not for men.

The second oldest woman, Susannah Jones, an American, died in May 2016 at 116. The longest-lived man in recorded history was Jiroemon Kimura of Japan, who died in 2013, four years shy of 120. More recently, the oldest living man was Yisrael Kristal, a Yisra’elite. He was born in September 1903 and was 113 at the time of his passing in August 2017.

The length of a human life is determined largely by our genes. Human cells are limited in the number of divisions they can support, as they progressively lose telomeres with each subsequent cell partition until a few short telomeres become uncapped leading to an arrest of growth known as replicative aging. While these cells do not die initially, in the absence of genomic alterations, the telomere DNA remains quiescent, producing different proteins than younger cells. But then once a tipping point is reached, and many telomere ends become uncapped, the division of critically shortened telomeres leads to rapid cell death and puts the body into crisis.

There is, however, an enzyme called telomerase, which can lengthen clipped telomeres. Unfortunately, it has the side-effect of promoting malignancy. This should not be surprising since cancer is caused by rapidly replicating cells. The potential reward, the ability to provide a lifespan of up to a thousand years, has global

pharmaceutical companies salivating. Since it would create the fabled Fountain of Youth, geneticists are trying to find a solution to the lifespan limitation of telomere DNA without the deadly side effects of telomerase-induced cancer.

While they are not going to resolve this challenge prior to Year 6000 Yah (2033 CE), at least with a drug that will be widely available, the fact that the DNA language of life can be edited to lengthen or shorten a human lifespan has profound implications regarding our interpretation of the Towrah. For example, Adam's and Chawah's DNA would have been programmed such that it prevented cell senescence indefinitely. But then, the information contained in the Tree of the Knowledge of Good and Bad may have altered our initial script so that it started the aging clock ticking. Adam, Chawah, and those closely related to them would then have had the capacity to live for up to 1,000 years.

Thereafter, since He authored the code of life, Yahowah edited our DNA such that 120 years would be the upward limit of human existence. As such, the oldest of the last generation conceived with the capacity to witness Yahowah's return would have been born in 1913. (While obviously only a curiosity, this was one of the darkest years in American history with the Federal Reserve having been clandestinely created commencing the destruction of the currency and the Federal Income Tax established to control everyone by redistributing wealth, all while Europe moved toward world war and an international pandemic.)

There is some potential symbolism associated with the 120-year lifespan. It reflects three periods of testing, which is always a multiple of 40. For example, 40 Yowbel (50-year increments) separate man's exclusion from the Garden to the affirmation of the Covenant on Mowryah with Yahowah and 'Abraham in year 2000 Yah. After another 40 Yowbel, Dowd fulfilled the first three Miqra'ey,

facilitating the benefits of the Covenant in year 4000 Yah (33 CE). Then after the third passage of 40 Yowbel, in year 6000 Yah (2033 CE), Yahowah will oversee the final gleanings of His People on Taruw'ah will return with His Son to fulfill Kipurym and Sukah, reconciling His relationship with Yisra'el so that we can reenter 'Eden. Similarly, *Moseh* | Moses, who lived to 120 years of age, endured three 40-year trials, the first in Mitsraym, the second as a shepherd around Choreb, and the third as the liberator of his people, taking them to Yisra'el.

Looking ahead, those who will be born to Covenant parents during the Millennial Shabat of Sukah will have their DNA reprogrammed such that they will again have the potential to live for 1,000 years. As is the case with so many things we have discovered in the Towrah, from six days of creation accurately representing 14 billion years, depending upon whose clock one is considering, to the asteroid impact and upwelling of seawater which led to the flood, or now the reduction in human lifespans, Yahowah's explanations are not only plausible, they can be validated.

Now moving on to the next statement, I am appalled by the number of conspiracy advocates who promote the myth that the Naphylym were "giant spiritual beings" who "mated with human women." Many use the Book of Enoch, which is outright fraud, to advance their plot. But, the Naphylym were not giants, they were not even particularly tall. They were religious, and they were also militant, becoming the living embodiment of the plights God hates most. We know this about them because this depiction serves as the basis of their name.

As one became many and families became societies, cultures, and civilizations, men and women became increasingly religious, political, and vicious. As proof, if I were to ask you to name a single civilization, from Sumer, Babylon, and Assyria, to the Hittites, Canaanites, and Egyptians, the Greeks, Spartans, Persians, Romans, or

Carthaginians, or even the Aztecs, Incas, or Mayans to the Americans, Germans, Russians, and Chinese, which treated its citizens fairly and its neighbors appropriately, in all of human history, could you name one? The closest to this ideal has been America, but it began by brutalizing those who occupied the land and it will end as the merchant of death and ultimate killing machine turns against God's people and crumbles.

The question, 'Is man basically good or bad,' is answered by another: 'How many of them are there?' Gang mentality, where an individual's sense of right and wrong becomes collectivized, is the bane of religious and political institutions. The first group of people Yahowah identifies were oppressive and murderous. They were also overtly religious, political, and militant.

By the errant and pervasive rendering of *naphylym* as "giants," we must assume that the Latin scholars who initiated this myth wanted to avoid the religious and political connotations of the word. They assumed that physical prowess would be the only reason to mention such people in this negative light.

"There were (*hayah* – for an ongoing period of time, there actually and literally existed (qal imperfect)) **the Naphylym** (*ha Naphylym* – those who prostrate themselves and are stillborn; from the verbal root, *naphal* – to fall in prayer, battle, and status, going from a higher position to a lower one, those who are separated and die, those who bow down, falling prostrate to worship something on the ground, those who neglect and are thereby neglected, those who attack to conquer in an offensive military action, becoming inferior in the process, those subject to miscarriage, and thus untimely death) **existing in the region** (*hayah ba ha 'erets* – came to exist within the land or territory, albeit for a limited period of time (qal perfect)) **in those days** (*ba ha yowmym ha hem*), **but also by comparison, in a slightly different form,**

they existed for some time thereafter (*wa gam 'achar ken* – and in addition, besides, but also by similarity and resemblance, after this, for some time later in another form, somewhat different and distinct but of the same genre, one following the other).

By association (*'asher* – revealing the benefits and showing their way of life), **the sons of the Almighty** (*beny ha 'elohym*) **came** (*bow* – actually made a habit of pursuing (qal imperfect)) **to** (*'el* – toward and upon) **the daughters of man** (*bath ha 'adam* – the female offspring of mankind who were descended from 'Adam), **and they conceived children for themselves** (*wa yalad la hem* – they approached and impregnated them, culminating in the birth of their offspring (qal perfect)).

These (*hem*) **warriors and political leaders, the fighters who were the strongest among men** (*gibowr* – prominent individuals with the ability to fight and who prevailed in their quest for military and political power), **who hailed from a relatively long time ago** (*'asher min 'owlam* – who are from antiquity and thus from the distant past), **are individuals with reputations and recognizable names** (*'ysh ha shem* – men of renown).” (*Bare'syth* / In the Beginning / Genesis 6:4)

Most Hebrew nouns are defined by their verbal, or actionable, roots. *Naphyl*, and in the plural, *Naphylym*, is no exception. It is based upon “*naphal* – those who prostrate themselves and are stillborn.” It, therefore, depicts “religious people who bow down in prayer and die as a result.” Fully amplified, *naphal* describes those who: “fall in prayer, battle, and status, going from a higher position to a lower one, those who are separated and die, those who bow down, falling prostrate to worship something on the ground, those who neglect and are thereby neglected, those who attack to conquer in an offensive military action becoming inferior in the process.” It is related to *nephel*: “those subject to miscarriage, and

thus untimely death.” It reveals that the religious conceive “stillborn children.”

Since *ha Naphylym* is a title, it should be transliterated, and then explained, either within a parenthetical as part of the translation itself, as a footnote, or in a collaborative commentary. But there is absolutely no justification for translating *ha Naphylym* as “giants.” This error is a legacy of the Septuagint, one incorporated into the Latin Vulgate and then passed along through the King James Version. Even Strong’s, while attempting to justify the KJV as their penchant, attributes *Naphylym* to the verbal root, *naphal*, acknowledging that it is “from H5307.” And yet, H5307 – *naphal*, is the antithesis of giant, of big, or of standing tall. It is about being decreased in stature and status as a result of bowing down and dying in battle.

Since the erroneous nature of English Bible translations is a product of religion, once we have concluded our evaluation of *Bare’syth* 6:4, we will use the errant rendering of *ha Naphylym* in English Bibles as “giants” to explain how these errors originated and why these mistakes are seldom corrected. It is a long and sordid tale, one that deserves our undivided attention.

Before we go down that road, however, let’s continue to focus on what Yahowah just revealed in *Bare’syth* 6:4. And what I find particularly interesting about this passage is what follows *ha Naphylym*. It is an insight every translator missed. Speaking of these overtly religious individuals and of their deadly and militant nature, even of the fact that they were in essence killing their own children, in *Bare’syth* / Genesis 6:4, Yahowah said: “*wa gam ‘acharken* – but also by comparison, in a slightly different form, they continued to exist for some time thereafter.”

This means that a propensity for worship and war did not die out with the *Naphylym*, but instead, both traits continued to plague humankind throughout the

civilizations which followed. And indeed, this was the case with Sumer, Babylonia, Assyria, the Hittites, Canaanites, Egyptians, Minoans, Phoenicians, Carthaginians, Greeks, Spartans, Romans, Persians, Byzantines, Ottomans, Indians, Chinese, Japanese, Aztecs, Incas, and Mayans, *et al.* Alone, man is bad, but in tribes, nations, and civilizations, he is far worse. It is the very point Yahowah will soon make regarding Babel.

I have long denounced the savage and grotesquely immoral nature of Rome, calling it the most horrific civilization in human history. By doing so, I am echoing Yahowah's perception of them. But even though Imperial Rome was more ruthless than the barbarian tribes they subjugated, the Roman Catholic Church has been a greater menace to mankind. They are a legacy of the Naphylym. Rather than looking for giants or over-sexed spirits, their translators ought to have been looking at their own institutions.

The conclusion of this misunderstood and errantly translated passage should have been easy to assess. The Naphylym, and those who resembled them throughout antiquity, were "*gibowr* – warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power." According to God, these egomaniacal despots were "*ysh ha shem* – men of renown, individuals with reputations and recognizable names." They all left their mark on the world, one too often made by their weapons of war.

To be famous or, in this case, infamous is not good. God does not value soldiers or those who deploy them. They are not heroes nor are they valiant. Their might did not make them right and their fame is their shame. There is no one depicted among them to be found in heaven.

Should you believe that I'm projecting my personal predilections with this assessment, as opposed to

conveying Yahowah's bias and perspective, you may want to consider what follows in *Bare'syth* 6:5, a statement we will consider before we track down the reason Bible translations can all say the same thing and all be wrong.

“So (wa) Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalown – restoration) saw, perceived, and understood (ra’ah – literally observed, actually considered, and consistently revealed, viewed, discovered, and made His perspective known because of its ongoing consequences (qal imperfect)) as a result that, indeed (ky – truly and surely, emphasizing and strengthening this statement), the depravity, wrongdoing, destructive nature, and perverse attitude (ra’ah – the wickedness, immorality, and evil, the harmful, troubling calamity, the corrupting and misfortunate criminal behavior which was injurious and miserable, creating the distressful and ruinous circumstances) of mankind, these descendants of ‘Adam (ha ‘adam – humankind), were excessive and being exalted (rab – were enormous and inordinate, abundant and prolific) throughout the region (ba ha ‘erets – within the land, territory, and material realm).

And also (wa), every inclination, conception, and motivation, most especially the way ideas are formed and framed (kol yetser – everything conceived and imagined, fashioned and formed, every desire and ambition, all of the impulses and tendencies, especially the many ways issues were framed and character was defined, the way ideas were shaped and forged, plans were devised, prepared, and ordained, and the framework of their society and purpose; from yatsar – to form, fashion, and frame premeditated and preordained ideas) regarding his thoughts, inventions, musings, reasoning, and plans (machashabah – in association with his cognitive abilities

and thinking, the way he schemes, plots, and devises things, even the purpose of the myths he invents and meditates upon, his artificial constructs and contrived ideas; from *mah* – to ponder how and why and *chashab* – to cunningly invent imaginary accounts and then justify and esteem them, imputing value to them) **which affect his judgment and perspective** (*leb huw'* – with regard to his reasoning, the way he processes information, his ability to evaluate evidence in a rational way and respond appropriately, his inner nature, his character and heart) **were exclusively and continually** (*raq* – were restricted to, uniquely and only yielding, always and without exception, chronically and sickeningly producing those who were undernourished and unhealthy, those who spit and drool) **wrong** (*ra'* – bad, not good, immoral, ignorant, and irrational, wicked and evil, undesirable and harmful, injurious and troubling) **every day without exception** (*kol ha yowm* – all of the time).” (*Bare'syth* / In the Beginning / Genesis 6:5)

According to God, Barnum and Bailey were wrong. It is possible to fool most of the people most of the time. Man was doing so then, and he is doing so again now.

Over the course of many years, I have had the opportunity to lead readers on a wide variety of investigations as we have sought to understand something God has conveyed along the way. And without exception, not only have our adventures been rewarded, we have always found Yahowah affirming what we discovered, usually in a subsequent statement. But seldom has an affirmation been this immediate or appropriate.

Yahowah just revealed that we were right – not just about the legacy of the Naphylym, not just about the harmful nature of religion, but also regarding how the inventions and schemes of man tend to produce the likes of the Christian New Testament and Talmud. It was not an accident, but instead deliberate. It was the product of

conniving men, and it was wrong.

We interjected ourselves into this discussion to more fully appreciate Yahowah's perspective on what ails humankind. And based upon what we have seen, we can reasonably surmise that religious malfeasance is our biggest foe.

It is fascinating to note that while “*ra’ah* – saw, perceived, and understood” is transliterated similarly to “*ra’ah* – depravity, wrongdoing, and calamity,” they are written differently in Hebrew. To “see” is רָאָה, while “evil” was written רָעָה.

This brings up an interesting perspective on the way a word's meaning is conveyed in Hebrew. In “see,” *man* רָאָה (a Rosh) is shown facing the אָ (an Aleph), the first letter in “*ab* – אָבִי – Father” and “*el* – אֱלֹהִים – God.”

However, with “evil,” *man* רָעָה (a Rosh) is forming his own perspective עָ (an Ayin) on הָ (a Hey) humankind. And this perspective is not just limited to these words, but to almost every word containing a רָ (Rosh). If the individual is facing a letter that is found in Yahowah's יְהוָה name or one of His favorite titles, the word conveys positive connotations, whereas if we are shown looking away from God, with our back to Him, the implications are typically derogatory.

Ky, translated as “as a result,” is important in this context because it reveals that the deplorable situation Yahowah observed was a consequence of the ongoing legacy of the Naphylym and the negative implications of “these warriors and political leaders, the prominent individuals with the ability to fight who prevailed in their quest for military and political power.” The notion that they were “valiant heroes” has been eliminated. They were responsible for the adversarial conditions Yahowah abhorred.

Equally important, by connecting cause and consequence with *ky*, Yahowah has validated the lessons we learned by considering the root of *Naphylm*. They, and those who were similar and followed in their footsteps, the Sumerians, Babylonians, Assyrians, Hittites, Canaanites, Philistines, Egyptians, Phoenicians, Carthaginians, Greeks, Persians, Romans, Byzantines, Muslims, Ottomans, British Empire, Nazis, and Americans, would be comprised of “*naphal* – religious people who would bow down in prayer and die as a result.”

Their “miscarriage of justice would lead to stillborn children who would meet with an untimely death.” Year after year, century upon century, they would “fall in prayer, battle, and status, going from a higher position to a lower one.” Separated from God by bowing down, they were dead men walking – resembling the zombies we have previously discussed.

The reason for the impending flood was that humankind’s “*ra’ah* – depravity” was “*rab* – great.” Man was “wrong,” and the consequences were “injurious.” “Evil” not only “prevailed and was prolific,” it was “being exalted.” This is, perhaps, a foreshadowing of Political Correctness, where all manner of moral turpitude is celebrated as if it were a source of pride. Also serving as a harbinger of our time, an “abundance” of “criminal behavior” had become “overwhelmingly” “destructive.” Man’s “corruptions” were “commonplace.” That is to say, the truth had become so unpopular, it no longer appeared credible. Such is the case today as you read these words. While we have come full circle, humankind has never left the circle of violence.

This is now a global problem, while five thousand years ago the degradation of humankind was a regional concern. God is describing the fallen condition attributable to the descendants of ‘Adam as they migrated out of ‘Eden toward the Black Sea and along the Tigris and Euphrates

rivers. *'Erets* seldom means “Earth” in the sense of the planet, but instead, it is more accurately rendered as “land or region.” It can also identify the “material realm,” which is distinct and separate from the “*shamaym* – spiritual realm.”

This is critical for several reasons. First, man’s “*neshamah* – conscience” was being misused, and it was only passed along to the direct descendants of ‘Adam – all of whom lived in this region. Second, the flood was isolated to this part of the world and was not a global catastrophe. In fact, it wasn’t actually a tragedy but, instead, a remedy. And third, just as Satan had inspired the exodus from ‘Eden, the Adversary and his fallen envoys were belligerents in this battle involving the material and spiritual realms – back then and now.

According to God, man’s depravity was deliberate, a derivative of his “*kol yetser* – every inclination and motivation.” Man’s deadly nature was “premeditated and planned.” He had become a natural-born killer. His “every impulse and tendency” was corrupting and harmful. The strategy man deployed to achieve this debilitating and deadly condition lies at the heart of *yetser*, which speaks of “framing an issue.” It is how religions are formed, how politicians prevail, how generals motivate soldiers to kill. Twisted and jaundiced perceptions create an alternate and artificial reality whereby a perverted perspective causes deceptions to appear credible. It is how one fools most of the people most of the time.

“*Machashabah* – the cognitive ability to devise contrived schemes” is possible only in the presence of a functioning *neshamah*. But just like Yahowah’s other gifts to humankind, mortal life and freewill, each can be used to understand and advance the truth or to preach and accept a perversion of it.

When applied to Yahowah’s guidance and teaching,

our *neshamah*'s capacity for reason is mankind's most enlightening and empowering attribute. But it can also serve to inspire faith and instigate war. In this context, and cognizant of the fact that *machashabah* is derived from *chashab*, it speaks of "cunningly inventing imaginary accounts" and then not only "justifying these mythical constructs," but also "elevating such musings to the point that they are revered."

The old adage is true. Garbage in, garbage out. Myths were being promoted with a religious zeal. Everyone, from cleric to king, from lord to general, was singing out of the same hymnal. But there is yet another way to fool most of the people most of the time, and that is to negate the functionality of their *neshamah* – conscience. This can be done in several ways.

Rome crucified those who acted or thought independently. Its legacy, the Roman Catholic Church, branded them as heretics and then tortured them to dissuade similar considerations. Today, political correctness is used by Progressives to deactivate the human *neshamah*. As a result, they can invert truth and lies, thereby destabilizing entire generations. And those who dare challenge their indoctrination are publicly humiliated and censured by their bots. This is what Yahowah was referring to when He said that "their judgment, ability to reason, and perspective" were "continually and exclusively" "wrong." And therein is the core of the issue.

This is not what Yahowah had intended. 'Eden was a land devoid of religion and politics. There were no militaries or death. And the brief interlude of deception was a result of *ha satan* corrupting God's testimony, removing what God had actually revealed from its context, and then twisting His intent to seduce the unwary woman into accepting a lie. Chawah was then guilty of adding to Yah's testimony, going beyond what He had said, not unlike Rabbis with their Talmud, Mishnah, and Zohar and

Christians with their New Testament.

God had envisioned a close and personal relationship based upon trust along with open and honest communication. Man came to prefer religion, instead, as it empowered men to rule over others as if they were gods. The swamp had become so murky and polluted, life was unsustainable. Mankind was on a collision course with self-annihilation. In this environment, Yahowah was essentially unknowable, and life was unsustainable.

“**So** (*wa* – then) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **as a result of His compassion, was sorry and lamented** (*nacham* – was disappointed, sympathetically grieving and regretting (nifal imperfect – passively, at no fault of His own, Yahowah was disappointed and therefore lamented with ongoing consequences which would unfold throughout time)) **that** (*ky* – therefore it follows accordingly because) **He had engaged with** (*‘asah ‘eth* – He had endeavored to perform, acting on behalf of (qal perfect – formed a genuine relationship even if for a limited period of time with)) **the descendants of ‘Adam** (*ha ‘adam* – humankind) **in the region** (*ba ha ‘erets* – within the material realm).

He was distressed over what He had fashioned and formed (*‘atsab* – He was hurt by His creation and consumed by grief, indeed injured by these deliberate distortions (hitpael imperfect – Yahowah, and He alone, was suffering the effect of what His creation was continuing to perpetrate, causing ongoing consternation)), **even with regard to** (*‘el* – in conjunction with) **His decision and reasoning** (*leb huw’* – His judgment in this regard, His viewpoint and motivation).” (*Bare’syth* / In the Beginning / Genesis 6:6)

While *nacham* is simplistically rendered as “regretted” in most English Bibles, the word is considerably more complex because it is “driven by compassion.” God “felt sympathy” for those who were being misled and abused. His “grief” was born out of “concern.”

It is hard for us to imagine God becoming so disappointed that He would regret His own decision. But this is how it had to be. If the Covenant was going to model a family, if we were going to be treated as sons and daughters rather than toys to be played with, mankind had to be afforded the opportunity to foil God’s intent.

Had God become a micromanager, prompting every good choice while preventing bad decisions, thereby predestining the outcome, it would have all been for naught – nothing but a charade. Just because Yahowah can peer into our future and witness the consequence of our decisions, both good and bad, does not mean that He predestined us to that outcome. If He were to do so, we would be nothing more than pawns to be pushed around on a gameboard.

If you have ever loved and lost, you know the feeling. Your intentions may have been sublime, but nonetheless, unrequited love leads to grief, consternation, and tears. But even we, corrupt as we may be, know that it is better to have loved and lost than to never have experienced love at all. For our Heavenly Father it was worth the risk, as evidenced by the fact He would give mankind yet another chance.

Before we move on, there are two additional words which would benefit from further clarification. The first is *‘asah*, which is inappropriately rendered in religious publications to suggest that God regretted having “made” man. But in the context of a relationship, and particularly when used in harmony with *‘eth*, *‘asah ‘eth* is more accurately translated as “engaged with” or “performed on

behalf of” humankind. Relationships require both parties to participate, so just as God wants us to “engage with” Him by “acting upon” the terms and conditions of His Covenant, He sets the example for us to follow, always taking the first step.

Therefore, it is the relationship that soured, not the inherent design of creation, life, or the Covenant. The universe was perfectly planned, but it required chaos to be interesting. If everything was orchestrated and predictable, it wouldn’t have been worth God’s time or effort.

The second under-appreciated term is *‘atsab*. At first glance, it may appear as if God simply repeated Himself because the secondary connotations of *‘atsab* and *nacham* are somewhat similar. However, they are used in a different context. *Nacham* reveals that “compassion was the reason for being disappointed” by the descendants of ‘Adam, whereas *‘atsab* was used “in conjunction with” Yahowah’s “emotional distress” over the “deliberate distortions” which were “affecting His perspective” on humanity, especially considering what He was offering and had done on our behalf.

“Then (*wa* – so) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **said** (*‘amar* – promised in response), **‘I will remove the contamination** (*machah* – I will wash away and blot out the corruption and infection (qal imperfect)) **of the descendants of ‘Adam** (*ha ‘adam* – of humankind, of those made in God’s image with a *neshamah*) **which, for the benefit of the relationship** (*‘asher* – to show the way to life), **I brought into existence** (*bara’* – I have created (qal perfect)) **out of the material realm** (*min ‘al paneh ha ‘erets* – from presenting their opposition to the land by their presence in the region).

Because as a result of humankind (*min ‘adam*),

inclusive of the predatory beasts (*'ad bahemah* – including plundering, warlike animals and the herd mentality of the ongoing witness and continued testimony of these fearsome monsters), **the testimony of the slithering reptiles** (*'ad ramas* – the warlike nature of the serpentine aggressors), **and** (*wa*) **the winged creatures** (*'owph* – beings that can fly, swiftly darting about while dispensing darkness and gloom) **of the spiritual realm** (*shamaym* – heavens), **indeed** (*ky* – surely, denoting these exceptions)), **I regret as an expression of My sympathy** (*nacham* – compassion moved Me to pity, sorrow, lament, and disappointed (nifal imperfect – passively, at no fault of His own, Yahowah was saddened and therefore lamented with ongoing consequences which would unfold throughout time)) **that** (*ky*) **I have engaged with** (*'asah 'eth* – I have endeavored to perform, acting on behalf of (qal perfect – formed a genuine relationship even if for a limited period of time with)) **them** (*hem* – addressing the descendants of 'Adam).” (*Bare'syth* / Genesis 6:7)

God intervenes, imposing His will so infrequently, that when He interferes and alters the course of human events, we should consider His motivations. Based upon *machah*, man had become a contaminant, a deadly infection whose corrupting influence was poisoning His creation. Unless He removed the infection, life would be unsustainable.

A plague cannot be thwarted by treating the symptoms or by accommodating the pathogen. It is only by diminishing the accessibility of viable hosts that the spread of disease can be controlled. Then the breeding ground must be disinfected and sanitized, such that the infected area becomes safe to inhabit. God was doing what a loving father would do to protect His home and family. Had He not intervened when He did, man would have destroyed himself and God would have become unknowable.

When translating these words, the broad range of meanings associated with *min*, *'ad*, *bahemah*, and *ramas*

should be considered. For example, since the usual translation of *min* as “from” or “out of” does not work in this context, the most logical choice becomes “because as a result,” denoting “the reason behind and cause of” what follows. It is not uncommon for *min* to be used in this manner.

We have dealt with *‘ad* before and noted that its primary connotation denotes “testimony which endures,” as opposed to simply “until.” As noted previously, *‘ed*, meaning “enduring witness and testimony,” would have been written identically in the text. Also revealing, *‘ad* describes a “predator stalking and plundering prey as booty in war.” This, therefore, gives us a lot to consider prior to rendering the word one way or the other.

This is relevant because there would be no reason for God to truncate the lives of “domesticated animals” which is how *bahemah* is often translated. But now in conjunction with the full cadre of connotations associated with *‘ad*, we can use them to ascribe revealing characteristics to these “beasts,” explaining why the region would be better off without them.

Likewise, *remes* can be rendered as “moving or creeping things,” and thus by implication, that which “slithers.” This depicts the lowly and serpentine nature of a venomous snake. It serves metaphorically to convey Satan’s serpentine nature and deadly toxins which underlie many religious schemes. Additionally, the affinity between “those who aggressively trample and destroy, often in militaristic pursuit,” and Yahowah’s depiction of the Roman Catholic Church in Daniel is too similar to ignore.

Lastly, while *‘owph* can be translated as “bird,” demons are “*‘owph* – winged creatures that can fly, quickly darting through space and time while dispensing darkness and gloom.” And then there is the potential association with “*‘owts* – counsel and plans” which are “*‘owa*’ –

distorting and perverting.”

Moreover, these “‘*owph* – winged creatures” are being associated with the “*shamaym* – spiritual realm,” suggesting that God is referring to fallen *mal’ak*. Since a spiritual being cannot be killed, even by God, it is important that we correctly convey the meaning of *machah*, because Yahowah can and will “remove their contamination and corruption.”

Yahowah does not require perfection, is not impressed by popularity, and was willing to give us a second chance. Thankfully, Noach was willing to listen to God and engage, doing what Yahowah wanted to be done. It does not actually take much to please God because His goal is to perfect us in ways that are mutually beneficial.



The propensity of English Bibles to misrepresent *ha Naphylym* as “giants” serves to demonstrate why we should be suspect of Christian publications. Their portrayals of Genesis 6:4 are consistently wrong, absolutely and unequivocally untrue.

There was no race of giants. In fact, the average height of men is substantially taller today than it was five thousand years ago. Moreover, by misrepresenting God’s message, the essential lesson He was conveying relative to mankind’s propensity to be religious and vicious, necessitating the flood, was lost in translation.

This is what Yahowah revealed...

“There were for a limited period of time, the Naphylym (those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met with an untimely death), existing in the region in those days, but there would also

be many bearing a resemblance to them in a slightly different form for some time thereafter.

By association, the sons of the Almighty habitually pursued the daughters of man (the female descendants of ‘Adam), and they conceived children for themselves.

These warriors and political leaders, prominent individuals who prevailed in their quest for military and political power, who were from a relatively long time ago, are those with reputations and recognizable names.” (*Bare’syth* / Genesis 6:4)

The long litany of errors, and especially the notion of “giants,” began during the transition from Hebrew to Greek. An overly imaginative, or perhaps, unthinking scribe composing the Septuagint wrote: “*Now the giants were upon the earth in those days; and after that when the sons of God were wont to go into the daughters of men, they bore children to them, those were the giants of old, the men of renown.*” (*Brenton’s Septuagint* Translation of Genesis 6:4)

As we are aware, there is no etymological justification, nor anything in paleontology, anthropology, archeology, or ancient history, to support changing *ha Naphlym* to “giants.” And while the name should have been transliterated, its value is derived from explaining it – especially based upon what God told us about them.

The statement “*now the giants were upon the earth in those days*” is false. Therefore, either the translation was wrong or the Author was mistaken. And should anyone believe man was right, I will take that wager.

Without an appreciation of what it means to be a son of God, all manner of misconceptions become possible, some of which we will witness in subsequent “translations.” Further, *hayah ba ha ‘erets* is much more accurately translated as “existing in the region” than “were

upon the earth.”

The phrase, *wa gam ‘achar ken*, is trivialized by “and after that,” destroying the reason it was included in the text. Yahowah is telling us that the vicious religiosity of the *Naphylym* would continue to manifest itself in other civilizations for a protracted period. He is correct.

Halak, whose primary meaning is “to walk,” is commonly deployed to convey “to go.” *Bow*, which was used here, means “to come” “to arrive,” “to enter,” or “to pursue.” Moreover, if the intent had been to convey “were went to go,” the verb would have been written in the volitional mood, but that was not the case. Likewise, ‘*el* means “to.” Had God wanted to say “into,” He would have used *ba*.

The Septuagint’s translator ignored the definite article, *ha*, preceding ‘*adam*, and then failed to convey the fact that ‘*Adam* was the name of the first man Yahowah created in His image.

There was no reason to write “*children*” in italics, which means that it was added for readability without justification in the text because *yalad* means “to conceive children.”

While *gibowr* can be rendered as “mighty and powerful,” it does not mean “giants.” The most accurate translation in this context would be “warriors and political leaders, prominent individuals who prevailed in their quest for military and political power.” “Strong men,” yes, “big men,” no. Size may matter, but *gibowr* is an indicator of influence, not height.

This underscores the point Yahowah was making with the *Naphylym*. It is also one He will confirm in the next statement. Also, while it is possible to extrapolate *shem* as “renown or reputation,” its primary meaning is “name.”

Therefore, as is the case with almost every attempt to

render a Hebrew statement in Greek, the Septuagint's translator failed miserably. Either Hebrew concepts are difficult to convey in Greek or the Greek scholars who attempted these translations were inadequately schooled in Hebrew – or both. More to the point, Greeks were the most xenophobic race in recorded history. They universally hated Yahuwdym, as well as their language, Hebrew – believing that theirs was superior. However, since Yahowah and His Word are inseparable, to hate Hebrew is to hate God. To disassociate oneself from Yisra'el is to estrange oneself from Yahowah.

The reason this is important is because “Old Testament” translations were derived from the Greek Septuagint as it was reflected in the Latin Vulgate. This becomes a serious problem because the only people who challenged the Greeks in their overt animosity toward Yahuwdym and Hebrew were Romans. If we were to search the world for the two most inappropriate languages and cultures to communicate Hebrew ideas, we would find none worse than Helens promoting Greek and religious Roman scribes writing in Latin.

As anticipated, rather than translating the Hebrew text, Jerome replicated the Septuagint's mistake in the Latin Vulgate on behalf of his Roman Catholic overlords. He wrote: “*gigantes autem errant super terram in diebus illis postquam enim ingressi sunt filii Dei ad filias hominum illaeque genuerunt isti sunt potentes a saeculo viri famosi,*” which translates as: “Now giants were upon the earth in those days. For after the sons of God went into the daughters of men and they brought forth children, these are the mighty men of old, men of renown.”

In a moment, we will study the long and sordid history of English Bible translations, but before we do, let's read what some of the earliest, and then a few of the most recent, Bibles have proposed regarding *Bare'syth* 6:4. Following a millennium after the Septuagint and Vulgate, Wycliffe

was the first to end the Roman Catholic embargo on the Bible, doing so by translating Latin into Anglo-Saxon, a precursor to English: “Soothly giants were on the earth in those days, forsooth after that the sons of God entered in to the daughters of men, and those daughters begat; these were mighty of the world and famous men (they were the mighty and famous men of the world).” While I applaud the effort, Wycliffe was wrong.

The next to publish, Tyndale, composed: “There were tirantes in the world in thos dayes. For after that the children of God had gone in vnto the doughthers of men and had begotten them children the same children were the mightiest of the world and men of renowne.” While it would be natural to assume that “tirantes” was meant to be “tyrants,” as in ruthless despots, since the Tyndale Bible renders the same word in *Bamidbar* / Numbers 13:13 as “giants,” we would be closer to the truth with the assumption that his intent was to depict beasts who were frighteningly terrible.

The third oldest English Bible translation was composed by Coverdale, although it wasn’t much of a translation since he copied Tyndale word for word. His renditions of Genesis 6:4 and Numbers 13:13 echo the mistakes made by his mentor.

Thereafter, we find the next four English “translations” slavishly returning to the familiar pattern of the Latin Vulgate. Without exception, they all replicated the errant rendering of *ha Naphylm* found in the Septuagint and thereby plagiarized much of Wycliffe’s efforts. King Henry VIII’s Great Bible reads “giants,” as does Queen Elizabeth’s Bishops’ Bible.

The resolutely Protestant Geneva Bible, demonstrating its adherence to the Latin text of the Church they opposed: “There were giants^[g] in the earth in those days: yea, and after that the sons of God came unto the

daughters of men, and they had borne them children, these were mighty men, which in old time were men of renown^[h].” Footnote [g] says: “or tyrants” as an ode to Tyndale, and footnote [h] reads: “which usurped authority over others, and did degenerate from that simplicity, wherein their fathers lived,” which is neither helpful nor accurate.

The first Roman Catholic English translation (of the Latin Vulgate, of course), known as the Douay-Rheims, offered: “Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they brought forth children, these are the mighty men of old, men of renown.”

Proving that the *King James Bible* made no attempt to translate the Hebrew text, but simply plagiarized earlier translations of the Latin Vulgate, the king’s minions published: “There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore *children* to them, the same *became* mighty men which *were* of old, men of renown.”

Simply stated, the cast of alleged scholars who worked on the KJV was guilty of plagiarism. If students in their classes attempted such a thing, they would have received a failing grade and then been dismissed from academia in shame. Any time someone copies someone else’s work and passes it off as their own, they are being deceitful, even if the original answer was right. But when they copy an erroneous work, they not only reveal their ignorance, they expose their character, proving that they cannot be trusted. Such is the case with the whole of the KJV – the most acclaimed and popular of all English translations. That is a sobering indictment, especially for those who are rational and moral.

Thereafter, the Webster Bible parroted their predecessors: “There were giants in the earth in those days;

and also after that, when the sons of God came in to the daughters of men, and they bore [children] to them: the same [became] mighty men, who [were] of old, men of renown.”

The Common English Bible toed the same line: “In those days, giants lived on the earth and also afterward, when divine being and human daughters had sexual relations and gave birth to children. These were the ancient heroes, famous men.”

We are obviously noticing a trend. The mistakes were passed along from one to the next. To call any of these efforts, “translations,” is to dishonor the word. They are simply modest revisions for religious, political, or monetary purposes.

Sadly, no one seemed interested, willing, or able to hold them accountable. Worse, no one protested, stating that these lies and deceptions could not possibly be the inerrant word of God. There were no giants. Divine beings did not mate with humans – that is unless one is sufficiently foolish to believe the myths associated with Greek gods.

Now that we have considered the oldest English Bibles, let’s see what time has wrought. Surely, more recent “translations” will be more accurate, right?

In *Young’s Literal Translation*, after “Jehovah saith” and before “Jehovah seeth,” we find, “The fallen ones were in the earth in those days, and even afterwards when sons of God come in unto daughters of men, and they have borne to them – they [are] the heroes, who, from of old [are] the men of name.” Well, at least, *shem* was literally rendered. As for “Jehovah,” they got one of the four letters right.

The Good News Translation was bad news. The authors of this modern paraphrase proposed: “In those days, and even later, there were giants on the earth who were descendants of human women and the heavenly

beings. They were the great heroes and famous men of long ago.” This, of course, is invalid in every conceivable way. There were no giants on the earth then, or later, and God did not say or infer that they existed. The GNT completely disposed of the phrase “sons of the Almighty” and replaced it with “heavenly beings.” The only such beings are *mal’ak*, and they do not engage in sex. They are comprised of light and serve as Yahowah’s implements and messengers. There are no “heroes” in this story and God was not addressing “fame.” It is reprehensible that men sold this rubbish as the Word of God.

For those who may want to challenge the notion that “there were no giants on the earth then, or later, because Goliath was called a “giant,” I would argue that one particularly large individual does not define a race. And since archeologists have just recently unearthed the first evidence of a Philistine gravesite, we have proof that these invaders were of average height for their time, with the median stature just over five feet. Goliath may have been abnormal due to Acromegaly, a disorder that results from excess growth hormone. But sadly, for the disagreeable giant, it made him rather grotesque looking with blurred vision. Andre the Giant is a modern example of someone suffering from Acromegaly. He was 7 foot 6 inches and 520 pounds when he died at 46 in 1993.

Beyond this, the Masoretic Text is corrected by the Dead Sea Scrolls with regard to Goliath’s height. The MT reads “six cubits and a span.” A cubit was measured from the elbow to the tip of the longest finger and therefore averaged sixteen to eighteen inches. A span was the width of a hand, or six to nine inches depending upon whether it was measured across the palm or from an extended thumb to the little finger.

Therefore, while the rabbinical text would have Goliath towering above the fray at nine feet nine inches tall, according to 4Q51Samuel, a one-thousand-two-hundred-

year-older manuscript found in the caves above Qumran, his height was actually four cubits and a span, and thus only six feet, six inches, tall. So, while that would have made him nearly a foot taller than the average Philistine or Yisra'elite, he was only a giant from the perspective of lesser men.

Returning to the myths promoted by the religious, in the Living Bible we find: “In those days, and even afterwards, when the evil beings for the spirit world were sexually involved with human women, their children became giants, of whom so many legends are told.” I did not think it could get worse than The Good News Translation, but that was before reading this in the Living Bible. Its rendition is despicable and wholly unjustified. It makes God out to be a nincompoop, nearly as dumb and perverted as His creation. Other than the opening phrase, which was out of order, they did not get anything right.

The message of the *Message* became: “This was back in the days (and also later) when there were giants in the land. The giants came from the union of the sons of God and the daughters of men. These were the mighty men of ancient lore, the famous ones.” With all evidence to the contrary, we are still mired in the ignorance and carelessness of the Septuagint and Vulgate.

Laughably, the most recent English variation, the New Living Translation, opined: “In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.” While transliterating *ha Naphylym* as “Nephilites” would have been better than calling them giants, the NLT did not get either right.

It would be funny if it were not so sad. But it is depressing because these money-grubbing religious imbeciles perpetrated their fraud in the name of God. They

ascribed their verbal diarrhea to the Creator of the universe. In the process, they made God out to be a liar and launched a score of moronic conspiracy theories in the process. Thankfully, there is a consequence for doing such things. They will pay a price as a result.

While it would have been difficult for some, in that the Masoretic Text wasn't readily available to them, anyone creating or updating a translation over the past century could have taken the time to examine the root of *Naphylym* as we have done and could easily have created an accurate transliteration and translation. But they chose to parrot their predecessors. Even though there is absolute proof demonstrating that there never has been a race of "giants," they continued to attribute this lie to God, hoping that Christians would buy the result.

These purported translations have gone from bad to worse. The most recent are even more despicable than the oldest. But that is the nature of things. Once something is perverted, it seldom gets better.

Now that we are in the midst of exposing the malfeasance of religious "translators," or should we say, "copyists" and "plagiarizers," there is yet another problem I discovered through my previous research a number of years ago. The first English translations of the "Bible" were derived from Latin, not Greek, and most certainly not from Hebrew. They were all based on the Roman Catholic Church's Vulgate – which itself was an amalgamation of Old Latin manuscripts. While Jerome (actually Eusebius Hieronymus Sophronius (or more appropriately, "Erroneous")) completed his blending process in 405 CE, it's the letter that he wrote to Pope Damasus that should have obliterated the credibility of Christianity before it was imposed by Rome:

"If we are to pin our faith to the Latin texts, it is for our opponents to tell us which; for there are almost as many

forms of texts as there are copies. If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further all that has been inserted or changed by copyists more asleep than awake?"

If Christians were aware of this assessment, and if they could process its implications rationally, the religion would not survive. The person in the best position to know, knew that the text of the New Testament was not credible. And he was imploring his pope to create the illusion otherwise.

The process would be the same for Islam's Quran three hundred years later: coalesce many divergent texts into one authorized version so that it can be promoted as the inerrant word of god. If people are given choices, they tend to think independently, and that is not in the interests of those who wield power. If discrepancies are allowed, they lead to questions, and ultimately to questioning authority. Neither facts nor choice are good for those who seek to control through faith.

Jerome's (Eusebius H. Sophronius') mission was to eliminate the opposition by forestalling criticism. He and his overlords would control the text, constraining people's access to God, interpreting it as they pleased, while claiming that it empowered them, and them alone. And they would do so in their language, the tongue of the beast, Rome's Latin – not Yahowah's Hebrew, not even Sha'uwl's Greek.

But that was just the motive for the crime of the millennia and, of course, the consequence. And yet, the most alarming part of this declaration was not even that the Christian religion's most important individual, relative to the documentation of its "New Testament 'Scriptures'" admitted that by the late 4th century there were already

“many” “forms,” “variations,” “mistakes,” and “changes” in the “Latin texts” comprising the New Testament.

While devastating to Christendom’s credibility, the foundation of the Roman Catholic Church, and thus of Christendom, the veracity of its “New Testament” crumbles with the realization that the myriad of errors was the result of “inaccurate translators” and “(un)duly confident” and “ignorant critics” who “blundered” their way to copious “alterations,” based upon the legacy of “‘comatose’ copyists.” And in this characterization Jerome was not incorrect. While he and his church destroyed the variant Latin manuscripts, the variances found among the 69 pre-Constantine Greek manuscripts tell the same story.

It should have been game over for Christianity. Seeking credibility, they destroyed it. If you are awake, if your mind is open, if you are rational, upon reading this, you should reject the New Testament if you haven’t already. The faith’s foundation is fraudulent – predicated upon a deliberate “*babel* – mixing together” of inconsistent and conflicting hearsay accounts composed by those with a sinister agenda.

Apart from the Greek Orthodox Church and the Copts in Egypt, the Vulgate served as the foundation of Christianity for over one thousand years, and now we know that the text was a deliberate amalgamation of errors, the product of acknowledged ignorance, the result of accepting blunders. Those who promoted it cannot and should not be trusted. If you believe what they concocted out of incongruous material, if your faith is based upon the message they manipulated, you are a gullible fool.

The variances between late 4th and early 5th century Greek manuscripts of the Christian New Testament are overwhelming, something Jerome (Eusebius H. Sophronius) would have known as a Greek scholar. And it is what he was trying to resolve in his letter to Pope

Damascus. A score of unreliable, inconsistent, and incompatible Greek scribal scribbles cannot “fix” the problem of discordant Latin texts. One does not derive truth by distilling a vast array of errors into a single amalgamation of those many mistakes.

Jerome’s admission, along with the subsequent unearthing of over three score of pre-Constantine codices, obliterates the myth held by Christians that “God would never allow his word to be corrupted.” Sorry, but facts are facts. Putting Paul’s disagreements with Peter, John, James, and Gospel Jesus aside for a moment, there has never been a time when the foundational texts of the Christian New Testament agreed with one another. As a result, God either allowed the Christian New Testament to be corrupted because He had nothing to do with it in the first place or He was impotent and thus unable to stop the unfathomable number of alterations.

In this regard, only the initial option is viable, because faith in a god incapable of providing mankind with credible testimony is a fool’s folly. Faith is, therefore, required because knowledge resulting in trust becomes impossible.

Since these points are logically irrefutable, there was absolutely no chance whatsoever that Eusebius / Jerome could have resolved the inaccuracies and blunders found in the early Latin texts by referring to Greek manuscripts which were equally divergent. This problem is exacerbated, especially since Jerome errantly claimed in his letter to his pope that Greek represented the original language. Truth cannot be derived from a false premise. Greek was not the original language. Yahowah and His Prophets, including Moseh and Dowd, spoke Hebrew – never Greek. (More on the implications of this in a moment relative to the “Church’s” most important citation.)

The “Christian New Testament” Greek copyists worked in the same places, for the same poligious (political

and religious) institutions, at the same time as did those who had butchered the Latin translations. They were equally incompetent. But, and this bears repeating, unlike the Latin, where the divergent manuscripts were destroyed to hide the evidence of this crime, we have absolute and irrefutable proof that the Greek translators and copyists created “many forms and variations which were laden with mistakes and changes,” and that their “many errors, alterations, and inaccuracies” were the product of “blundering and ignorant” scribes.

Over the past century, sixty-nine extant Greek copies of the Christian New Testament have been recovered and published, all dating from the early 2nd- through mid-4th century CE. They are not only substantially different with respect to each other, there are over 300,000 known variations between these early manuscripts and the Textus Receptus (which is comprised of 184,000 words).

The same is evident when the oldest extant papyri are compared to the Nestle-Aland, the blended texts publishers claim underlie more modern English translations. As would be expected, it was not just the Latin texts which were irreconcilably corrupt, the Greek manuscripts were wholly incompatible.

Since the evidence in this regard is prolific and irrefutable, this realization completely obliterates Christianity’s credibility. Even if the scribes of the 3rd and 4th centuries had accurately maintained the texts they were given, it would not have mattered. A perfect copy of an imperfect document remains errant. It is like correctly copying an incorrect answer during a test. It is wrong twice over.

And since we are dealing with facts, we now know that virtually all of the Christian New Testament was corrupt the moment the author’s pen stained the papyrus. Paul’s fourteen letters are unGodly, invalid, and worse, demonic.

And Mark, Luke, Acts, and Matthew are no better in that they were inspired by Paul.

Even John and Revelation are suspect. Not only has their value been eroded by misguided translators and copyists, neither can be attributed to a disciple, since they were scribed six decades after the events played out, and they both contain copious amounts of inaccurate information. A glaring example of this would be the story of the adulterous woman told in John 8:1-11. The entire episode, including “let him who is without sin cast the first stone,” was contrived in the 8th century CE. There is no record of it in any of the many hundreds, if not thousands, of manuscripts composed between the 1st and 8th centuries. Not one. The entire account was made up because Christians wanted their god to contradict the Torah.

Simply stated: the Greek, Latin, and English texts of the New Testament cannot be trusted. Manuscripts have been in a constant state of degradation since the Greek texts were first composed. This problem cannot be resolved or rationally refuted. Moreover, subsequent translations can be no more accurate than the underlying text which, as we know, is a jumbled mess of alterations from errant translations.

Should you seek proof of this, read Philip Comfort’s *Text of the Earliest New Testament Greek Manuscripts* where all sixty-nine pre-Constantine manuscripts are presented for our consideration. Do not blame me for a “lack of faith” until you have observed the evidence for yourself.

In his introduction, Professor Comfort wrote: “This book provides transcriptions of sixty-nine of the earliest New Testament manuscripts.... All of the manuscripts are dated from the early second century to the beginning of the fourth (A.D. 100 – 300). We chose A.D. 300 as our *terminus ad quem* because New Testament manuscript

production changed radically after the persecution under Diocletian (A.D. 303 – 305) and especially after Constantine declared Christianity to be a legal religion in the empire.”

The phrase, “changed radically,” when applied to “manuscript production” means that codices copied after 325 CE were so different from their predecessors, they were no longer comparable. It would not take long for variations to blossom from hundreds of thousands to millions.

Consider this graphic example. If we were to dive into a swamp and grab a bucketful of alligator excrement, then dissect what we 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 each specimen, the fact remains that all we 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 our rendition of the information conveyed becomes. It makes no difference how one slices, analyzes, polishes, or rearranges this product of decay – it still stinks.

Swamps not only tend to breed bacteria, but they are also home to some of the world’s most venomous and deadly reptiles. They are not safe for human habitation. Such is the case with the manuscripts of the Greek text of the New Testament. Any attempt to accurately translate what remains is akin to evaluating decomposing organic material scooped out of a cesspool. As crude as this may sound, even shocking, it accurately depicts the condition of the Christian “Scriptures.” It is so bad, even Yahowah uses a similar metaphor to depict the nature of errant testimony.

This brings us to the realization that “*Iesous Christos* – Jesus Christ” did not create the Christian institution

known as the “Church” by saying: “That thou art Peter, and upon this rock I will build my church.” (KJV Matthew 16:18) Not only was this adjunct to the Christian narrative contrived 400 years after the fact by the Roman Church, the underlying Greek text Eusebius scribed does not read as it appears in English translations.

While those who hold up their King James Bibles as if they were the inerrant word of God, they may be surprised to learn that Gospel Jesus did not speak Elizabethan English. He did not speak Greek either. So, he could not have said: “ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν.” And truth be known, he could not have made a declaration in Hebrew either, since fables and counterfeits aren’t real.

And of course, as I’ve demonstrated previously, since we have nothing from the 16th chapter of Matthew prior to Eusebius in the 4th century, the line which served to justify the Christian Church was actually written by the Church.

This known, let’s play along to make a point. Should the mythical imposter Iesou said something John thought too insignificant to report and Peter remained remiss in sharing, we can translate the 4th-century Greek narrative into Hebrew to reveal what would have been said if any of this had actually transpired.

In this regard, the Greek word “ἐκκλησίαν – *ekklesia*” was a compound of “*ek* – out” and “*kaleo* – to call.” It means “to call out.” The only word similar to it in Hebrew would be *qara*’ which, in addition to “called out,” means “to summon and invite, to meet and greet, and to read and recite. More importantly, *qara*’ serves as the verbal root of *Miqra*’ which, as a compound of *my* and *qara*’, speaks of pondering the implications associated with being invited to be called out and meet with God. Moreover, it was the *Miqra*’ which the actual Messiah Dowd was building upon because he was here to fulfill them – Passover, UnYeasted

Bread, and Firstborn Children. Without them, there is no life in the Covenant or salvation.

As an interesting aside, there is no correlation between *ekklesia* and “church.” The only Greek word upon which anything approaching “church” can be transliterated is the name of the goddess, Circe, the daughter of Helios. If you recall, she played a starring role in the *Odyssey*.

While there is no justification for changing *ekklesia* to the Christian institution known as the “Church,” in Hebrew the statement, had it not been a false narrative to empower a Beast, might otherwise have been instructive. Translating “ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν” out of the Greek and into Hebrew and then English, we derive: **“Upon (‘al) this (ze’th) Rock (‘eben), I will build (banah) my Invitation to be Called Out and Meet (Miqra’ ‘any).”**

So, the point here is that even in their counterfeit, the coconspirators were bumbling idiots. They did not even lie well.

As for the oldest Greek text, the Septuagint, which was used as the basis of the Hebrew citations found in Matthew, Mark, and Luke, it was not credible either. Those who translated the text from Hebrew into Greek, and the others who copied their work, were equally incompetent and sloppy.

As proof, by the dawn of the 3rd century CE, discrepancies between the many versions of the Septuagint had become so pervasive, they required the better part of a lifetime to resolve – a resolution, however that has been lost to time. Third-century Christian scholar, Origen Adamantius, devoted most of his life to overcoming these disparities, creating his *Hexapla* of Greek translations in Alexandria, the birthplace of the Septuagint. In his *Commentary of the Gospel of Matthew*, he explained the purpose for creating the *Hexapla*:

“Due to the discrepancies between the manuscripts of the Old Testament...we were able to overcome *them* using the testimony of other editions. This is because these points in the *Septuagint*, which because of discrepancies, manuscripts aroused doubt, *so* we reevaluated *them* on the basis of other editions.”

His assessment of the Septuagint was less pejorative but otherwise identical to Eusebius' / Jerome's evaluation of Latin texts. Discrepancies prevailed. His “solution” was also the same. Compare texts filled with disagreements and then choose which variation to accept or discard.

According to his notes, Origen compiled a parallel presentation of four variations of the Septuagint, and he devoted one column to the Hebrew text transliterated using Greek characters, and another to present Hebrew written in Hebrew. Therefore, the *Hexapla*, meaning “sixfold,” was comprised of six columns, with four of them designed to compare divergent variations of the following Greek translations: Aquila of Sinope, Symmachus the Ebionite, Theodotion, a recension of Thodotian with interpolations to indicate where the Hebrew was inadequately represented, Lucian, Philoxenian, Harclean, Hesychius, Onkelos, and Sahidic.

Those who claimed to have seen it said that the lone copy was fifteen volumes and six thousand pages. During Origen's life, however, it was poorly regarded and seldom considered. He, himself, was defrocked and banished from Alexandria by Bishop Demetrius. He fled to Yisra'el, where he was then tortured by Emperor Decius. Upon Origen's death, the lone copy of his *Hexapla* was hidden away in the library of the bishops of Caesarea, collecting dust for centuries. It was then destroyed during the Muslim invasion in 638 CE.

So, while he may have miraculously created a somewhat viable amalgamation from conflicting texts, his

Hexapla was not available to Eusebius / Jerome and, therefore, his research project to rectify the propensity of Christian translators and scribes to err, accomplished nothing other than to demonstrate that, by the 2nd century CE, the Septuagint was as unreliable as every other Greek resource.

Now that we know that the Latin Vulgate was nothing more than a compilation of errors earlier translators and copyists had made, and that the Septuagint and early Greek manuscripts were similarly flawed, let's complete the story. How did the errors and divergent renderings found in the Greek Septuagint and Latin Vulgate find their way into the earliest English translations? With so many variants, why did these renderings of such variation all turn out the same?

As I had mentioned, the first to compose and distribute an English translation was John Wycliffe, producing his by hand around 1380 CE. To his credit, he did so because, by reading the Latin Vulgate, he recognized that the teaching and claims of the Roman Catholic Church were inconsistent with the texts they claimed authorized them to be the exclusive representatives of God on Earth. His resulting translation, however, was not based on a Hebrew or Greek manuscript but, instead, was derived from the amalgamation of errors now latent within the Latin Vulgate. The fact is, he did not have a choice because there were no Hebrew or Greek texts available to him at the time.

Working from the Vulgate, Wycliffe and his associates produced twelve copies of the New Testament in Anglo-Saxon. Most were burned upon discovery by the Roman Catholic Church on orders of the pope. He was so infuriated with Wycliffe for translating the Latin Vulgate into a language ordinary people could actually read for themselves, Wycliffe was banished as a heretic, and forty-four years after his death, another pope had his bones dug up, crushed, burned, and then scattered. Even worse, John

Hus, one of Wycliffe's associates, was burned alive by the Church in 1415 for the crime of translating the Christian New Testament. Not only was that the prescribed penalty of the Church for anyone possessing a non-Latin Bible, but the pope also used Wycliffe's translations to kindle the fire. If you are among the 1.2 billion who call yourselves Roman Catholics, you should be ashamed. But no, Catholics are too arrogant for such a responsible response. And the clergy is preoccupied raping little boys to be bothered with adult responsibilities.

In 1490, Oxford professor and physician, Thomas Linacre, after reading the biographical accounts in the Greek New Testament, and then comparing them to what he had read from the Latin Vulgate, concluded that they were so different, they could not have come from the same source. He was right.

Then in 1516, the situation went from bad to worse. The precursor to a monumental intellectual fraud and religious hoax became known as the Textus Receptus. It was perpetrated on an unwary public by Desiderius Erasmus Roterodamus. He was a living contradiction, a celebrated Dutch humanist, a homosexual who was known to have affairs with his colleagues and students, a Catholic priest devoted to the pope, a critic of the Catholic Church, a Latin scholar, and a Protestant antagonist and protagonist. One might say he was conflicted.

The moment he had mastered Latin to his satisfaction, he attempted to replicate Eusebius' / Jerome's work, and in 1512, collected every Latin manuscript he could find to create his own edition by consolidating divergent texts. Of it, he wrote: "It is only fair that Paul should address the Romans in somewhat better Latin." He could not contain his enthusiasm or ego, writing "My mind is so excited at the thought of emending Jerome's text with notes, that I seem to myself inspired by some god." Indeed.

No one paid much attention to his Vulgate emendations, so he sought fame by attempting to beat Roman Catholicism's *Complutensian Polyglot* to print. If they were not impressed by his Latin, he would try his hand at Greek – even if it was only to justify his Latin rendition of the Vulgate. He, therefore, included a Greek text to permit “qualified readers” to verify the quality of his Latin translation.

Of this parallel edition, he wrote: “There remains the New Testament translated by me [in Latin], with the Greek facing [the Latin], and notes on it by me.” He said, “But one thing the facts cry out, and it can be clear, as they say, even to a blind man, that often through the translator's clumsiness or inattention to the Greek has been wrongly rendered; often the true and genuine reading has been corrupted by ignorant scribes, which we see happen every day, or altered by scribes who are half-taught and half-asleep.” His assessment is equally disrespectful and thus mirrors that of Eusebius / Jerome, whose text he was now attempting to correct, albeit more than a thousand years thereafter. Nothing had changed. What had begun poorly was now in shambles.

To be fair, however, this man of conflicts, Desiderius Erasmus Roterodamus, didn't actually compose a synchronized Greek text or even create one of his own by comparing various manuscripts and choosing between their inconsistencies. He simply copied his text from a handful of highly suspect and woefully incomplete Greek manuscripts from the same Byzantine family, all from the late 12th through 15th centuries.

He systematically filled in the numerous omissions between them by translating his version of the Latin Vulgate back into Greek. He did not have a complete manuscript or one that was even reasonably old. Moreover, he essentially ignored his oldest manuscript, the one from the 12th century, because it was so “erratic” and divergent

from the more recent ones, and the inconsistencies were so numerous and extreme, they could not be reconciled. And in such places where the Greek of his 15th century manuscripts diverged from Catholic doctrine, he recrafted his text to comply by once again inverting the process, translating his Latin into Greek. I suppose that is one way to get them to concur. Rife with errors, and composed using circular reasoning, he rushed his compilation off to his partner-in-crime publisher, Johann Froben. Even then, it omitted sections of 1 John, Acts, and Revelation, and included portions of John that should not have been there.

This sleight of hand did not actually beat the *Complutensian Polyglot* to press, but it was better marketed. They called it the *Novum Instrumentum Omne – the New Testament Revised and Improved* and quickly added the “Comma Johanneum” after publication by translating the Vulgate’s version of 1 John 5:7-8 – all to satisfy his Catholic colleagues.

He had been right to exclude it, but wrong to add it. 1 John 5:7-11, while essential to Catholic doctrine, cannot be found in any ancient manuscript. The same is true of John 8:1-11, which was part of his late Byzantine manuscripts but cannot be found prior to the 8th century on any manuscript. Thereafter, Erasmus translated Paul’s conversion experience from his revised Vulgate.

In subsequent editions, Erasmus actually used the *Complutensian Polyglot* to correct his text, particularly in Revelation, where he only had access to one highly flawed and incomplete 15th-century text. But unfortunately, he could no longer remember which passages he had reverse-engineered out of the Latin, leaving much of Revelation uncorrected.

As time wore on, in 1533, prior to his fifth edition, a Catholic scholar named Sepulveda informed Erasmus that the oldest Vatican manuscripts differed from his text in

favor of the Vulgate, citing 365 material variances. There was only one place where Erasmus' Greek appeared superior to the Vulgate by agreeing with the *Codex Vaticanus* – a late 4th-century manuscript, and that was the spelling of the name of an island mentioned in Acts 27:16. That is to say, his Textus Receptus was a giant step backward, not forward. Sepulveda later accused Erasmus of altering his Greek translations to accommodate his rendition of the Vulgate, in essence saying that he was a complete fraud.

But undeterred, even if his Latin translations were ill-conceived, in the fifth and final edition of his Christian New Testament, Erasmus' Greek text was presented alone, without support, and subsequently hailed as “being a perfect copy of the Greek New Testament as if received directly from God, Himself,” as “the Textus Receptus.”

The origin of the name Textus Receptus came from the publisher's preface to the 1633 edition, where the claim was made: “So you hold the text, now received by all, in which is nothing corrupt.” In actuality, it was a complete fraud, from conception to purpose, from execution to composition. But such is the nature of Christianity – a religion comprised of commingling errors.

As an interesting aside, Martin Luther wrote a letter to Erasmus stating, “Free will does not exist because sin makes human beings completely incapable of bringing themselves to God.” To which Erasmus replied, saying Martin Luther was “a mighty trumpet of gospel truth.” Thereafter, the man who penned the document Protestants would claim enabled them to discard the Church's teaching and rely solely on his Textus Receptus would write: “Unwritten Sacred Church Tradition is just as valid a source of revelation as the Bible, especially the Eucharist as part of the Church's Seven Sacraments.” Denouncing his own text, he called all those who questioned the perpetual virginity of Mary, “blasphemers.” Luther would

go on to call Erasmus a “viper, liar, and very mouth and organ of Satan.” It is hard to argue with that assessment, albeit this was the pot calling the kettle black.

True to form, even with the inclusion of the Latin Vulgate in early renditions, Pope Leo X dismissed Erasmus’ project, saying: “the fable of Christ was quite profitable to him.” John Mill, an Oxford scholar in 1707, however, had a significantly more intelligent response. He launched an attack that should have sunk the Textus Receptus and Protestantism along with it. Using eighty-two manuscripts scribed centuries before the handful of 15th-century fragmentary texts deployed to create the Textus Receptus, Mill systematically highlighted over 30,000 discrepancies. That’s hardly inerrant.

Over time, especially now that we have unearthed sixty-nine much older, pre-Constantine manuscripts dating from the early 2nd century to the late 3rd century, the list of discrepancies between the relatively recent blending of popular Greek texts known as the Nestle-Aland, and the earliest witnesses has grown to almost twice the number of words contained in the New Testament itself.

This problem is so enormous in scope and consequence, it is not surprising that Christian clerics sweep the evidence under the doormats of their churches, hoping that no one learns the truth. For if they did, the reliability of the New Testament, the lone source of credibility underlying Christianity, would be vanquished.



Returning to the progression of English translations, William Tyndale was next in line to publish, doing so in 1526. This “Captain of the Army of Reformers” started and stopped with the Christian New Testament. (*We don’t have*

any interest in knowing what that old god had to say, after all.) Nonetheless, his publications were burned by the Roman Catholic Church as fast as they could be confiscated. The religious body accurately, although hypocritically, claimed that it contained thousands of errors. Anyone caught hiding, holding, or reading Tyndale's translation was executed. Only two copies are known to have survived the torch.

Subsequently, Tyndale was betrayed by a fellow Christian. He was tried for heresy and accused by a special commissioner of the Roman Catholic Church. Incarcerated in hellish conditions for 500 days, he was strangled while he was burned at the stake in the Holy Roman Empire at the behest of the King of England on Friday, October 6th, 1536. Christianity had become such a tolerant, merciful, and loving religion.

The first English "Old Testament" with surviving copies was a bit of an enigma. It was offered in 1535 by Myles Coverdale and his associate John Rogers, both of whom were disciples of Tyndale. And while Rogers claimed that their English Bible was translated from Hebrew and Greek, that was not true. In actuality, they used their predecessor's unpublished text and promoted it under Tyndale's pseudonym, Thomas Matthew. The religion would not be known for its integrity either.

The next variation came shortly thereafter, in 1539. Thomas Cranmer published the Great Bible after revising the Coverdale/Rogers/Tyndale "translation" to the Archbishop of Canterbury's liking. It was authorized, thereafter, by King Henry VIII for far more sinister reasons – the pope declined his request to divorce his wife and marry his mistress. After murdering two of his many queens, and thumbing his nose at the pope, the English monarch not only renounced the Roman Catholic Church, this bastion of morality created the Anglican Church, also known as the Church of England. He would, of course,

appoint himself chief potentate and supreme religious muckety-muck (okay, I made up that title, but it fits). The Great Bible, the first legal English translation, was then printed by this murderous man to spite the pope. The Lord works in mysterious ways.

The occultist queen, Mary, sought to return England to the control of the Roman Catholic Church, and as a result, Bloody Mary banned the Great Bible and burned Rogers and Cranmer at the stake on February 4th, 1555 and March 21, 1556. With every revolting step along the way to composing an English translation, the 13th chapter of Paul's ode to the Romans was looking all the more suspect.

Thereupon, the aforementioned Myles Coverdale moved from England to Denmark, then onto Germany en route to Geneva, Switzerland. I suspect that it was a more inviting option than burning at the stake. He partnered with John Foxe, the man responsible for promoting the myth of Christian martyrdom (*Foxe's Book of Martyrs* is to this day the only tome to claim massive persecution of Christians by Imperial Rome).

In conjunction with John Calvin, the theologian who got almost everything wrong, especially predestination, they published their "translation" under the title, Geneva Bible, in 1560. It became known as the "Breeches Bible" because it claimed that "God fashioned 'breeches' for 'Adam and Eve.'" To their credit, they got one word right. The pilgrims on the Mayflower, including John Bunyan and the Cromwells, were inspired to mistreat the indigenous people by reading the Geneva Bible.

Speaking of Eve, if you want further verification that English Bibles simply regurgitate the mistakes of their predecessors, look up Genesis 3:20 in any English translation. They all claim that 'Adam named his wife, "Eve," when he actually called her, "Chawah.'" It is the legacy of the Naphylym becoming "giants" all over again.

The substitution was first made by a Greek translator working on the Septuagint. He inappropriately replaced Chawah with Zoe, the Greek word for “life,” unaware perhaps that “*chayah* – life” was the result of her name, and that names, unlike words, should always be transliterated, not translated. Moreover, *chawah* means “to inform and announce.” Chawah was not shy when revealing her intentions to the Serpent. They both wanted to rival God.

And lest I forget, in Greek mythology, the Serpent is not presented as the deceiver but instead as the one who “enlightens mankind.” Oh, what a wicked web the religious weave. With every new twist, the Bible was becoming ever more pagan – a commingling of lies sponsored by clerics and kings. Eve, like Church, serves as proof.

Furthering this progression, the clerics sponsoring the Geneva Bible sought to replace their politicized Great Bible with a religious alternative specifically to spite the new English Queen. It was composed by revising Coverdale’s pilfering of Tyndale’s unpublished translation of the Vulgate.

To their credit, and solely to undermine and antagonize the British monarchy, they added some marginal notes to the effect that Gentile kings and queens were never authorized by God to rule over their nations. To their shame, they were the first to include chapter and verse designations, which subsequently led to Christians removing statements from their context to advance a plethora of errant assumptions.

The Geneva Bible became so much more popular than its predecessor that eventually, Queen Elizabeth, Henry VIII’s daughter, was forced to cut a deal with its authors, whereby she reluctantly agreed to a limited release in Britain of the Geneva Bible as long as the marginal notes, which were vehemently opposed to the Roman Catholic Church, the Church of England, and monarchs in general,

were censored, becoming considerably less forthright. All the while, she was scheming to publish a Bible of her own, the Bishops' Bible, to resolve this problem. Money prevailed over principle.

With the release of the Bishops' Bible in 1568, it was now obvious for all to see that the fifth English "translation" was little more than a modestly edited variation of her father's, Henry VIII's, Great Bible. And while it was a failure with the public when it was introduced, scholars now openly acknowledge that it served as the "rough draft for the King James Version."

Shortly thereafter, in 1582, more than one thousand years after the Roman Catholic Church imposed its Latin Vulgate on the world, killing anyone who would dare translate the script into another language, the Church surrendered, recognizing that they would lose their remaining toehold in England without an English translation.

Their Latin Vulgate was repositioned as the *Rheims* New Testament, with the Douay Old Testament arriving twenty-seven years later in 1609. Both were quickly challenged and condemned by Dr. William Fulke of Cambridge. He published *Fulke's Refutation* in 1589, exposing the "errors and distortions" within the Vulgate-based translations by comparing them to the Bishops' Bible.

With the death of Queen Elizabeth, Prince James of Scotland became King James I of England (the letter "J" had not yet made its way into the English language, so the monarch was not yet "James"). His claim of divine sanction to rule, however, was questioned as a result of the now marginalized marginal notes still contained within the popular Geneva Bible. So, with the failure of Queen Elizabeth's Bishops' Bible to gain any traction, the newly-minted king immediately sought to resolve his political

problem by authorizing a Bible that would bear his name and serve his interests.

The Bishops' Bible was updated, not as a result of a new translation, but by usurping the popular verse designations and word patterns found in the Geneva Bible, and then enhancing them with Shakespearian phrasing and heavy doses of Elizabethan English to create the King James / James Version. The marginal notes would, of course, be discarded in favor of political correctness.

It is said that fifty scholars rallied to support the king's agenda. But they, by their own admission, began the process by creating their own Hexapla, a parallel Bible that would facilitate the commingling of phrasing found in the Tyndale New Testament, the Coverdale Bible (which included Tyndale's previously unpublished "Old Testament"), King Henry VIII's Great Bible, the ever-popular and yet menacing, Geneva Bible, and, if you can believe it, the rival, Rheims New Testament, so as to improve Queen Elizabeth's Bishops' Bible, which served as their blueprint. This was a purely political revision, nothing more.

If plagiarism is defined as taking something from a single source without providing credit, and research is described as stealing from multiple sources, then the KJV was a research project. By 1611, the private compilations were assembled into one text and published as The King James Bible. So much for Yahowah or even Gospel Jesus. They didn't make the cover.

While the project had begun using the Bishops' Bible as a rough draft, it would emerge as a modest revision of the Geneva Bible. Ultimately, the KJV incorporated ninety-five percent of its text.

It is ironic that many Protestant Christian denominations promote the King James Bible as the only authorized, and thus legitimate, English language

translation. They seem ignorant of the fact that its “authorization” came from monarchs who hunted down and murdered Protestants for publishing English Bibles, especially John Calvin’s Geneva Bible, all for political purposes. The Church of England continued to persecute Protestants throughout the 17th century. It was this ongoing onslaught that caused the Protestant Puritans and Pilgrims to flee the Church of England’s persecution and risk their lives by immigrating to the New World. No better, fundamentalist Christian whackos created religious colonies which were less tolerant than the nations they fled. And under the banner of Manifest Destiny, they gave birth to a nation that would fight 101 wars over its first 400 years.

The evolution of cobbled-together and plagiarized Bibles had run the gamut from the Latin Vulgate to Wycliffe to Tyndale to Coverdale to Cranmer (actually Henry VIII) and his Great Bible, to the Coverdale-Foxe-Calvin Geneva Bible, followed by Queen Elizabeth’s Bishops’ Bible, and then the King James Bible. Like the Great Bible and the Bishops’ Bible before it, the KJV had been published purely to serve the interests of British royalty.

The errors that had been incorporated into the Septuagint deliberately or by happenstance were transferred into the Old Latin texts that Jerome assailed and then blended together to create his Vulgate – Christendom’s official Bible for more than one thousand years. Comprised of a veritable sea of alterations and mistakes, all mingled together, this fault-laden text served as the basis for the first English translation, that of Wycliffe. With every copy but one destroyed by the Church, it was edited, augmented, and updated by the likes of Tyndale and Coverdale, then abused by Henry VIII and then again by his daughter, Queen Elizabeth, with their Great and Bishops’ Bibles.

The anti-establishment Geneva Bible served as a wedge between them and as a catalyst for what followed: the *King James Bible*. The errors in one progressed to the next, and they each became progressively worse over time. And since then, nothing has changed, with a continued downward digression into a text that bears little resemblance to the Hebrew words Yahowah, whose name was replaced to appease the new Christian overlords, revealed through His Prophets.

This is the basis of the game originally known as “Chinese Whispers,” but now called “Telephone.” Each time a phrase is transferred from one person’s mouth to the ear of the next, then stored briefly in a participant’s short-term memory before replicating the process, an early mistake is exaggerated until the end result bears little in common with the initial statement. Missteps compound until a drop of truth is lost in an ocean of delusions.

This degrading result is true for all information transfer mechanisms. It is the reason redundancy is so valuable, as is the case with the Masoretic Text and the Dead Sea Scrolls emerging through entirely different paths. It is similar to the reason our cells were designed to avert mutations, almost all of which corrupt or destroy the information stored in our genome.

Similarly, Yahowah has created considerable redundancy along with multiple paths of transmission. He repeats the essential DNA of His life-support system throughout His Word. He communicated through numerous prophets, from Moseh to Yahowsha’ ben Nuwn, from Shamuw’el to Dowd, from Yasha’yah and Yirma’yah to Howsha’ and Chabaquwq, and from Zakaryah to Malaky over 1,000 years to convey a consistent and verifiable message. In this way, Yahowah makes it possible for us to know Him without interfering with freewill by precluding the human propensity for corruption.

With a little effort, we are able to correct the corruptions found in the Masoretic *Codex Leningradensis* (speaking of the Hebrew text not the JPS translation of it) by using the Dead Sea Scrolls. On average, they differ by one word in fourteen. Then by stripping the Hebrew words found only within the Masoretic Text of their 11th-century diacritical marks and examining the original lettering, we end up with a substrate that is better than 99% accurate – all in the original language.

This is one of many reasons Yahowah affirmed:

“**Yahowah’s** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **Towrah** (*Towrah* – Teaching, Guidance, Instruction, and Direction) **is complete and entirely perfect** (*tamym* – without defect, lacking nothing, correct, sound, genuine, right, helpful, beneficial, and true), **returning, restoring, and transforming** (*shuwb* – turning around, bringing back, and renewing) **the soul** (*nepesh* – consciousness).

Yahowah’s (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **everlasting testimony** (*‘eduwth* – restoring witness) **is trustworthy and reliable** (*‘aman* – verifiable, confirming, supportive, and establishing), **making understanding** (*chakam* – educating and enlightening to the point of comprehension) **simple for the open-minded** (*pethy*).” (*Mizmowr* / Psalm 19:7)

There is no such endorsement for the Christian New Testament. Christian scribes were careless. Not a single codex, not even a tiny fragment, has been found written in Hebrew or in Judea. The earliest Greek codices were scribed in Egypt and none within a century of the events they allege to chronicle. As such, there are no credible early copies.

Unlike the Dead Sea Scrolls, the oldest sixty-nine manuscripts of the New Testament serve to further impugn the text rather than clarify or validate the Greek text. Simply stated, with the Torah, Prophets, and Psalms, we know what Yahowah said in the language He chose to convey His testimony because He wanted us to know Him as He revealed Himself to us.

By contrast, we do not have any record of what Gospel Jesus is alleged to have said in the language the counterfeit would have spoken should fables talk. Similarly, we do not have a credible translation or a reliable copy of the Hebrew narratives attributed to the disciples, should they have actually existed.

The only rational explanation of this disparity is that Yahowah intervened to preserve His *Towrah*, *Naby'*, *wa Mizmowr* in the original Hebrew because He wanted His provisions known, while He neither inspired nor sought to preserve the Greek text of the Christian New Testament. The evidence demonstrates that the CNT is not the word of a credible or capable deity.

Even if the Christian Bible had begun credibly, as opposed to originating as an amalgamation of alterations in Egypt and then Rome, even if it had not clumsily migrated from Hebrew to Greek to Latin to English, even if the publishers had studied the oldest texts in the original language as opposed to simply rephrasing their predecessors, it wouldn't have mattered. There is no surviving manuscript in the language any of the replacement players actually spoke. There is no credible codex to rely upon. So, there is no solution to this problem.

And that is just the tip of the iceberg. The bigger issue for Christendom is that, at its inception, the Christian New Testament was disingenuous and counterproductive, deliberately misleading and anti-Semitic. Paul's 14 epistles are an ode to Satan. Then the Devil's Advocate used Mark

and Luke to promote his dark and twisted mythology, rendering Matthew, Mark, Luke, and Acts little more than the Gospel according to the Plague of Death. As a result, the overwhelming preponderance of a Christian Bible's opening 350 pages (using the NASB) were toxic at their inception, leaving only John as potentially, and only partially credible. And even then, recognizing that there is no assurance that it was written by a disciple, or even if there were disciples, after six decades, memories fade, especially when the author would have been in his eighties. What's more, it has been subject to more copyedits than any other book. Even then, it has very little to say about the life and times of Iesou.

Recognizing that Matthew was not written by "Matthew," scholars readily admit that there is no reason to believe that James, 1st, 2nd, and 3rd John, or Jude were scribed by men of these names. This leaves us with a very late, and highly corrupted version of John, a partial text of Revelation, and Peter's short letters, both poorly attested, extant prior to Constantine and the emergence of the final beast: the Church of Rome.

Choosing between collections of officially approved and authorized buckets of excrement dredged from the mud of a murky swamp will never lead to God. The Christian New Testament is not credible no matter how many publish a variation of it or how many believe it is true. And then to add insult to injury, the fact remains that everything Paul touched and influenced was deliberately misleading, as well as contradictory and irrational.

Fortunately, we do not need *Sha'uw'l's* | Paul's rubbish and are far better off without it. **“Yahowah’s Towrah Teaching is complete, lacking nothing, because it is correct and true, transforming, restoring, and returning the soul. Yahowah’s everlasting and renewing testimony is trustworthy and reliable, making it easy for the open-minded to understand.”**

The Christian response to this reality is bewildering. Believers are universally incapable of dealing with evidence contrary to their faith. It is as if to be a Christian one has to live in denial. There is not one in a million who is willing to acknowledge or attempt to justify the countless irresolvable conflicts and irrefutable differences between what they consider “Old” and “New.” The Christian god is thereby rendered as schizophrenic and disingenuous as his apostle.

It is baffling that Christians are willing to believe the ridiculous notion that the “old god” lied, that he was mean and ineffective, so much so that a new and improved, more accepting variation was required to appeal to Gentiles. Worse, the “new and improved god” would be as inadequate as his predecessor, because neither he nor the disciples he chose and trained would be capable of communicating what he said and did, requiring them to deploy a duplicitous and vicious, demon-possessed and sexually perverted (if we can believe what Paul wrote about himself) failed rabbi to convey his message to the world. It is all so preposterous, it is a wonder he fooled himself, much less billions.

The faithful will blame my “lack of faith” for this problem, as if beliefs change reality. Nary a one will examine the evidence or do any research on their own. Their only rebuttal, and universal retort, becomes: “I cannot believe that God would allow His word to be corrupted.” And yet, the evidence demonstrates that He never intended anyone to get to know Him through the Christian New Testament because He did not preserve it. God clearly had no role in creating the original drafts, the mistaken translations, or subsequent errant copies in Greek, Latin, or English. To believe otherwise renders God an incompetent babbling buffoon.

The lone defense of faith becomes faith. For the faithful, belief trumps reason, effectively paralyzing them.

And for this reason, there is no way to reason with a Christian. Even Yahowah's words are rejected by souls poisoned by Paul. It is the plague of death.

Almost as bad, when confronted by a literal and amplified translation of Yahowah's testimony, rather than examine the words for themselves to ascertain their meaning, independently determining if they are accurate, Christians irrationally cling to the musings of those who have misled them, using the *Argumentum ad Populum* fallacy to say, "I cannot believe that all of my Bible translations are wrong and you are right."

Prove to them that Paul admitted to being demon-possessed and that God called him the "Plague of Death," "Son of Evil," and "Father of Lies," and they will continue to quote Paul in their defense as if you were talking to a zombie. Reveal that God's one and only name is Yahowah, that He expressed it 7,000 times in His Word, that the Passover Lamb was Dowd, and they won't even respond. Demonstrate that there was no one named "Jesus," that "Christ" is not a last name or an appropriate title, and that the "Lord" is Satan's moniker, all according to God, and they will reiterate their belief in "the Lord Jesus Christ," not realizing that they might as well be putting their faith in Santa Claus and the Easter Bunny. Like the living dead, they babel thoughtlessly as they slither past the warnings and ignore God's cure for what ails them. It is like talking to a rock tumbling down a hill into an abyss.

Faith has made Christians so averse to evidence and reason, even to the Word of God, this comprehensive assessment of the deplorable and unreliable state of their "Scriptures" will not faze them. They will continue to believe nothing matters other than their faith. To their detriment and ultimate demise, they will gleefully slurp up the deadly pathogens their clerics are offering as if they were candies handed out to trick-or-treaters on Halloween.

But I did not write these volumes for them but, instead, for you. I am not trying to lure Christians away from Christianity. My mission is to defang the snake striking God's People. I want Jews to know that there was no Jesus. That is a giant step toward accepting the actual Messiah and Son of God.

While Yahowah gave man a "*neshamah* – conscience," and thus the ability to think and reason, religions like Christianity and Judaism nullify the intended benefits. Man has returned to the condition of the Naphylym. Five thousand years have passed, and nothing has changed.

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Fun with Popes

Highly Profitable...

As we continue to address the role Eusebius played in this crime, let's consider the manuscripts Emperor Constantine ordered the Bishop to compose. After all, they were the first to incorporate anti-Semitism into the text of the resulting "Gospel of Matthew." By coming to understand its origins and development, we will better appreciate how the New Testament evolved through the centuries to serve the Roman Church.

According to Eusebius, Emperor Constantine's letter read as follows...

"Victor Constantinus, Maximus Augustus, to Eusebius: Great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be the most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The Bishop of the Diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies." (Eusebius, *Life of Constantine*,

Volume IV.36)

Recognizing Constantine's overriding ego, Eusebius, the Victorious Emperor Maximus' publicist, would have means and motive, with all things necessary for the preparation of such copies. But let it be known, it was all for show and, of course, power. Constantine continued to worship Mithras, the Unconquerable Sun, to his dying day and never converted to Christianity. He simply used Christianity to control his subjects as did popes and potentates after him.

In his introduction to his book on the publication of the resulting codex, now called Sinaiticus, Kirsopp Lake concluded: "the intermediate correctors, and certainly the earliest, and possibly all, belonged to Caesarea," which is where Eusebius was Bishop when the initial draft was created in the 4th century. It is assumed by most scholars that Vaticanus was also compiled in Caesarea, largely due to its similarity with Sinaiticus and to the Vulgate (which was written by Jerome who studied in Caesarea and was the first to introduce the chapter breaks shared between the three manuscripts). T.C. Skeat, among others, formed this conclusion for many reasons, all of which he articulates. One of which is that original portions of Sinaiticus and Vaticanus were written by the hand of the same scribe, and likely share two in common. Further, both feature the controversial conclusion of Mark at 16:8, when other early MSS include Mark 16:9-20."

Harvard Professor, paleographer, Church historian, theologian, and archaeologist, Lake, continued, "T.C. Skeat, a paleographer at the British Museum, devoted sixty years to studying Sinaiticus and Vaticanus." He concluded: "they were among the 50 Bibles that the Emperor Constantine ordered Eusebius of Caesarea to produce in the 330s." He would emphatically state: "no one working in this area should forget that Codex Sinaiticus and Codex Vaticanus are from the same scriptorium. The common

origins of Codex Sinaiticus and Codex Vaticanus have been regarded as axiomatic from the days of Tischendorf through Lake to the present and no responsible New Testament scholar should ignore this fact.” (*The Codex Sinaiticus, the Codex Vaticanus and Constantine*, JTS 50, (1999))

Writing for the American Society of Papyrologists in 2013, Peter Malik concluded: “One of the most intriguing aspects of the production of Codex Sinaiticus is the corrections made at various stages in the scriptorium. Perhaps surprisingly, no one has yet undertaken to identify these corrections by scribal hands that authored them and by the correction stage at which they were made. Amongst the manuscript’s most striking features is the plethora of corrections made at different stages of its production and reception history. Especially intriguing are the earliest corrections made in the scriptorium, as they are illuminating regarding the copying process and early editorial activity. Moreover, corrections appear rather frequently in *apparatus critici*, yet their witness is not easy to interpret while some corrections merely remedy scribal errors, others betray a genuine shift of *Vorlagen* [the underlying text of the earlier version], and thereby provide an important datum concerning transmission history. My aim in this study is to scrutinize the corrections, to identify patterns of correcting activity, and to highlight their potential significance for textual criticism of the New Testament. As the extent of this article does not permit the study of all early corrections in Sinaiticus, the Gospel of Mark will be used as a test case; this portion of Sinaiticus exhibits the work of two scribes who also corrected the text and thus can be studied comparatively. Importantly, one of the most significant variation-units in the Gospel, namely Mark 1:1, involves an early correction, the interpretation of which is consequential for textual and exegetical purposes alike.”

Malik added: “The first scholar to study the manuscript’s many corrections was Constantin von Tischendorf. In the Prolegomena to the *editio princeps*, Tischendorf briefly depicts individual correctors and provides a concise commentary on all the corrections. Tischendorf recognized groups of correctors that worked in the scriptorium.”

Adrift in a sea of murky details, let’s maintain our perspective. Prior to Constantine’s edict and Eusebius’ resulting compositions – Sinaiticus and Vaticanus – there was no Christian New Testament. Independent, incomplete, and inconsistent copies of letters scribed mostly in Egypt were floating about, but they had not yet been integrated into anything resembling a New Testament. This was its inception.

Constantin von Tischendorf, the man who found Codex Sinaiticus in the Sinai Monastery, claimed that he “counted 14,800 alterations and corrections in Sinaiticus.” And that was just in the portion of the text, some two-thirds of it, that remained available to him. This scholar wrote: “Codex Sinaiticus abounds with errors of the eye and pen.” He acknowledged: “On nearly every page of the manuscript there are corrections and revisions, done by 10 different people...most of them in the 6th and 7th centuries.” Tischendorf would conclude: “the New Testament...is extremely unreliable.”

Specifically addressing Sinaiticus, Tischendorf revealed: “On many occasions 10, 20, 30, 40 words are dropped through carelessness. Letters, words, even whole sentences are frequently written twice over, or begun and immediately canceled. That gross blunder, whereby a clause is omitted because it happens to end in the same word as the clause preceding, occurs no less than 115 times in the New Testament.”

If you are a Christian, let me explain that sinking

feeling: the Roman Church, the mother of your faith, was as disingenuous as it was incompetent. Christianity is the residue of mercurial clerics and sloppy scribes.

The ever-changing nature of these documents is important because it proves that they are not only unreliable, but that the Roman Catholic Church found it efficacious to change what they called “Holy Scripture” to suit their evolving agenda. It also conclusively demonstrates that the Christian New Testament is not the “inerrant word of God,” but is instead an amalgamation of the ever-changing inclinations of deceitful men.

Equally condemning, Eusebius Sophronius Hieronymus, the Catholic priest and self-admitted sexual pervert, commonly known as Saint Jerome, was far from saintly. Born in 347 CE, he finagled his way up the religious ladder and became the protégé of Pope Damasus after being run out of Rome for bullying a woman to death. He composed the Latin Vulgate shortly after his anti-Semitic embellishments were added to the Gospel of Matthew and the resulting tome was canonized. Hebrew was circumvented by Greek and then whisked away by Latin, with the resulting Vulgate determining what would be considered “Christian Scripture” for a thousand years or more, thereafter.

Trying to turn back the pages of time and find the truth proves difficult. In the *Introduction of Codex Sinaiticus – New Testament Volume*, Tischendorf’s associate, Professor Kirsopp Lake wrote: “The Codex Sinaiticus has been corrected by so many hands that it affords a most interesting and intricate problem to the paleographer who wishes to disentangle the various stages by which it has reached its present condition.”

In the 16th century, Western scholars first became aware of Vaticanus as a consequence of the correspondence between Erasmus (who crafted the Textus

Receptus) and the prefects of the Vatican Library. In 1521, Bombasius, who administered its contents, was consulted by Erasmus as to whether the Codex Vaticanus contained the *Comma Johanneum* (which provides the lone Christian basis for their Trinity), to which Bombasius supplied a transcript of 1 John 4:1–3 and 1 John 5:7–11 to show that it did not. Sepúlveda in 1533 cross-checked all places where Erasmus' New Testament (the Textus Receptus) differed from the Vulgate and supplied Erasmus with 365 readings where the Codex Vaticanus supported the latter.

Consequently, the Codex Vaticanus acquired the reputation of being an old Greek manuscript that agreed with the Vulgate rather than with the Textus Receptus. Not until much later would scholars realize it differed from both the Vulgate and the Textus Receptus – in addition to all other early Greek manuscripts. (evidence accumulated by Wikipedia.org/CodexVaticanus)

As one would expect from the Vatican, knowing that they had a horrible secret to hide, prior to the 19th century, no scholar was allowed to study the Codex Vaticanus. It was not until 1843 that Tischendorf was permitted to make a facsimile of a few verses. Tregelles, who was the third scholar allowed to inspect it, bemoaned the absurd restrictions and obstructions Roman Catholics placed upon his observations – playing childish games to distract him. Old secrets, especially those of this magnitude, are protected by those who benefit from their illusions.

John Burgon, an Anglican divine, was the fourth scholar allowed to “examine” the codex, albeit only for an hour and a half. After considering 16 passages, he concluded that the Codex Vaticanus, as well as Sinaiticus, “were the most corrupt documents extant,” stating the codices clearly exhibit a fabricated text which is the result of arbitrary and reckless recension.” He specifically likened them to “the two false witnesses of Matthew 26:60.” That’s especially telling. The Roman Church

would claim that the texts written in Hebrew and Greek should be equated to the two thieves which hung on either side of the Latin Christ (a.k.a., the Dead God on a Stick).

Henry Alford would then collate and verify the suspect passages, describing the many errors presented therein, but his work was nullified by order of Cardinal Antonelli. Henry Alford's associate, Mr. Cure, tried to advance Alford's work, but Vatican authorities placed all manner of obstacles in his way. The leading impediment, however, is ancient and remains largely impenetrable because the original text, and that of its correctors in Codex Vaticanus, is now obscured under the heavy hand of an 11th-century scribe who inked over the entire manuscript.

During the ensuing years, the copyedits of Codex Vaticanus and Codex Sinaiticus came to differ significantly from one another and markedly from the Textus Receptus, even the Vulgate. According to Biblical scholar and textual critic, Herman Hoskier, there are 3,036 material variations between Sinaiticus and Vaticanus in the text of the Gospels, alone. Moreover, between them, there remains copious apocrypha, including the discredited and spurious works entitled: Epistle of Clement, Baruch, the Epistle of Jeremiah, 1 and 2 Esdras, Tobit, Wisdom, Judith, 1 and 4 Maccabees, Ecclesiasticus, the Prayer of Manasseh, the Shepherd of Hermas, and the Epistle of Barnabas.

The Shepherd of Hermas is a Gnostic tome while the Epistle of Barnabas claims that 'Abraham knew Greek and said that baptism was required for salvation. Sinaiticus and Vaticanus are rife with Gnostic tendencies, as are all of Paul's letters.

The question should be raised: if Vaticanus and Sinaiticus represent the original reading of the text, why do they differ so radically from the hundreds of Papyrus books and fragments found before and after them, and why were

they changed tens of thousands of times? And should one peer past Vaticanus and Sinaiticus, both of which should be called, “Eusebius” or “Constantinus,” the text of the Christian New Testament emerges from the dark recesses of Egyptian scriptorium. What began convoluted had become babel.

Now that we have pondered some of what the most acclaimed textual scholars have written, let’s shift our focus to the man who may be, second to Paul, the most deplorable villain in the Christian tragedy. Bishop Eusebius had the means and motive to implicate Jews and exonerate Rome by crafting the Gospel of Matthew into the introductory tome of the resulting Christian New Testament. And he was up to the task, a tall order since Rome not only crucified the Messiah, Rome destroyed Yahowah’s Home in 70 CE and returned to annihilate Jews and decimate Yisra’el in 133 CE. A lot of blood would have to be swept into the catacombs for this myth to become the faith of billions. The monster was now playing God.

It is clearly evident that Emperor Constantine was on record ordering Eusebius, Bishop of Caesarea, to produce fifty copies of the “sacred Scriptures,” officially sanctioning their composition, giving him the opportunity to craft a document that would serve his lord. As for motive, Eusebius was the consummate Roman apologist. He wrote the *Life of Constantine* – repositioning the vicious pagan General as “the first Christian Emperor.” It would be Eusebius’ text which would serve as the basis of the eulogy at Constantine’s funeral, cloaking the General’s affinity for Rome’s religions. His reverence for the egotistical Emperor, and his devotion to the emerging Roman Church, was so great, despite all evidence to the contrary, he presented the man, who butchered his rivals and worshiped Mithras as Sol Invictus his entire life, as the patron saint of Rome and Christianity. This reveals that he

was more than willing to lie to shift blame from Romans to Jews for the crucifixion of “Jesus.”

For example, Eusebius would write in *Life of Constantine*: “Like the shining face of Moses, as the sun when he rises upon the earth, he liberally imparts his rays of light to all, as did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, imparting the rays of his own beneficence to all who came into his presence.” He was a brown-noser with a sunburn.

Averil Cameron and Stuart Hall would lament in their presentation of the Bishop’s glorification of Roman brutality in *Life of Constantine*: “The most obvious device used by Eusebius in the *Life of Constantine* to bring home his ideological message is to regard Constantine’s reign as divinely ordained in the same way as Moses was chosen to lead his people out of Egypt and receive the law.” (Cameron and Hall, *Life of Constantine*, p35 and 28). According to Eusebius, like Moses, Constantine eliminated the tyrants, persecuted emperors who had preceded him, and freed his people (in 313 CE the Edict of Milan established legal tolerance of Christianity in the empire).

In his *Ecclesiastical History*, Eusebius would opine (actually lie) about his patron and Roman General: “He, although he received no symbols and types of high priesthood from any one, although he was not born of a race of priests, although he was not elevated to a kingdom by military guards, although he was not a prophet like those of old, although he obtained no honor nor pre-eminence among the Jews, nevertheless was adorned by the Father with all, if not with the symbols, yet with the truth itself.”

As the Bishop of Caesarea (of the Caesars), Eusebius was the author of Constantine’s conversion myth, writing, “Constantine saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing this

inscription: conquer by this. At the sight, he himself was struck with amazement and his whole army also.” (Eusebius, *The Life Of The Blessed Emperor Constantine: from AD 306 to 337*) It was eerily similar to a popular pagan play of the day and of what Paul had claimed occurred on the Road to Damascus.

Eusebius would use a line from his own correspondence, incorporating it into the Gospel of Matthew: “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.” (Matthew 21:43) He was a Roman Catholic and patriot who believed that he, his government, and his religion were divine. Of them, he would say: “Whence it is evident that the perfect religion committed to us by the teaching of Christ is not new and strange, but, if the truth must be spoken, it is the first and the true religion. This may suffice for this subject.”

But, alas, he had more to say. Melding Mithraism into Christianity, he wrote: “It is admitted that when in recent times the appearance of our Savior Jesus Christ had become known to all men there immediately made its appearance a new nation; a nation confessedly not small, and not dwelling in some corner of the earth, but the most numerous and pious of all nations, indestructible and unconquerable, because it always receives assistance from God. This nation, thus suddenly appearing at the time appointed by the inscrutable counsel of God, is the one which has been honored by all with the name of Christ.” At least we have evidence that “Christ” is not a title but instead the last name of the Christian God.

In the Roman Bishop’s mind, one Roman was as important as two thousand years of Jews, including the likes of Moseh, Dowd, and the prophets. He wrote: “the Roman who drew near to our Savior, was ONE (only), namely, the Chiliarch, who made a greater and better profession of Him, than (did the whole) Jewish people;

and, that our Savior prophesied that instead of ONE, those, who should like this man draw near to Him, should be MANY; and, that these should be of those residing in the East, and in the West: those (I say), who, by means of the knowledge of Him, and of the confession (made) of Him, should be considered worthy of honor with God, equal to that of the Hebrew Fathers: even of him who is preached of as being the Father of their Fathers, ‘Abraham, who went forth from among his idolatrous forefathers, and changed his manner of life; and, leaving the error of many Gods, recognized the ONE GOD who is over all.’”

Eusebius was an anti-Semite of the first order. His *Eemonstratio Evangelica* was an overt attack on Jews and the Towrah. Of them, he would write: “It is my intention, moreover, to recount the misfortunes which immediately came upon the whole Jewish nation in consequence of their plots against our Savior and Lord Jesus Christ.” (Eusebius, *Ecclesiastical History*)

Of course, those plots were the invention of the Roman Church to exonerate the Roman Empire for actually crucifying the one whose name they neither respected nor knew. The misfortunes which immediately came upon the whole Jewish nation were a consequence of twin assaults by Roman Legions. But let’s not let the facts get in the way of the Christian story.

In a book where Eusebius attempts to demonstrate that the pagans got all their good ideas, from the Jews, he lists as one of those good ideas Plato’s argument that lying for the benefit of the state is good and even necessary. Perhaps this is evidence of reincarnation, such that we are witnessing Paul, version 2.0.

As was his inspiration, Eusebius was actually infamous for admitting to being dishonest when doing so protected his religion from the truth: “I have repeated whatever may rebound to the glory and suppressed all that

could tend to the disgrace of our religion.” (Eusebius, *Prae Paratio Evangelica*, C31, B12).

By this admission, Eusebius has openly stated that, given the opportunity to upend the truth, such as retelling the events in Jerusalem on Passover in 33 CE, he would willingly invent whatever story was necessary to exonerate Rome and its Church from complicity.

Speaking of lies, there are two discredited statements referencing Iesous the Christos falsely attributed to Josephus in *Antiquities of the Jews* (circa 94 CE). Both were actually composed by Eusebius, who supplemented, plagiarized, and then promoted the “History of the Jews.” The earliest references to *Antiquities of the Jews* were not only published by the Roman Catholic Bishop, the evidence suggests that Eusebius had custody of a surviving copy which, since he did not release it, was free to alter it to his liking. Affirming that the Bishop had the opportunity to alter the text, the oldest manuscripts of Josephus’s histories in their original Greek date to the 10th and 11th centuries. There is also a Latin translation dating to a century after Bishop Eusebius.

Desperate for affirmation that Pilate considered the mythical Iesou to be the Christou, and thus seen as both real and innocent, Eusebius forged an addendum to Josephus’ text known today as the *Testimonium*. As he had done with the Gospel of Matthew, with a heavy, exceptionally religious hand, he wrote his own “history” of Iesou Christou and embedded it in Book 18 of *Antiquities of the Jews*. He would have the proof he coveted, reading just as he wanted because he wrote it...

“About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when,

upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.”

What Bishop Eusebius contrived to establish the authenticity of the Christian myth of a dead and resurrected god, who was betrayed by Jews, did just the opposite for anyone familiar with Josephus, Eusebius, the Messiah, the Roman Church, and the creation of the New Testament. It is as obvious that Eusebius was insidious in composing this fraud as it is that Josephus would never have written such a thing in 94 CE in Rome.

Since this story helps illuminate the dark shadows under which the Christian New Testament was composed and codified, let’s consider the tawdry tale of Yowseph ben Matityahuw. He was a conceited and ambitious young man who, like *Sha’uwl* | Paul, changed his name, becoming infamous as Titus Flavius Josephus.

As another Jew turned Roman, and like *Sha’uwl*, Yowseph was born into an elite religious family. Yowseph’s father, *Matityahuw* | Matthew became the namesake of the Gospel now bearing that name. His father was a priest of the first order in *Yaruwshalaim* | Jerusalem, who claimed to be a descendant of *Yahowyaryb* | Jehoiarib, with primary responsibility for Temple oversight. *Yahowyaryb* | Jehoiarib, the first of twenty-four priestly divisions organized by King *Dowd* | David, was said to be on duty when the Second Temple was destroyed by the Roman Imperial Legions in 70 CE. Then *Yahowyaryb* fled to Meron in Galilee according to the *Caesarea Inscription*. This was based upon a Talmudic reading: “*Yahowyaryb*, a man of Meron, the town of Masarbaye,” serving as a play on words. It meant: “I Contend with Yah and delivered the

House unto the enemy.”

Not done bragging, and craving acceptance, *Yowseph* | Josephus claimed that his mother was a descendant of the Hasmonean dynasty. And while that remains unproven, he was as wealthy as he was unprincipled, albeit well-educated and thus literate. At least a handful of years before this would have been considered appropriate in Jewish society, *Yowseph* bragged that, while in his mid-twenties, he was sent to Rome to negotiate with Emperor Nero for the release of some Jewish priests who had been arrested and incarcerated.

Having failed, or perhaps succeeded in a more clandestine mission, the young man hastily returned to *Yahuwdah* | Judah just in time for the outbreak of the First Jewish-Roman War. With no political or military training, but with boundless ambition, and on a mission, he was appointed “Military Governor” of the aforementioned “Galilee,” a nonexistent position in a place actually known as Tiberius.

As has long been the case with political and religious Jews, those in the watershed were fractured by internal divisions. An equal number preferred subjugation under Rome to the sting of Rome’s Legions should they revolt. Some enlisted the help of the Roman army while others appealed to King Agrippa’s forces to protect them from attack.

According to *Yowseph* | Josephus, he mustered a ragtag band of fishermen and farmers into an “army.” Then, with the help of the Sanhedrin, he garrisoned and fortified a number of small towns in the region before leading his Galilean militia against his brethren in Sepphoris and Tiberias, bringing them into subjugation. Immediately thereafter, his followers were sacrificed to Vespasian’s Legions, first at Garis, then Sepphoris, and finally, at Yowdphat. The Romans slaughtered countless

thousands of *Yowseph's* | Josephus' men while their leader cowered in a cave. When revealed by a traitor to Titus, Vespasian's son and future Emperor, in July 67 CE, rather than surrender, *Yowseph* | Josephus conned his fellow Jews into a method of collective suicide, where they killed one another until only Josephus was left.

This is where this story gets particularly interesting. The Jewish priestly candidate, turned-Roman-negotiator, then governor of the swampland, and onto general, Yowseph ben Matityahuw, became Titus Flavius Josephus – prophet and traitor. While in the cave, Yowseph claimed to have experienced a divine revelation, predicting General Vespasian's ascension to Emperor, as was commonplace in Rome. When Nero became the first Emperor to commit suicide in June 68 CE, Vespasian hailed Titus Flavius Josephus a Prophet to the Divine. He was even granted Roman citizenship.

Then rather than negotiating on behalf of Jewish priests, Josephus began collaborating on behalf of Titus against the Jews besieged in Jerusalem. Adding intrigue, Josephus would allege some justification because he claimed that his parents were being held captive by Simon bar Giora, the leader of one of Judea's largest rebel factions during the war.

Aided by Josephus' knowledge of Jerusalem, Titus' siege was swift, destructive, and brutal. What was left of his people's resistance migrated to Masada, a story known to us only through the traitor. And now, with recently published research, everything he claimed on behalf of the Zealots on Masada turned out to be untrue. The Roman siege was in response to a terrorist raid perpetrated by the bandits who returned to the bluff. The police action was swift, lasting a week.

The moral of the story is that if this man represents the lone corroboration of the lies Peter, Paul, and pals would

contrive, there is no verification. Josephus was less credible than Sha'awl.

But Yowseph wasn't done incriminating himself. The Jewish malcontent even wrote a variation of his own suicide pact into the story. And yet again, archeology and scholarship tell a different story. Turns out that the account was fabricated to glorify religious fanaticism and suicide – and thus to exonerate the young Yowseph ben Matityahuw. The two men and the lock of a woman's hair found in the baths along with the rest of the garbage were Romans, not Jews – now buried as heroes of the Jewish state. Lies often become popular and take on a life of their own and live large in the culture, politics, and religion of a nation.

In all likelihood, the whole of *Antiquities of the Jews*, at least apart from the portions composed by Eusebius, was written to assuage the traitor's sense of guilt for having betrayed his people. Josephus, in his preface, suggests his method will not be wholly objective by saying he will be unable to contain his lamentations in transcribing these events. He wrote: “But if anyone be inflexible in his censures of me, let him attribute the facts themselves to the historical part, and the lamentations to the writer himself only.”

In 71 CE, the false prophet, Josephus, traveled back to Rome, this time as Titus' consult. Behind them in the dust were thousands of beaten Jewish slaves, the Temple's Manowrah, and the treasure of Yaruwshalaim. Now a client of the ruling Flavian dynasty, he was granted a luxurious accommodation, a lavish pension, and given a Jewish slave woman to boot. Under the patronage of Emperor Vespasian, Josephus contrived *Antiquities of the Jews* to serve his benefactors. He would write it in the style of Roman and Greek “historians,” in which the facts were never allowed to get in the way of a good story. The Greeks and Romans were portrayed as enlightened heroes while those they ravaged were considered savages.

Writing for this infamous traitor, Bishop Eusebius, who was by then custodian of Josephus' *Antiquities of the Jews*, positioned a now-familiar claim, one that he had already incorporated into the Gospel named after *Matityahuw* | Matthew. It reads: "The revelation taught me three things: that God, the Creator of the Jewish people, had decided to punish them, that fortune had been given to the Romans, and that God has chosen me to announce the things that are to come."

As mentioned, there are no surviving Greek manuscripts of Josephus' "History" which can be dated before the 11th century. The oldest were all copied by Christian monks. Their fascination with the story had nothing to do with Jewish history, and all to do with the three New Testament accounts written by Bishop Eusebius to deify Iesous, to usurp the title Christos with a Roman blessing, to exonerate the Romans who crucified the Lamb, and then to blame the Jews. It is among the longest-lived and most destructive of conspiracies.

It would not be until 1544 CE that some semblance of the Greek text of *Antiquities of the Jews* became available to scholars. The 1737 English translation of the reconstituted Greek text by William Whiston became enormously popular, second only to the Bible among Christians, which should not be surprising since the same man composed much of it. A cross-reference apparatus for Whiston's version of Josephus and the biblical canon was composed in which Whiston claimed that "Josephus' works had a similar style to those in the Epistles of St. Paul." I wonder why?

There are, however, to Christianity's chagrin and Eusebius' embarrassment, 170 extant Latin translations of Josephus' *Antiquities of the Jews*, some dating as far back as the late 5th and early 6th centuries. The "*Testimonium*" written by Eusebius and providing his history of Iesous the Christos is not found in any of them. Surprise, surprise. His

religious ode is also absent from the Table of Contents introducing Book 18 in all of the Latin manuscripts.

The three Eusebian creations designed to corroborate the Gospel of Matthew do not appear in any other version of Josephus' *The Jewish War*, a collaborative history which speaks extensively of Pilate, except for a Slavonic version of the *Testimonium Flavianum* which surfaced in the West beginning in the 20th century after being found in Russia. Although originally hailed as authenticating the *Testimonium*, it is now universally acknowledged to have been the product of an 11th-century writer bemoaning his ideological struggle against the Khazars. The Christian circus was being run by clowns.

Adding a level of comedy, a 10th-century Arabic version and a 12th-century Syriac manuscript reposition what Eusebius added by omitting the key phrase “at the suggestion of the principal men among us” which was designed to implicate Jews in the killing of the Christian counterfeit. They read: “Pilate condemned him to be crucified.” And speaking of the myth of Christou, both translations, instead of saying “he was Christou,” read: “he was believed to be Christou.”

In the 4th century, the Christian and Roman apologist responsible for editing, augmenting, and codifying the Christian New Testament, Bishop Eusebius became the custodian of Josephus' work. He used *Antiquities of the Jews* extensively as a source for his own *Historia Ecclesiastica* in 324 CE. He alone had the means and the motive to change what the traitor had written. His is the first mention of the passage now known as the *Testimonium*.

Ever since, the Bishop's invention has been wrongly attributed to Flavius Josephus and *Antiquities of the Jews*, Book 18, Chapter 3. As religious as he was patriotic, as anti-Semitic as he was dishonest, desperate for a Jewish

authority to endorse the Roman Church's myth, he wrote the *Testimonium* in his inept and flagrant fashion. Even the uninitiated should be able to see through the ruse because, as a religious Jew, Josephus would have used the Hebrew title "Mashyach," not the Greek "Christos" if he had wanted to make this connection. And there isn't a snowball's chance in hell that *Yowseph ben Matityahuw* | Titus Flavius Josephus converted to Christianity and proclaimed that Iesous was the Christos.

It was scribbled by Bishop Eusebius, the charlatan who said that it is lawful to lie for the cause of his religion. And this same fellow, mind you, is the compiler of and a contributing author to the oldest copies of the Christian New Testament: Sinaiticus and Vaticanus.

It is likely that Iesous, since he never existed, was not addressed by Flavius Josephus' in his late 1st-century accounting of his people. Even in Book 20, Chapter 9, the only other reference, it is not realistic to think that the wannabe historian, storyteller, and false prophet wrote: "the brother of Jesus, who was called Christ, whose name was James." This, too, was also added by a Christian apologist because, once again, a Hebrew scholar would not have written "Iesous" or "Christos," much less anything that could be transliterated "James" after the English monarch. While Josephus may have mentioned a Messianic figure since Dowd was there, and even Ya'aqob, since he represents Yisra'el, it is Eusebius who inserted, "who was called the Christ." Moreover, the timing of Josephus' narrative places it two decades after, rather than before, the siege of Jerusalem, contrary to the Christian account.

Similarly, there is an entry in *Antiquities* pertaining to the death of "John the Baptist" that is a blend of Josephian and Eusebian. It reads: "Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John,

that was called the Baptist: for Herod slew him, who was a good man... Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion... Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death."

It was Paul, borrowing from the Sibylline Oracles, who introduced the concept of baptism into the New Testament, which is now integrated into Christianity. Jews not only didn't perform them, Josephus would not have called someone "good" for contradicting the Towrah and Talmud. So, while there were many men named Yahowchanan at the time, and one of them may well have met his demise as a result of Herod's temper, the notion of a Hebrew being called a "Baptist" is as spurious as if they had said that he was a member of the Baptist Church.

And lest we forget, the passages on "James" and "John" now found in copies of *Antiquities* scribed by Christian monks in the 11th century are nowhere to be found in Josephus' parallel work, *Jewish Wars*.

Not only was Eusebius the first to cite this incredulous "affirmation," ostensibly because it did not exist previously. Neither Origen, Tertullian, Cyprian, Justin, Celsus, nor Photius, who wrote numerous articles on Josephus' *Antiquities of the Jews*, said anything about a statement that would have done wonders for their credibility had it existed. In fact, Origen expressly stated that "Josephus did not recognize Jesus as the Messiah." (Origen, *Contra Celsum*, I, 47).

But should you want a smoking gun, you have it in the phrase "if indeed it be proper to call him a man" now found in the fictitious citation. Presenting his version of history, the Bishop of Caesarea wrote: "On account of Herod's suspicion, John the Baptist was sent in bonds to the citadel of Machra, and there slain." After relating these things

concerning John, Eusebius wrote of his “Savior” in the same work using the following words: “And there lived at that time Jesus, a wise man, if indeed it be proper to call him a man. For he was a doer of wonderful works, and a teacher of such men as receive the truth in gladness. And he attached to himself many of the Jews, and many also of the Greeks. He was the Christ.” (Eusebius, *Demonstrations of the Gospels*) Further, the Eusebian phrases, “one who wrought surprising feats,” “the tribe of the Christians,” and “still to this day,” all found in the manufactured *Testimonium*, are found nowhere in any other Christian creedal statements or theological studies.

Let’s play the Christian game of pretend, shall we? Let’s imagine that Josephus, a consummate liar and traitor, converted to Christianity and announced his belief that Jesus was the Christ in *Antiquities of the Jews*. Considering his past, why would anyone care, much less believe him? For a Jew, that would be like gaining Joseph Goebbels’ endorsement.

This forgery does not stand alone. After falsifying the anti-Semitic conclusion to the Gospel of Matthew, and falsifying Josephus’ affidavit regarding it, the Church’s leadership forged a letter from Pilate to Tiberius about these same events, another from “Christ” to a Persian King, and finally regarding the Donation of Constantine. Should you be interested in the refutation of the Pilate letter to Tiberius, read Anne-Catherine Baudoin’s thesis: *Truth in the Details: The Report of Pilate to Tiberius as an Authentic Forgery*. (Splendide Mendax, *Rethinking Fakes and Forgeries in Classical, Late Antique, and Early Christian Literature*, 22 May 2017)

The Imperial Decree mentioned in this list of falsified documents supposedly transfers authority over to Rome and to the Pope. In the purported Donation of Constantine, dated 30 March, 315 CE at the Fourth Consulate of Gallicanus (which actually occurred in 317 CE), there is a

detailed profession of Christian faith and a recounting of how the Emperor, seeking a cure for his leprosy, was converted and baptized by Pope Sylvester I. In gratitude, he determined to bestow “the Seat of Saint Peter power, dignity of glory, and vigor,” in addition to “Imperial Honor and Supremacy over the four principal sees, Alexandria, Antioch, Jerusalem, and Constantinople...as also over all the churches of God in the whole earth. For the upkeep of the Church of Saint Peter and that of Saint Paul.” As a result, Constantine gave estates “in Judea, Greece, Asia, Thrace, Africa, Italy and the various islands” to “Pope Sylvester and his successors,” granting them the “imperial insignia, the tiara, the city of Rome, and all the provinces, places and cities of Italy and the western regions.” Alas, it’s all fake news.

Replacement history would usher in Replacement Theology. Eusebius wrote: “And so the Jewish polity began about that time with Moses and continues in accordance with the voices of their own prophets until the coming of our Savior Jesus Christ. For this also was a prophecy of Moses himself and the prophets who followed, that the customs and ordinances of Moses should not fail before those of the Christ appeared, the ordinances, that is, of the New Covenant, which has been proclaimed to all nations through our Savior; and thus these ordinances found a fulfilment in the way which had been announced.”

Proving that Christianity is a blend of Babylonian myths and twisted verses lifted from the Towrah, Eusebius penned: “As to the Hebrews, and their philosophy and religion which we have preferred above all our ancestral system [the Greco-Roman religion], it is time to describe their mode of life. For since it has been proved that our abandonment of the false theology of Greeks and barbarians alike has not been made without reason, but with well-judged and prudent consideration, it is now time to solve the second question by stating the cause of our

claiming a share in the Hebrew doctrines.

“When therefore we have the necessary leisure, we shall prove that our borrowing what was profitable from barbarians brings no blame upon us; for we shall show that the Greeks and even their renowned philosophers had plagiarized all their philosophic lore and all that was otherwise of common benefit and profitable for their social needs from barbarians: but that nothing at all has yet been found among any of the nations like the boon which has been provided for us from the Hebrews, will become manifest in the following manner. So, when these have been thoroughly discussed, we will pass over to the doctrines of the Hebrews—I mean of the original and true Hebrews, and of those who afterwards received the name Jews. And after all these we will add our own doctrines as it were a seal set upon the whole.”

That is breathtaking in its implications. If Catholics, indeed Christians, were rational, the religion would evaporate at the site of this admission. But let us leave the doubters with this pithy statement: “It is an act of virtue to deceive and lie, when by such means the interest of the Church might be promoted” – Eusebius, Bishop of Caesarea.

In conclusion, each time we examine the Christian New Testament it proves itself untrustworthy. It was created by men of the worst kind and endorsed by their ilk.



Eusebius was only part of the problem. He was the victim of a pandemic disease: Christianity – the Plague of Death. Few exemplified this contagion more adroitly than Early Church Father, Saint John Chrysostom (meaning: Golden-Mouthed). In his first eight sermons, all against

Jews, beginning in 386 CE, immediately after being ordained as a presbyter and priest in Antioch, and from his pulpit at the Golden Church during the reign of Emperor Theodosius, this man whose character was admired by his fellow Roman Catholics, preached hatred for Jews:

“Jews are immoral and vicious such that Christians are corrupted in morals and orthodoxy by contact with them.” He issued denunciations against visiting synagogues at times of the Mow’ed Miqra’ey. According to Saint John, “To attend the Jewish Passover is to insult Christ. To be with Jews on the very day when they murdered Jesus is to ensure that on the Day of Judgment He will say, ‘Depart from me! for you have had intercourse with my murderers.’”

“The Jews do not worship God but devils, so that their feasts are Unclean. God hates them and indeed has always hated them. Since their murder of Jesus He allows them no time for repentance. He concentrated all their worship in Jerusalem so that He might more easily destroy it.”

Speaking on behalf of Roman Catholicism, Emperor Theodosius, Pope Innocent, and Eusebius, Saint John roared: “The Jewish pretense that all their misfortunes were caused by Rome is nonsense, for it was not the power of the Caesars, but the wrath of God which destroyed the Jews. It is foolish for the Jews to imagine that God will ever allow the Jews to rebuild their Temple or return to Jerusalem, for He has rejected them. Since God hates the Jews, it is the duty of Christians to hate them, too. He who has no limits in his love of Christ must have no limits in his battle with those who hate Him.”

“I hate the Jews,” Chrysostom shrieked, “for they have the Law and they insult it.” A mirror might have done this scumbag some good.

In one particular case of a Christian woman who took an oath in the house of a Jew, because she believed a vow

taken in the Jewish manner was more binding than any other, Chrysostom denounced it as a heinous crime, not only because the oath was Jewish, but also because a Christian woman had been taken into the house of a Jew. He issued edicts in his homilies decrying “Judaizers,” anyone who observed the Shabat, children subjected to circumcision, and anyone who befriended a Jew.

If it were not for the exegetical background which has already been implicated, it would have been impossible to explain his tone. In the Greek rhetorical form known as *psogos*, or blaming so as to censure, he said: “the Jews sacrificed their sons and daughters to devils;” “they are an outrage to nature and have become worse than wild beasts;” “for no reason at all, with their own hands they murder their offspring to worship the avenging devils who are the foes of our life.”

“The synagogues of the Jews are the homes of idolatry and devils, even though they have no images in them. They are worse than heathen circuses, and the very idea of going from a church to a synagogue is blasphemous. Some say that the synagogue is hallowed by the presence of the Bible, but one might just as well say that the temple of Dagon was hallowed by the ark. Actually, the presence of the Bible makes the synagogues more detestable, for the Jews have introduced it not to honor God, but to insult and dishonor Him.”

If he had wanted to see the Devil, he did not have to look beyond Paul’s letters or past his own Church. Satan, himself, in the guise of Allah, was not this bad in the Quran. This even makes Mein Kampf appear tame.

In Chrysostom’s discourses, there is no sneer too mean or gibe too bitter to fling at the Jews. No text is too remote, no argument too caustic, or blasphemy too startling for him to employ. The only explanation for his bitterness is the overtly anti-Semitic nature of his Scriptures, nation, and

religion.

“I am present here before you and confess my guilt. I proclaim that I set the synagogue on fire or at least ordered others to do so, so that no building should be left where Christ is denied. If you ask me why I have not burned the local synagogue, I answer that the judgment of God had already begun its destruction, so my intervention was not needed.”

These are the words of a Saint celebrated by the Roman Catholic Church, Oriental Orthodox Church, the Eastern Orthodox Church, Anglican and Lutheran Churches, all of whom recognize his death as a holy day to be observed annually. This is the man who, during Lent in 387 as the citizens of Antioch went on the rampage mutilating statues of Emperor Theodosius, entreated the people to see the error of their ways. As a result, for unifying Caesar and the Church, Chrysostom was appointed Archbishop of Constantinople.

It was short-lived, however, because of Church infighting. Saint John the Golden-Mouthed was considered a devotee of Origen, whom Theophilus, the Patriarch of Alexandria, despised. But since there was an earthquake the night of his arrest, many took it as a sign of God’s anger and sought his reinstatement.

No matter, when next we see Saint John, he is off lending moral and financial support to Christian monks who were enforcing Emperor Theodosius’ edict to destroy all traces of other religions, including their Scriptures and Temples. He was so effective at being destructive, Pope Innocent repealed Saint John’s banishment from Constantinople. The Catholic voice of anti-Semitism died shortly thereafter and was immediately venerated as a saint who was said to be the Embodiment of Christian Orthodoxy. Anti-Semitism had become institutionalized.

Nothing has changed. In the summer of 1942, Hitler’s

Pope, Pius XII, explained to his College of Cardinals the reasons for the great gulf that existed between Jews and Christians: “Jerusalem has responded to His call and to His grace with the same rigid blindness and stubborn ingratitude that has led it along the path of guilt to the murder of God.”

May I recommend a real God, Yahowah, whom man cannot kill? And do not gloat, Protestants. Martin Luther was every bit as bad, if not worse.



To better understand the hideous Beast that became the Roman Catholic Church, let's consider some of its popes. For no reason other than it was handy, and easily validated, I have seized upon the research done in 2006 for the publication of *The Criminal History of the Papacy*. What we will find in this and many other sources that corroborated their research, is that the Roman Church mimicked Imperial Rome with a long succession of twisted monarchs.

Some of the fine, upstanding, and godly leaders who Paul insisted in Romans 13 were authorized by his god for good would include the following stalwarts of morality. But first, here is Paul's laudation of them...

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. (Romans 13:1) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. (Romans 13:2) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: (Romans 13:3) For he is the minister of God to thee

for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (Romans 13:4) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. (Romans 13:5) For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. (Romans 13:6) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.” (Romans 13:7)

Now onto the names of the Romans to whom Paul spoke...

Augustus (27 BCE – 14 CE) Octavian murdered his way to the top, betraying long-time friends and family members along the way for no other reason than they obstructed his lust for absolute power. He was the first Roman Emperor to bequeath upon himself the title of *Pater Patriae* | Father of the Fatherland – or Pope.

Tiberius (14-37 CE) The second Roman emperor to declare himself both Father and God inflicted a reign of terror and repression on Rome from his palace on the island of Capri. He reinstated the accusation of treason so that he could sentence anyone he disliked to death. He ordered his subjects to worship his statues. A depraved sexual predator, he molested and brutally tortured hundreds of little children, while sadistically abusing anyone who challenged his depravity. He was known for his constant orgies, and for having young boys and girls frolic like pans and nymphs for his amusement. He kept an illustrative book on perverted sexuality so that performers would know what was required of them. He threw infants and toddlers to their deaths on the rocks below the walls of his castle. Quite simply, he was a dictatorial and mercurial tyrant.

Caligula (37-41) He was a sadist who derived pleasure by torturing people – starting by suffocating his father,

Tiberius. He had incestuous affairs with his sisters and is known to have raped the wives of his allies. Establishing a model popes would follow, he turned his palace into a brothel. The whores included his sisters. Beset by paranoia, he ordered random executions, killing relatives and foes alike, to maintain order through fear. It was so Machiavellian of him.

Emperor Caligula is infamous for declaring himself “God” while imposing an absolute dictatorship based upon his infallibility. He found pleasure in humiliating rival politicians, at one time even saying that his horse, Incitatus, would make a better consul. Then in a moment of absolute insanity, this lustful libertine waged war against the sea god, Neptune, and had his troops attack the waves with swords and gather seashells as booty. He financed his lavish lifestyle through legalized looting. Before he could move to Egypt to be worshiped as the sun god, he was publicly assassinated by one of the Praetorian guards that he had insulted, all while protesting that he was immortal.

Nero (54-68) ascended to the throne at sixteen, quickly squandering the wealth of Rome. He murdered his mother, beating her to death, his stepbrother because he didn’t want to share power, and then his wife, Octavia, whom he deserted for his lover, Poppeaea, charging her with adultery. Poppeaea did not fare much better because, after becoming pregnant with Nero’s child, the emperor kicked her to death. His third “wife” was a slave whom he had castrated. He was indiscriminate in his propensity to execute his critics.

It is said that Nero set Rome ablaze so that he could enlarge his home and that he burned Jews alive to illuminate his gardens. Like Paul, who died in Rome around this same time, providing him with a foreshadowing of Hell, Nero was particularly fond of poetry and prose, compelling audiences to endure long speeches.

Vespasian (69-79) He was infamous for hunting down and killing Jews while a general. Later he would be known for indulging the Jewish traitor, Josephus, plying him with gifts such that he would compose a history of Rome's vanquished people.

Titus (79-81) He was acclaimed for destroying Jerusalem and its Temple to Yahowah while using the confiscated treasure to construct the Colosseum in Rome with Jewish slaves.

Domitian (81-96) He found solace in torturing Jews who wouldn't worship the Roman gods, goddesses, and emperors. He poisoned his brother and squandered Rome's resources as a patron of the arts. He nominated himself as public censor and outlawed all contrarian views, becoming the model of the Catholic Inquisition with his cruel and sadistic, indeed paranoid, approach to diversity. He was particularly fond of promoting conspiracies. He is known to have assassinated twelve consuls and two cousins.

Domitian demanded, according to the historian, Cassius Dio, that he be treated like a god, ordering the empire to call him "*Dominus et Deus* – Lord and God." He turned against the writers and academics of his day. Then for good measure, he arranged for the judicial murder of the chief of the Vestal Virgins, having her buried alive in a special tomb he had constructed for the occasion. For all the joy he brought to Rome, his own wife sought to kill him, although the actual deed was consummated by court officials who convicted him of advancing a conspiracy.

Hadrian (117-138) This man may have earned a place in Yahowah's list of the most reprehensible people of all time, following only Paul, Akiba, Muhammad, and Maimonides. He obliterated Jerusalem and renamed Judea, "Palaestina," murdering hundreds of thousands of Jews in the process. Then he renamed Jerusalem after himself, erecting shrines on the Temple Mount to declare his

divinity. All the while, he worshiped Dionysus and engaged in pedophilia with young boys. But hey, they say he was an adept administrator, so he had that going for him.

Commodus (180-192) This arrogant, self-obsessed, and ruthless Roman ruler renamed himself Hercules and announced that he was a “living god.” His favorite vices were homosexual rape, pedophilia, and bestiality. He was a gladiatorial fanatic and aspirant. This pleasure-seeker nearly bankrupted Rome. His solution was to have wealthy citizens executed for treason so that he could confiscate their property. For his entertainment, and that of fellow Romans, he publicly slaughtered elephants, giraffes, ostriches, and humans he did not like. Although, he did not do so freely but instead charged Romans fees to watch his performances. This megalomaniac would rename Rome, its legions, the senate, the imperial palace, every calendar month, and the citizenry after himself – sort of like the Christian Church calling its institutions, houses of worship, and subjects, “Christian.” His life ended as he lived it, assassinated by his wrestling partner.

Septimius Severus (193-198) SS came to power the traditional Roman way, by killing his predecessor. He persecuted (i.e., tortured) everyone whose religion differed from Rome’s, but was especially fond of abusing Jews. He imposed a draconian interpretation of Roman Law and was particularly brutal in its fundamentalist enforcement.

Caracalla (198-217) The Emperor was noted for sibling rivalries. He had his brother, Geta, executed – along with brutally exterminating most of his sibling’s supporters. He solidified his power by granting aliens citizenship, ostensibly to increase the number of his subjects, and then lavished pay hikes on the military to solidify their support for his regime. And yet he was so vengeful and sadistic that, after assassinating another brother, he led Rome into a civil war. Obsessed with war, he went off trying to better Alexander the Great, copying

his now obsolete military tactics in conquests of Africa and the Middle East. He was assassinated by a soldier whose death he had ordered.

Elagabalus (218-222) He longed for the good old days of Roman paganism – albeit with a twist. He became the chief priest of the cult of the Syrian god, Elah-Gabal, which he introduced into the Roman pantheon. He even had himself circumcised to show his devotion. This may have been a precursor to Islam because he established a conical Black Stone as the symbol of the sun god, Sol Invictus Elagabalus, on Palatine Hill. He then capitalized in Muhammadan fashion by claiming the vestal virgin for himself, calling her his wife. For his entertainment, he tortured and sacrificed children to his gods. Like Muhammad, Elagabalus was also a sexual predator and pervert, with countless wives, sex slaves, homosexual lovers, and children to satiate his carnal desires. Ahead of his time, he became transgender. He was ultimately murdered by his grandmother.

Maximus Thrax (235 to 238) This soldier-turned-emperor feasted on carnage, setting fire to towns and villages just to watch the inhabitants burn. He exhausted his empire with war. Finally, his own troops turned on him, killing him, his sons, and his advisors. His reign became known as the “Great Military Anarchy” of the 3rd century. After bludgeoning Germanic tribes at a terrible cost, he fought the Dacians and Sarmatians simultaneously. Then in papal fashion, Thrax assassinated every leader that his predecessor had established.

Diocletian (284-305) He was best known for the Pauline concept of division, dividing the Roman Empire into two, one old, the other new. He forced everyone under his control to worship the Roman gods and goddesses or die. This is what caused grief for the newly minted Christians, but far more so for Jews, as he is credited with being deliberately vicious toward both. He saw them as a

threat to Roman religious, political, and social traditions. Little did he know that there would soon be no distinction between Imperial Rome and Roman Catholicism. Preoccupied with religion, he became an economic failure, bankrupting Rome while being the first to impose wage and price controls to curb inflation.

Constantine (306/324-337) Like his predecessors, this Roman stalwart murdered his way to the top, killing his rivals. Gloating over the murder of an opposing general, he placed his head on a stick as he paraded through town. Ruthless, he killed both of his brothers-in-law so that he could reign unchallenged. He had his son, Crispus, executed for an unproven affair with his stepmother. While a pagan, he empowered Roman Catholic bishops, especially his favorite, Eusebius – whom he enriched by taxing Jews. He moved the Roman capital to Byzantium, where in megalomaniac fashion, he renamed it after himself, “Constantinople.” The man credited by many as the catalyst behind transforming Imperial Rome into Roman Catholicism created a Police State to ensure the continuance of his corrupt administration. Then he reestablished the Roman caste system to control the people, making it possible for the Church to more readily subjugate them.

Constantius II (337-361) This largely incompetent monster was one of Constantine’s three sons who would share the empire after their father’s death. His rise to power commenced by overseeing the massacre of eight relatives. He was adept only in civil war.

Theodosius (379/392-395) Continuing to regale those Paul said were authorized by his god for the good of his people, we find ourselves before what is perhaps the worst of them. Theodosius decreed the Roman Catholic Church as the lone legal heir to Imperial Rome, making Christianity the only legal religion within the Empire. The Beast predicted in Daniel was now in its final stage.

To the shame of the Roman Church, Theodosius instituted the feudal caste system of lords and serfs which would enslave Europeans for a thousand years. He launched an especially brutal era of intolerance and persecution under Roman Catholicism. He was responsible for the destruction of most ancient Greek and Roman temples, using their sites and stones to build grand churches. He even ordered the destruction of the library in Alexandria because he viewed its contents as a threat to his religion. Facts are always inconvenient to those controlling others through faith.

Honorius (395-423) As Theodosius' son, he carried on his father's work of inquisitor, religious persecutor, and xenophobe. In a power-sharing arrangement with popes, he became increasingly jealous, paranoid, and extravagant, killing his own generals to maintain loyalty. Then following a pogrom against the Germanic people, whom Honorius deemed inferior, the Empire became vulnerable, with the best generals and soldiers lured into a trap by the supposed savages. It tipped the scales, allowing Alaric his revenge in sacking Rome. To be sure, Honorius' bigotry, racism, ignorance, and incompetence hastened the fall of Imperial Rome, leaving the Roman Catholic Church as its heir.

Operating in parallel, the emerging Roman Church proved quite similar to Imperial Rome. While Peter was no more "pope" than astronaut, the Catholic Church credits one of Paul's cronies as the second "Supreme Pontiff." Without evidence to back the claim, St Linus, a Roman, was said to have become the "Holy See" circa 66 to 68 CE upon Peter's death. He is mentioned as being with Paul in Rome in the Devil's Advocate's farewell to Timothy. The next mention of Linus was over one hundred years later by Irenaeus, who wrote in 180 CE that "the blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate." Just

because he wrote it more than a century thereafter, did not make it so.

Unfortunately for Catholic credibility, the “Apostles” did not do as he had claimed. Worse, when Linus is next mentioned by Eusebius, the Catholic apologist claimed that Peter, who had been condemned by Paul, appointed him – which would not have been possible considering his affiliation with his tormentor.

It wasn’t until the time of Constantine, Eusebius, Jerome, and Chrysostom in the 4th century that Romans began ascribing the Emperor’s *Pater* | Pope title upon Peter, making the initial line of popes entirely mythical. It was contrived by the likes of Saint Jerome, who would write: “Linus was the first after Peter to be in charge of the Roman Church.” Saint John Chrysostom, the raging anti-Semite, preached, “This Linus, some say, was second Bishop of the Church of Rome after Peter,” thereby contradicting Eusebius and Jerome. Nothing about Linus is known or knowable, making him the stuff of religious legend. From Iesous to Linus, the counterfeit’s kingdom would be controlled by a legend. And should one be foolish enough to search for verification, there is no agreement even among Church Fathers, with Tertullian saying that Clement I was the successor of Peter, while Jerome had Clement I fourth on his list.

What we know of these early myths and legends is that the Church claims they were all saints and that most of them (9 of the initial 12) were martyred. They were overwhelmingly Roman and Greek – albeit with a couple of token Jews tossed into the mix. The first of interest would be Saint Clement I who established apostolic authority for clergy, Saint Alexander who fabricated the notion of holy water, and Saint Pius I who in 81 CE decreed that Easter should only be celebrated on a Sunday.

Among the early “popes,” we find an Alexander, a

Sixtus, a Hyginus, a Pius, a Victor, a Natalius, a Hippolytus, a Lucius, and, of course, a Dionysius. There was even a St Eusebius, Julius, Damasus, and Ursinus. By the time of Emperors Theodosius and Honorius, the guilty were named Saint Innocent.

Out of myth and into history, following the lineage of Imperial Roman carnality, we find a long succession of Roman Catholic popes who were as bad if not worse than the emperors. It was as if nothing changed. Proving this point, let's begin our comparison at the twilight of the 6th century.

Gregory I (590-604). He was the first to bequeath upon himself the exalted title "Pontifex Maximus." Known as the "Father of Christian Worship," he became infamous as the first pope to market fake memorabilia. He convinced a nobleman that the cross he sold him for an exorbitant amount contained the filings from the chains worn by "Saint Peter," himself, and that it would free him forever from sins. After this successful venture, he made duping gullible Christians into a thriving business, selling all manner of phony relics. But with a limited supply of artisans to secretly create them, he postured a different scheme.

He convinced land and slave owners that the end of the world would come in 600 CE and argued that "a man with possessions had as much hope of getting through the eye of a needle as getting through the gates of heaven." This misappropriation worked so well that he received so much land and so many slaves, the pope became the largest land and slave owner on earth. Lordy, lordy. As his final decree, the pope, who also opposed secular education, ordered the burning of the Julian Library in Rome. At that time, it contained 120,000 books. It's easier to fool fools when the foolish remain ignorant. That was Paul's motto, too. It clearly worked for Muhammad who arose at the same time.

Sergius III (904-911) was known to his fellow cardinals as “the slave of every vice.” He inherited the “Seat of Saint Peter” by murdering his predecessors – both Leo V and Christopher (whom he incarcerated and tortured). He was voted pontiff, not through the inspiration of the “Holy Ghost,” but instead by threatening the opposing clerical hierarchy, giving them the choice of exile or torture. And speaking of the “Holy Ghost,” as pope he wrote: A host of cardinals and bishops testified that “As the Holy Apostolic See has made known to us that the blasphemous errors of a certain Photios against the Holy Ghost are still vigorous in the East, errors which teach that the Holy Spirit proceeds not from the son but from the Father.”

It is said that the “Holy See” fathered his first child with his teenage mistress, Marozia, the daughter of Rome’s governor. Marozia was thirty years the pope’s junior. Then in Catholic fashion, the Holy Father’s son grew up to become pope. But before Christ’s Vicar left the Vatican for his long dirt nap, he auctioned off every top clerical job to pay for his indulgent lifestyle. It was the beginning of another dark century for Christendom.

During this time, the aforementioned Theodora, though of noble status, was nonetheless characterized as a “shameless whore,” and her daughter, the concubine, Marozia, ruled the papacy. Vatican historian, Cardinal Caesar Baronius, called it the “Rule of the Whores” – affirming the Church’s place as the Whore of Babylon.

Her legend began when Theodora seduced a young priest. Once he was under her control, she used her charms to have him appointed Archbishop of Ravenna. Later, she worked behind the scenes to get him elevated to pope, becoming John X (914-928). But it did not turn out well because her lover took to arms to fight against the Saracens. He was also known for indulging in nepotism, enriching his family through the Church’s coffers. With their

newfound wealth, his brother hired Hungarian mercenaries to protect them, bringing a plague upon the nation. Having been empowered, enriched, and protected the old-fashioned way, through religion and politics, he spurned Theodora for a younger model, bedding the daughter of Hugh of Provence.

Jealous, Theodora “married” Guido, the Marquis of Tuscany. He and his charming bride carried out a *coup d'état* against the noble courtesan’s former lover, Pope John X. But adding injury to insult, Theodora was poisoned and died, leaving the pope to squabble with her daughter, Marozia. She turned the nobility of Rome against him, which wasn’t difficult because he had given the most profitable Church offices to his family, depriving the nobility of what they came to see as their private preserve. In their fight over power and money, the Roman nobility drove John and his brother, Peter, from Rome. Thereafter, the pope increased the size of his mercenary forces and returned, only to see Marozia’s army enter the Lateran Palace and murder Peter before the pope’s eyes. John was taken prisoner, deposed, and smothered to death.

Sweet little Marozia and her faction of wealthy Romans capitalized upon the vacancy and appointed Leo VI pope in 928. Dissatisfied, the Whore replaced him a few months later with the short-lived Stephen VI, who died under questionable circumstances, giving way to Stephen VII. His predecessor’s untimely death, however, was evidently insufficient because he ordered the VI’s corpse exhumed. Demonstrating boorish behavior even for a Roman, he propped up the former pope’s dead body on a throne and tried the corpse for perjury, finding his supposedly infallible predecessor guilty of the crime. VII stripped VI of his papal vestments and then cut off the fingers he had used for consecrations. He would bury the body a second time, only to dig it up and cast it into the Tiber River. The Devil must have loved this guy.

The whore's daughter, following in her mother's footsteps, finagled her son onto the throne. Known as John XI (931-935), he was "fathered" illegitimately by Pope Sergius III. While with all of the Roman names and Roman numerals that it gets confusing, John XI's "Holy Father" is the fellow who murdered his way to the top of the religious realm and who used his bedroom connections to earn the title, "Slave to Every Vice." While Catholic apologists managed to justify Sergius murdering two previous popes, by doing so, they inadvertently revealed that he was not the only pope who was sexually involved with Theodora's daughter, the seductress, Marozia. The "Holy Mother" was unscrupulous and ruthless. And yet at least four popes served at her appointment and pleasure. While scandalous, the Church accepts the five popes she and her mother installed as "legitimate successors of 'Saint Peter'."

This was not the last pope to elicit Satan's favor. Born as Octavianus from the same noble Italian family that had dominated the papal office, the sixteen-year-old, John XII (955-963) opened a brothel within the Vatican. He was accused at his trial of sleeping with both of his sisters and routinely raping nuns. But with incest and perversity failing to satisfy his libertine lust, he invented his own catalog of disgusting new sins. He is infamous for beginning his inglorious career by invoking the support of pagan gods and goddesses. As an alcoholic, he was intoxicated most of the time. An incompetent manager, he put his mistress, a prostitute named Marcia, in charge of his whorehouse in the Lateran Palace. They drank so much during one of their orgies, they accidentally set the palace ablaze.

A host of cardinals and bishops testified that "John XII had been paid for ordaining bishops, including a ten-year-old, that he was an adulterer, that he had sexual relations with the widow of Rainier, with Stephana, his father's concubine, with the widow, Anna, and with his own niece.

They said that he turned the sacred palace into a whorehouse and then blinded his confessor, Benedict.” They accused him of murdering a cardinal after castrating him. He, they said, routinely toasted with the Devil, and invoked the support of Jupiter, Venus, and other Greek and Roman gods and goddesses.

It is said that John XII found recompense by beating his skull with a hammer. The lowest of humanity, he was murdered at age 27 when the husband of one of the women he was raping burst into his bedroom and discovered him in the act. The intrigue and infighting around his papacy were reminiscent of how wannabe Roman Emperors jostled for position by pitting legions of Romans against one another. These were the worst of men.

Satan’s next little helper was a teenager when the College of Cardinals “elected” him. Theophylactus I was the son of Count Alberic III of Tusculum, and the nephew of Popes Benedict VIII and John XIX. He was the last to reign from the powerful and corrupt Tusculani family. His was a twisted family tree. Theophylactus was the great-grandson of the Roman seductress, Marozia, who was the mistress of Pope Sergius III and others. Pope John XI was their illegitimate child.

Under the moniker Benedict IX (1032-1044, March to May of 1045, and 1047-1048), this wayward pope at the age of fourteen was hosting orgies and debauching young boys in the Lateran Palace. Since some within the religious community took exception to a sexual pervert becoming the Holy Father, and complained, in response to his critics, Benedict IX excommunicated the clerics who spoke out against the presence of orgies, bestiality (having sex with animals), and priestly pedophilia within the Church – establishing a standard that would be followed until the present day. He became the reincarnation of Nero and Caligula, with a dash of Tiberius.

He stepped down as Holy Father on two occasions, selling the papacy to the highest bidder. His violent and licentious conduct provoked Romans to insurrection, causing Benedict to flee Rome in 1044. Bishop John of Sabina briefly succeeded him as Sylvester III, but he was driven away by Benedict's brothers. Whereupon Benedict sold the papacy to his godfather, Giovanni Graziano, who earned the right to call himself Pope Gregory VI by buying the "Seat of Saint Peter" and by granting his godson a lavish Church pension for all of the good work he had done abusing young boys, women, and animals.

The following year, however, Benedict disavowed the sale of the papacy to his godfather, and to make matters worse, Sylvester also returned to Rome and claimed that he was pope. The Council of Sutri was orchestrated in 1046 by King Henry III of Germany to resolve these "godly" issues. Therein, Sylvester was declared a false claimant and imprisoned. Benedict was deposed. Gregory was charged with simony (buying or selling a church office), rejected as a legitimate pope, and excommunicated. All three were replaced by a fourth aristocrat, Saxon bishop Suidger of Bamberg, a German, of course. It was a setup, as the nobleman accompanied the German king to the Council. Nonetheless, Suidger was consecrated Clement II on Christmas Day and crowned by Henry as Holy Roman Emperor. But that is not the end of the story.

The Roman Primates would become especially primal. Not beneath murdering his way to the top, Benedict had his supporters (whom there were many) within the Roman Church poison Pope Clement II as the highest-ranking Church official was returning from a meeting with the Holy Roman Emperor in Germany. With the rubble cleared out of his way, Benedict IX waltzed back into the Vatican and reclaimed his throne.

Displeased, the Holy Roman Emperor ordered Boniface of Tuscany to hire other malcontents to

assassinate Benedict. But as the gang of attackers set upon him while he was celebrating Mass, Benedict slipped out of Rome for the final time. On this occasion, the Holy Roman Emperor dispatched an army to Rome to see to it that Benedict and his cronies were kept at bay, allowing him to fill the vacant seat with Bishop Poppo of Brixen, becoming Damasus II. Unfortunately for Henry III, Damasus II died of malaria twenty-four days later. All the while, Benedict was dispatched to a monastery where he conveniently repented and died of natural causes at age thirty-five.

Today, Benedict IX is best known for running a brothel and toasting to Satan in the Holy of Holies of the Roman Catholic Church. Saint Peter Damian, in comparing the Vatican to Gomorrah, would say of him, “he was a wretch who feasted on immorality, a demon from hell in the disguise of a priest.” In his book, *Dialogues*, Pope Victor III wrote of Benedict IX: “His life as pope was so vile, so foul, so execrable, that I shudder to think of it.” When an organization infamous for crafting its public image and whitewashing its history, an institution responsible for the Crusades, Indulgences, witch hunts, the gruesome tortures of the Inquisition, and priestly pedophilia, states that one of its own “feasted on immorality,” he was a bad boy.

The *Catholic Encyclopedia* gives additional accounts of papal debasement during the post “Rule of the Whores” era: “The Popes ‘Benedict’ from the IV to the IX inclusive, belong to the darkest period of papal history.... Benedict VI (973) was thrown into prison by the anti-pope Boniface VII (d. 985). He was then strangled by his orders in 974. Benedict VII was a layman and became pope by force. He drove out Boniface VII. Pope Benedict IX had a long history of scandals and a most disorderly life. His immediate successor, Pope Gregory VI (1044-46), had persuaded Benedict IX to resign the Chair of Peter, and

while doing so, bestow valuable possessions on him.”
(*Catholic Encyclopedia*, I, p 31)

The so-called, “Anti-Pope,” Boniface VII, was described by Pope Sylvester II, (999-1003) as “a horrible monster that in criminality surpassed all the rest of mankind” with the exception of the “scandal” of Pope Benedict IX. Born, Theophylactus of Tusculum, in 1012, he won the murderous scramble for the wealth of the papacy. He immediately excommunicated leaders who were hostile to him and quickly established a reign of terror. He officially opened the doors of “the palace of the popes” to homosexuals and turned it into an organized and profitable male brothel. (*The Lives of the Popes in the Early Middle Ages*, Horace K. Mann, Kegan Paul, London, 1925)

Upon his death, undertakers refused to build him a coffin. He was surreptitiously buried in a cloth under the cover of darkness. Four succeeding popes then briefly held the papal position, and the following paragraph from the *Catholic Encyclopedia* is pregnant with evidence of the moral depravity of the entire priesthood:

“At the time of Leo IX’s ‘election’ in 1049,” according to the testimony of St. Bruno, Bishop of Segni, “the whole Church was in wickedness, holiness had disappeared, justice had perished, and truth had been buried; Simon Magus was lording it over the Church, whose popes and bishops were given to luxury and fornication. The scientific and ascetic training of the popes left much to be desired, the moral standard of many being very low and the practice of celibacy not everywhere observed. Bishops obtained their offices in irregular ways, whose lives and conversations are strangely at variance with their calling, who go through their duties not for Christ but for motives of worldly gain. The members of the clergy were in many places regarded with scorn, and their avaricious ideas, luxury and immorality rapidly gained ground at the center of clerical life. When ecclesiastical authority grew weak at

the fountain head, it necessarily decayed elsewhere. In proportion, as the papal authority lost the respect of many, resentment grew against both the Curia and the papacy.” (*Catholic Encyclopedia*, vi, pp. 793-4; xii, pp. 700-03)

Even the Catholic Church admits, “Pope Leo IX was an unscrupulous adventurer who spent his pontificate touring Europe with armed knights and left the world worse than he found it.” The Church said of him, “Leo coyly admitted that he defected from the faith...by actually offering sacrifices to false gods...although it is not known why he recanted his religion.” (*Catholic Encyclopedia*, Pecci ed., iii, p. 117)

The aforementioned, Saint Peter Damian, the fiercest censor of his age, unrolled a frightful picture of decay in clerical morality in the lurid pages of his *Book of Gomorrah*, a curious Christian record that remarkably survived centuries of Church cover-ups and book burnings. He said: “A natural tendency to murder and brutalize appears with the popes. Nor do they have any inclination to conquer their abominable lust; many are seen to have employed into licentiousness for an occasion to the flesh, and hence, using this liberty of theirs, perpetrating every crime.”

After a lifetime of research into the lives of the popes, Lord Acton, an English historian and founder-editor of *The Cambridge Modern History*, summarized the militarist papal attitude when he observed: “The popes were not only murderers in the great style, but they also made murder a legal basis of the Christian Church and a condition of salvation.” (*The Cambridge Modern History*, vol. 1, pp. 673-77)

They had become the living embodiment of their false god: “‘And as for these enemies of mine who didn’t want me to be their king over them, bring them here and execute them right here in front of me.’ After Jesus has said this, he

went on ahead, going up to Jerusalem.” (Luke 19:27-28) While there is no chance, Dowd said any of this, it reads right out of the Roman Catholic playbook – which is why they wrote it.

That was so repulsive it would take the likes of Urban II (1088-1099) to follow in the line of wretched men. He was yet another charming fellow. He introduced sex taxes to fund the First Crusade. At the Council of Piacenza in 1095, he had some 4,000 church officials and 30,000 lay-Catholics outlaw the marriage of priests – laying the foundation for the thousand years of unmitigated priestly pedophilia that would follow. At the time, and for the money, the Church sold the wives of every priest into slavery. Then, seizing upon the opportunity, he introduced his infamous cullagium sex tax. It allowed a priest to keep a mistress as long as he rented her annually from the Church.

By launching the First Crusade to “liberate” Jerusalem from the Muslims, Urban II’s crusaders, who were all promised a direct ticket into heaven, killed more Christians and Jews than they did Muslims – their intended target. But no matter. The RCC was so pleased with the pope that snuffed out the lives of 5 to 6 million people, that in 1881 Urban II was canonized and is now Saint Urban. How’s that for demonic?

Pope Innocent IV (1243-1254) was anything but guiltless. He actually declared that the Roman Catholic Church had “sovereign dominion over the entire world,” and hence owned all of the wealth to be found or confiscated on earth. He also claimed the Church had “legal authority over all people.” While the Towrah is not Law, we cannot say as much for the religion that sought to “replace the ‘Law’ with Grace.”

In actually, it gets worse: Pope Innocent officially authorized the use of torture to elicit confessions from

those who sought to be free of his arrogant and dictatorial edicts, especially non-Catholic Christians. He is responsible for making the Inquisition a scene of abject horror. Those who survived his tortures were flagellated with whips designed to rip the skin off of the victim. “Relapsed heretics,” a.k.a., courageous critics of his sadistic ways, had their assets seized before they were burnt alive. Midwives were commonly roasted for his pleasure while their children were whipped as they watched their mothers burn.

After massacring the population of an entire Italian town, Boniface VIII (1294-1303) indulged in a *ménage à trois* with a married woman and her daughter. Unsatisfied, he became a prolific pedophile, declaring that “**having sex with young boys was no more a sin than rubbing one hand against the other.**” He declared 1300 a “Jubilee” year, the first of many in Rome, because religious tourism was profitable – especially with 200,000 gullible Catholics participating. The poet Dante “**reserved a special place for him in the eighth circle of hell.**”

In 1410, thirty-seven of his own clergy witnessed and condemned Pope John XXIII committing adultery, incest, sodomy, selling indulgences and privileges, theft, and murder. And if that didn’t keep the Holy Father sufficiently busy, he kept a harem of 200 mistresses in Boulogne, mostly nuns.

The papacy hit an especially sour note with Sixtus IV (1471-1484). On November 1, 1478, he published the papal bull *Exigit Sincerae Devotionis Affectus* through which the Spanish Inquisition was established. He turned the Vatican into a palace of political graft and expensive whores. He had at best count six illegitimate sons, including one with his sister. He even collected a Church tax on prostitutes and charged priests for keeping mistresses, thereby increasing the prevalence of clerical homosexuality which was free from taxation.

Innocent VIII (1484-1492), as he chose to call himself, is known as the Holy Father of the Inquisition – the most overtly sadistic institution in religious history. Extending the horrors beyond Spain, on December 5, 1484, in a papal bull, *Summis Desiderantes*, he explicitly authorized inquisitor Heinrich Kramer to “investigate magicians and witches.” This stalwart of Roman Catholic values acknowledged siring eight illegitimate sons between mistresses, concubines, and prostitutes. He was so twisted, on his deathbed, he insisted that a wet nurse supply him with mother’s milk right from her bosom. Lurking in the shadows and catacombs, we will never know the full scope of the pain this pope inflicted, especially on Jews. He will have earned his protracted stay in She’owl with Sha’uwl. Misery loves miserable company.

Guilty VIII’s successor to the contrived and now maligned “Seat of Saint Peter” was Rodrigo de Borja, who became the rotund Pope Alexander VI between 1492 and 1503. During the height of the Inquisition, he hypocritically presided over more orgies than masses. In 1501, he staged the “Joust of the Whores” so that 50 dancers could strip off their clothes around his table. They were taunted with scraps of food tossed onto the floor such that the women were forced to grovel at their feet like swine. Pope Alexander offered prizes, including grotesque clothing and jewelry, to the man who fornicated with the most women. To his credit, he may have been the only pope to welcome Jews, and was likely himself, a Jew. On the other hand, he had four illegitimate children and is alleged to have slept with one of them.

As an interesting aside, the reason “Christopher Columbus” (born either as Cristobal Colon (Spanish) or Cristoffa Corombo (Ligurian)) elected to sail off into the sunset at this time is that he and his officers, even many in the crew, were converso Jews who wanted to escape the Inquisition in Spain. It is also telling that the funding for

the voyage did not come from Queen Isabella, but instead two Jewish Conversos, Louis de Santangel, Gabriel Sanchez, along with Don Isaac Abarbanel, a rabbi and statesman. That is not to say that Isabella didn't play a role, because she confiscated most everything "Columbus" brought back, taking it away from his investors.

Pope Julius II (1503-1513) was a warmongering and drunken degenerate, and father of five, all out of wedlock. He declared "Christians represent the unstable, unlettered, superstitious masses." This Vicar of Christ advised his secretary "to take three mistresses at one time in memory of the Holy Trinity." He was the pope responsible for commissioning Michelangelo to paint the ceiling of the Sistine Chapel, as well as the first of many to become infected with syphilis. He, like so many after him, contracted the venereal disease by frolicking with Rome's male prostitutes. On Good Friday in 1508, the progression became so obvious he could no longer offer his feet to be kissed by the faithful as they were covered in syphilitic sores.

The first public outbreak of syphilis in Europe occurred in 1494 in Naples, Italy. Charles VIII's invading soldiers took the disease with them back to France where it spread so rapidly it became known as the "French Disease." It has been held that Columbus brought syphilis back with him from the New World. While he may have done so, skeletons in pre-Columbus Pompeii and Metaponto, Italy reveal somewhat similar damage to that caused by the disease.

Columbus' culpability has been brought into question by a recent archeological investigation into a graveyard in an English monastery. Dating to between 1340 and 1360 CE, the bones of the Friars show overwhelming and unquestioned indications of syphilis. Even the reports from these Roman Catholic clerics affirm that the Friars were tormented by the disease, suffering from grotesque oozing

pustules, intense pain, and senility. We can, therefore, conclude that this supposedly celibate and pious group of Catholic clergy were active homosexuals and may have also engaged in bestiality. There is proof that they were also alcoholics and that they scammed money from the surrounding community for religious services.

Pope Leo X (1513-1521) was the next to claim the “Seat of Saint Peter.” His life spoke volumes about what the Roman Catholic Church had become. On 11 March 1513, Giovanni de’ Medici was elected pope and assumed the aforementioned title of the 10th Lion. At the time, he had not even been ordained as a priest, a defect that was remedied four days later as the Vatican was celebrating the death of “Divine Julius Caesar.” Imperial Rome had become the Roman Catholic Church. And now they had their Caligula. Even the most Eusebius of Catholic apologists, those who attempted a defense of Julius II, abandoned Leo X to the wolves. Of him, the *Catholic Encyclopedia* states: “He satisfied only those who looked upon the Papal Court as a center of amusement.”

This Lion of the Vatican began to “indulge in unnatural vice” to such a degree the Church did its best to cover it up. But still, Guicciardini could not help but note that the new pope was “exceedingly devoted to the flesh, especially those pleasures which cannot, with decency, be mentioned.” His biographer claimed that “he had penetrated the secrets of the night. He shared an improper love of some of his chamberlains, who were members of the noblest families of Italy.”

Today, with the Church exposed for having sexually abused hundreds of thousands of young boys, likely millions, modern Roman Catholics are trying to wipe away their long history of horrid behavior. They are suggesting that Leo X “was a man who lived a moral life and was sincerely religious,” (The Oxford Dictionary of the Christian Church), adding that his “pious qualities were

responsible for his unanimous election by the cardinals.”
(*Zondervan Dictionary of the Christian Church*)

History, however, tells a different story: When Pope Julius II died, Giovanni di Lorenzo de’ Medici (who would soon become Leo X) was so stricken with venereal disease, he was carried from Florence to Rome in a litter. Upon his arrival, an ulcer broke and the fluid which ran from it exuded such a stench that everyone in the enclave was poisoned by it. Thereafter, the cardinals consulted with physicians to better understand the matter. But they, being bribed earlier by Giovanni de’ Medici, said that he would not live a month. That being the case, the syphilitic lord of Medici, then 38 years of age, was elected pope on false information. But to the surprise of the cardinals, he soon recovered his health, giving the church a reason to repent. (*Encyclopedia Britannica*, 3rd ed., vol. ix, p. 788)

His first declaration was: “God has given me the papacy, now let me enjoy it.” His second act was to more fully develop the sale of “indulgences” into Christianity so that he could fund yet another military strike: the 18th Crusade since 1096. He was known to sell dispensations to the rich, on the promise to keep them from burning, absolving them from crimes such as murder, polygamy, perjury, and witchcraft. (*Indulgences: Their Origin, Nature and Development*, Quaracchi, 1897).

The “Holy Father” was broke. In less than two years, he had squandered the wealth of the Vatican. So for a sum of money, a pardon was conveyed, a release from the pains of purgatory. Forgiveness of sins was granted to any person who bestowed their wealth to the Church. Not sufficiently enriching, a year after his election, he engaged in human trafficking, selling the archbishop of Mainz and two bishops to a rich, loose-living, young noble, Albert of Brandenburg, for a huge sum. Then he permitted the perverted libertine to recover his investment by authorizing him to market his own version of indulgences, something

which inflamed Martin Luther.

Some 500 years before the Vatican received its first banking license, Lord Bryce, a British jurist and statesman, summarized the moral qualities of the priesthood reflected in their indulgences. He called it “a blatant fraud against the naïve...a portentous falsehood and the most unimpeachable evidence of the true thoughts and beliefs of the priesthood which framed it.” (*The Holy Roman Empire*, Lord Bryce, 1864, ch. vi, p. 107; Latin text, extracts, p. 76).

To replenish the coffers and maintain his luxuriant lifestyle, Leo X expanded the sale of indulgences into the leading source of Church revenue and developed a large body of priests to collect the payments. In forming his plans, he was assisted by his relative, Laurentius Pucci, whom he made Cardinal of Santi Quattro, and Johann Tetzel, a former military officer of the Teutonic Knights in Prussia. They appointed a series of retailers to keep pace with the disposal of goods given to pay for sins to be forgiven. He and his team would take their show on the road, traveling throughout Italy to entice more sales.

“The indulgence-seekers passed through the country in gay carriages escorted by thirty horsemen. The pontiff’s Bull of Grace was borne in front on a purple velvet cushion, or sometimes on a cloth of gold. The chief vendor of indulgences followed with his team, supporting a large red wooden cross; and the whole procession moved in this manner amidst singing and the smoke of incense.”

“The pope was the last speaker and cried out, ‘Bring money, bring money, bring money.’ He uttered this cry with such a dreadful bellowing that one might have thought that some wild bull was rushing among the people and goring them with his horns.” (Diderot’s *Encyclopédie*, 1759)

The Teutonic Knight, Tetzel, and the priests associated with him, routinely exaggerated the value of indulgences

so as to lead people to believe that “as soon as they gave their money, they were certain of salvation and the deliverance of souls from purgatory.” (Diderot's *Encyclopédie*).

So resounding was the Protestant opposition to the sale of indulgences that Pope Leo X issued a bull called “Exsurge Domine,” whose purpose was to condemn Martin Luther for the audacity of claiming that “indulgences are frauds against the faithful and criminal offences against God.” (*Encyclopedia Britannica*, 3rd ed)

Forty-five years later, the eighteen-year-long Council of Trent pronounced an “anathema against those who either declare indulgences to be useless or deny that the Church has the power to grant them.” (*Catholic Encyclopedia*, vii, pp. 783-4). Hiding this blemish was the reason why Pope Clement XIII (1758-69) ordered all evidence of these indulgences destroyed. (*The Censoring of Diderot's 'Encyclopédie' and the Re-established Text*, D. H. Gordon and N. L. Torrey, Columbia University Press, New York, 1947)

To finance his lifestyle, Leo borrowed prodigious amounts of money from bankers at 40 percent interest. The booming brothels simply did not bring in enough tax money, even though there were 6,800 registered prostitutes servicing a male citizenry of fifty thousand. His gifts to relatives, friends, artists, writers, and musicians, his lavish maintenance of an unprecedented court, the demands of the new St. Peter's, the expense of the Urbino war and payments to Tetzels for preparation for the next crusade were all leading him to bankruptcy. “God's work” was evidently expensive.

He even indulged in nepotism, appointing his son to Cardinal when he was just fourteen. When the College of Cardinals who had elected him tried to kill him, he had the flesh of their servants ripped off with burning pincers to

extract information.

Leo X's religious army was defeated when the French King Francis I invaded Italy in 1515. The Vatican was forced to concede control over the French Church and lost a meaningful source of revenue. In Rome, however, the bankers despoiled themselves. The Bini firm had lent Leo X 200,000 ducats, the Gaddi 32,000, the Ricasoli 10,000. Cardinal Pucci lent him 150,000 ducats and Cardinal Salviati 80,000, all so that the cardinals would have first claim on anything they could salvage from the Vatican. (*Crises in the History of the Papacy*, op. cit., ch. vi)

Leo X died bankrupt. As security for his loans, he pledged churches, monasteries, nunneries, the Villa Medici, the Vatican silverware, tapestries, manuscript collections, jewelry, even the infamous "Chair of Saint Peter" built by King Charles the Bald in 875 and displayed in the Vatican foyer until 1656 as a true relic upon which St. Peter once sat.

Desperate for money, Leo created 1,353 saleable offices, for which appointees paid a total of 889,000 ducats (US \$175,000,000 in 2021 values). He nominated 60 additional chamberlains and 141 squires to the 2,000 persons who made up his ménage at the Vatican and received from them a total of 202,000 ducats – worth over \$40 million today. In July 1517, he named 31 new cardinals, chosen "not of such as had the most merit, but of those that offered the most money for the honor and power." Cardinal Porizzetti, among Leo's appointees, on this occasion, brought in another half a million ducats for the treasury – another \$100 million today.

Some cardinals received an income from the Church of 40,000 ducats a year (just shy of \$8 million in today's dollars) and lived in stately palaces manned by as many as 300 servants and adorned with every art and luxury known to the time. Leo X was so extravagant, he spent 4,500,000

ducats (\$900,000,000) during his pontificate and died owing countless millions more. (A History of the Popes, op. cit., vol. 2).

A favorite satire regarding Leo at that time was called the “Gospel according to Marks and Silver: In those days, Pope Leo said to the clergy: ‘When Jesus the Son of Man shall come to the seat of our Majesty, say first of all, “Friend, wherefore art Thou come hither? And if He gives you naught in silver or gold, cast Him forth into outer darkness.”’” (A History of the Popes, Joseph McCabe, ibid., vol. 2, the chapter on “The Age of Power”)

It was Pope Leo X who made the most infamous and damaging statement about Christianity in the history of the Church. His declaration revealed the Vatican’s ultimate fraud and unashamedly exposed the infantile nature of the Christian religion. At a lavish Good Friday banquet in the Vatican in 1514, and in the company of seven intimates, Leo X made the announcement the Church cannot invalidate. Raising a chalice of wine into the air, Pope Leo toasted: “How well we know what a profitable superstition this fable of Christ has been for us and our predecessors.” (Annales Ecclesiastici, Caesar Baronius, Folio Antwerp, 1597, tome 14) So I guess it wasn’t all lies and duplicity. On occasion, a pope told the truth.

Pope Leo X’s pronouncement is recorded in the diaries and records of both Pietro Cardinal Bembo (*Letters and Comments on Pope Leo X*, 1842 reprint) and Paolo Cardinal Giovio (*De Vita Leonis Decimi*, op. cit.), two associates who were witnesses to it. It is even validated by none less than Cardinal Caesar Baronius who was Vatican librarian for seven years. He wrote a 12-volume history of the Church, known as *Annales Ecclesiastici*, and remains the Church’s most acclaimed historian. (Catholic Encyclopedia, New Edition, 1976, ii, p. 105) His records provide vital inside information for anybody studying the rich depth of falsification in Christianity.

Cardinal Baronius, who turned down two offers to become pope in 1605, added the following comments about Pope Leo's declaration: "The Pontiff has been accused of atheism, for he denied God and called Christ, in front of cardinals Pietro Bembo, Jovius and Iacopo Sadoletto and other intimates, 'a fable.'" (Annales Ecclesiastici, op. cit., tomes viii and xi)

In an early edition of the Catholic Encyclopedia (Pecci ed., iii, pp. 312-314, passim), the Church wrote two-and-a-half pages trying to nullify the most destructive statement ever made in the name of Christianity. They suggested that what the pope meant by "profitable" was "gainful," and "fable" was intended to mean "tradition." Hence, the revisionist history would claim: "How well Christians have gained from this wonderful tradition of Christ." But that is not what "the Holy Father" and "Christ's Vicar on Earth" said.

It is from Roman Catholicism's own records that Pope Leo X's statement became known to the world. In his diaries, Cardinal Bembo, the Pope's secretary for seven years, added that Leo: "was known to disbelieve Christianity itself. He advanced contrary to the faith and that in condemning the Gospel, therefore he must be a heretic; he was guilty of sodomy with his chamberlains; was addicted to pleasure, luxury, idleness, ambition, unchastity and sensuality; and spent his whole days in the company of musicians and buffoons. His Infallibility's drunkenness was proverbial, he practiced incontinency as well as inebriation, and the effects of his crimes shattered the people's constitution." (*Letters and Comments on Pope Leo X*, *ibid.*)

Thereafter, John Bale (1495-1563) seized upon Pope Leo's confession and the subsequent Vatican admission that the pope had spoken the truth about the "fable of Christ" and "put forward this knowledge truly." (Annales Ecclesiastici, *ibid.*) Bale was an Englishman who had

earlier joined the Carmelites at the age of twelve. He abandoned the order after the Inquisition, writing “I might never more serve so execrable a beast.” But then he slaughtered his family. (*Of the Five Plagues of the Church* [originally titled *The Five Wounds of the Church*], Count Antonio Rosmini [Catholic priest and papal adviser], 1848, English trans. by Prof. David L. Wilhelm, Russell Square Publishing, London, 1889)

Seventy-nine years after the fact, the Vatican would issue the following statement about Pope Leo: “As an ecclesiastic, his deficiency in professional knowledge, his utter indifference to the restraint of his character, the reputed laxity of his principles, his proneness to dissimulation, his deeply rooted voluptuousness and his fondness for the society of musicians, jesters and buffoons rendered him contemptible, or something worse. By a course of lavish expenditure in the indulgence of his own taste for luxury and magnificence, by the part which he took in the troublous politics of the day... Leo completely drained the papal treasury.” (*Annales Ecclesiastici*, Caesar Baronius, Antwerp, 1592-97, folio iii)

They would go on to say: “Leo gathered about him a company of gross men: flatterers, purveyors of indecent jokes and stories, and writers of obscene comedies which were often performed in the Vatican with cardinals as actors. His chief friend was Cardinal Bimmiena, whose comedies were more obscene than any of ancient Athens or Rome and who was one of the most immoral men of his time.

“Leo, who was morbidly fat, staged banquets which were as costly as they were vulgar. The coarsest jesters and loosest courtesans sat next to him and alongside the cardinals who played along. Since these things are not disputed, the Church does not deny the evidence of his vices. In public affairs he was the most notoriously dishonorable Vicar of Christ of the Renaissance period, but

it is not possible here to tell the extraordinary story of his alliances, wars and cynical treacheries. His nepotism was as corrupt as that of any pope, and when some of the cardinals conspired to kill him he had the flesh of their servants ripped off to extract information.” (*Crises in the History of the Papacy*, op. cit., ch. v, “The Popes React with Massacre and Inquisition”)

Should apologists on behalf of the Whore of Babylon claim that we have plucked the likes of Paul, Constantine, Theodosius, Eusebius, Jerome, Chrysostom, Gregory I, Sergius III, Theodora, Marozia, John X and XII, Stephen VI and VII, Benedict IX, Boniface VII and VIII, Leo IX and X, Urban II, Innocent IV and VIII, Sixtus IV, Alexander VI, Julius II, out of an otherwise saintly crowd, let’s linger in hell a while longer.

Along came Paul IV (1555-1559). He earned his promotion by being particularly effective in causing pain. He was the Grand Inquisitor and thus master torturer of the Inquisition. He took mutilation to a whole new level, inventing some of the most heinous devices ever conceived by men – all in the name of Christian supremacy. He was so devoted to his sadistic and demonic craft that he gleefully reimbursed the inventors for the cruelest devices.

Paul IV was the first to order Jews to wear yellow hats at all times, reminiscent of the Nazi’s yellow stars. He forbade Jews from engaging in any form of commerce to ensure that they remained impoverished and in ghettos. Paul IV was so inhumane the population of Rome was halved during his brief reign. Upon his death, the statues of this sadistic man that the Church had commissioned were torn down and dragged through the sewers. A yellow cap was placed upon them and then they were tossed into the Tiber. When his dungeons were opened, even cardinals were freed.

This is getting wearisome but let’s hold our noses

through three more popes. Urban VIII (1623-1644) is infamous for persecuting his former friend, Galileo. Put before the Inquisition, the scientist was forced to kneel before the pope and swear with his hands on the Gospels, that his theory that the earth revolved around the sun was a lie and a “damnable heresy.”

He was ordered to write: “having been admonished by this Holy Office entirely to abandon the false opinion that the Sun was the center of the universe and immovable, and that the Earth was not the center of the same and that it moved, I abjure with a sincere heart and unfeigned faith, I curse and detest the said errors and heresies, and generally all and every error and sect contrary to the Holy Catholic Church.” The Father of Lies had the Church of his dreams.

With deception and debauchery in every corner, Pius IX (1846-1878) did the unthinkable. He invented the “Doctrine of Papal Infallibility.” The Church born of lies would now claim:

“Divine revelation is perfect and, therefore, it is not subject to continual and indefinite progress in order to correspond with the progress of human reason....

No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason...

The Catholic religion shall be the only true religion....

The Catholic religion shall be held as the only religion of the state, to the exclusion of all other forms of worship....

The Roman Pontiff cannot and ought not to reconcile himself or agree with progress, liberalism, and modern civilization.”

Then, for his first mistake, in 1854, he promulgated the dogma of “the Immaculate Conception: that Mary, the Mother of God, was conceived without original sin.”

This same delusional narcissist was notoriously anti-Semitic. He forced all Roman Jews into ghettos of his making. He took their children away from them and forcibly baptized them, raising them in horrible conditions in Catholic orphanages.

In 1858, in a highly publicized case, the police of the Papal States seized a six-year-old Jewish boy, Edgardo Mortara, from his parents. Since a Christian servant girl unrelated to the family washed him during an illness shortly after his birth, he was considered “baptized,” and thus a Christian. Papal state law forbade Christians from being raised by Jews, even their own parents, so it was off to the orphanage. For his hatred of Jews and repudiation of freewill, Pope John Paul beatified Pius IX. So now we know what it means to be a good Catholic.

This leads us to Hitler’s Pope, Pius XII (1939-1958). His overt support for the rise of Adolf Hitler, the Nazi regime, and the Final Solution led to the deaths of 50 million people, 6 million of whom were Jews – one million of whom were children under the age of two. I wonder when he will become Saint Pius.

As I write these words, former Apostolic Nuncio to the United States, Archbishop Carlo Maria Vigano, has made news accusing a number of prelates of dereliction of duty in dealing with the Church’s sex abuse scandal. He specifically accused the current pope, Francis, of having elevated Cardinal Theodore McCarrick, knowing that he had committed acts of pedophilia with young boys. To which Francis said during his morning homily at Mass in the chapel of the Santa Marta residence in the Vatican, “The Great Accuser, as he, himself, tells God in the first chapter of the Book of Job, roams around the earth looking for someone to accuse. In these times it seems that the Great Accuser has been unleashed and has it in for the bishops. It is true, we are all sinners,” he said, “but the Great Accuser seeks to unveil sins so that they may be seen

to scandalize the people.”

To be a professing Roman Catholic, you must be out of your mind – or at least, incapable of using it. The Church of Rome is arguably the greatest menace ever conceived by men.

In a broader sense, the Christian Church conceived by *Sha'owl* | Paul has remained in *She'owl* | Hell. Matthew, Mark, Luke, Acts, Romans, 1st Corinthians, 2nd Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st Thessalonians, 2nd Thessalonians, 1st Timothy, 2nd Timothy, Titus, Philemon, and Hebrews were either inspired or written by the Father of Lies, the Son of Evil, and the Plague of Death. His Lord Jesus Christ bears only a passing resemblance to the Messiah. Rather than speak for Yahowah, Paul contradicted Him. His religion, predicated upon absconding with the promises made to Dowd and Yisra'el, has impoverished more souls than anything ever written.



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