



YADA YAHOWAH

COMING HOME



VOLUME ONE

QOWL ♦ A VOICE

CRAIG WINN

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COMING HOME

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QOWL • A VOICE

*CONTRADICTING GOD*

CRAIG WINN

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### *About the Author...*

Twenty-two 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* 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 | Life of the Messenger of Allah*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to the 3-volume series providing *An Introduction to God*, to the 8 volumes of *Yada Yahowah*, to the 5 books encouraging *Observations*, to 3 exploring *Babel*, to 4 *Questioning Paul* and now to a 3-volume set devoted to *Coming Home*. Throughout, Mr. Winn has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded thousands of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics 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 Yada Yah Radio. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

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. Even his printed books are offered without royalty.

Over the past twenty-two years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. 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.

Mr. Winn encourages readers to share his translations and resulting insights with others, albeit with two important 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 someone's work.

You may contact Craig at [YadaYah.com](http://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](http://YadaYah.com) site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.





# COMING HOME

## QOWL • A VOICE

### Table of Contents:

1	Desire the Towrah	<i>Celebrating Yahowah's Teaching...</i>	1
2	Son of God	<i>This Day I Bring You Forth as Your Father...</i>	43
3	Third Coming	<i>The Mashyach is Returning...</i>	78
4	Make This Known	<i>Explaining as Clearly as Words Allow...</i>	108
5	A Voice Calls Out	<i>Prepare for Yahowah's Return...</i>	160
6	Appreciating Dowd	<i>Never Overlook the Son of God...</i>	201
7	Anointed Messiah	<i>Exceeding Your Expectations...</i>	239
8	Become a Witness	<i>Providing Answers...</i>	291
9	Above and Beyond	<i>Making Persuasive Arguments...</i>	354
10	To Dowd or Not to Dowd	<i>Root of Replacement Theology...</i>	415
11	Yahowah's Name	<i>It is Magnificent...</i>	534



Desire the Towrah

*Celebrating Yahowah's Teaching...*

Father and Son are returning on *Yowm Kipurym* | the Day of Reconciliations in the Yowbel year of 6000 Yah. Do you know their names? Are you prepared to meet them? Do you know when, where, or why this will occur? Will you be there?

The author of the 1<sup>st</sup> *Mizmowr* | Psalm is issuing an invitation to those who want to celebrate with him. In the process, he is revealing insights which are cathartic, transformational, and profound. And he is positioned to do so because the lyricist is the Son of God, a *naby'* | prophet of the first order, and *ha Mashyach* | the Messiah. He is the exemplar of *Yisra'el* | Individuals who Engage and Endure with God and of the *Beryth* | Covenant.

While that's a stout beginning to a worthy résumé the opening chorus of his first Song reveals that what he has said and done is of benefit to those who disassociate from the rhetoric of the religious, platitudes of the political, and the confounding babble of the conspiratorial. Having done so personally, he not only knew the joy associated with being liberated from these controlling and degrading schemes, he was prepared to lead those answering his invitation to this same fortuitous place.

Therefore, the most extraordinary individual in human history is offering to walk with us along the straightforward and correct path that gives meaning to life, albeit with a caveat. There is a prerequisite because his invitation is only

for those willing to forego the caustic and disorienting influence of religion, politics, and conspiracy. It is not a coincidence that this same condition serves as the Covenant's lone prerequisite.

His guided tour away from mankind's most pervasive schemes to enjoying Yahowah's company is through the Towrah. And while *towrah* means "teaching," this is not strictly an academic exercise. Our guide lived it, and to a greater extent than even *Moseh* | Moses who contributed to writing it.

Realizing that Moseh endured 40 years herding cantankerous and contentious Jews through the wilderness because they were too religious to enter the Promised Land, to claim that *Dowd* | the Beloved lived the Towrah to a greater extent than *Moseh* | the One who Draws Out is a revolutionary notion. But it is true, and he will prove it. And when you discover why, it will change your life.

Before we go there, however, a word about that other name – YaHoWaH. He just so happens to be 'El | God. Despite what you may have been told, His name is readily known and easily pronounced just as is His ToWRaH. When He introduced Himself to Moseh, He revealed that His name was based upon the verb HaYaH which, when spoken in first person means "I exist." Immediately thereafter, God answered Moseh's question regarding His name by saying that he should tell the Children of Yisra'el that "YaHoWaH is My way of being known and recalled forevermore."

If you are not yet among those who know His name, who accept it, and who use it, which would include everyone who is religious, then you are not currently part of His *Beyth* | Covenant Family. And, therefore, you are estranged from God. Should that be true for you, then you are going to want to pay especially close attention to what

*Dowd* | David has to say regarding his invitation to walk with him and benefit from him along the path to Yahowah.

And now a word about our guide. His name is DoWD. It means “Beloved.” He and his Father, Yahowah, will demonstrate beyond any doubt that the author of this *Mizmowr* | Song deserves every accolade bequeathed to him. These include *Ben ‘El* | Son of God and *ha Mashyach* | the Messiah, in addition to *Bakowr* | Firstborn and *Melek* | King.

Turns out, he is also our *yasha’* | savior. This distinction was earned during his second of three lives among his people. You, like many, are likely aware of some of what he accomplished as King of Israel. Considering how his legacy is discounted and misappropriated in religious circles, I suspect that there is much that you do not know about why Yahowah chose Dowd, why He anointed him three times, beginning at eight years of age, or why the *Ruwach* | Spirit enveloped him.

Dowd’s life, lyrics, and loves were tumultuous, cerebral and emotional, brilliant and dimwitted, courageous and cowardly. He was *the* man. He was *every* man. He was much more than *a* man.

Dowd’s return to endure *Chag Matsah* (which is comprised of Pesach, Matsah, and Bikuwrym) on behalf of his people in the Yowbel year of 4000 Yah is boldly and irrefutably proclaimed throughout the *Mizmowr wa Naby’* | Psalms and Prophets. And yet, fewer than one in a million people are aware of his heroic and altruistic Second Coming. And even then, knowing what he has done for us is less important than realizing why he volunteered to do so and how it was accomplished.

Admittedly, the clue Dowd has provided with the first word of his initial Song is far more subtle than I have been up to this point in this introduction. It is based upon

*'ashery*, a compound of *'asher* | to benefit from the relationship and *'any* | me. *'Asher* is among the most expressive words in the Hebrew lexicon. As a verb, noun, name, relational pronoun, particle, and conjunction, it speaks of being blessed and becoming joyous by receiving the benefits of the relationship. This occurs by walking along the correct path to living life to its fullest, ultimately standing safe and free.

Therefore, by including the first-person singular pronoun, *'any* | I, me, and my, with *'asher*, Dowd is revealing that we can travel along this path together to a more fulfilling and joyous existence while he shares the benefits with those who join him along the way.

As we read further into his initial pronouncement, we find ourselves being drawn away from religious rhetoric and political platitudes and then to Yahowah's Towrah. Once there, we are encouraged to ponder its implications day and night. Collectively, that's an amazing opening salvo from the most remarkable of men.

Here are the words Dowd scribed for our benefit...

**“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)

As we ponder the expansive implications of what we have just read, we find ourselves being called into Dowd's

company, to celebrate with him and benefit from him. While he has done all of the heavy lifting, we can walk alongside, appreciative of the role he has played in fulfilling the *Miqra'ey* | Invitations to Meet with God. This is how he is able to bless those who accompany him.

I am '*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-two years ago as I tried to make sense of a prophecy found within 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. They are elated for having been favored through this association, having taken the proper strides to live a productive, prosperous, and joy-filled life.” '*Asher* is “the correct, albeit narrow and restrictive, straightforward path which leads to abundant life.” '*Asher* gives every aspect of our existence meaning. Those of us who, like *Dowd* | David, become God’s sons and daughters do so by making an '*asher*-like connection between Yahowah and His Towrah, literally walking to One directly through the other!

In his opening statement our Shepherd, Messiah, and King encouraged us to join him in walking away from religious advice, from being misled politically, and from being confused conspiratorially.

In Israel today, this requires every Israeli to be distinctly different. 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 Yahowah 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 to be harvested 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 we translate and share, shining a light on the path Father and Son have provided to bring you home.

If you are not *Yahuwd* | Jewish, you are welcome to attend the party and 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, Father and Son will arrive in Yaruwshalaim at sunset, 6:22 PM, October 2<sup>nd</sup>, 2033. This is the Day of Reconciliations. The Covenant Family will be affirmed and restored.

*Coming Home* is a more recent addition to the series of books first published over twenty years ago. This journey of discovery began with exposing and condemning Islam in *Prophet of Doom* so that Jews might more successfully fight the terror the religion inspires. Next, I would compose *Yada Yahowah, An Introduction to God, Questioning Paul, Observations*, and then *Babel*, prior to returning to *Coming Home* – the ultimate conclusion of our work on behalf of Father and Son.

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, 30 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. Your choice.

By way of introduction, I am not a scholar or theologian, nor am I associated with any religious or political institution. And yet, I have devoted ten hours a day, six or seven days a week, over the past twenty-two years to exploring Yahowah's revelations. I enjoy His



company and benefit from what I am learning. And I share what I've discovered along the way in anticipation that those whom Yahowah is interested in knowing will learn the truth about Him, appreciate what He is offering and expects in return, and then respond appropriately. Everything you need to know to accompany the Son to the Father is contained within these pages.

And speaking of knowing, it is germane for you to be aware that it is especially meaningful that *ha Mashyach* began his first Song with a variation of '*asher*. As it relates to *Yada Yahowah*, it was in *Shamuw'el* | Listen to Him | 2 Samuel 7:11 where, in trying to correctly translate '*asher*, we were brought to the prophecy introducing *Dowd* | David as the Son of God and as our returning King. Quite literally, '*asher*, as the first word I translated, became the impetus for the five million words which would follow throughout *Yada Yahowah*. If not for '*asher*, *Yada Yahowah* would not exist.

As we commence, you will note that my translations are amplified, providing more pertinent information than you will find elsewhere. Additionally, I make a practice of including a transliteration of the most generic form of the Hebrew words underlying the text so that you can look them up and verify their meaning.

In light of what Dowd just revealed, at the beginning of his first Mizmowr, how is it possible that there are 4 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 sought to annul, augment, and abrogate is advocated as the means to avoid the confounding ridicule of the religious by the man closest to God. Paul established Christianity by going to war against the Towrah. Akiba would misinterpret it 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 believe 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.

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. The Beloved's inspired advice is the antithesis of what Rabbi Akiba, Paul, and Muhammad have promoted. So, we should acknowledge that Dowd began his soliloquy for God's people by telling them what they

would have to avoid and disavow to walk with Him through the Towrah to the Father.

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 con man acting as an authority figure advocating a religious scheme which draws from a pagan past and causes those who believe him to be condemned.

Similarly, “*derek* – the way or path” exposes the methods of one 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 individual 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 the most Towrah adverse. Avoid them all for the sake of your soul.

Yahowah chose Dowd to lead His people in the past and has chosen him to reestablish his kingdom in the future, because Dowd was Towrah-observant. And that made Dowd *tsadaq* | right. His second advent was his choice – something which will become evident in due time.

Regardless of whether you have placed your faith in Paul, Akiba, or Muhammad, in a conspiracy advocating reptilian overlords and government plots, or in political reformers and humanist philosophers, you have 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'uwl* | 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 billions 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.

The phrase “**as a result of this beneficial relationship and to reveal the straightforward and correct path to get the most out of life** (*'asher*) **he produces and bestows** (*nathan*) **his fruit, the result of what he has produced** (*pery huw'*) **in his appointed time** (*ba 'eth huw'*)” provides another subtle hint for us to appreciate what Dowd has done. At the appointed time, he fulfilled Pesach, Matsah, and Bikuwrym, leading to Shabuw’ah and enabling Taruw’ah. Soon, he will return to honor the

promise of Kipurym, reconciling those who want to camp out with Yahowah during Sukah.

Just as ‘Adam was instructed to work in ‘Eden and Dowd was asked to plant Tsyown’s vineyard, so too we are encouraged to be fruitful and productive – to till the soil so that it is receptive, to pull the weeds that would choke out the desirable vegetation, to prune the vines so that they are healthy and strong. We should always be cognizant of the importance of removing invasive species so that the good vines have unfettered access to the light.

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* – by the wind).” (*Mizmowr* / Lyrics to Sing / Psalm 1:4)

Have you ever considered grain, such as wheat, and 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 then 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*.

As an interesting tidbit, all wheat planted by men have six copies of seven chromosomes, matching the number God assigned to the men who genetically altered them. Also interesting, upon threshing, the chaff breaks up, releasing the fruit. Grain is like wine and olive oil in the sense that the fruit must be crushed to be productive.

We have two options, both valid, regarding the identity of the *ruwach* driving the chaff away. Initially, they are misled by the spirit of the Adversary. And then, they are blown away by Yahowah's *Ruwach* so that eternity is free of them.

Thank God, Dowd is blunt. Yahowah found a man who wasn't afraid to tell the truth, no matter whose feelings were hurt or whose faith was impugned in the process. Those who are wrong about God will not stand during Judgment. They will bow down before God and the Children of Yisra'el. 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 justice: 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.

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*. It is our highest calling. There is no job more rewarding or beneficial.



Although the overwhelming majority of people will not only dismiss what we say on behalf of Yahowah, they will seek to bury the truth, and those who share it, under a barrage of false propositions and slanderous delusions. And yet, 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 that special individual 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 expose and thus despise Muhammad and then Paul, 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 upon 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.

Yahowah and His assemblage of spiritual messengers do not need our help and could expose and condemn these men without our testimony – but it wouldn’t be in God’s nature. He prefers to work with us and through us, including us in whatever He does. And I for one would like to contribute and hold them all accountable for the countless souls they have led astray and crushed. It is what

Yahowah has done throughout His Towrah, Prophets, and Psalms. It is what Dowd is doing. They have set the example we should strive to emulate.

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 because (ky) 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) 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. And the only way to do that is to disassociate from those who are “rasha’ – wrong” and “hagah – meditate upon, giving serious thought and consideration to the information” contained in Yahowah’s Towrah.

Today in Israel, in an article published by a Haredi newspaper, the religious were told that if they attend a rally in support of judicial reform that they will be excluded from the house of God. It wasn’t because they oppose judicial reform but, instead, because only rabbis are authorized to engage in politics due to their superior

learning. They are saying that there will be no expressions of freewill tolerated in Judaism because Ultra-Orthodox Jews are too stupid to think for themselves. The depravity of religious control boggles the mind. Rabbis will be fortunate if their souls are allowed to perish. If so authorized, I'd send them to She'owl.

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.

And here, my friends, is a summation of the 1<sup>st</sup> *Mizmowr*.

**“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 ('ashery) is the individual (ha 'ysh) who, as a result of the relationship ('asher), does not walk (lo' halak) in the counsel of those who are religious and incorrect (ba 'etsah rasha'), does not stand (lo 'amad) in the way (wa ba derek) of those who are misleading with their errant platitudes (chata'), neither sits nor dwells (lo' yashab) in the company (ba mowshab) of those who babble, confounding by scoffing and ridiculing (lets). (Mizmowr 1:1)**

**Instead and by contrast (ky 'im) within the *Towrah* | Teaching and Guidance (ba *Towrah*) of Yahowah (Yahowah) is what is valuable and matters to him (chephets huw').**

**And in His *Towrah* | Directions and Instructions (wa ba *Towrah* huw'), he meditates, giving serious thought and consideration to the information so as to**

**speak decisively** (*hagah*) **day and night** (*yowm wa laylah*). (*Mizmowr* 1:2)

**Then** (*wa*) **he is like** (*hayah ka*) **a tree** (*'ets*) **planted** (*shathal*) **near** (*'al*) **an idyllic stream of flowing water** (*peleg maym*) **such that as a result of this beneficial relationship** (*'asher*) **he produces and bestows** (*nathan*) **his fruit** (*pery huw'*) **in his appointed time** (*ba 'eth huw'*).

**His uplifting branch** (*wa 'aleh huw'*) **will never wither and he will never lack understanding** (*lo' nabel*). **In everything that he engages in** (*wa kol 'asah*) **to show the way to the benefits of the relationship** (*'asher*) **he will succeed and prosper** (*tsalach*). (*Mizmowr* 1:3)

**This is not true, nor even remotely similar** (*lo' ken*), **with those who are incorrect, with those who will be condemned for leading others astray and for misrepresenting God's character** (*ha rasha'*) **who, rather instead, will be like** (*ky 'im ka*) **the chaff which is driven away and refuted** (*'asher nadaph huw'*) **by the spirit** (*ruwach*). (*Mizmowr* 1:4)

**Therefore, based upon this reasoning** (*'al ken*), **those who are incorrect, misled, and misleading** (*ha rasha'*) **will not stand upright** (*lo' quwm*) **during the judgment** (*ba ha mishpat*) **nor** (*wa*) **those who are wrong** (*chata'*) **in the enduring community of witnesses** (*ba 'edah*) **of those who are upright, correct, and vindicated** (*tsadyq*). (*Mizmowr* 1:5)

**Indeed because** (*ky*) **Yahowah** (*Yahowah*) **knows** (*yada'*) **the way** (*derek*) **of those who are upright, correct, and vindicated** (*tsadyq*), **but** (*wa*) **those whose path is incorrect** (*derek rasha'*) **will perish** (*'abad*).” (*Mizmowr* / Lyrics to Sing / Psalm 1:6)

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 which 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.

Yisra'el, there is every reason to conclude that you are smart, with 0.2% of the world's population earning 30% of Nobel Prizes in the sciences. So how is it that you 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 step up and had to stoop to working with a gowy?



Sometimes, I am guided to things that, while always available and true, are perfect at the moment. The first word in the first Psalm was a noteworthy example. But so is this next sentence, the first of the second *Mizmowr*.

Inexplicitly, and frustratingly, there is a greater propensity for people to believe in conspiracies today than there is to be overtly religious or political. The numbers are staggering, with the majority of people worldwide snookered by one hoax or another. For most, the lure of conspiracy is simple: people are looking for someone to blame for their unfulfilling lives.

The conspiratorial menace has grown so large and vocal that numerous scientific studies have been conducted to determine what prompts so many people to believe in and promote absurdly ridiculous notions. And what they have found is that there is but a single, common

denominator among conspiratorialists. It isn't age, politics, ethnicity, nationality, or religion, but instead, they are all losers. Unwilling to accept responsibility for their unsatisfactory and empty existence, they fault those deemed successful for controlling and inhibiting them.

The most enduring and popular conspiracies, indeed the most deadly and delusional, purport that Jews control the world to the detriment of everyone else. For example, as I was writing the initial draft of this chapter, a nineteen-year-old white supremacist and Christian, John Earnest, a member of the Escondido Presbyterian Church outside San Diego, murdered an unarmed elderly Jewish woman. He attempted to kill her rabbi and then annihilate his entire congregation at the Chabad synagogue in Poway, California, at the conclusion of Passover. While this worthless individual is just one among billions of anti-Semites, since his "Open Letter" comprises so many of the lies that have been used to falsely slander Jews, it may be helpful to present his parting manifesto, so that we are cognizant of the sickness pervading our world. We will do so after the conclusion of the *Mizmowr* and in a subsequent chapter.

While most conspiracy theorists are sufficiently anti-Semitic to endorse even the most obvious hoaxes, such as *Protocols of the Elders of Zion*, they now use social media to promote an ever growing and ever more ridiculous array of control fantasies. These include the absurd and discredited notion that the government wanted a justification to expand the military-industrial complex, so the elite perpetrated 9/11 and blamed Muslims. The conspiratorialist would have us believe that the government wants to control the population, so the cabal had their evil scientists engineer GMO foods, vaccines, fluoridated water, and chemtrails to poison everyone, including themselves, I suppose.

They allege that the empowered, in their zeal to confiscate guns from the citizenry, deployed political actors to stage all of the mass shootings and bombings at schools, nightclubs, marathon races, and concerts. Then they say, because the empowered are different from the rest of us, elitists like Hillary Clinton turned the basement of a Washington area pizzeria into a child slavery and sex ring.

There are even hundreds of millions who believe that the world's leading politicians are actually alien reptilian overlords. There are a surprising number who are convinced the earth is flat and just 6,000 years old. Many believe that the moon landings were faked and yet believe in UFOs. Others believe that there is a mirror Earth, or Planet X, on the other side of the sun. There are those who deny the very existence of Yisra'elites, suggesting that the race is long extinct. These same individuals then weave a web of lies to infer that they are the new Israel in a contemporary reenactment of the conspiracy of Replacement Theology. There is even a Hebrew Roots Movement and Black Hebrew Israelites where those of sub-Saharan African descent claim to be Yahuw'dym. To hell with Yahowah's testimony and DNA; they prefer to be beguiled and anti-Semitic.

Yahowah wouldn't waste a moment on these wasted lives if it were not for three issues, all of which involve His people. First, the most prevalent and destructive conspiracy has been and remains "Blame the Jews." Paul originated and popularized the religious rendition of this game, and Rome played it diabolically and destructively. The Catholic Church has perpetrated the longest-running, most pervasive, and pathetic version, going so far as to say that Jews, not Romans, killed their god.

Of course, Islamic Jihadists have committed the deadliest and most insane interpretation of "Blame the Jews." The Third Reich even managed to accuse Jews of the deplorable conditions imposed on the nation after

losing the First World War. They promoted the most sadistic application of this twisted scenario all the way to the Final Solution.

“Blame the Jews” has been played out in Russia, Ukraine, Poland, and Greece with their pogroms. Christianity fostered the menace in Europe, England and the Americas, and Islam carried the torch throughout Asia, Africa, and the Middle East. It is promoted in academia today in lockstep with the myth of Palestine and a Palestinian people. And now it is rampant on the internet, flourishing worldwide in the artificial realm of social media.

Based upon all we have learned, based upon the harm it has caused, based upon the nature of the perpetrators, there is nothing on the planet God despises more than anti-Semitic conspiracies. They lie in the crosshairs of Yahowah’s most basic warning: “I will discredit those who harass you.”

Second, conspiracies comprise the worst form of *babel*. Their proponents not only ignore obvious and provable explanations, rejecting that which is valid and verifiable, they commingle all manner of deceptions, suggesting that the truth is found in a concoction of lies. They slander everyone who proves that they are ridiculous while reinforcing their mythology by snickering among themselves. They are universally less receptive to evidence and reason than the most religious or political devotees.

By clinging to such ridiculous *babel*, the conspiratorialists are prohibited from participating in the Covenant. And by misleading hundreds, thousands, millions, and billions, they set themselves up to be judged and condemned, sentenced to She’owl. Anything capable of debilitating billions of souls, squandering their opportunity to understand, is worthy of God’s righteous indignation.



Third, promoting inane interpretations of readily explainable events under the title “Truthers” has a tendency to repel thoughtful individuals while ensnaring fellow morons. And while idiots are easy to manipulate, the narcissists who stir the conspiracy pot, desperately seek the kind of validation continents full of numbskulls cannot provide. So, to give them the credibility needed to attract and hold ever more devotees, they need to mix their lies with enough truth to make the self-proclaimed saviors appear believable.

And since nothing has ever been as credible as Yahowah’s words, they are used as a veneer to glue the chaff of conspiracy together such that it will fool enough fools for the foolish to have a following. This is the secret to the success of Christianity, Judaism, Islam, Mormonism, Scientology, and even Western Democracies. It is also found interwoven amongst all of the conspiracies promoted today.

This isn’t a remote or isolated problem. Conspiracy sites have latched on to my translations, transliterations, and insights, and have claimed them as their own – as if they wrote them. Then, after using them to draw in those actually searching for the meaning of life, they take the unsuspecting into its darkest and most twisted hole. Hundreds, if not thousands, of people have been led to question these translations of Yahowah’s words, even reject them, not on their merits but, instead, based upon their incorporation into social media sites promoting the most absurd conspiracies. Worse, the gaggle of goons on these sites call themselves “Covenant,” they use Yahowah’s name, and weave insights that are known only through these books, through their texts and threads. And they are rude, abusive, arrogant, delusional, and obnoxious – always picking fights.

If there were hundreds of sites and audio programs devoted to accurately translating Yahowah’s words and

freely sharing the insights derived from them, this problem would be less catastrophic, but because they are few, and most are errantly related to these translations, the conspiratorialists have enraged the One calling His people home. He is so angry He even predicted their contrarian influence by derogatorily referring to them.

Dowd begins with: “*wa luwz derek huw’ bazah huw’* – **and so, the devious nut who misleads and perverts in his despicable manner and ways disrespects and belittles Him, plundering the people by showing contempt while despising Him.**” (*Mashal / Word Pictures / Proverb 14:2*) This is followed by: “*ba peh ‘ewyl choter ga’awah* – **in the mouth of the foolish simpletons devoid of understanding, the quarrelsome, stubborn, stupid, and shameless there is a haughty and glorified insignificant twig, a sucker, which will arise.**” (*Mashal / Word Pictures / Proverb 14:3*)

These trolls permeate social media and the internet, infecting tens of millions with their videos, tweets, texts, and posts.

These things known, this is Dowd’s warning...

**“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, Himself, 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 is just another religion, another poisonous political perspective. There is no reason whatsoever 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 (59:1) 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 bogus. 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.

It's one thing to look into Adam Weishaupt, the Order of the Illuminati along with Freemasonry, and his plan to undermine the influence that the Roman Catholic Church held on European governments and conclude that his ideas played a role in the French and American revolutions. But to claim that a small clandestine group by whatever name pulls the levers which control the world and have done so continuously for the past 250 years under the auspices of the Rothschilds, the Illuminati, Freemasonry, the Round Table, Skull and Bones, Protocols of the Elders of Zion, Trilateral Commission, Council on Foreign Relations, the Bilderbergers, Bohemian Grove, and the New World Order is ridiculous. The fact is, the mythology responsible for almost all of this is Christianity, and Christian fascination with the arrival of the "Antichrist." Little do they know that he's already been here and that he is responsible for Luke, Acts, and fourteen other New Testament Epistles.

Let's consider the underlying text for this peculiar fascination: *The Protocols of the Elders of Zion*. Second

only to Paul's Epistles and the Book of Acts, it is the most notorious, widely distributed, and universally destructive anti-Semitic and conspiratorial text of all time. It was pure *babel*, plagiarized by Christians in Russia in 1903 out of two well-known books, neither of which even mentioned Jews. It was initially serialized in the Russian newspaper, *Znamya* | *the Banner*, then published two years later as an appendix to *The Great in the Small: The Coming of the Anti-Christ and the Rule of Satan on Earth* by the Christian author, Sergei Nilus. Its purpose was to spread Christian mass hatred of Jews by claiming that it provided actual documentation of the minutes taken to memorialize twenty-four meetings between Jewish rabbis, recording their secret plans as a race to rule the world by manipulating the economy, controlling the media, subverting the morals of Gentiles, and fostering religious conflict.

This commingling and twisting of books detailing European political and religious intrigue was originally thought to be nothing more than a parody conceived by changing the words to a popular song, such that the new lyrics degraded Jews during the time of the vicious anti-Jewish Pogroms in the Russian Empire – from which countless Jews died or were exiled. In fact, many of the same anti-Semites responsible for the mass abuse of Jews during the Pogroms played a role in the hoax of *The Protocols* to justify their actions. For this reason, Pavel Krushevan, the book's initial publisher, deliberately obscured the origins of the text Sergei Nilus had composed to make the lies appear credible. But nonetheless, he left a wide trail of contradictions, each sufficient to properly assess credit and blame.

Just prior to this time, following the Partitions of Poland, the Russian Empire inherited the world's largest Jewish population. In the Shtetls in which they lived, these Jewish refugees stayed to themselves, governed

themselves, and took care of themselves. And while they willingly paid their taxes, acknowledged the authority of the Tsar, and served in the Imperial Russian Army, they had the misfortune of arriving in Russia when the ruling class became more hardline in its reactionary policies, promoting the ideas of Christian Orthodoxy, Tsarist Autocracy, and Russian Nationality. The Jews who attempted to assimilate were regarded with suspicion as infiltrators trying to take over the society, while Jews who remained true to their culture were resented as undesirable aliens. And it was out of this xenophobic anti-immigrant, political, and religious milieu that *The Protocols* were written by those who falsely projected their flawed character on those they despised. Those who actually engaged in racial genocide justified their bloodlust by blaming those they were killing of secretly wanting to be just like them.

It is stunning in a way. The Jewish people, who were blamed for trying to control the world, had no country to call their own. They had just been pushed out of Poland only to enter Russia where they were terrorized. In a matter of decades, they would be gassed and incinerated by the millions in concentration camps throughout Poland and Germany. The impoverished were mistreated by those who sought to rule the world politically and religiously, such that their race, Russian or German, Arab or Japanese, Italian or Spanish, would reign supreme. And therein lies the revolting heart of all conspiratorialists. Those who promote them are guilty of the crimes they falsely project on others.

That is not to say that Jews were entirely innocent. One Jew in particular went out of his way to harm his people, serving as a modern-day Paul. The idea of an international Jewish conspiracy for world domination was actually minted sixty years earlier by Jacob Brafman, a Russian Jew from Minsk. He claimed to have had a falling out with



agents of a local Qahal, the autonomous government of Ashkenazi Jews, even though it had been abolished twenty years earlier. After converting to the Russian Orthodox Church, he authored polemics against the Talmud and the extinct Qahals, falsely claiming that they not only continued to exist but that they met in secret to undermine Christian entrepreneurs such that they could confiscate their property and seize their power. He would write, *The Local and Universal Jewish Brotherhoods* and *The Book of the Qahal*. While mostly a projection of his new Russian Orthodoxy, Brafman's fanciful conspiracy of international Jewish shadow governments was used to justify the Pogroms. During this same period, a British subject of Dutch-Jewish ethnicity, wrote *Conquest of the World by the Jews*. This troubled soul served in the Ottoman Army and converted to Islam.

As with both of these men, as was the case with the Russians and Prussians behind *The Protocols*, it was all about scapegoating, about blaming someone other than themselves for our problems. The Russians blamed Jews for losing the Russo-Japanese War and the 1905 Revolution, just as Germans blamed Jews for losing the First World War. And then after the Tsarists lost the 1917 Russian Revolution, Jews were once again blamed, with *The Protocols* becoming a political weapon wielded by conservatives the world over against liberals. The Bolshevik Communists were falsely depicted as overwhelmingly Jewish, executing the plan presented in *The Protocols*.

Paradoxically, the early Russian edition of *The Protocols* specifically acknowledges that they did not come from a Zionist organization – the absolute opposite of what was later claimed of it. Later editions would claim that the document, which was never produced, was stolen from a secret Jewish organization and, yet, a living contradiction, it was written in the first-person plural, as if

the plotters were telling their own story in their own words. But even then, *The Protocols* are awash in generalizations and platitudes and completely devoid of specifics – lacking anything a rational person could use to fact-check the story.

Following the Russian Revolution of 1917, this purported Jewish conspiracy to dominate the world was brought to the West by anti-Bolshevik / anti-Communist Christians and circulated across Europe, the United States, South America, Japan, and of course, the Islamic Middle East. It was immediately popularized in America by the automaker, Henry Ford, who in 1920 published a series of articles based on *The Protocols* in his Detroit newspaper, *The Dearborn Independent*, and then paid for, printed, and distributed half a million copies under the title: *The International Jew: The World's Foremost Problem*. Not surprisingly, Adolf Hitler and Joseph Goebbels, who claimed that *The Protocols* were factual, were lavish in their praise of Ford.

But the paradigm of Capitalism did not work alone. It had help slandering Jews in the form of Father Coughlin, the Roman Catholic priest who was the first to use radio to reach a mass audience. He routinely entertained his 30 million listeners with his pro-fascist and Anti-Semitic rhetoric and called for the nationalization of all major industries and the end of democracy and capitalism. He also called for the abolition of political parties and elections. He went from being one of FDR's most outspoken advocates, telling a Congressional hearing, "God is directing President Roosevelt," to being one of his biggest critics over monetary policy, advocating the nationalization of the Federal Reserve. The Roman Catholic's political advocacy organization, Social Justice, published weekly installments of *The Protocols of the Elders of Zion*.

A year after Henry Ford's publications in America in 1921, *The London Times* presented conclusive proof that

*The Protocols* was nothing more than “clumsy plagiarism.” Allen Dulles, who was in Constantinople developing relationships with the post-Ottoman Turks, actually reported the source from which it was plagiarized to *The Times*, and would later, without success, lobby the US State Department to publicly denounce the forgery.

They confirmed that it had been copied indirectly from a French political satire that never even mentioned Jews – *Dialogue in Hell Between Machiavelli and Montesquieu* written by Maurice Joly, a French attorney, in 1868. That in itself is interesting because Machiavelli wrote *The Prince* to increase the political and religious authority of the Roman Catholic Church and to concentrate absolute power under a single individual, the Pope. He encouraged popes to be ruthless tyrants, totally merciless because the fear of terrorist tactics would cause people to submit to their authority and, according to Machiavelli, the end result justifies the means used to achieve it. The sole intent of *The Prince* was to establish Roman Catholic domination over the Earth, not Jewish influence. Further, Montesquieu’s position was just the opposite. He was a French philosopher who popularized the idea of separating governmental authority so that it was not concentrated under a single individual. The United States Constitution was influenced by his philosophy, as it gave rise to the shared powers of the Executive, Legislative, and Judicial branches of government.

Therefore, the fictional religious and political satire from which *The Protocols of the Elders of Zion* was plagiarized, was actually written in protest of the regime of Louis Napoleon Bonaparte who ruled France from 1848 through 1870. The ghost of Montesquieu made the case for freedom while the ghost of Machiavelli opined for despotism. The spirit of Machiavelli would claim he “wouldn’t even need twenty years to utterly transform the most indomitable European character and render it as

docile under tyranny as the debased people of Asia [addressing the Islamic kingdoms of the Middle East].” But Montesquieu insisted that the people’s desire for freedom was invincible. Over the course of twenty-five dialogues, step by step, Machiavelli, who in Joly’s plot covertly represented Napoleon, explains how he would replace freedom with despotism in any given European country. He states: “Absolute power will no longer be an accident of fortune but will become a need” of the modern society. Recognizing that Machiavelli would prevail on behalf of a unified and draconian church and state, with the Roman Catholic Church dominating the world, the secular Montesquieu laments in the end, “Eternal God, what have you permitted!” Joly, for having exposed the menace of church and state, was arrested and jailed for eighteen months in the Sainte-Pelagie Prison in Paris and his book was banned.

*The Protocols* 1-19 closely follow the order of Maurice Joly’s *Dialogues* 1-17, with identifiable phrases from Joly peppering the Anti-Semitic farce. And as an interesting aside, Joly, a monarchist and legitimist (a proponent of royalty and dynastic succession), actually plagiarized much of his *Dialogue in Hell* from a novel by Eugene Sue, *Les Mysteres du Peuple*.

The initial transformation into an anti-Semitic text was accomplished in the Prussian novel by Hermann Goedsche, called, *Biarritz – To Sedan*, which was published in 1868. Goedsche, an anti-Semitic postal worker, was an agent provocateur for the Prussian Secret Police. In 1849 he had been convicted of forging letters which were used as evidence to frame democratic leaders. Losing his job at the post office, Goedsche began working as a conservative columnist for the *Neuen Preubischen Zeitung* newspaper along with notables such as Otto von Bismarck, soon thereafter traveling to Turkey before the collapse of the Ottoman Empire. His leisure time was consumed writing

romance novels with a political bent under the pen name Sir John Retcliffe, typically attacking either Jews or the British government. Then in 1868, Goedsche plagiarized and bastardized *Dialogue in Hell Between Machiavelli and Montesquieu*, by replacing Machiavelli's Roman Catholic conspiratorial despot debating a secular libertarian with the fictional "Elders of Zion." Beyond substituting names, he added the chapter, *At the Jewish Cemetery in Prague*, wherein a "secret rabbinical cabal, the Council of Representatives of The Twelve Tribes of Israel (unaware of the fact that all but two of the twelve tribes remained lost after the Assyrian conquest of the Northern Kingdom)" conducted one of their centennial meetings at midnight in the cemetery in which the Devil was said to have played a starring role. This work of complete fiction alleges to report on the progress of the long-term rabbinical conspiracy to establish world domination. In addition to the Machiavellian schemes, Goedsche added acquisition of property, transforming craftsmen into industrial workers, infiltration into high public offices, and control of the press, such that, according to "Chairman Levit," fellow rabbis would become "kings of the world in one hundred years."

The fictional rabbinical speech was frequently quoted as if it were an authentic episode and cited as proof of the authenticity of *The Protocols of the Elders of Zion*. But even here, like Satan himself, Goedsche borrowed heavily from a scene in the French portrayal of the life of Count Alessandro Cagliostro, whose alias, *Giuseppe Balsamo*, became the title of the book by Alexandre Dumas. This rather infamous Italian, who died in 1795, was an occultist, psychic, alchemist, healer, and magician. Count Alessandro Cagliostro, a.k.a., Giuseppe Balsamo, became one of several central players in the days leading to the French Revolution as a result of his role in the plot of the Affair of the Diamond Necklace – which is why the book about his life was written, and from which the most famous

chapter of *The Protocols* was pilfered. Goedsche's *At the Jewish Cemetery* in Prague appeared in Saint Petersburg in pamphlet format. It was purported to be non-fiction and celebrated as "truly and frighteningly accurate."

That conspiracy was so intriguing and well-known, it is a wonder anyone believed *The Protocols of the Elders of Zion*. Count Alessandro Cagliostro was one of four con artists tried by the Paris Parliament over the necklace. And while it's likely that the man who claimed to have been abandoned after being born to Christians of nobility, and who traveled to Medina, Mecca, and Cairo prior to being admitted into the Roman Catholic Sovereign Military Order of Malta, played only a minor role in the affair, the story chronicled in the book Christians plagiarized to create the concluding chapter of *The Protocols*, demonstrates the lure of conspiracy.

The diamond necklace about which this whole affair began was offered to Queen Marie Antoinette, the wife of King Louis XVI of France. She turned it down, saying "We have more need of seventy ships than of necklaces." But the truth did not stand in the way of the fictional tale promoted by the Jacobins to discredit the Queen. While it was not true, pamphlets flooded France, attesting to the notion that Antoinette had attempted to defraud the crown jewelers – all of which was used to justify her beheading and the French Revolution.

In reality, because the crown jewelers couldn't get the Queen to buy their necklace, they elicited the help of trickster Jeanne de Saint-Remy Valois, who conceived the plan to use the necklace to gain royal patronage and, thus, wealth and power in Roman Catholic France. After becoming the mistress of Cardinal de Rohan, whom Marie Antoinette despised for being a rumor monger who spread lies about her to the Holy Roman Empress Maria Theresa, Jeanne de Saint-Remy played the Cardinal who became convinced as a result of letters that she forged, that Marie

Antoinette was secretly in love with him. Then to fool the Cardinal into believing that she and the Queen were close, Saint-Remy Valois, in August of 1784 arranged for Cardinal de Rohan to meet the “Queen” in the gardens of the Palace of Versailles. But unbeknownst to Rohan, rather than being greeted by Antoinette, Saint-Remy arranged for the Cardinal to meet with a prostitute, Nicole d’Oliva, who was chosen for the role because of her resemblance to Antoinette.

After Jeanne de Saint-Remy entered the French royal court through another lover, Retaux de Villette, she continued to manipulate Cardinal Rohan. He transferred large sums of money to her under the guise of supporting the “Queen’s charity work” while she perpetuated the myth of her close ties with Antoinette. She became so brazen with her forgeries, many, including the jewelers Boehmer and Bassenge, embraced her deceptions as real, resolving to use her to sell their necklace, offering her a commission. A talented con artist and forger, the French trickster, Jeanne de Saint-Remy Valois, pretending to be Queen Marie Antoinette, sent several letters to Cardinal de Rohan which included an order to buy the necklace, even signing each letter “Marie Antoinette de France.” But since there was starvation and poverty in France, Saint-Remy asked the Cardinal to act as a secret intermediary. So, he negotiated a price to be paid in installments, claiming to have the Queen’s authorization, showing the jewelers the documents Jeanne de Saint-Remy Valois had forged for the occasion. After bringing the necklace home, Saint-Remy arranged for a valet to fetch it and promptly picked the necklace apart and sold the gems on the black markets of Paris and London. Then when Boehmer complained to the Queen about not receiving any future installments, Antoinette correctly stated that she had not ordered or received the necklace.

Immediately thereafter, on the Assumption of Mary, August 15<sup>th</sup>, 1785, as Cardinal de Rohan prepared to officiate in the royal chapel, he was summoned before the King and Queen to explain himself. Evidently prepared, he presented the forged letter signed “Marie Antoinette de France,” not knowing that French royalty signed only with their given names. King Louis, recognizing that Cardinal de Rohan, having spent his life in and around the palace should have known this, arrested the Cardinal and sent him to the Bastille. On the way, he sent a note to Jeanne de Saint-Remy Valois, telling her to destroy all copies of the fraudulent operation. At the same time, the police also arrested the prostitute, Nicole d’Oliva, who confessed, while indicting the noted Freemason and Occultist, Alessandro Cagliostro – the man whose biography became the basis of the most notorious chapter of *The Protocols*.

Politically connected, Cardinal de Rohan and Alessandro Cagliostro chose to be judged by the Parliament de Paris rather than the King. And while they were acquitted for political and religious reasons, the Affair of the Diamond Necklace was now news the world over and the stuff of conspiracy. Meanwhile, Jeanne de Saint-Remy Valois was condemned to whipping and branded with a “V” for *voleuse* / thief on each shoulder. She was sentenced to life imprisonment in the prostitutes’ prison at the Salpetriere, from which she escaped dressed as a boy.

But that is not the end of the story. As conspiracies are wont to do, even with the French government and Marie Antoinette both being innocent, and the Roman Catholic Cardinal complicit, the people preferred the scandalous and seductive deceptions and blamed the Queen, believing that she was a manipulative spendthrift and more interested in vanity than the welfare of the people.

As for Jeanne de Saint-Remy Valois, she took refuge in London and in 1789 published her *Memoires*



*Justificatifs*, once again libeling Queen Marie Antoinette. The conspiracy of the Diamond Necklace Affair opened the floodgates of malicious attacks on the crown, especially the Queen, all deliberately orchestrated to bring down the monarchy. Salacious and degrading pamphlets, yesteryear's social media, kindled the fires that led to the French Revolution with wholly fabricated, albeit lurid, tales contrived to fashion the perfect scapegoat for the Jacobins to deploy.

It was akin to the most famous line attributed to the French monarchy, "*Qu'ils mangent de la brioche* – let them eat cake," which in ancient literature was supposedly spoken by "a great princess" upon learning that the peasants had no bread. And while the phrase is commonly attributed to Queen Marie Antoinette to discredit her, there is no record of her having said it. It was yet another lie at the heart of a conspiracy – not a word of which was true.

A work of babel, a complete fabrication lifted from books having everything to do with European politics and Roman Catholicism and nothing whatsoever to do with Jews, was presented in newspapers as if they were reporting the news.

The worst part of *The Protocols* is that it allowed Anti-Semites to spread their hatred of Jews worldwide. And it became a blueprint for one absurd conspiracy after another. Even when it wasn't true, Jews are now seen as controlling every significant human endeavor.

Today, the most commonly read rendition of *The Protocols of the Elders of Zion* was anonymously augmented in 1934 to include articles from Ford's Dearborn Independent, thereby expanding the original in Nilus' 1905 book *The Great in the Small: The Coming of the Anti-Christ and the Rule of Satan on Earth*. The 1934 text, still purporting to be a transcription of minutes stolen from the 18<sup>th</sup> century Rabbinical Cabal, includes a 1920

citation from Chaim Weizmann whereby he simply states that “Jews are dispersed all over the world.” Rather than prove that the alleged document purporting to have been written two centuries earlier was a complete hoax, the conspirators used the innocuous Weizmann citation as evidence that “a National Home in Palestine is only camouflage and an infinitesimal part of the Jew’s real object. The Jews of the world have no intention of settling in Palestine or any separate country, and that Jews are now a world menace for which the Aryan races will have to domicile them permanently out of Europe.”

And the fact remains that conspiracies are credibility quicksand. And that is yet another reason that Yahowah doesn’t want His people venturing into them. He doesn’t want His message contaminated by them. After all, God has already endured millennia of having His veracity impugned by all the religions which claim to speak for Him. The last thing He wants is to endure yet another blow from the dumbest among us.

Yahowah recognizes that anyone who dares step into the murky realm of clandestine schemes gets filthy and is stained by the experience, even if they manage to escape. And no one gets out unscathed. It’s a muddy and murky world with few facts and tenuous speculations. It is not a place for those who wish to be known based upon evidence and reason.

We have just begun. Let’s turn the page and see where this all leads.



2

Son of God

*This Day I Bring You Forth as Your Father...*

We could, and almost did, make an entire meal out of what Yahowah inspired His Son to write in the opening refrain of his second Song. It's become obvious that God isn't a proponent of man's propositions.

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.

Reprising Mizmowr 2:1 before we move on to the second refrain, Dowd wrote:

**“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 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, creating a disturbing commotion as part of an unrestrained cult of worshipers 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 personal beliefs, all formed after giving considerable attention to isolated information to scheme to remove the people who are the focus of their complaint (qal imperfect jussive)) **in vain, deluded in their fantasies** (*ryq* – by promoting their unreal claims and worthless myths for absolutely no reason, 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* 2:1)

With this thought-provoking question and earth-shattering statement 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 (hitpael 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)

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

While there is considerable justification to seeing conspirators in every religious and political scheme and of 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 typically been inseparable, with the emperor serving as head of the government and with the clerics crowning the king. 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, at 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 about this 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 be compatible, 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 controlled 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 – which 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 *Lowl* | 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.

Keep in mind, these webs were spun to be unseen, its web of silky-smooth bonds ensnaring and entangling the unobservant victim. And yet, the tensile strength of these spider's webs, like those found in nature serving as a metaphor, would be greater than the same weight of steel and even more elastic.

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 2<sup>nd</sup> *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 not 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.

It is the story of 'Abraham seeking Yahowah's help with his nephew, Lowt, of what the Entangled and Ensnared got right and wrong. It's about four individuals who, with the guidance of Yahowah's messengers, finally broke free of Sodom, representing modern Mow'ab, before it was destroyed, who would later reject the guidance offered to them by the messengers which would have taken them home. Mow'ab is all around us. We have become like Sodom. Even on a planet with seven billion souls, fewer than seven thousand will break free of this web.

It took the perfect storm for me to break out of the interwoven web of politics, religion, economics, societal customs, patriotism, conspiracy, and militarism. I not only lost my business, a public company, due to the deceitful machinations of the most religious employees, I was publicly crucified in the media – severing my faith in the religious, economic, and journalistic institutions upon which the nation was built. Shortly thereafter I became disenfranchised from politics, patriotism, and the military, especially after getting to know George W. Bush and then witnessing the revolting carnage of 9/11. I saw the president act as he told me he would, counterproductively invading two uninvolved nations, fundamentally changing the world for the worse and bankrupting the country – all on a web of lies. Then adding to the perfect storm, I had to walk away from a psychotic father and an abusive wife,



eroding the myths of family values. Free of every sticky and silky spinneret, I was like ‘Abram after he had walked out of Babylon.

Unlike ‘Abram, however, while there was a Towrah to read, it was so poorly translated that it wasn’t nearly enough to embrace the truth. Worse, it was hidden beneath a mountain of New Testament and Talmud deceptions. I was still living in the world Paul and Akiba had woven, not the one in which Dowd had so brilliantly expounded. But as I pursued the connections between 9/11 and Islam at Yahowah’s direction, I discovered an insight that profoundly changed my life. Pondering why Allah, who is Satan, would denounce Satan in his Quran, I came to understand what Yahowah had revealed about the Adversary and his connections with Babylon in Yasha’yah 14. Satan despises his depiction as the Adversary because it precludes him from his prime objective, which is to be worshiped as the god of religion. The final bond that needed to break was Sha’uwl, another man who admitted to being demon-possessed.

Having witnessed the binding and entangling strands of religion and politics, of economics and militarism dissolve, and having come to understand the source and purpose of the matrix, I was free to do as Noach and ‘Abram, as Moseh and Dowd had done – which was to actually listen to what Yahowah had to say and then act upon His guidance.

Over the ensuing 22 years, we have come a long way by never venturing off course, and by always trusting Yahowah’s testimony. As a result, the path out of Mow’ab, out of ‘Edowm, and away from ‘Amown, this exodus from Mitsraym and Babel to the Promised Land has been more clearly marked and illuminated. The *Nes | Banner* is being comprised, and Yahowah is lifting it up to call His people home out of the three Babylons.

From the onset of *Coming Home*, 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, even Islam, 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. 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 their 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 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 9<sup>th</sup> 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, Bikuwrym, and Shabuw'ah in the Yowbel year of 4000 Yah. To pronounce that bar Kokhba was ha Mashyach was to denounce what Dowd had done. It was the most egregious crime 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 22<sup>nd</sup> through the 31<sup>st</sup>, 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 God seeks to free humankind from religious and political control. He 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. Will you join us?

**“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* / Lyrics to be Sung / Psalm 2:3)

To my knowledge this has never occurred in all of human history. Dowd is speaking prophetically of our

present day, hoping that Yisra'el will listen to him and remove the twisted, interwoven, and entangled threads which bind them to human institutions. It is only once this is done that any of us, including Yisra'el, can return to Yahowah.

As an interesting insight, just as there are religious, political, and militaristic, economic, societal, and conspiratorial schemes, most spiders have six spinnerets which they can manipulate independently or in concert with one another. These spinnerets are not simple structures with a single orifice producing a single thread but, instead, highly complex structures of microscopic spigots capable of twisting together and combining these nearly invisible filaments. Without doing so, the independent silk threads would be weak and useless. In life, God has given us a metaphor through which to understand the interwoven web of human *babel*.

Beyond this, spiders extrude silk from their spinnerets to do more than build webs designed to ensnare other unsuspecting insects, imprisoning those they trap. They construct silken galleries for their own protection, using their spinnerets to distribute their sperm and expand their brood. They even weave cocoons for their metamorphosis.

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 which is 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* / Lyrics to be Sung / Psalm 2:4)

For most of human history, God has ignored the political and religious mumblings of man. The lone exceptions have been when it either occurred in the Promised Land or the suffering of His people became too great for them to bear. What we have not seen is Yahowah scoffing with disdain over the ridiculousness of man's behavior and unintelligible stammering. So, yet again, this is prophetic of the days leading to His return when evil reaches a menacing crescendo.

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 molten 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.

Further, Yahowah should hold those who have claimed to speak for Him in contempt for subjugating His people and denigrating His Son. And He has every right to pulverize them for centuries of oppressive religious and political behavior. It should not be surprising that He ridicules their strange behavior and mocks their unintelligible statements.



It will be no laughing matter...

**“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.

We are reminded that those who extol the fear of God will come to tremble before Him. Those who commend love without hate will come to experience the nature of righteous indignation. And for those who have worshiped a religious god, they will find the real One bewildering.

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 it was likely shocking for most readers even though the argument on its behalf was 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.

What follows could be in Yahowah's voice, but I think it reads more naturally to make the transition where Dowd announces it. So, while all of 2:6 could reflect God speaking through Dowd to us, since the next sentence is unquestionably in Dowd's voice, and the citation is clearly from Yahowah, this is likely Dowd's intent...

**“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 into the lyrics of his own Psalm at this point 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 which 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 19<sup>th</sup> and 119<sup>th</sup> on the Towrah and the 22<sup>nd</sup> and 88<sup>th</sup> 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.

There may be some who think it is unseemly for Dowd to express himself in this way, as there is no hint of

humility in these words. But he is exactly as he ought to be, pridefully and accurately taking credit for his role in bringing man to the Covenant through the Towrah and for the unique place he earned with God. Our work on Yahowah's behalf, our willingness to expound upon what Dowd has done, should be important to us. And following his example, we should expose and condemn man's ways while sharing Yah's words and His way such that it becomes a source of great satisfaction.

I have 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. But even I had not considered the full scope of what Yahowah has chosen to give Dowd: the Earth and perhaps even the entire material realm. It will all be part of his kingdom.

That is not to shortchange the rest of us. 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/me and from Me/me** (*sha’al min ‘any* – of your own freewill choose to inquire and request from Me/me, questioning why (qal imperative)) **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 and the finality of the region) **becoming your property** (*‘achuzah ‘atah* – a gift to you, a place which belongs to you).” (*Mizmowr* / Lyrics to be Sung / Psalm 2:8)

Dowd wrote the 2<sup>nd</sup> *Mizmowr* | Psalm, so this was said of 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, and not a democracy in Israel.

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 2<sup>nd</sup> *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.

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 2<sup>nd</sup> *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 a 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 elevated thought and lofty position, it is telling that with respect to living with God and pleasing Him, we are reminded that Dowd was unabashedly critical of those who were wrong about Yahowah. Perhaps 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.

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 – albeit the territory Dowd would come to control 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 Secular Humanism, *'Edowm*, representing Roman Catholicism, and *'Amown*, which depicts Islam, along with portions of *Pelesheth* – Palestine and *'Aram* – Syria.

This actually affirms something we learned while dissecting every word Yahowah shared with 'Abraham. Remember 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 with 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 addressing 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 about 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, was 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 lead, 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** (*yasar* – 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* / Lyrics to be Sung / Psalm 2:10)

Ultimately, during the last days, it is all going to boil down to 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 likely 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 2<sup>nd</sup> *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* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **and rejoice** (*wa gyl* – and be joyful over the most favorable and delightful situation) **to the point of quivering** (*ra'ad* – shaking and quaking).” (*Mizmowr* / Lyrics to be Sung / 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 Dowd'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 *Prophet of Doom* to *Questioning Paul*, 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.

As is the case with the one true God positioned against thousands of imposters, so it is with *Yada Yahowah* standing alone, one Voice against billions. God has never been popular. He seldom works through many, preferring to handpick His prophets and messengers.

To deny what Father and Son accomplished during Chag Matsah, and what they will achieve together on Kipurym, rightfully engenders their angst and disgust. To embrace what they have done, and to appreciate them for it, opens the door to life within the relationship they fostered.

From the first word of the 1<sup>st</sup> Mizmowr to the concluding phrase of the 2<sup>nd</sup> Psalm, we are connected through '*ashery* – the first-person expression of all '*asher* represents for those engaging in a relationship with the Father through the Son. Dowd has a way with words.

No matter if you prefer to render *nashaq* as “kiss” or “reach out and touch as a sign of affection,” even “brush up against,” each requires the physical presence of the aforementioned *mashyach* | anointed messiah and *melek* | king who is *bar* | the favored son who brilliantly perfects those with an inheritance. It is becoming increasingly

difficult to overlook the obvious. We are witnessing the Second Coming and Third Coming of the Son of God, the Messiah, the King of Yisra'el, Dowd, Yahowah's Beloved.

Furthermore, with Father and Son, it is all about understanding and accepting Dowd's role as the Pesach 'Ayil along with his soul's fulfillment of Matsah and Bikuwrym. And this is because there is no other way to extend our lives, perfect our souls, or become part of the Covenant Family.

Since Dowd is going to be king of the Millennial Kingdom, it is a bad idea to annoy him. To deny him now is to forego living with him then.

One of the many reasons Yahowah loves Dowd is that he views the world in terms of white or black, right or wrong, good or bad. He isn't into concessions or compromises. It doesn't take much corruption or inaccuracy to rile him up. The truth is the truth, the Towrah is the Towrah, Yahowah is Yahowah, and Dowd isn't willing to accept even the slightest variation from that which is right.

It has been an amazing journey, one comprised of ideas and words, which has taken us from the worst of man to the best Father and Son have to offer. Here is a recap of one of the greatest Songs ever written...

**“For what reason, one should ask (*la mah*), do noisy and confused throngs of scheming and rebellious Gentiles gather together to conspire in open defiance (*ragash gowym*)?”**

**The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader (*wa la'om*) choose to plot and speak after selectively searching, muttering their musings aloud along with their imagined grievances and personal beliefs (*hagah*) in**

vain, deluded in their fantasies, while promoting worthless myths (*ryq*). (*Mizmowr 2:1*)

The rulers (*melek*) of the Earth (*'erets*) solely on their own initiative, continually set themselves up (*yatsab*). Those in command claiming primacy of authority and an esteemed status (*rozen*) lay a foundation to conspire and rebel (*yasad*) all together (*yachad*) over (*'al*) **Yahowah** (*Yahowah*) and (*wa*) against (*'al*) **His Mashyach | Anointed Messiah** (*mashyach huw*'). (*Mizmowr 2:2*)

Let us choose of our own volition to break and pull off (*nathaq*) their bonds which trap and ensnare (*'eth mowsrah hem*) and (*wa*) desire to cast off and throw away, rejecting (*shalak*) from us (*min 'anachnuw*) their twisted and interwoven threads which bind and immobilize which they use to twist and pervert, harness and control (*'aboth hem*). (*Mizmowr 2:3*)

He who inhabits, establishing His dwelling place (*yashab*) in the Heavens (*ba ha shamaym*) holds them in contempt and will pulverize them (*sachaq*). **Yahowah** (*Yahowah*) ridicules their foreign behavior and mocks their unfamiliar language (*la'ag la hem*). (*Mizmowr 2:4*)

Then (*'az*) He will communicate, expressing Himself (*dabar*) toward them (*'el hem*) showing His frustration and resentment (*ba 'aph huw*') and in His burning indignation (*ba charown huw*'), He will overwhelm and bewilder them (*bahal hem*). (*Mizmowr 2:5*)

I, myself, have offered leadership (*wa 'any nasak*), providing counsel through my governance (*melek 'any*) upon (*'al* – alongside) **Tsyown | the Signs Posted Along the Way** (*Tsyown*), my Set-Apart Mountain (*har qodesh 'any*). (*Mizmowr 2:6*)

**I will choose to account for, proclaiming in writing (*saphar*) the prescription for living that cuts us into the relationship (*choq*) of the Almighty ('*el*) which Yahowah (*Yahowah*) said ('*amar*) of me ('*el 'any*), 'You are My Son (*ben 'any 'atah*). This day (*ha yowm*) I ('*any*) bring you forth as your Father (*yalad 'atah*).' (*Mizmowr 2:7*)**

**Feel free to ask questions about this, seeking to learn the answers because literally out of M/me and from M/me (*sha'al min 'any*) 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*), even unto (*wa*) the distant reaches of the Earth, perhaps even the material realm ('*ephes 'erets*) becoming your property ('*achuzah 'atah*). (*Mizmowr 2:8*)**

**You shall break up their evil nature and shatter their mistaken ways (*ra'a hem*) with an iron staff and scepter (*ba barzel shebeth*) as if they were (*ka*) a potter's (*yowtser* clay) vessel as a means to contain and control (*kaly*) and then (*wa*) You will shatter and separate them (*naphats hem*). (*Mizmowr 2:9*)**

**Therefore, now (*wa 'atah*) political and religious leaders, military and government officials (*melek*) choose to be prudent and circumspect (*sakal*) and elect to heed this warning (*yasar*), making the rational decision in support of (*shaphat*) the Land ('*erets*). (*Mizmowr 2:10*)**

**With reverence and respect (*ba yare'*) work with and serve alongside ('*abad 'eth*) Yahowah (*Yahowah*) and rejoice (*wa gyl*) to the point of quivering (*ra'ad*). (*Mizmowr 2:11*)**

**Reach out and touch, contacting as a sign of affection, demonstrating your mutual adoration for the relationship, demonstrating your affinity (*nashaq*) for**

**the radiant and favorite son, the brilliant and purifying heir (*bar*), lest (*pen*) he is perceived as indignant and is displeased (*'anaph*) and you perish (*'abad*) in this way (*derek*). For indeed (*ky*), his righteous indignation (*'aph huw'*) can be kindled (*ba'ar*) for a few and for very little (*me'at*) comparatively (*ka*).**

**Joyful with me and blessed by me (*'ashery*) are all (*kol*) who put their trust in H/him (*chasah ba huw'*).”**  
(*Mizmowr* / Song to Sing / Psalm 2:12)

Depending upon how we interpret these words and what we decide about the one fulfilling them, this is either wonderful guidance for our day or something so monumental, it takes our breath away.

אֲשֶׁר־בָּרַךְ

### Third Coming

#### *The Mashyach is Returning...*

Before we commence our study of the 3<sup>rd</sup> *Mizmowr* | Psalm, I'm obligated to honor my promise to share the repulsive conspiratorial thoughts presented in the manifesto of young Mr. Earnest, the troubled white supremacist who sought to rid the world of Jews on behalf of his god. Feel free to skip this section if you'd prefer but understand I'm presenting his disgusting perspective for a number of important reasons.

The 2<sup>nd</sup> *Mizmowr* | Psalm commenced with Yahowah denouncing conspiracies, so it's important to appreciate why He despises them. "Blame the Jews" is the most heinous of them.

John Earnest isn't alone. With polls revealing that the overwhelming majority of people believe such conspiracies are true, with the majority of Roman Catholics, Orthodox Christians, and Muslims having been indoctrinated into believing this rubbish, with their popularity resonating with both the far right and far left, and with the rise of anti-immigrant positions worldwide, far more people embrace this myth than reject it. To ignore the likes of Mr. Earnest is to deny their caustic influence on our world.

The internet is filled with the trash this boy consumed and then regurgitated in his manifesto. Social media, in particular, provides a feeding frenzy for the psychosis. It is the bane of humanity in the world of altered realities.

Typically, when people promote religious, political, or conspiratorial ideas, they weave their deceptive threads into a partially accurate tapestry in order to give their fraudulent notions a veneer of credibility, but that was not the case with this irrational and misguided murderer. Almost everything he wrote was either completely irrelevant to his case, served as an invalid generalization, or was illogically extrapolated. What he wrote was wholly inaccurate, taken out of context, grossly misconstrued, and inverted such that the victims of genocide were inappropriately blamed for promoting it.

Therefore, I'll trust you to recognize his fallacies, and I'll not burden either of us with a rebuttal, save one: his reference to Stephen the Martyr. The story Luke presents in Acts was completely contrived by Paul and his pal to establish the basis for their "Blame the Jews" conspiracy. From beginning to end, the longest citation in the book of Acts is replete with so many contradictions and incongruities, an informed and rational reader will reject it as invalid.

The manifesto the anti-Semite posted the morning he shot a child and murdered a sixty-year-old unarmed Jewish woman at a Poway, California synagogue inverts the truth such that the opposite of what he claims is actually true. History shows that rather than Jews plotting to kill "the European race," Europeans have demonstrated their genocidal rage against Jews.

There is no historical evidence to support the preposterous notion that Jews have sought to control Gentiles, but the opposite would be an accurate assessment of what we have witnessed, where Jews have been hunted down, robbed, quarantined, subjugated, and exterminated. It takes a special level of stupid to kill while espousing the opposite of what is true. In that light, the king of morons babbled...

“My name is John Earnest and I am a man of European ancestry. The blood that runs in my veins is the same that ran through the English, Nordic, and Irish men of old.... Their acts of bravery, ingenuity, and righteousness live on through me. Truly, I am blessed by God for such a magnificent bloodline.

I can already hear your voices. ‘How could you throw your life away? You had everything! You had a loving family. You had a church. You were doing well in nursing school. You could have gone so far in your field of study. You could have made so much money and started a happy family of your own.’ I understand why you would ask this. But I pose a question to you now. What value does my life have compared to the entirety of the European race?

Is it worth it for me to live a comfortable life at the cost of international Jewry sealing the doom of my race? No. I will not sell my soul by sitting idly by as evil grows. I’d rather die in glory or spend the rest of my life in prison than waste away knowing that I did nothing to stop this evil. It is not in my blood to be a coward. I do not care about the debt-based currency that Jews like to pretend is money. I do not care for the bread and circus that Jewry has used to attempt to pacify my people. I willingly sacrifice my future—the future of having a fulfilling job, a loving wife, and amazing kids. I sacrifice this for the sake of my people. OUR people. I would die a thousand times over to prevent the doomed fate that the Jews have planned for my race. [If I were to give you all the time in the world, and access to the best research and fastest computers, you wouldn’t be able to produce a single example of this actually occurring at any time over the past twenty centuries, with Jews plotting or effecting the demise of other races. But you’d find countless examples wherein during the past two thousand years almost every ethnicity has sought to annihilate Jews, with some nearly succeeding.]



‘How does killing Jews help the European race? The European race is doomed? What are you talking about? These Jews were innocent!’ Every Jew is responsible for the meticulously planned genocide of the European race. They act as a unit, and every Jew plays his part to enslave the other races around him—whether consciously or subconsciously. Their crimes are endless. For lying and deceiving the public through their exorbitant role in news media; for using usury and banks to enslave nations in debt and control all finances for the purpose of funding evil; for their role in starting wars on a foundation of lies which have costed millions of lives throughout history; for their role in cultural Marxism and communism; for pushing degenerate propaganda in the form of entertainment; for their role in feminism which has enslaved women in sin; for causing many to fall into sin with their role in peddling pornography; for their role in voting for and funding politicians and organizations who use mass immigration to displace the European race; for their large role in every slave trade for the past two-thousand years; for promoting race mixing; for their cruel and bloody history of genocidal behavior; for their persecution of Christians of old (including the prophets of ancient Israel—Jeremiah, Isaiah, etc.), members of the early church (Stephen—whose death at the hands of the Jews was both heart-wrenching and rage-inducing), Christians of modern-day Syria and Palestine, and Christians in White nations; for their degenerate and abominable practices of sexual perversion and blood libel (you are not forgotten Simon of Trent, the horror that you and countless children have endured at the hands of the Jews will never be forgiven); for not speaking about these crimes; for not attempting to stop the members of their race from committing them. And finally, for their role in the murder of the Son of Man—that is the Christ. Every Jew young and old has contributed to these. For these crimes they deserve nothing but hell.

I will send them there.

‘Why are you doing this? Surely killing a fraction of Jews will not solve any problems. Are there not better ways to save the European race?’ Yes and no. There are three roles that must be played in this revolution. Those who spread the truth, those who defend the race, and those who continue the race (having children). Where most people misunderstand is that all three of these must be performed by everyone to the best of his ability. There has been little done when it comes to defending the European race. As an individual I can only kill so many Jews. My act of defense is not so much about my high score—that is how many Jews I can ‘Do not pass go, do not collect 200 shekels’ straight to fucking hell. But rather the statement that I made. There is at least one European man alive who is willing to take a stand against the injustice that the Jew has inflicted upon him. That my act will inspire others to take a stand as well. And when this revolution starts gaining traction (if I am not killed) I expect to be freed from prison and continue the fight. I do not seek fame. I do not seek power. I only wish to inspire others and be a soldier that has the honor and privilege of defending his race in its greatest hour of need—and have a family if possible.

‘How can you call yourself a Christian and do this? Surely the Bible calls for you to love your enemies?’ Firstly, just because someone calls themselves a Christian does not make them one. Plenty of people wrongfully identify with being Christian. Beyond the scope of time the Father and the Son made a covenant in eternity—that the Son would bring a people to Him that He may be glorified through them. I did not choose to be a Christian. The Father chose me. The Son saved me. And the Spirit keeps me. Why me? I do not know. And my answer to loving my enemies? Trust yids and their puppet braindead lemming normalfags to take one quote from the Bible and grossly twist its meaning to serve their own evil purposes—meanwhile ignoring the encompassing history and context of the entire Bible and the wisdom it takes to apply God’s

law in a broken world. Is it lawful to let a thief murder my friend instead of killing the thief to prevent the death of my friend? To ask such a question is to answer it. It is not loving towards your friend to let him be murdered. It is not loving towards your enemy—the thief—to let him murder. A child can understand the concept of self-defense. It is unlawful and cowardly to stand on the sidelines as the European people are genocided around you. [While there have been many genocidal campaigns initiated and perpetrated by Europeans against Jews, annihilating more than half of their number in pogroms and the holocaust, there isn't a single example of this occurring the other way around.] I did not want to have to kill Jews. But they have given us no other option. I'm just a normal dude who wanted to have a family, help and heal people, and play piano. But the Jew—with his genocidal instincts—is insistent on poking the bear until it tears his head off. The Jew has forced our hand, and our response is completely justified. My God does not take kindly to the destruction of His creation. Especially one of the most beautiful, intelligent, and innovative races that He has created. Least of all at the hands of one of the most ugly, sinful, deceitful, cursed, and corrupt. My God understands why I did what I did... [In actuality, God is on the other side, and will do to like-minded Gentiles what conspiratorial anti-Semites have done to His people.]

‘I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham [...] Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell

you the truth, ye believe me not' (John 8:37-45). [It should be noted that the 8<sup>th</sup> chapter of Yahowchanan was the most heavily corrupted in the whole of the Christian New Testament, with the entire introduction regarding the adulterous woman being added in the 7<sup>th</sup> century to imply that Dowd was Towrah averse. This reality, combined with the incongruous nature of the conversation we are left with in 8:31-47 demonstrates that the citation isn't trustworthy.]

'For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost' (1 Thessalonians 2:14-16). [Proof positive that the "Blame the Jews" conspiracy commenced with Paul.]

To the glow-niggers and Jewed-media reading this. I think it is important for you to know that I did not do this alone. I had the help of a man named Felix Arvid Ulf Kjellberg. He was kind enough to plan and fund this whole operation—the sly bastard. Apparently, Pewdiepie hates Jews as much as Pajeets. Who would've known? [The social media sensation with an audience that exceeds 100 million is foulmouthed, but based upon what's known about this very public individual, his anti-Semitism does not rise to funding murders.]

Make sure to call me a 'white supremacist' and 'anti-semite' or whatever bullshit you spew to spook the normalfags. It doesn't even matter. You've been calling every White person alive those names for decades—they've lost all their meaning. You've socially ostracized every White person. You've made it harder and harder for White people to live a normal life. To this I say well done. You are stupid enough to make a White person's only

viable option for survival to kill all of you. Keep doing what you're doing Jew-media. You're putting the noose around your own neck. The irony is glorious.

To my brothers in blood. Make sure that my sacrifice was not in vain. Spread this letter, make memes, shitpost, **FIGHT BACK, REMEMBER ROBERT BOWERS** [another social-media-posting anti-Semite who murdered 11 Jews in an attack on a Pittsburgh synagogue], **REMEMBER BRENTON TARRANT** [the New Zealand mosque mass murderer], filter the religious D&C, and filter the schizos who will inevitably call this a 'false flag.' Something to note, people grossly overestimate the police's ability to solve 'crimes' such as 'arson' and 'murder.' Lots of threads about 'Feds are talking to me guys because I post on 8chan, it's so spooky' are 'organically' popping up. What a load of shit meant to try to scare the goyim and prevent retaliation. I scorched a mosque in Escondido with gasoline a week after Brenton Tarrant's sacrifice and they never found shit on me (I didn't realize sandniggers were sleeping inside though—they woke up and put out the fire pretty much immediately after I drove away which was unfortunate. Also they didn't report the message I spray-painted on the parking lot. I wrote 'For Brenton Tarrant -t. /pol/'). It is so easy to log on to Minecraft and get away with burning a synagogue (or mosque) to the ground if you're smart about it. You can even shoot up a mosque, synagogue, immigration center, traitorous politicians, wealthy Jews in gated communities, Jewish-owned company buildings, etc. and get away with it as well.

If your goal is strictly carnage and the highest score—I'd highly recommend you look into flamethrowers (remember kids, napalm is more effective than gasoline if you want Jews to really light up like a menorah). I know you're out there Fire-anon—make us proud. Don't leave DNA (use clothes you've never worn before and a mask—

dispose of these after). Don't bring any electronics which can be used to track you. Don't leave a paper trail. Don't take too long doing it, and never speak of it (all electronics are bugged). Again, I'm talking about Minecraft. You do not have to 'televise' like I did and get caught. As more of these happen, we will no longer need to film it. I do believe that it is best at this stage that I make a statement and people know that I did this. We are in the early stages of revolution. We need martyrs. If you don't want to get caught because you have children who depend on you, you can simply attack a target and then slip back into normal life. Every anon reading this needs to carry out attacks. They won't find us. They won't catch us. There are too many of us, and we are smarter than them.

Remember that fear is the only thing holding you back. Fear that you might lose everything in your life. I am a testament to the fact that literally anyone can do this, and this terrifies the Jew. I'm a 19 year old nursing student from the depths of Commiefornia for fuck's sake. I had my whole life ahead of me. If you told me even 6 months ago that I would do this I would have been surprised. Meme Robert Bowers back and keep up the memes of Brenton Tarrant. Tarrant was a catalyst for me personally. He showed me that it could be done. And that it needed to be done. "WHY WON'T SOMEBODY DO SOMETHING? WHY WON'T SOMEBODY DO SOMETHING? WHY DON'T I DO SOMETHING?"—the most powerful words in his entire manifesto. Any White man—rich or poor, young or old—who is brave enough can take any action he wants against the tyrannical and genocidal Jew. You should be more afraid of losing your entire race than this life you now live. The most dangerous kind of man is not one who has nothing to lose, but one who has everything to lose. Every single White man has everything to lose by doing nothing, and everything to gain by taking action.

Anyone who denounces violent self-defense against the Jew is a coward. He may know the crimes of the Jew, but subconsciously he knows that ACTUALLY taking action would mean sacrificing the bread and circus. It might mean that he won't live comfortably anymore. This is one of the reasons cowards so shrilly screech that Brenton Tarrant and Robert Bowers were Mossad false flag operations. They can't fathom that there are brave White men alive who have the willpower and courage it takes to say, "Fuck my life—I'm willing to sacrifice everything for the benefit of my race." He projects his own cowardice onto the White race. To the coward it is just a hobby. He is a LARPFag and a traitor. Ignore him. He has nothing useful to offer. That or it's just a Jew shilling, "Don't oppose us." Or possibly a schizo boomer off his meds. It's a shame that Robert Bowers especially got such a bad rap due to the inordinate amount of schizofags and flat-earth-tier-tards on /pol/ right now. Brenton Tarrant inspired me. I hope to inspire many more. To those who are brave—know that your sacrifice is the greatest act of love for your race. Your sacrifice will be remembered. Always.

**KEEP THE MOMENTUM GOING. IT'S FUCKING HAPPENING.** McFuggen ebin. :DDD [Definitely Done Deal, Dream it - Dare it - Do it, Dear Dumb Diary, Drug, Disease, and Drama free, or from Harry Potter: Destination, Deliberation, Determination]

Lightning round.

'Are you a Trump supporter?' You mean that Zionist, Jew-loving, anti-White, traitorous cocksucker? Don't make me laugh.

'Are you affiliated with any political ideology?' Yes. It's called not wanting to go extinct.

'Are you a terrorist?' Well, let's walk through this question together shall we? I'm not wearing the sandnigger equivalent of a durag, my skin isn't the color of shit, you

can't smell me from across the room, it is socially unacceptable for me to marry my cousins, I do not shout 'Durka durka mohammed jihad,' and it doesn't look like a sadist attempted to play tug-of-war with my nose. So no, I'm not a terrorist.

'Do you feel any remorse for what you did?' The Jews have depleted our patience and our mercy. I feel no remorse. I only wish I killed more. I am honored to be the one to send these vile anti-humans into the pit of fire—where they shall remain for eternity.

'Do you feel anything but hatred for Jews?' Disgust. Disgust that a race can become so unrecognizably corrupted that they would commit the most heinous acts that only the most twisted of individuals could put into reality.

'Are you insane/crazy?' I've seen plenty of mentally ill patients. It's heartbreaking and I know what it looks like. No, I do not have mental illness. However, I know the Jew would love to claim that to discredit me. In his mind you must be insane to oppose him.

'Do you hate all Jews?' I hate anyone who seeks the destruction of my race. Every Jew currently alive plays a part in the destruction of my race. Does that answer your question?

'Do you hate other races?' I hate anyone who seeks the destruction of my race. Spics and niggers are useful puppets for the Jew in terms of replacing Whites. Of course, they aren't intelligent enough to realize that the Jew is using them and they will be enslaved if Europeans are eliminated. Do they actively hate my race? Yes, I hate them. Are they in my nation but do not hate my race? I do not hate them, but they aren't staying. Are they out of my nation and do not hate my race? Fine by me.



‘Why did you use guns instead of a flamethrower? Wouldn’t a flamethrower have given you a much higher score?’ Yes. I encourage you to use flamethrowers as well as guns. Use what you think would be best in your situation. I used a gun for the same reason that Brenton Tarrant used a gun. In case you haven’t noticed we are running out of time. If this revolution doesn’t happen soon, we won’t have the numbers to win it. The goal is for the US government to start confiscating guns. People will defend their right to own a firearm—civil war has just started. Stop the slow boil of the frog—prevent the Jew from using incrementalism. Make the Jew play all of his cards to make it apparent to more people how their rights are being taken away right before their eyes.

‘How long did it take you to plan this attack?’ Four weeks. Four weeks ago, I decided that I was doing this. Four weeks later I did it. I remember a specific moment in time after Brenton Tarrant’s sacrifice that something just clicked in my mind. “If I won’t defend my race, how can I expect others to do the same?” I immediately got to planning, and I never looked back. I never had doubts. I never felt afraid. I never felt anxious—just the occasional nervous excitement.

‘Who inspires you?’ Jesus Christ [a mythical misnomer who was said to be Jewish], the Apostle Paul [who was Jewish], Martin Luther [who was an anti-Semite], Adolf Hitler [who was likely Jewish], Robert Bowers [who was a mass murderer], Brenton Tarrant [who was a mass murderer], Ludwig van Beethoven [who was Jewish], Moon Man [the Alt-Right’s neo-Nazi, anti-Semitic, and genocidal rap sensation based upon a parody of McDonald’s Mac Tonight], and Pink Guy [alter-ego of foulmouthed social media entertainer George Miller (known as Joji) and his character, Filthy Frank].

‘How long have you been playing piano?’ Ever since I was 4. It was my favorite thing to do then. It is my favorite

thing to do now. However, killing Jews might change that—I'll get back to you on that one.

To my brothers in Christ of all races. Be strong. Although the Jew who is inspired by demons and Satan will attempt to corrupt your soul with the sin and perversion he spews—remember that you are secure in Christ. Turn away from your sin. Not because it is required for your salvation—for nobody save Christ can merit heaven based on his own works—but rather out of gratitude for the gift of salvation that your God has given you. Always remember that it is God that is keeping you alive and in faith. All sin stems from the arrogant belief that one does not need God. Satan was so prideful that he actually truly believed (that he, a created being) could overthrow the Ancient of Days—the Creator of all in existence. Satan inspired this rebellion among humanity. Christ alone is the only source of life. Know that you are saved in Christ and nothing—not death, nor torture, nor sin—can steal your soul away from God.

To the Jew. Your crimes—innumerable. Your deeds—unacceptable. Your lies—everywhere. The European man will rise up and strike your squalid and parasitic race into the dust. And this time there will be nowhere for you to run.

And last but definitely not least. To the true anons [someone willing to anonymously stir up internet chaos by advocating conspiracies] out there (you know who you are). You are the product of /pol/—the product of unadulterated truth. You are my brothers and the best dudes out there. You are the most honorable men of this age. Despite all odds against you, you not only discovered the truth but also help to spread it. Some of you have been waiting for The Day of the Rope [fictional tale popular with the alt-right, similar to The Protocols] for years. Well, The Day of the Rope is here right now—that is if you have the gnads to keep the ball rolling. Every anon reading this must

attack a target while doing his best to avoid getting caught. Every anon must play his part in this revolution and no man can be pulling his punches. This momentum we currently have may very well be the last chance that the European man has to spark a revolution.

Despite this—I'm not worried. I have complete trust and certainty that all of you after reading this will begin planning your attack on the enemy—and you'll attack again, and again, and again—until either we win, or we die. I know you will do this because you're true anons. You're White men. I'm not worried that the whole world is against you. I'm not worried because you are the greatest race that our God has created—it is our duty to keep this world from falling into darkness. White men will not let God's creation be corrupted and destroyed by the Jew without a fight. Remember your honor White men.

More than anything I wish I could've seen your faces and fought alongside with you on the battlefield.

Give them hell for me. Give. Them. Hell.

—John Earnest

Good news, Moron Earnest: She'owl is for scum like you, filled with all of your hypocritical and religious, irrational and conspiratorial, political and anti-Semitic conspiratorial schemers.

☛☛☛☛☛

It appears that I was correct – at least to the extent I only acknowledged the obvious. The 2<sup>nd</sup> *Mizmowr* | Psalm is prophetic of Dowd, just as we had discussed, but in a much more profound and earth-shattering way I had hinted at all along. It predicted the second and third manifestations of Dowd.

This next *Mizmowr*, the 3<sup>rd</sup> 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 3<sup>rd</sup> *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 3<sup>rd</sup> *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, nor 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 which 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* / Lyrics to be Sung / Psalm 3)

The episode 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. His wife, Ma'achah, 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 and 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.

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 *gadowl '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 why Dowd volunteered to serve as the Passover Lamb, and as the soul fulfilling Matsah, it became obvious that he would ask this of his Father. Yes, Dowd made this sacrifice to save Yisra'el, and to earn his people's respect, but I'm convinced that he also did so to save the soul of the son he loved. 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 length 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)

Dowd 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 also the Father, such that 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.

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.

Now that 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* | 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 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*)

Because of 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 which 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.

And 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* / Lyrics to be Sung / 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 3<sup>rd</sup> 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* / Lyrics to be Sung / Psalm 3:5)

As the famous line in the movie says, “I'mmmmm baaaaaack!” That is what Dowd is revealing. He fell asleep 3,000 years ago but was awakened to serve his people 1,000 years later, most especially during the fulfillment of

Bikuwrym. And ten years from this revision of *Coming Home* in 2023, we will witness the Third Coming of Dowd.

And when he returns...

**“I will not revere nor 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 (qal perfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 3:6)

As a consequence of 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 applicable as 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 as well as *Shabuw’ah* | the Promise of Seven. 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* / Lyrics to be Sung / Psalm 3:7 in part)

Twenty-five Mizmowr from here, in the 3<sup>rd</sup> volume of *Coming Home*, we will encounter Dowd’s expression of first- and second-person volition again. 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 which 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* / Lyrics to be Sung / Psalm 3:7)**

There would be battles to be fought which require Yahowah to defend His Son and His people from foreign accusations and invasions, saving them from those in opposition to them. And 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 *shalowm* – 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.

Here are the Lyrics to be Sung of the 3<sup>rd</sup> *Mizmowr*...

**“A Mizmowr | Song (Mizmowr) of Dowd | the Beloved (Dowd), upon his fleeing (barach huw’) from the presence (min paneh) of ‘Abshalowm | Reconciling Father (‘Abshalowm), his son (ben huw’). (Dedication to Mizmowr 3)**

**Yahowah (Yahowah), what is the extent, and why the increasing number (mah rabab) of my adversaries and troubles and of me being confined and harassed (tsar ‘any)? A great many (rab) rise up (quwm) against me (‘al ‘any). (Mizmowr 3:1)**

**The preponderance of people (rab) are saying (‘amar) of my soul (la nepesh ‘any), ‘There is no salvation (‘ayn yashuw’ah) for him or through him with God (la huw’ ba ‘elohym).’ Pause and consider this (selah). (Mizmowr 3:2)**

**You (wa ‘atah), Yahowah (Yahowah), are a shield all around me and my source of deliverance (magen ba’ad ‘any), my manifestation of power and attribution of status (kabowd ‘any), and the One raising (ruwm) my head, first and foremost from the beginning (ro’sh ‘any). (Mizmowr 3:3)**

**I communicated audibly calling out to and summoning (qowl ‘any ‘el qara’) Yahowah (Yahowah), and He answered me (wa ‘anah ‘any) from (min) His Set-Apart Mountain (har qodesh huw’). Pause and consider this (selah). (Mizmowr 3:4)**

**I relaxed (‘any shakab) and fell asleep (wa yashen). I will awaken revived and productive (qyts) because (ky) Yahowah (Yahowah) sustains and supports me (samak ‘any). (Mizmowr 3:5)**

**I will not revere nor fear (lo’ yare’ min) the great multitude of people (rababah ‘am) who from all around (‘asher sabyb) have set themselves up against me (shyth ‘al ‘any). (Mizmowr 3:6)**

**Your desire and my will is for You to take a stand because it is my choice and Your decision to encourage, support, and establish (*quwm*) Yahowah (*Yahowah*). You want to liberate and deliver me because it is Your will to save me, causing me to be victorious, becoming a savior like Yourself (*yasha* 'any), my God ('*elohym* 'any).**

**For indeed (*ky*), You will strike (*nakah*), accordingly, all of those who are averse to and oppose me ('*eth kol* '*oyeb* 'any), crushing (*shabar*) the jawbone and teeth (*lachy shen*) of the unrighteous and unjust who mislead (*rasha*'). (*Mizmowr* 3:7)**

**Approach (*la*) Yahowah (*Yahowah*) for the salvation (*ha yashuw'ah*) of your family ('*al* '*am* '*atah*) and for your benefit (*barakah* '*atah*). Pause and consider this (*selah*).” (*Mizmowr* / Lyrics to Sing / Psalm 3:8)**

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Make This Known

*Explaining as Clearly as Words Allow...*

After rediscovering 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 *Coming Home*. So, let's jump right back into the *Mizmowr* | Songs where we left off, with Dowd dedicating the 4<sup>th</sup> Psalm to His Father.

**“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 which 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 revolve around Dowd. And here it appears as if 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 submitted, 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 Bikuwrym. 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 things and 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, 2,000 years after the gift was offered, for a precious few and 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, we, 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 27 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.

In one respect, however, even with wrong answers outnumbering those currently offering the correct one by 10,000,000 to 1, this will soon change in two ways. First, 700 will grow exponentially and become at least 7,000, and the 7,000,000,000 will be no more.

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 had 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 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 1<sup>st</sup> and 2<sup>nd</sup> Samuel, 1<sup>st</sup> and 2<sup>nd</sup> Kings, and 1<sup>st</sup> and 2<sup>nd</sup> 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 22<sup>nd</sup> *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 life 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 all of the credit to a mythical person.

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)**

Indeed, 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, 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 / Lyrics to be Sung / Psalm 4:4*)

Do not think for a moment 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.

This does not mean that we should be active 24/7 because that would be wearisome. Speak and share while you are alert and then take a well-deserved rest. In addition, our Messiah could also be saying that we should speak out against the religious proxies and on his behalf while we can, such that when our time is over, we can rest knowing that we did our part.

To love what is right, to be compassionate, to be just and moral, to be part of Yah's Family, there is much to hate. Speaking forthrightly against that which is wrong is a virtue when it is intelligently presented after using our conscience to exercise good judgment. But then when it is said, let it go. Don't let it linger through the night. Say it. Drop it. Our words will either be well-received and make a difference, or no amount of them will change anything.

When it comes to doing our part and heralding our Savior, it's important that we celebrate the seven Mow'ed Miqra'ey, doing so 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 batach* – 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* / Lyrics to be Sung / 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 as a result of it. As much as we should come to trust and admire our Messiah, ultimately, we are reliant on Yahowah as was he.

As we consider the landscape, it does not appear that there are currently many Jews clamoring for explanations, at least to the degree stipulated by what follows. And yet, it is encouraging that Dowd is predicting this will occur. And when it does, Yahowah will be ready to enlighten His people.

**“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 which 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. After all, by being a lone

voice, this singular herald sharing this good and beneficial message must be prior to the two Witnesses.

It seems that Dowd is expecting a 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), **more than** (*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 strongly suggests that there will be an abundance of people gathered for the final harvest when Dowd returns on Yowm Kipurym. In context it also indicates that this will be a result of the enlightenment Yahowah is providing through His Latter-Day Witness. And if so, the Messiah is pleased.

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 conclusion of the Time of Ya’aqob’s Troubles, as Dowd returns, that 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 typically small.

The parameters associated with this next statement are more indicative of the Messiah’s Second Coming rather than the Third Coming...

**“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, withdraw 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 *shalown* – 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* / Lyrics to be Sung / 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 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 and total fantasies based upon irrational lies and deceptive misconceptions. He is speaking of the unknown Mashyach of Chabad and of the mythical Jesus Christ of 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.

This understanding that his body would serve as the Pesach 'Ayil as his soul removed the fungus of religious rebellion during Matsah represent the sacrifices we should confidently trust and rely for our vindication with Yahowah. However, the realization that Dowd had done so would remain unknown until this writing, ten years prior to his triumphal return. Acknowledging that there would eventually be a yearning for the truth, Dowd reveals 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 acknowledges that Yahowah will enlighten those who seek His presence.

The realization that there will be a great harvest, 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.

Reconciled with Yahowah over what they had decided he would accomplish during Chag Matsah and again during Yowm Kipurym, Father and Son were in complete agreement. Dowd could rest content that his soul would be awakened and live for this day. Together, they would reestablish a home for Father and Son, for Yahowah and Yisra’el, for the Covenant Family. Consider this declaration your invitation to join them.

The realization that Dowd was speaking of his nepesh | soul being revived to serve in this capacity is made evident by the fact that he has dispensed writing in first-person singular *masculine* because our consciousness is feminine.

By way of making connections to understand exactly what Dowd was describing in Psalm 4:8, we don’t have to go far because he explained the connection between *shakab* | relaxed and *yashen* | slept in Mizmowr 3:5. In context, his introduction reads...

**“A Mizmowr | Song (Mizmowr) of Dowd | the Beloved (Dowd), upon his fleeing (barach huw’) from the presence (min paneh) of ‘Abshalowm | Reconciling**

**Father** (*'Abshalowm*), **his son** (*ben huw'*). (Dedication to *Mizmowr 3*)

**Yahowah** (*Yahowah*), **what is the extent, and why the increasing number** (*mah rabab*) **of my adversaries and troubles and of me being confined and harassed** (*tsar 'any*)? **A great many** (*rab*) **rise up** (*quwm*) **against me** (*'al 'any*). (*Mizmowr 3:1*)

**The preponderance of people** (*rab*) **are saying** (*'amar*) **of my soul** (*la nepesh 'any*), **'There is no salvation** (*'ayn yashuw'ah*) **for him or through him with God** (*la huw' ba 'elohym*). **Pause and consider this** (*selah*). (*Mizmowr 3:2*)

**You** (*wa 'atah*), **Yahowah** (*Yahowah*), **are a shield all around me and my source of deliverance** (*magen ba 'ad 'any*), **my manifestation of power and attribution of status** (*kabowd 'any*), **and the One raising** (*ruwm*) **my head, first and foremost from the beginning** (*ro 'sh 'any*). (*Mizmowr 3:3*)

**I communicated audibly calling out to and summoning** (*qowl 'any 'el qara'*) **Yahowah** (*Yahowah*), **and He answered me** (*wa 'anah 'any*) **from** (*min*) **His Set-Apart Mountain** (*har qodesh huw'*). **Pause and consider this** (*selah*). (*Mizmowr 3:4*)

**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*) **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 3:5*)

**I will not revere nor fear (*lo' yare' min*) the great multitude of people (*rababah 'am*) who from all around (*'asher sabyb*) have set themselves up against me (*shyth 'al 'any*). (*Mizmowr 3:6*)**

**Your desire and my will is for You to take a stand because it is my choice and Your decision to encourage, to be supportive and establishing (*quwm*), Yahowah (*Yahowah*). You want to liberate and deliver me because it is Your will to save me, causing me to be victorious, becoming a Savior like Yourself (*yasha' 'any*), my God (*'elohym 'any*).**

**For indeed (*ky*), You will strike (*nakah*), accordingly, all of those who are averse to and oppose me (*'eth kol 'oyeb 'any*), crushing (*shabar*) the jawbone and teeth (*lachy shen*) of the unrighteous and unjust who mislead (*rasha'*). (*Mizmowr 3:7*)**

**Approach (*la*) Yahowah (*Yahowah*) for the salvation (*ha yashuw'ah*) of your family (*'al 'am 'atah*) and for your benefit (*barakah 'atah*). Pause and consider this (*selah*).” (*Mizmowr 3:8*)**

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 come to 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.

Again, making connections to 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 to and watching over (lo' shamar) the city ('iyr), the observant 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).**

**This is 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, a human watchman 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 is continuing to consume the bread of affliction. After a good long rest, God's solution to what ails the human condition, separating mankind from God, will be provided by His Beloved. His inalienable inheritance as a reward for the role he has been assigned, will be a reward for Yahowah's children, serving as recompense. 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.

Since Yahowah has done such a remarkable job explaining Mizmowr 4:8, we'll leave it at that and move on



to our final review. May we all benefit from these inspiring words...

**“A Mizmowr | Song of Dowd | the Beloved (*Mizmowr la Dowd*), to the enduring Leader (*la ha natsach*) accompanied by stringed instruments (*ba nagynah*). (*Mizmowr* 4 Dedication)**

**With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud (*ba qara* ‘any), answer me (‘*anah* ‘any), Almighty God (‘*elohym*) of my vindication and of me being right (*tsadaq* ‘any).**

**In the event of troubling confinement, when the area is narrowed and constrained (*ba ha tsar*) 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 chosen to favor me and to be merciful to me (*chanan* ‘any). And so (*wa*), You decided to listen to (*shama*’) my reasonable request to intervene (*taphilah* ‘any). (*Mizmowr* 4:1)**

**Sons of men, offspring of humankind (*beny* ‘ysh), for how long (‘*ad mah*) will my significance, honor, and valuable reward, my enormous contribution, deserved respect, and tremendous gift, dignity, reputation, and status (*kabowd* ‘any) be depreciated and devalued, dishonored and insulted (*kalimah*)?**

**Will you choose to continually love, preferring to romanticize (‘*achab*) vain delusions which have no basis in fact, worthless myths, and total fantasies, (*ryq*), seeking (*baqash*) the irrational lies and deceptive misconceptions pertaining to false gods (*kazab*)?**

**Pause now and contemplate this (*selah*). (*Mizmowr* 4:2)**

**Of your own volition, come to know and understand (*wa yada*) that truly (*ky*) Yahowah (*Yahowah*) has distinguished and will deal differently with (*palah*) the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic (*chasyd*), unto Himself and on his behalf (*la huw*). Yahowah (*Yahowah*) listens (*shama*) when I call out (*ba qara* 'any) to Him ('*el huw*). (*Mizmowr* 4:3)**

**Of your own accord, you should all be agitated and angry, anguished and astonished, deeply perturbed and provoked (*ragaz*) and not miss the way, be mistaken, nor mislead (*wa 'al chata*).**

**Choose to declare ('*amar*) your conscience, based upon your intellect and, thus, from the heart exercising good judgment (*ba lebab 'atem*), continuing until you lie down ('*al mishkab 'atah*), then be silent and rest (*wa damam* – then pause and be quiet (*qal* imperative)). Pause and contemplate this (*selah*). (*Mizmowr* 4:4)**

**Choose the appropriate sacrifices (*zabach zebach*) honestly, accurately, and fairly to be vindicated (*tsadaq*) and put your confidence and trust (*wa batach*) in ('*el*) Yahowah (*Yahowah*). (*Mizmowr* 4:5)**

**A great many (*rab*) will ask ('*amar*), 'Who (*my*) is the one who will choose to reveal to us (*ra'ah 'anachnuw*) that which is good, useful, and beneficial (*towb*)?'**

**You and I want You to lift up (*nasa*) upon us the light ('*al 'anachnuw 'owr*) of Your presence (*paneh 'atah*), Yahowah (*Yahowah*). (*Mizmowr* 4:6)**

**You have offered and provided (*nathan*) great joy (*simchah*) in my heart (*ba leb 'any*), more than (*min*) the time ('*eth*) their multiplying grain (*dagan hem*) and their new wine (*wa thyrowsh hem*) will abound, increasing significantly (*rabab*). (*Mizmowr* 4:7)**

**Reconciled and in peace, with salvation in the most favorable of circumstances (*ba shalown*), together and as one in a unifying and reciprocal agreement (*yahdaw*), I want to lie down, stretch out, and relax (*shakab*) and be at rest (*wa yashen*).**

**Indeed, this is because You (*ky 'atah*) alone, uniquely, to the exclusion of all others, withdraw and set apart (*badad*), Yahowah (*Yahowah*), with absolute certainty and without risk or vulnerability (*la betach*), Yourself, will cause and enable me to live, dwelling in this particular place during that certain period of time (*yashab 'any*).” (*Mizmowr* / Lyrics to Sing / Psalm 4:8)**

Wow! That was a treat for the eyes, ears, and mind. In conjunction with the first three Mizmowr, Father and Son have made their plans known.



It is with heightened anticipation and enthusiasm that we press on to the 5<sup>th</sup> 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 as memorable or moving as lyrics set to melody and music, especially when the thoughts are poignant, and the song is stirring. And while we don’t know the notes which 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 Dowd’s *'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 likeminded in this regard.

The reason this all matters is because this amazing 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 tantalize the neurons in our brains, this led to another of our favorite words: “*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 which 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 of this 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 all 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, paragogic 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 (hitpaal 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 intermediary, 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 4<sup>th</sup> 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 asks us why we are continuing to disregard his gift, even showing a preference for religious myths over the truth.

In response, I find myself editing the entire *Yada Yahowah* Series, beginning with *Babel* and now *Coming Home*. While I knew long ago that the first four Mow'ed had been fulfilled, that there was no "Jesus Christ," and that Dowd was the Messiah and Son of God, I simply did not understand why the Messiah volunteered to fulfill Pesach and Matsah leading to Bikuwrym and Shabu'ah in the Yowbel year of 4000 Yah. Likewise, I could not comprehend why Yahowah would entertain, much less support this decision. Recognizing that the 22<sup>nd</sup> Mizmowr's depiction of the fulfillment of Chag Matsah 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. It served as an accurate depiction of the mission, 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 Volume 3 of *Coming Home* that Dowd's motivation and subsequent justification for enduring Chag Matsah became clear. His reasons were so compelling, His Father listened and agreed, supporting His Son's courageous and compassionate conclusion.

And while I will share his thinking on this matter with you at the beginning of the Dowd volume of *Coming Home*, suffice it to say for now, that is where these words, and those which were stated before it, lead. It 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. And Dowd has stayed on topic, traveling down the path of the Miqra'ey since then, leading us to this place in the 4<sup>th</sup> and 5<sup>th</sup> Mizmowr.

Having missed what now appears obvious throughout his first four Songs during the original draft of this chapter, I explained that the reason God inspired His Son to say that he would be serving as an intermediary and intercessor is that his words would lead us home. I surmised at the time that since Yahowah created the universe and conceived life with words, He would renew and restore life by affirming His Covenant through His Miqra'ey with words. There is nothing as powerful as the Word of God, and no one spoke it as effectively as Dowd.

He did not take this 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 place with God. It was not given to him. And since Yahowah is consistent, we too can prepare ourselves such that we are ready and available, 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.

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 were 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* and His *Beyth*, 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 Heaven is about being right.

Unfortunately, for most of the past 3,000 years, Jews have been incorrect about Yahowah, and beginning 2,000 years ago, by denying Dowd’s role in fulfilling Chag

Matsah, Judaism 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 so boldly against the caustic influence of Judaism. The rabbis have conspired against Father and Son and will be condemned for having vociferously rebelled.

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. Know what is right before speaking out, lest you risk adding to the misconceptions.

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* / Lyrics to be Sung / Psalm 5:5)

We began *Observations* stating what Yahowah has once again affirmed: hate is a virtue. It would be a vastly

better 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.

Every religious leader, from the Chief Rabbi of every ilk and cult of Judaism to every grand potentate of each Christian denomination from the pope on down, is 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 idolatry. 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 *shalowm* – 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 majestic 119<sup>th</sup> Psalm, Dowd’s soaring ode to the Towrah, we heard Yah’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)

To be fair, Dowd punched his own ticket to Shamaym by fulfilling Chag Matsah. So, yes, indeed, he's guaranteed entry into Heaven. More than this, 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, 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. And he is affirming that the lyrics to these Songs sing to this eventuality.

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, Yahuwdah, and

Yisra'el when we closely examine and carefully consider Yahowah's temple, His earthly abode.

Our guide was Guided...

**“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. Therefore, if I may ask, now that we have searched



Yahowah's Word together over the course of these many years, without reading ahead, do you see what I see?

I ask because the answer is relevant to how we proceed. After all, when this was initially posted, it was the nineteenth book over the course of nearly that many years and is now the 27<sup>th</sup> in this series. There have also been ten thousand radio broadcasts. We have investigated and shared countless profound insights together, many of which were not considered by anyone prior to our discovery.

At issue here is, on the one hand, I don't want anyone to miss out on something Yahowah has to share. The more we know, the more we understand, the better our relationship with Him becomes. But, on the other hand, I don't want you to miss the sense of adventure, satisfaction, and growth which comes from personal discovery. And I don't want to wear you down with too much commentary when it may not be needed.

Up to this point, I've tried to share as much as I thought prudent, providing everyone with more accurate and amplified translations, and then adding additional insights on the words and their usage elsewhere beyond what can be effectively conveyed within the translations themselves. And at times like this, I'm also drawn to convey how a statement fits within the bigger picture Yahowah is painting, along with conclusions which can be drawn from the proper perspective.

Perhaps the answer to my question is right before us. If you see what I'm seeing, by reading what follows, by way of affirmation, we will have something to share that we both enjoy. And if not, then by walking you through the process, providing a light, a lens, and the proper orientation, with time you'll be out gallivanting through His words on your own initiative.

To begin, there are many interesting and pertinent 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 independent 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.

I'm not going to say it, but I'm glad Dowd did: 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 is 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 even close to 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 averse 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 "*paneh* – 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 '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*) in my presence (*la paneh '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.

So, what else did the Almighty convey by inspiring His Son to write these words? The answer to that question is found in *Yasha'yah* | Isaiah 40. But before we turn the clock forward to *Yasha'yah's* clarification, let's review where these first five *Mizmowr* have taken us. Thus far, Dowd has sung...

**“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 (*'ashery*) is the individual (*ha 'ysh*) who, as a result of the relationship (*'asher*), does not walk (*lo' halak*) in the counsel of those who are religious and incorrect (*ba 'etsah rasha'*), does not stand (*lo 'amad*) in the way (*wa ba derek*) of those who are misleading with their errant platitudes (*chata'*), neither sits or dwells (*lo' yashab*) in the company (*ba mowshab*) of those who babble, confounding by scoffing and ridiculing (*lets*). (*Mizmowr* 1:1)**

**Instead and by contrast (*ky 'im*), within the *Towrah* | Teaching and Guidance (*ba Towrah*) of Yahowah (*Yahowah*) is what is valuable and matters to him (*chephets huw'*).**

**And in His *Towrah* | Directions and Instructions (*wa ba Towrah huw'*), he meditates, giving serious thought and consideration to the information so as to**

**speaking decisively (*hagah*) day and night (*yowm wa laylah*). (*Mizmowr* 1:2)**

**Then (*wa*), he is like (*hayah ka*) a tree (*'ets*) planted (*shathal*) near (*'al*) an idyllic stream of flowing water (*peleg maym*) such that as a result of this beneficial relationship (*'asher*) he produces and bestows (*nathan*) his fruit (*pery huw'*) in his appointed time (*ba 'eth huw'*).**

**His uplifting branch (*wa 'aleh huw'*) will never wither and he will never lack understanding (*lo' nabel*). In everything that he engages in (*wa kol 'asah*) to show the way to the benefits of the relationship (*'asher*) he will succeed and prosper (*tsalach*). (*Mizmowr* 1:3)**

**This is not true, nor even remotely similar (*lo' ken*), with those who are incorrect, with those who will be condemned for leading others astray and for misrepresenting God's character (*ha rasha'*) who, rather instead, will be like (*ky 'im ka*) the chaff which is driven away and refuted (*'asher nadaph huw'*) by the Spirit (*ruwach*). (*Mizmowr* 1:4)**

**Therefore, based upon this reasoning (*'al ken*), those who are incorrect, misled, and misleading (*ha rasha'*) will not stand upright (*lo' quwm*) during the judgment (*ba ha mishpat*) nor (*wa*) those who are wrong (*chata'*) in the enduring community of witnesses (*ba 'edah*) of those who are correct and vindicated (*tsadyq*). (*Mizmowr* 1:5)**

**Indeed, because (*ky*), Yahowah (*Yahowah*) knows (*yada'*) the way (*derek*) of those who are upright, correct, and vindicated (*tsadyq*), but (*wa*) those whose path is incorrect (*derek rasha'*) will perish (*'abad*).” (*Mizmowr* / Lyrics to Sing / Psalm 1:6)**

**“For what reason, one should ask (*la mah*), do noisy and confused throngs of scheming and rebellious**

**Gentiles gather together to conspire in open defiance (ragash gowym)?**

**The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader (wa la'om) choose to plot and speak after selectively searching, muttering their musings aloud along with their imagined grievances and personal beliefs (hagah) in vain, deluded in their fantasies, while promoting worthless myths (ryq). (Mizmowr 2:1)**

**The rulers (melek) of the Earth ('erets), solely on their own initiative, continually set themselves up (yatsab). Those in command claiming primacy of authority and an esteemed status (rozen) lay a foundation to conspire and rebel (yasad) all together (yachad) over ('al) Yahowah (Yahowah) and (wa) against ('al) His Mashyach | Anointed Messiah (mashyach huw'). (Mizmowr 2:2)**

**Let us choose of our own volition to break and pull off (nathaq) their bonds which trap and ensnare ('eth mowsrah hem) and (wa) desire to cast off and throw away, rejecting (shalak) from us (min 'anachnuw) their twisted and interwoven threads which bind and immobilize which they use to twist and pervert, harness and control ('aboth hem). (Mizmowr 2:3)**

**He who inhabits, establishing His dwelling place (yashab) in the Heavens (ba ha shamaym) holds them in contempt and will pulverize them (sachaq). Yahowah (Yahowah) ridicules their foreign behavior and mocks their unfamiliar language (la'ag la hem). (Mizmowr 2:4)**

**Then ('az), He will communicate, expressing Himself (dabar) toward them ('el hem) showing His frustration and resentment (ba 'aph huw'), and in His burning indignation (ba charown huw'), He will**

**overwhelm and bewilder them** (*bahal hem*). (*Mizmowr 2:5*)

**I, myself, have offered leadership** (*wa 'any nasak*), **providing counsel through my governance** (*melek 'any*) **upon** (*'al – alongside*) **Tsyown | the Signs Posted Along the Way** (*Tsyown*), **my Set-Apart Mountain** (*har qodesh 'any*). (*Mizmowr 2:6*)

**I will choose to account for, proclaiming in writing** (*saphar*) **the prescription for living that cuts us into the relationship** (*choq*) **of the Almighty** (*'el*) **which Yahowah** (*Yahowah*) **said** (*'amar*) **of me** (*'el 'any*), **'You are My Son** (*ben 'any 'atah*). **This day** (*ha yowm*), **I** (*'any*) **bring you forth as your Father** (*yalad 'atah*).' (*Mizmowr 2:7*)

**Feel free to ask questions about this, seeking to learn the answers, because literally out of M/me and from M/me** (*sha'al min 'any*), **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*), **even unto** (*wa*) **the distant reaches of the Earth, perhaps even the material realm** (*'ephes 'erets*) **becoming your property** (*'achuzah 'atah*). (*Mizmowr 2:8*)

**You shall break up their evil nature and shatter their mistaken ways** (*ra'a hem*) **with an iron staff and scepter** (*ba barzel shebeth*) **as if they were** (*ka*) **a potter's** (*yowtser clay*) **vessel as a means to contain and control** (*kaly*), **and then** (*wa*), **You will shatter and separate them** (*naphats hem*). (*Mizmowr 2:9*)

**Therefore, now** (*wa 'atah*) **political and religious leaders, military and government officials** (*melek*) **choose to be prudent and circumspect** (*sakal*) **and elect to heed this warning** (*yasar*), **making the rational decision in support of** (*shaphat*) **the Land** (*'erets*). (*Mizmowr 2:10*)



**With reverence and respect (*ba yare'*), work with and serve alongside (*'abad 'eth*) **Yahowah (*Yahowah*) and rejoice (*wa gyl*) to the point of quivering (*ra'ad*). (*Mizmowr 2:11*)****

**Reach out and touch, contacting as a sign of affection, demonstrating your mutual adoration for the relationship, demonstrating your affinity (*nashaq*) for the radiant and favorite son, the brilliant and purifying heir (*bar*), lest (*pen*) he is perceived as indignant and is displeased (*'anaph*), and you perish (*'abad*) in this way (*derek*). For indeed (*ky*), his righteous indignation (*'aph huw'*) can be kindled (*ba'ar*) for a few and for very little (*me'at*) comparatively (*ka*).**

**Joyful with me and blessed by me (*'ashery*) are all (*kol*) who put their trust in H/him (*chasah ba huw'*)." (*Mizmowr / Song to Sing / Psalm 2:12*)**

**"A *Mizmowr | Song (*Mizmowr*) of Dowd | the Beloved (*Dowd*), upon his fleeing (*barach huw'*) from the presence (*min paneh*) of 'Abshalowm | Reconciling Father (*'Abshalowm*), his son (*ben huw'*). (*Dedication to Mizmowr 3*)***

**Yahowah (*Yahowah*), what is the extent, and why the increasing number (*mah rabab*) of my adversaries and troubles and of me being confined and harassed (*tsar 'any*)? A great many (*rab*) rise up (*quwm*) against me (*'al 'any*). (*Mizmowr 3:1*)**

**The preponderance of people (*rab*) are saying (*'amar*) of my soul (*la nepesh 'any*), 'There is no salvation (*'ayn yashuw'ah*) for him or through him with God (*la huw' ba 'elohym*).' Pause and consider this (*selah*). (*Mizmowr 3:2*)**

**You (*wa 'atah*), Yahowah (*Yahowah*), are a shield all around me and my source of deliverance (*magen ba'ad 'any*), my manifestation of power and attribution**

**of status** (*kabowd* 'any), and the One raising (*ruwm*) my head, first and foremost from the beginning (*ro'sh* 'any). (*Mizmowr* 3:3)

**I communicated audibly calling out to and summoning** (*qowl* 'any 'el *qara*') **Yahowah** (*Yahowah*), and He answered me (*wa* 'anah 'any) from (*min*) His Set-Apart Mountain (*har qodesh huw*'). **Pause and consider this** (*selah*). (*Mizmowr* 3:4)

**I relaxed** ('any *shakab*) and fell asleep (*wa yashen*). **I will awaken revived and productive** (*qyts*) because (*ky*) **Yahowah** (*Yahowah*) sustains and supports me (*samak* 'any). (*Mizmowr* 3:5)

**I will not revere nor fear** (*lo' yare' min*) the great multitude of people (*rababah* 'am) who from all around ('asher *sabyb*) have set themselves up against me (*shyht* 'al 'any). (*Mizmowr* 3:6)

**Your desire and my will is for You to take a stand because it is my choice and Your decision to encourage, to be supportive and establishing** (*quwm*), **Yahowah** (*Yahowah*).

**You want to liberate and deliver me because it is Your will to save me, causing me to be victorious, becoming a Savior like Yourself** (*yasha'* 'any), my God ('*elohym* 'any).

**For indeed** (*ky*), **You will strike** (*nakah*), accordingly, all of those who are averse to and oppose me ('*eth kol* 'oyeb 'any), **crushing** (*shabar*) the jawbone and teeth (*lachy shen*) of the unrighteous and unjust who mislead (*rasha'*). (*Mizmowr* 3:7)

**Approach** (*la*) **Yahowah** (*Yahowah*) **for the salvation** (*ha yashuw'ah*) **of your family** ('al 'am 'atah) and for your benefit (*barakah* 'atah). **Pause and consider this** (*selah*).” (*Mizmowr* 3:8)

**“A Mizmowr | Song of Dowd | the Beloved (*Mizmowr la Dowd*), to the enduring Leader (*la ha natsach*) accompanied by stringed instruments (*ba nagynah*). (*Mizmowr 4 Dedication*)**

**With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud (*ba qara* ‘any), answer me (‘*anah* ‘any), Almighty God (‘*elohym*) of my vindication and of me being right (*tsadaq* ‘any).**

**In the event of troubling confinement, when the area is narrowed and constrained (*ba ha tsar*) 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 chosen to favor me and to be merciful to me (*chanan* ‘any). And so (*wa*), You decided to listen to (*shama*’) my reasonable request to intervene (*taphilah* ‘any). (*Mizmowr 4:1*)**

**Sons of men, offspring of humankind (*beny* ‘ysh), for how long (‘*ad mah*) will my significance, honor, and valuable reward, my enormous contribution, deserved respect, and tremendous gift, dignity, reputation, and status (*kabowd* ‘any) be depreciated and devalued, dishonored and insulted (*kalimah*)?**

**Will you choose to continually love, preferring to romanticize (‘*achab*) vain delusions which have no basis in fact, worthless myths, and total fantasies, (*ryq*), seeking (*baqash*) the irrational lies and deceptive misconceptions pertaining to false gods (*kazab*)? Pause now and contemplate this (*selah*). (*Mizmowr 4:2*)**

**Of your own volition, come to know and understand (*wa yada*’) that truly (*ky*) Yahowah (*Yahowah*) has distinguished and will deal differently with (*palah*) the Steadfastly Loyal and Magnanimous**

**one, the set-apart one who is realistic, compassionate, and authentic (*chasyd*), unto Himself and on his behalf (*la huw*'). **Yahowah (*Yahowah*) listens (*shama*') when I call out (*ba qara*' *any*) to Him (*'el huw*'). (*Mizmowr* 4:3)****

**Of your own accord, you should all be agitated and angry, anguished and astonished, deeply perturbed and provoked (*ragaz*) and not miss the way, be mistaken, nor mislead (*wa 'al chata*').**

**Choose to declare (*'amar*) your conscience, based upon your intellect and, thus, from the heart exercising good judgment (*ba lebab 'atem*), continuing until you lie down (*'al mishkab 'atah*), then be silent and rest (*wa damam* – then pause and be quiet (*qal* imperative)). **Pause and contemplate this (*selah*). (*Mizmowr* 4:4)****

**Choose the appropriate sacrifices (*zabach zebach*) honestly, accurately, and fairly to be vindicated (*tsadaq*) and put your confidence and trust (*wa batach*) in (*'el*) **Yahowah (*Yahowah*). (*Mizmowr* 4:5)****

**A great many (*rab*) will ask (*'amar*), 'Who (*my*) is the one who will choose to reveal to us (*ra'ah 'anachnuw*) that which is good, useful, and beneficial (*towb*)?'**

**You and I want You to lift up (*nasa*') upon us the light (*'al 'anachnuw 'owr*) of Your presence (*pane'ah 'atah*), **Yahowah (*Yahowah*). (*Mizmowr* 4:6)****

**You have offered and provided (*nathan*) great joy (*simchah*) in my heart (*ba leb 'any*), more than (*min*) the time (*'eth*) their multiplying grain (*dagan hem*) and their new wine (*wa thyrowsh hem*) will abound, increasing significantly (*rabab*). (*Mizmowr* 4:7)**

**Reconciled and in peace, with salvation in the most favorable of circumstances (*ba shalowm*), together and as one in a unifying and reciprocal agreement (*yahdaw*),**

**I want to lie down, stretch out, and relax (*shakab*) and be at rest (*wa yashen*).**

**Indeed, this is because You (*ky 'atah*) alone, uniquely, to the exclusion of all others, withdraw and set apart (*badad*), Yahowah (*Yahowah*), with absolute certainty and without risk or vulnerability (*la betach*), Yourself, will cause and enable me to live, dwelling in this particular place during that certain period of time (*yashab 'any*).” (*Mizmowr* / Lyrics to Sing / Psalm 4:8)**

**“A *Mizmowr* | Song of Dowd | the Beloved (*Mizmowr la Dowd*), to the enduring Leader (*la ha natsach*) accompanied by stringed instruments (*'el ha nachylowth*). (*Mizmowr* 5 Dedication)**

**It is Your will and my desire because I have chosen and You have decided to thoughtfully listen and respond appropriately (*'azan*) to my words, each meaningful phrase and promise (*'emer 'any*), Yahowah (*Yahowah*), because You and I both have come to an understanding (*byn*) regarding my thought process (*hagyg 'any*). (*Mizmowr* 5:1)**

**We both agree that it is mutually beneficial if You listen attentively and respond accordingly (*qashab*) to the voice (*la qowl*) of my urgent and significant request to help (*shewa' 'any*), my Sovereign and Counselor (*melek 'any*), and my God (*wa 'elah*).**

**Indeed because (*ky*), for You (*'el 'atah*), and solely on my own initiative, I want to provide the justification to intervene, having thought about every contingency while foreseeing the future, I want to be persuasive in conveying my point of view, presenting my argument to intercede (*palal*). (*Mizmowr* 5:2)**

**Yahowah (*Yahowah*), in the morning when it's best to gain information regarding the sacrifice as the sun**

rises during a new day of enlightenment (*boqer*), You hear (*shama*) the sound of my voice (*qowl* 'any).

At the outset of the day (*boqer*), 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 (*'arak la 'atah*). Then I remain watchful and focused, properly adorned with everything arranged (*wa tsapah*). (*Mizmowr* 5:3)

For God, You are not (*ky lo' 'el 'atah*) willing to accept that which is wrong or waver regarding that which is malevolent and fraudulent (*chaphets rasha*).

Countrymen who are counterproductive and harmful, injurious and unethical (*ra*'), cannot congregate or dwell with You because they are alien to You and conspire against You (*lo' guwr 'atah*). (*Mizmowr* 5:4)

The arrogant who seek praise, the foolish and flashy, the confused and deluded (*halal*) cannot be present, appear, or stand (*lo' yatsab*) before Your sight (*la neged 'ayin 'atah*).

You hate and are hostile to, abhorring and shunning (*sane*') all of (*kol*) those who are engaged in, practice, or advance (*pa'al*) immoral and unjust religious deceit which is twisted and perverted (*'awen*). (*Mizmowr* 5:5)

You either destroy or expel, exterminate or eternally separate (*'abad*), those who speak (*dabar*) religious lies, especially the delusions promoting false gods (*kazab*).

Bloodthirsty individuals (*dam 'ysh*) as well as (*wa*) the deliberately misleading and deceitful, including those who hold a false perception of reality and who use guile and subtlety while pretending to be truthful while

**promoting religious worship (*mirmah*), Yahowah (*Yahowah*) sees as repulsive and rejects, holding them in contempt as vile and abhorrent (*ta'ab*). (*Mizmowr* 5:6)**

**But as for me (*'wa 'any*), through (*ba*) the abundance (*rob*) of Your devotion and steadfast love, Your unfailing kindness and enduring affection (*chesed 'atah*), I will come, and upon arriving, I will enter (*bow*) Your Family and Home (*beyth 'atah*).**

**I have chosen on my own initiative to make an informative announcement, explaining this verbally by showing and making this known (*chawah*) regarding (*'el*) Your set-apart Temple and palatial Residence (*hekal qodesh 'atah*) with reverence and respect to You (*ba yare' 'atah*). (*Mizmowr* 5:7)**

**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 paneh 'any*). (*Mizmowr* 5:8)**

The reason that I have highlighted *yatsar derek paneh* will become evident as we move into the next chapter and consider the profound connections between *Mizmowr* / Psalm 5 and *Yasha'yah* / Isaiah 40. One sets up and the other explains who will do what for whom, when, and why.



A Voice Calls Out

*Prepare for Yahowah's Return...*

If only Yisra'el had listened to their King's first five Songs, 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 was spoken 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 Jesus Christ. However, as we 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. This being so, 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 and should not be trusted 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.

So now that Dowd has brought this to our attention, let's interrupt our review of *Mizmowr* | Psalm 5 long enough to determine the audience to which it was originally addressed, to assess when it will be fulfilled, and to ascertain the change in thinking that will precede this occasion, all while considering the portent of the promise being shared with us. Since these questions are all answered in *Yasha'yah* | Isaiah 40:1-2, let's begin there...

**“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. There are few which are more important. 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.

Further, 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 1<sup>st</sup> and 2<sup>nd</sup> 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. The Roman Catholic Church would claim it and battle Muslims for it over the next one thousand years. Jerusalem is still a battleground today.

Therefore, the prophet is addressing God's Family – Yahuwdah and Yisra'el – at a future time 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 between 68 and 135 CE were devastating.

Israel is still forced to fight for her survival. As recently as 75 years ago, Europeans engaged in ethnic cleansing, a.k.a., genocide 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. 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 “Jesus.” He, therefore, cannot be the “Son of God.” The Christian New Testament is false. And as such, there has been no justification for Replacement Theology or for Christians denigrating and dehumanizing Jews for the past 2,000 years.

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 last battle, and has suffered for the last time, her relationship with Yahowah restored, it was not written to predict “Jesus” coming-out party in the Jordan river with the equally mythical “John the Baptist.” And with this sober assessment, Christianity goes “poof.” And that is particularly irritating because the rabbis, by having acknowledged this would have averted the hell perpetrated upon their people.

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 “Yeshua.” This does not apply even to the misnomer “Jesus.” Get over it and get with the program.

The Messiah and Son of God, Dowd, announced that he would be used by Yahowah in conjunction with the fulfillment of this prophecy...

**“A 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 'elawah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – 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, even through Arabia where the Towrah was revealed [the *wa* is from IQIsa]) **to approach our God** (*la 'elohy 'anachmuw* – to move toward and draw near our Almighty One).” (*Yasha 'yah / Isaiah 40:3*)

God's people are being asked to listen to someone Yahowah has predicted will call out to them at this time. He will be 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 Yahuwdah must first choose to change direction such that they are prepared to approach Yahowah.

But that's easier said than done since Jews have deliberately replaced Yahowah's name with "the Lord," making it more likely than not that most will remain ill-equipped to be in God's presence. Then impugning the Christian myth, this is not the "way of the Lord" nor of "Jesus Christ" but, instead, "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 nor errantly interpreted, forestalling misguided Jewish and Christian claims.

No one changed their ways in Jerusalem circa 30 CE. There were no Christians, Jews became more religious, and the Romans remained savages. So, should there have been a voice calling out at this time, it would not have been worth mentioning since no one listened and nothing changed. Even today, no Christians and very few Jews are properly versed in the Way of Yahowah to be seen in His company. This, as Dowd revealed, will soon change – at least for Jews.

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 mitigate 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 most likely the Choter, whom Yasha’yah devotes the 11<sup>th</sup> chapter to describing his role in this regard. It would be reasonable to assume that he is also the Witness serving alongside ‘Elyah beginning in 2030, with this message being heralded prior to the beginning of their partnership.

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, 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 and the Witness is providing. Prophetically, the overwhelming preponderance of people

surrounding Yisra'el are noxious Arabs. 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, in Arabic at the outset of his service.

Not long ago, when I asked if you were noticing what I had perceived in *Mizmowr* 5:8, the impetus behind the connection I was forming is now seen here in Yasha'yah 40:3 with the inclusion of *yatsar*, *derek*, and *panah*, a derivation of *paneh*. These are the same words we saw at the conclusion of *Mizmowr* 5:8 in the previous chapter. 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 salvation 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. It is simply impossible, something which destroys the New Testament's credibility at a place and time that the religion cannot survive 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 2<sup>nd</sup>, 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. Yahowah strikes a blow at those who have come to worship “Jesus Christ” as the “fullness of the Godhead” – upon the implement of torture as the dead god on a stick. The people who have dismissed His Son will either stand aside from Judaism or be buried along with it. 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 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 2<sup>nd</sup>, 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)

Again, this has not yet occurred. Dowd, as the Passover Lamb, was so innocuous in his appearance, especially by Yasha’yah’s depiction in the 53<sup>rd</sup> chapter, that he was not recognized as Dowd, much less Yahowah. And Jesus never existed. The last time Yahowah revealed

Himself 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, ten years from this rewriting of *Coming Home* in 2023.

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. They have misappropriated your prophecies regarding your God, your people, and His return for you. It is vital that you reclaim what they have stolen so that you are among the Chosen People gathered in Yaruwshalaim to celebrate His arrival. Along the way, if you don't already, you might even learn the name of the Son of God and your Messiah.

While the *Choter* | Sucker, *Basar* | Herald, *Zarowa'* | Sower of Seeds, *Mal'ak* | Messenger, *Nakar* | Observant and Responsive Foreigner, *Qowl* | Voice, and *'Ed* | Witness, *Yada'* | One Who Knows is Dowd's herald, Yasha'yah is his herald. The great prophet has a lot to say about him. His every proclamation is focused on calling Yisra'el home prior to Dowd's arrival. According to God, his message is reliable.

On the other side, are the religious 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?

Beyond showing their inability to think, little do the religious know that Yahowah answered Yasha'yah's question on what to "*qara'* – read and recite" by sharing an allegory Dowd had composed three hundred years earlier in one of his most inspiring *Mizmowr* | Song, the 103<sup>rd</sup>. Just as Dowd would quote from his 22<sup>nd</sup> Psalm to explain what he was doing on Passover at the single most important

moment of his second existence, Yahowah shared His Son's *marshal* | word picture with Yasha'yah in the heart of this prophecy to reveal who He would be working with on this day.

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 the Masoretic Text and *Septuagint*, this captures every aspect of each with minimal redundancy.]

If you care to look, and we will in a moment, Dowd composed this *mashal* | word picture and scribed it in his 103<sup>rd</sup> *Mizmowr* | Song three centuries before Yahowah shared it with Yasha'yah. And yet, nary a person has made the connection between this prophecy and the author of this remarkable allegory. And all of that is in spite of the fact that, in the 5<sup>th</sup> *Mizmowr*, Dowd announced his role in this prophetic portrayal regarding Yahowah's return.

That is especially disappointing because its literary genius 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 103<sup>rd</sup> *Mizmowr*.

Further, while *tsyts* can be rendered “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 humans 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 material to know where God is returning and to whom. We should ponder who He is bringing along with Him as well. But most do not 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, *Coming Home* serves as a literal fulfillment of Yasha'yah 40.

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 the 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 be all animals, 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 when 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 which is 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.

I would encourage every member of Yahowah’s Covenant Family to read each prophecy as if it were personal and pertains to what we are called to achieve. And so, in this case, I see myself as the *Qowl* | Voice, powerfully, and with God’s authority, being raised at this time as His *Basar* | Herald to proclaim the good news pertaining to His return to *Yaruwshalaim*. The time of intimidation will end within the decade 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, nor a mosque in Mecca. God is returning to and for His people: Yahuwdym in Yaruwshalaim. Period. End of conversation.

“**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.

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 be vanquishing all of those who have foolishly opposed Him 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 circa 1000 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 will soon lead to one of the most revealing and affirming statements we have yet encountered. 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 sowing the seeds of truth, and of conceiving offspring” – no man exhibited these attributes more so than Dowd. 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.

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 military 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 sowing the seeds of truth as the arm of God, thereby guiding the sheep to the sacrificial lamb.”

In *Yasha'yah* / Isaiah 63:12, Moseh was presented as a *zarowa'* for his contribution 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 compose 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 rams among the sheep.

In recognition of this concluding thought, there are two other times *zarowa'* is used that we'd be wise to consider – both of which may profoundly change the way you process the very words you are reading. The first in *Dabry ha Yowmym* / 2<sup>nd</sup> 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 shamuwa'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 *'elawah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – 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.

The answer to the question posed by Yahowah is obvious because there is only one individual addressing the identity of the *Zarowa’* | Sacrificial Lamb of God. And now, we know that God is acknowledging that this same individual is better prepared to explain how His *Zarowa’* fulfilled Pesach than any other.

This was not, however, the first time Yahowah inspired a prophet to use the identification of the *Zarowa’* to draw attention to His Latter-Day 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.



After describing the importance of the Ark of the Covenant which had been placed in the center of God's home, Solomon reiterated many of the wonderful things which would benefit Yisra'el if the people continued to observe the Towrah. But knowing they would not, he said the following...

**“Therefore** (*wa gam* – also and in addition), **regarding someone else, the observant and discerning 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), **the influence of 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), **along with the *Chazaq* | Powerful and Passionate Individual who is Prepared to Lead** (*ha chazaq* – the very strong and influential 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*) the *Zarowa*' | Protective Shepherd and Sacrificial Lamb** (*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 of truth 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 (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **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 / 2<sup>nd</sup> Chronicles 6:32)

**When you hear it 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 and especially satellite-based broadband internet connections, perhaps)) **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 (qal perfect consecutive)) **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 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 (qal imperfect)), **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 (qal imperfect)) **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 / 2<sup>nd</sup> 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, then how would everyone on earth be able to listen and benefit concurrently? And why, they may have wondered, would God want to speak through a foreigner to Yisra'el and 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. But 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 fifteen thousand pages of insights on the Towrah, Miqra'ey, and Beryth, all gleaned by translating Yahowah's Word 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 His Zarowa'.

As was the case with the *Choter* | Insignificant Branch and Sucker composing the *Nes* | Banner (*nes* – sign, signal), this isn't because this *Nakry* | Observant and Discerning Foreigner is special, because he, unlike those whose words are vital, remains mostly anonymous. He is simply 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 His people to do as he said, recognizing that this *Nakry* would “*nakar* – come to know Him by being observant, that he would come to understand Him by being discerning,” then base everything he would write and say on what he “observed by closely examining and carefully considering” the *Towrah* and *Naby'* | the Guidance and Prophets. He would even *Yada' Yah!* – focus on the importance of knowing and understanding Yahowah's name.

Now we know why Yah wanted His message written in English, the language spoken by more Jews and Gentiles than any other, why the proper recognition of Moseh and Dowd was so important to Yah, as well as why Yahowah would have to turn to a lowly *Nakry* known as Yada to awaken Yisra'el. This may be the one and only time that

Yahowah asked His people to engage based upon everything a foreigner had to say.

Yet it was said of this *Nakry* that he would serve as “*lama’an* – a witness,” as someone “who provides answers,” which can be “*qara’* – read and recited” on behalf of people the world over, especially Yisra’el. Beyond the written translations and insights found in *Yada’ Yahowah, An Introduction to God, Observations, Coming Home, Babel, and Questioning Paul*, even beyond the reach of Yah’s Word being recited throughout *Yada’ Yah Radio* and *Shattering Myths*, and our more recent Social Media outreach, this is also inferring that *Yada’* will be invited to serve alongside ‘Elyah as the unnamed 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 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, indeed dependable and trustworthy because he has thoughtfully considered what Dowd has accomplished by fulfilling Chag Matsah. 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 Witness – one based entirely upon the *Towrah, Naby’, wa Mizmowr*.

To suggest that this has been yet another revealing sojourn into the Word, enabling us to make connections which lead to understanding, would be an understatement. And while we may want to linger here, before we lose sight

of the Psalm which brought us to this remarkable place, let's return to and complete our review of *Mizmowr* 5.

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 peh 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* – right to the core being 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 that 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 has 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* – with and in) **the great abundance and widespread nature** (*rob* – the sheer quantity, extensive range, and duration) **of their revolting rebellion** (*peshah 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* / Lyrics to be Sung / Psalm 5:10)

Very early on in this process, nearly eighteen years ago, we 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 the greatest irony of all. Claiming to speak for God, claiming to serve God, claiming to provide access to God, religious leaders are universally in rebellion against Yahowah, bitterly contentious and openly defiant, such that everyone, without exception, who believes them dies estranged from God. All religions lead away from Yahowah, as do all who advocate on their behalf.

And yet, even when God, Himself, reveals that He is universally opposed to the religious and will cast them away for the great abundance and widespread nature of their rebellion, the religious are not only incapable of processing God’s testimony, they angrily attack Yah’s Word and those who share it with them.

As we continue to study the first twenty or so *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.

The truth be known, 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 is it that there isn’t 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, and then 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 a dozen 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 the rest of His name using evidence and reason.

Laughably, 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?

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),

conclusively demonstrating that YHWH is pronounced Y-aH-oW-aH.

The next step was to accurately describe what His name means. And by turning to paleo-Hebrew, doing so was as straightforward as it was magnificent. In יהוה we see Yahowah י 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 יהוהs, we find two individuals, a man and a woman as it would transpire based upon their placement (a concluding ה makes a Hebrew noun feminine). Both individuals, which are likely representative of 'Abraham's and Sarah's role in the Covenant and Yisra'el, are standing up, 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 (piel imperfect)) **those who are right and therefore innocent** (*tsadaq* – those who are correct and thus vindicated), **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 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 (qal imperfect energetic nun)) **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)

Long ago, I came to realize that 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.

Now if I may, here is a summary of the magnificent Song which has led us to these marvelous discoveries...

**“A *Mizmowr* | Song of *Dowd* | the Beloved (*Mizmowr la Dowd*), to the enduring Leader (*la ha natsach*) accompanied by stringed instruments (*‘el ha nachylowth*). (*Mizmowr* 5 Dedication)**

**It is Your will and my desire because I have chosen and You have decided to thoughtfully listen and respond appropriately (*‘azan*) to my words, each meaningful phrase and promise (*‘emer ‘any*), Yahowah (*Yahowah*), because You and I both have come to an understanding (*byn*) regarding my thought process (*hagyg ‘any*). (*Mizmowr* 5:1)**

**We both agree that it is mutually beneficial if You listen attentively and respond accordingly (*qashab*) to the voice (*la qowl*) of my urgent and significant request to help (*shewa’ ‘any*), my Sovereign and Counselor (*melek ‘any*), and my God (*wa ‘elah*).**

**Indeed, because (*ky*), for You (*‘el ‘atah*), and solely on my own initiative, I want to provide the justification to intervene, having thought about every contingency while foreseeing the future, I want to be persuasive in**

conveying my point of view, presenting my argument to intercede (*palal*). (*Mizmowr 5:2*)

**Yahowah (*Yahowah*), in the morning when it's best to gain information regarding the sacrifice as the sun rises during a new day of enlightenment (*boqer*), You hear (*shama*) the sound of my voice (*qowl* 'any).**

**At the outset of the day (*boqer*), 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 (*'arak la 'atah*). Then I remain watchful and focused, properly adorned with everything arranged (*wa tsapah*). (*Mizmowr 5:3*)**

**For God, You are not (*ky lo' 'el 'atah*) willing to accept that which is wrong or waver regarding that which is malevolent and fraudulent (*chaphets rasha*).**

**Countrymen who are counterproductive and harmful, injurious and unethical (*ra*'), cannot congregate or dwell with You because they are alien to You and conspire against You (*lo' guwr 'atah*). (*Mizmowr 5:4*)**

**The arrogant who seek praise, the foolish and flashy, the confused and deluded (*halal*) cannot be present, appear, or stand (*lo' yatsab*) before or even near Your sight (*la neged 'ayin 'atah*).**

**You hate and are hostile to, abhorring and shunning (*sane*') all of (*kol*) those who are engaged in, practice, or advance (*pa'al*) immoral and unjust religious deceit which is twisted and perverted (*'awen*). (*Mizmowr 5:5*)**

**You either destroy or expel, exterminate or eternally separate (*'abad*), those who speak (*dabar*) religious lies, especially the delusions promoting false gods (*kazab*).**

**Bloodthirsty individuals** (*dam 'ysh*) as well as (*wa*) the deliberately misleading and deceitful, including those who hold a false perception of reality and who use guile and subtlety while pretending to be truthful while promoting religious worship (*mirmah*), **Yahowah** (*Yahowah*) sees as repulsive and rejects, holding them in contempt as vile and abhorrent (*ta'ab*). (*Mizmowr 5:6*)

**But as for me** (*'wa 'any*), through (*ba*) the abundance (*rob*) of Your devotion and steadfast love, **Your unfailing kindness and enduring affection** (*chesed 'atah*), **I will come, and upon arriving, I will enter** (*bow*) **Your Family and Home** (*beyth 'atah*).

**I have chosen on my own initiative to make an informative announcement, explaining this verbally by showing and making this known** (*chawah*) regarding (*'el*) **Your set-apart Temple and palatial Residence** (*hekal qodesh 'atah*) with reverence and respect to You (*ba yare' 'atah*). (*Mizmowr 5:7*)

**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 paneh 'any*). (*Mizmowr 5:8*)

For (*ky*) there is nothing that is reliable, firmly established, or trustworthy in their mouths (*'ayn ba peh huw' kuwn*). Their inner nature is (*qereb hem*) to be destructive with their malicious speech (*hawah*). Their throat (*garown hem*) is an open (*patah*) grave (*qeber*). They flatter, deceitfully seducing (*chalaq*). (*Mizmowr 5:9*)

**Hold him accountable** (*'asham huw'*), **God** (*'elohym*). **They have fallen of their own accord** (*naphal*) **through their advice and schemes** (*ba mowe'tsah hem*). **Cast them out** (*nadach hem*) **along with** (*ba*) **the great abundance and widespread nature** (*rob*) **of their revolting religious rebellion** (*pesha' hem*) **because, indeed** (*ky*), **they have been contentious in their defiance against You and have bitterly rebelled against You** (*marah ba 'atah*). (*Mizmowr 5:10*)

**So** (*wa*), **let all who take refuge in You** (*kol chasah ba 'atah*) **rejoice and be glad** (*samach*). **Forevermore** (*la 'owlam*), **let them choose to sing uplifting and joyful songs** (*ranan*). **Cover and clothe them** (*sakak 'al hem*) **such that those who love** (*wa 'ahab*) **Your name** (*shem 'atah*) **will rejoice in having chosen You** (*'alats ba 'atah*). (*Mizmowr 5:11*)

**Yes, indeed** (*ky*), **You commend, favor, and bless** (*'atah barak*) **those who are right and therefore innocent** (*tsadaq*), **Yahowah** (*Yahowah*), **with a shield** (*ba ha tsinah*) **which envelops and surrounds him** (*'atar*) **such that You can accept him and be pleased with him** (*ratsown*).” (*Mizmowr / Lyrics to be Sung / Psalm 5:12*)

It continues to be the greatest voyage of discovery humankind has ever undertaken. It has brought us out of the muck of man to the splendor of the Almighty. And Dowd, God's Son and our Savior has been our guide along the way.





6

Appreciating Dowd

*Never Overlook the Son of God...*

Now that we are beginning to understand the role Dowd plays in communicating Yah's message and fulfilling his Father's promises, let's consider one of his most uplifting Psalms. The 103<sup>rd</sup> *Mizmowr* opens revealing that it was written either for Dowd, to Dowd, concerning Dowd, or on the wisdom of approaching God's beloved Son.

Coming home to Yahowah necessitates coming to appreciate and accept 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 89<sup>th</sup> *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, which 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 Socialist Secular Humanism, Political Correctness, Wokeism, and Progressivism 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 *shalown* – 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 shape 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 *shalowm* – 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, nor ever forget (qal imperfect jussive second-person feminine singular)) **any of His accomplishments and resulting benefits** (*kol gemuwל 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 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, even He cannot do it alone. Yes, He can wipe 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 promilitary. 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 clearly Moseh's role was infinitely more vital than what He had in mind for me), to do what is arguably the single worst job this side of Hell – expose and condemn Muhammad, Allah, the Quran, Hadith, and Islam. But once this was accomplished to His satisfaction (read *Prophet of Doom* 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, Dowd, and Yasha'yah. Working together, they equipped me to herald their message. And as a result, there are now a score of Covenant Family Members committed to educating and equipping others.

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 you** (*'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 religious training was able to affirm what hundreds of thousands of them missed – especially when the answer is *ha Mashyach* and the consequence is salvation? Perhaps the answer is in the question.

Or, since this is the only place where this conclusion is presented, perhaps I'm at fault for going where the Messiah's words lead and for making too much of what Father and Son accomplished. What's the big deal, anyway? All they did was redeem us from She'owl and ransom us from religion so that we might be free and live. To the religious, such things are overrated.

While it isn't as definitive as having the aforementioned nepesh of Dowd ransom his people as their kinsmen redeemer, aren't kings the ones who determine who is crowned next? And, as a curiosity, who was the king whose name means "love?"

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 which 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 which 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 defrauded, exploited, or oppressed, 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 and acknowledged and made us aware such that we could

become familiar with, disclosing to encourage understanding (hifil imperfect)) **His ways** (*derek huw'*) **to Moseh** (*la Mosheh* – 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)

Moseh, whose character was exemplary and intellect sublime, is the most perfect man who ever lived. He was a joy for Yahowah to work with when liberating His people from human religious and political oppression. However, this states that Yahowah’s interactions were with the Children of Yisra’el. That is important, because they were the opposite. And this means that God would rather achieve His purpose with dunderheads than work alone. As such, there is a job for everyone. How do you think I got this one?

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 119<sup>th</sup> *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 *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.

It is through the Towrah and on behalf of His people, that...

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is 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)

This is the God we know. And to be honest, He'd 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 they 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 *rachuwm*, *chanuwn*, and *chesed*, along with the unique modification of *'aph*, is so profoundly important.

Yahowah 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.

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 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.

In this regard, time is of the essence. Even the best of us can try God's patience. And there is very little time left for corrections.

Knowing that he had lost his people's respect for having made a series of poor decisions, Dowd sought to



redeem his reputation by serving to fulfill Chag Matsah. As an example, sending 'Uwryah | Uriah, a Covenant member, to his death in battle so that he could take his wife, Bathsheba, was too much for Yah to bear, so Father and His beloved Son experienced a time out, a period when Yah stopped speaking directly to the man through whom He had inspired this Mizmowr.

And that's the life experience of the very best among us. For lesser men and women, the clock is ticking even faster...

**“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, nor motivation to, subject His preeminence to an unending stream of contentious arguments nor subject His magnificent character to insults. Depending on whether or not you wish to be removed from or endure the Time of Ya'aqob's Troubles, you have until Taruw'ah in 2029 at the latest to make the Harvest or hope that by 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 nor 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)), **nor according to our errant thinking, erroneous statements, or invalid opinions** (*lo’ ka’ awon’ anachnuw* – nor our twisting the truth with our inaccurate beliefs, nor 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 will meet the criteria He has established – and none among them will be overtly religious or political.

Beyond this, there is something marvelous being suggested here. God is going to deal with us, not based upon 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 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 rachaq – 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 (rachaq min ‘anachnuw – equally distant from us) are our revolting and rebellious behaviors (‘eth pasha’ ‘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 dimensions 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 simply as "‘*elohym* – God." But here, He is presented as our "Father" because it best describes the kind of love Yahowah is offering those who come to Him through the words and deeds 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 all out. If he could, we can – especially since Father and Son shared how this was possible – enabling us to follow in his footsteps.

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  $2.99 \times 10^8$  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 22<sup>nd</sup> 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 too 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 unailing 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 pivots upon our willingness to be observant. 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 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 we came to appreciate Dowd's role in fulfilling the Mow'edym as the living embodiment of the Covenant, I struggled to understand why Dowd didn't enumerate or explain the purpose of each of the Covenant's five



requirements or elaborate on the benefits, why he didn't reveal the symbolism behind each of the seven Miqra'ey or emphatically state their specific purpose, much less discuss how they are all interrelated. But then I realized that this was Moseh's role, not Dowd's. Moseh wrote about them while Dowd lived them. His every word and deed serve to 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 never correlated God's timeline with the events he and others had and would fulfill. 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. What if He preferred revealing everything we would need to know to figure it all out without handing it 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, such that undesirable individuals might sneak in and spoil eternity, or it could be an issue 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 might have withdrawn my enumerating and summarizing assessments explaining the conditions and benefits of the Covenant, its interrelationship with the Miqra'ey, and how these events play out in time. First and foremost, since Yahowah's testimony is irrefutable, my conclusions, based upon a rational analysis of it, are sound. Right is right – and that is all He asks of us. It is what made Dowd, *dowd*.

Second, having never actually comprised a summary of Yah's plan, nor even considered simplifying His message, and as one so enamored with Yah's Word that I am considered more verbose than trite, I don't think that I've made it too easy.


Third, most of the many thousands of insights we have derived from Yah's Word are unique in the sense that rather than building off of what other men have discerned, we have been inspired by the One who inspired the prophets. And all of these profoundly important revelations, from the first to the last, are consistent with Yah's nature and resonate within those of us who know Him.

Fourth, we are the first since Dowd to assess and explain the importance of 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 plays in fulfilling the Mow'edym to provide the benefits of the Beryth. We are also the first to apprehend that it is Dowd who is calling Yisra'el and Yahuwdah back home.

Fifth, the affirmation that we are where we ought to be, doing what we should be doing, was provided with the prophetic pronouncements regarding the *Choter* | Sucker and *Nes* | Banner which is being lifted up. And now, we have the even more emphatic confirmation with the *Nakry* | Observant and Discerning Foreigner. Therefore, it is more likely a matter of different roles for different times.

So, while I have enumerated and explained what Dowd has made possible for us to know and then capitalize upon, my hope is that I have made the journey sufficiently overwhelming 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 understand what I am sharing.

This said, I ought not to have worried. You see, *chesed* | mercy is written  in paleo-Hebrew, telling us that there is a fence comprised of thorns outside of the doorway of God's Home, keeping the unwanted out and the Family safe.

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. And, therefore, this could have been written with a lowercase “his,” thereby making it consistent with other prophecies which portray Yahowah eternally establishing Dowd's royal reign. Or, it could be a sign 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 which 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 courageous and capable of Yahowah's human witnesses – those reading and applying his Mizmowr.

**“His *Mal'ak* | Messengers and Witnesses (*mal'ak* – His envoys and representatives, ambassadors and**

functionaries, those 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 thing 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** (*gibowr 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 prolific messenger and courageous man encouraged us to devote our lives to conveying the benefits associated with being around Yahowah, extolling His virtues and 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 accomplishing His goals. The team of Covenant Family Members He has conscripted to make this possible are as devoted as they are brilliant. But there is not one among them who would claim to be among Yahowah's *mal'ak* or *gibowr*. They are so 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*.

Perhaps I'm a bit overdramatic, in that there will likely be many more, but one thing is certain – Yahowah's *Mal'ak* | Messengers and Witnesses and His *Gibowr* | Courageous and Capable Men will always 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 above all else.

It continues. 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 fairly certain that the Messiah is speaking to those serving in the best interests of Yahowah and His Covenant Family. I know many such people. They go by the names of Leah, Jacki, Dee, and Molly, David, Kirk, James, Mike, and Todd, Steven, Joe, and Scott.

**“Every one of His *Tsaba'* | Supporters Serving Him, the willing conscripts who have been mustered and sent out to assist in the battle (*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 accomplishing His goals** (*kol ma’aseh huw’* – everyone who labors on His behalf, expending energy and resources to pursue His agenda), **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 summarize 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 Chag Matsah 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 done on our behalf. The scope of their work is so seldom considered that if you were to ask random individuals to list their most important accomplishment, 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 vast 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.

That said, 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 seek to convey His testimony to receptive ears and open minds. And so now may your soul be nourished by these words...

**“This is for Dowd, to Dowd, concerning the Beloved, and about approaching through Dowd (*la Dowd*).**

**My soul, my consciousness, the essential aspect of my persona which can be observant and responsive, and which conveys my personality, character, attributes, and experiences (*nepesh 'any*), you have chosen to appreciate and acclaim, sharing the benefits of (*barak*) the association with ('*eth*) Yahowah (*Yahowah*), along with all that is within me (*wa kol qereb 'any*) through and accompanied by ('*eth*) His set-apart (*qodesh huw'*) name (*shem*). (*Mizmowr* 103:1)**

**My soul (*nepesh 'any*), your desire is to commend and adore, being thankful for the benefit of sharing the**

**blessings of (*barak*) the association with (‘*eth*) Yahowah (*Yahowah*).**

**You will never overlook, ignore, or forget (*wa ‘al shekach*) any of His accomplishments and resulting benefits (*kol gemuwl huw’*). (*Mizmowr* 103:2)**

**Who (*ha*) forgives, removing culpability from consideration, so as to pardon (*salach*) all of your errant thinking, wrongdoing, erroneous statements, and distorted opinions (*la kol ‘awon ‘atah*).**

**And (*wa*) who promotes restoration (*ha rapha’*) for everything which incapacitates and sickens you, all of your diseases and disabilities (*la kol tachaluwym ‘atah*)? (*Mizmowr* 103:3)**

**Who (*ha*) is the kinsman Redeemer who delivers your life, the family member paying the price for you to live (*ga’al chay ‘atah*) from the dungeinous slime pit of corruption (*min shachath*)?**

**Who (*ha*) envelops and crowns you (‘*atar ‘ath*) you (‘*atah*) in loyal love, steadfast devotion, and unfailing kindness (*chesed*) in addition to compassion and mercy (*wa rachamym*)? (*Mizmowr* 103:4)**

**Who (*ha*) abundantly satisfies (*saba’*) with that which is beneficial and good, highly desirable for you, beautifully adorning you (*ba ha towb ‘ady ‘ath*)?**

**She, on her own initiative, restores and renews (*chadash*), becoming similar to (*ka*) the soaring eagle (*ha nesher*) of your youth as children (*na ‘uwrym*). (*Mizmowr* 103:5)**

**Yahowah (*Yahowah*) does what is right, engaging honestly and fairly (‘*asah tsadaqah*), showing good judgment in executing justice (*wa mishpat*) on behalf of (*la*) all who are unjustly exploited, defrauded, and deceived (*kol ‘ashaq*). (*Mizmowr* 103:6)**

**He made known** (*yada'*) **His ways** (*derek huw'*) **to Moseh** (*la Mosheh*) **through His interactions** (*'alylah huw'*) **with the Children of Yisra'el** (*la beny Yisra'el*). (*Mizmowr 103:7*)

**Yahowah** (*Yahowah*) **is compassionate** (*rachuw*) **and merciful** (*wa chanuwn*), **longsuffering and loyal**, **slow to anger** (*'arek 'aph*), **and abounding in love**, **overwhelmingly kind**, **and steadfastly loyal** (*wa rab chesed*). (*Mizmowr 103:8*)

**He will not continually quarrel with someone**, **subjecting His preeminence to unending arguments** (*lo' la netsah ryb*) **nor will He eternally** (*wa la 'owlam*) **serve as a frustrated caretaker**, **tending to those who displease Him**, **maintaining the status quo as a disappointed and irritated observer**, **bearing resentment** (*natar*). (*Mizmowr 103:9*)

**It's not according to** (*lo' ka*) **the ways we are misled and misleading**, **incurring guilt** (*chata' 'anachnuw*) **that He acts and engages with us** (*'asah la 'anachnuw*), **nor according to our errant thinking**, **erroneous statements**, **or invalid opinions** (*lo' ka 'awon 'anachnuw*) **that He deals with us** (*gamal 'al 'anachnuw*). (*Mizmowr 103:10*)

**Indeed**, **for** (*ky*) **just as** (*ka*) **the heavens and spiritual realm are elevated in scale and dimensions beyond our comprehension** (*gabah shamaym*), **above and beyond the material realm** (*'al ha 'erets*), **so too is His steadfast and enduring love**, **His unfailing generosity**, **and mercy** (*chesed huw'*) **toward those who respect and revere Him** (*'al yare' huw'*). (*Mizmowr 103:11*)

**As far as** (*ka rachaq*) **the sunrise in the east where its increasing light is from** (*mizrach min*) **the setting sun in the west where darkness follows** (*ma'arab*), **so far removed from us** (*rachaq min 'anachnuw*) **are our**

**revolting and rebellious behaviors** (*'eth pesha'* *'anachnuw*). (*Mizmowr* 103:12)

**As a father** (*ka 'ab*) **shows tender affection and genuine love** (*racham*) **for children** (*'al benym*), **Yahowah** (*Yahowah*) **genuinely loves and overtly favors** (*racham*) **those who respect Him** (*'al yare' huw'*). (*Mizmowr* 103:13)

**It is for certain** (*ky*) **He is cognizant of** (*yada'*) **our inclinations and frame of reference, even the purpose for which we were created** (*yetser 'anachnuw*), **remembering that we are indeed** (*zakar*) **quite literally comprised of naturally occurring earthen matter** (*'aphar*). (*Mizmowr* 103:14)

**Mortal man's** (*'enowsh*) **days** (*yowmym huw'*) **are like** (*ka*) **an abode of dried grass** (*chasyr*). **Like** (*ka*) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts*) **in the open and broad way** (*ha sadeh*), **it, therefore, reflects the light and the scene around it** (*ken yatsyts*). (*Mizmowr* 103:15)

**Yet truthfully, when** (*ky*) **the Spirit** (*ruwach*) **passes over it** (*'abar ba huw'*), **then it is no more** (*wa 'ayn huw'*) **and its place** (*wa maqowm huw'*) **is no longer recognizable nor remembered** (*lo' nakar huw' 'owd*). (*Mizmowr* 103:16)

**But** (*wa*) **the steadfast and enduring love, the unfailing generosity and mercy** (*chesed*) **of Yahowah** (*Yahowah*) **is forever and ever, enduring eternally and without end** (*min 'owlam 'ad 'owlam*) **for those who respect and revere Him** (*'al yare' huw'*) **with His vindication and righteousness** (*tsadaqah huw'*) **on behalf of His children's children** (*la ben ben*) (*Mizmowr* 103:17) **for those who observe** (*la shamar*) **His Covenant** (*beryth huw'*) **and who remember** (*wa la zakar*) **to act upon and engage in** (*la 'asah hem*) **His directions and instructions** (*piquwdym huw'*). (*Mizmowr* 103:18)

**Yahowah (Yahowah) has prepared and established (kuwn) His throne (kise' huw') in the spiritual realm of the heavens (ba ha shamaym) with His sovereign realm (wa malkuwth huw') serving as a proverb, revealing what He and it is like by drawing pictures with words (mashal) in everything (ba ha kol). (Mizmowr 103:19)**

**His Mal'ak | Messengers and Witnesses (mal'ak), you should choose to convey your support for the benefit of (barak) Yahowah (Yahowah).**

**His Gibowr | Most Courageous and Capable Men who fight valiantly and prominently for Him, His most impactful leaders and influential individuals (gibowr huw'), those with the ability, authority, and acuity, the aptitude, resources, and resolve (koach), should act upon and engage by carrying out ('asah) His Word (dabar huw') by actually listening (la shama') through the voice conveying the audible sound (ba qowl) of His message (dabar huw'). (Mizmowr 103:20)**

**Every one of His Tsaba' | Supporters Serving Him, the willing conscripts who have been mustered and sent out to assist in the battle (kol tsaba' huw'), you should choose to convey your support for the benefit of (barak) Yahowah (Yahowah). Those rendering assistance and serving Him (sharath huw') engage to accomplish ('asah) His will (ratsown huw'). (Mizmowr 103:21)**

**All of His Ma'aseh | Workers accomplishing His goals, those pursuing His agenda (kol ma'aseh huw'), you should choose to convey your support for the benefit and blessings of (barak) Yahowah (Yahowah) in all of the places, in every home, dwelling place, site, and direction (ba kol maqowm) His influence is felt and His Mashal | Word Pictures are considered (memshalah huw').**

**My soul (nepesh 'any) commends and adores, having chosen to appreciate and acclaim (barak) its**

**association with ('eth) Yahowah (Yahowah).”** (*Mizmowr*  
/ Lyrics to Sing / Psalm 103:22)

And he has done this brilliantly.

אֲנִי־אֵלֹהִים

Anointed Messiah

*Exceeding Your Expectations...*

There isn't a single prophecy pertaining to the fulfillment of the Miqra'ey or of His 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.

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 during Chag Matsah in the Yowbel year of 4000 Yah, in 33 CE, while the remaining will transpire in year 6000 Yah upon his return during Kipurym.

In spite of this, Judaism emerged to deny the fulfillment of the Mow'edym because Christianity grew by misappropriating Dowd's role in enabling them. But why would either trust a God who couldn't keep His promises or remember names? Who would want to spend an eternity with a Father who would deprive His Son of his accomplishments?

Christians have had to cobble together pagan lore to create a god which fits their sensibilities and expectations, one they believe will do as they desire because they have projected their desires upon him. And yet, the beloved Son of God, the anointed King and Messiah, even Savior, the religious seek was hidden in plain sight. He is real, eminently and intimately knowable, even verifiable. No

faith is required to become acquainted with him or to benefit from what he has said and done.

As one would take out the trash, you can throw your dead god on a stick away and, along with that revolting image, your church, your Bible, and your religion – all of it: Jesus of Nazareth, Christ and Christian, Easter and Christmas, Sundays and steeples, prayers and worship, the Lord and Mary, Peter, Paul, and Timothy, financial donations and bowing down, the Trinity and faith, a dying and resurrected god, a New Testament and Gospel of Grace. It is all rotten to the core. It is all babel.

But so are Judaism and Islam, Mormonism and Hinduism, Buddhism and Secular Humanism, Capitalism, Fascism, Socialism, Communism, and Multiculturalism, and even conspiratorial agendas, New-Age Spiritualism, and Yoga. If you still count yourself among their devotees, and if taking out the trash is too much to ask at this point in our relationship, then I'd like you to leave. Your religion and your politics are stinking up the place.

That said, over the past twenty-two 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 politics. 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 will seek a different path to understanding because they perceive that I have somehow devalued their precious "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 from pagan religious lore. There is absolutely no basis whatsoever in the Word of God for Jesus, Christ, Christian, Christianity, Church, New Testament, or Gospel.



Dowd fulfilled Yahowah's promise to provide the Passover Lamb. His soul fulfilled UnYeasted Bread to perfect his people. He was the Firstborn of Bikuwrym.

Yahowah has clearly elevated Dowd to the highest level anyone has ever 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 in the 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, Himself, 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.

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 | I Supplant** (*Ya’aqob* – I am the one who replaces and supersedes by circumventing and overreaching, I will accept the rewards and suffer the consequences 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.

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 and concur with His desire is reassuring.

The *Yowm Tsarah* | Day of Troubles, followed by Ya’aqob’s name, is a reference to the Time of Ya’aqob’s Troubles when Yisra’el will be thinned at the waist and, once vulnerable, attacked by millions of Muslims. That is important because it dates the rest of the prophecy, revealing the timing.

It is also interesting that Yahowah's predetermined response is to protect the value and importance of His name, especially at a time when He is called everything other than Yahowah. If God did not care what we called Him, as is opined by millions of Christian apologists, then He wouldn't be seeking to defend His name.

While born in Bethlehem, Dowd lived upon 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 three occasions, 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 correctly as “contributions” or “sacrifices,” even as “offerings or gifts which have been bestowed and apportioned.” As such, God could be choosing to remember whether or not we have done as He instructed during the Miqra’ey, especially on Pesach with regard to the sacrificial lamb. It is through the first four Miqra’ey that the gifts of the Covenant are “*minchah* – bestowed and apportioned.” However, He could also be mindful of the time we have sacrificed to contribute to what He wants to achieve, and the things we’ve done to bestow the truth for the benefit of others, particularly because *minchah* implies that the contribution has been given without compensation. There is even the implication 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 overly 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 “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.

Yahowah is going to forever cherish Dowd’s contributions to the Covenant Family. And we will all appreciate the means he provided for us to withdraw from the caustic nature of religion and ascend to Heaven.

In the beloved 23<sup>rd</sup> Psalm, the author 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, we've long since come to realize that 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.

There is but one way to benefit from this extraordinarily positive opportunity, and that is to be observant, closely examining and carefully considering everything Father and Son have revealed to us through Mizmowr such as this one, and then exercise good judgment regarding what we have learned.

So that we are on the same page, there were four reasons that I was led to present Mizmowr 20 before commencing with our review of Psalms 6 and 7. 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 informing Yisra'elites about it...

**“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 Messiah and his Messengers jubilantly singing, the more who are *yashuw'ah* | emancipated and liberated, delivered and saved the better.

Yasha'yah referenced this banner in association with the *Choter* in Isaiah 11, calling it a *Nes* | Banner. Dowd has chosen *dagal* to describe the same banner, 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 Sign 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 fulfilling 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 banner 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 could be reading them now as 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 extraordinarily fulfilling. This serves as an affirmation that we have been right all along. Our salvation is far 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 being saved by observing the words on the banner that the author of this song has so beautifully contributed, with it now being unfurled as the beneficiaries celebrate their most hopeful desires being fulfilled, the beloved Son continues...

**“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; 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 salvation, we read that Father and Son were celebrating the result, even lifting up a banner explaining how God would surpass our expectations. In this regard, and at this moment, Yahowah vowed to deliver His Anointed Messiah. God then affirmed that He has chosen to respond in this manner, sending His *Gibowrah* from Heaven to save and deliver His people.

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 Dowd's *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 named as “Yahowah’s Mashyach” on numerous occasions throughout the Psalms and Prophets, he, on Yahowah’s instructions, was *mashyach* three times. Moreover, Dowd was God’s foremost *gibowr*.

While there are those who, preferring to give the “Messiah” title to their “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 it. And second, in *Dany’el* / Daniel 9, the person who fulfilled the full spectrum of the most famous *Mashyach* prophecy was the man to deliver it – 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, to participate in the action – which can be

deliverance, liberation, freedom, victory, salvation, safety, and/or 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 action 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, Yahowah would be 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.

This is great news for me because I’m exonerated to a certain extent. 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 stated from the beginning. 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 a diminished manifestation of Yahowah. Even the recognition that this would be achieved through the use of a *nepesh* | soul is affirmed by the feminization of *gibowr*.

So close and yet so far.

Therefore, in this prophecy, especially with *yasha'* repeated, albeit as a noun, at the conclusion of the declarative statement of cause and effect, God could be promising any one 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 during the Yowbel year of 6000 Yah in 2033 CE. At that time, 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 they deny even exists. Pesach, Matsah, Bikuwrym, and Shabuw’ah 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 ugly black-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, nor Easter. It was all a lie – a myth no more real than those of Odysseus and Dionysus. The New Testament is a complete fraud.

While I had been so very close to being correct, I should have been able to put all of the pieces together to form a unified presentation of the fulfillment of the

Miqra'ey on behalf of the Beryth by Father and Son long ago. 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 accolade. 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 in Psalm 103 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. 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 with the benefits enduring through the ongoing nature of the imperfect.

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 – combined.

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 'Elohyim* and that Yahowah was directly involved, participating in the process of our salvation. All I failed to do was put it all together and ascribe the consciousness deployed to achieve salvation, ultimate liberation and victory, to Dowd.

I have apologized to my King, and more importantly, I am committed to working along with other Covenant Members to correct the record such that we correctly present what Father and Son achieved. Editing *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, and Questioning Paul* to properly convey the truth to Yisra'el will be the most rewarding year of our lives.

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.

After all...**“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,”** being 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 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 Right Hand (yamyn huw') saving and delivering, emancipating and making victorious while providing for the collective welfare (yasha').”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:6)

This is the Father's and Son's response to their wayward and lost people – their answer. 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*'.

We have, indeed, come to value 'anah, which was translated as "He has chosen to answer and respond through him" in this statement for many reasons; the most important of which is that it is the operative verb amidst the *Miqra'ey* | Invitations. Father and Son have invited our participation and are soliciting our response.

Should you not agree, that is your prerogative. These realizations are 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 pretty darn 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 entertaining than the truth.

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.

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?



Let's complete our review of the 20<sup>th</sup> Mizmowr now that we have allowed this to sink in and we have caught our breath. Affirming the previous translations and resulting conclusions, Dowd goes on to sing...

**“There are those** (*'eleh*) **in chariots and the weapons of war** (*ba ha rekeb* – in armed and mobile military vehicles) **as well as** (*wa*) **those** (*'eleh*) **in high horse-powered swift-flying machines** (*ba ha sus*), **but we** (*wa 'anachnuw*) **remember and proclaim** (*zakar* – we are mindful of, invoke, and recall (hifil imperfect)) **the name** (*ba shem*) **of Yahowah** (*Yahowah* – the proper

pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **our God** (*'elohy 'anachnuw*).” (*Mizmowr* / Lyrics to Sing / Psalm 20:7)

When it comes to life, we can rely upon Father and Son, Yahowah and Dowd, God and His Mashyach, Gibowrah, and Yamyn, or the deadly weapons mankind has deployed. Tough call.

We have heard it hundreds of times, and the lie is always the same: we must show respect to those serving in the military because without them we'd have neither life nor liberty. And yet, today there is no correlation between this patriotic platitude and reality. Moreover, a nation's military investment is counterproductive. The enormous cost of supporting a massive armed force bankrupts a country and deprives everyone of their liberty, especially those who enlist. Doing so tends to cause nations to intervene in the affairs of others when they ought not, and it causes the unwary to trust men rather than God.

This hasn't always been the case. Circa 1000 BCE, Yisra'el existed in a crucible of fire. She was surrounded and constantly harassed by the Egyptians, Philistines, Amalekites, Mow'abites, and Assyrians – not unlike today with the Egyptians, Syrians, Palestinians, Jordanians, Saudi Arabians, Turks, and Iranians. Protecting his people was something that resonated with Dowd, especially as a shepherd, but even he knew that it wasn't his arm or sword, or even his courage which prevailed but, instead, the God behind them.

This is the referendum Yahowah placed before His people through Shamuw'el. He said that their decision to elevate Sha'uwl as their king in the manner of the Gentiles was an overt rejection of Him as their God. And with a brief and blessed intermission with Dowd and his son, Solomon,

it has been all downhill for Yisra'el and Yahuwdah. It is a lesson never learned.

Speaking of the divisive and unreliable things of men, the man of God proclaimed...

**“They collapse and fall, making life miserable and die (*hem kara' wa naphal*), but we rise and stand upright (*quwm* – we are established by taking a stand (qal perfect)), and apart from societal influences, then become witnesses, testifying to admonish some and sustain others (‘*uwd* – providing clarification on our own initiative to warn and to help (hitpael imperfect)).”** (*Mizmowr / Lyrics to Sing / Psalm 20:8*)

Empires and institutions, nations and religions, collapse and fall. And in the process, they make life miserable for the vast preponderance of people. In the Covenant, we live, taking a stand on behalf of our God and His people. Our lives are best lived when we disavow societal influences, particularly religion and politics, militarism and conspiracy, and become witnesses. Our testimony, if consistent with Father's and Son's, will admonish most while helping many.

The more we know and trust Yah, the more likely it is that we will prevail. And in this regard, God's words are mightier than any sword.

Three thousand years ago, Dowd realized that the battle of his lives, indeed, the mother of all wars, was still to be waged. The world would besiege Israel as never before. And yet, he was ready for action, willing for his God to deliver him into the fray. Dowd was a fighter, devoted to protecting his flock. It is one of the many things he shared in common with his Father.

It is almost majestic that Dowd would conclude his Mizmowr devoted to revealing the collaboration between

Yahowah and His Mashyach to save Yisra'el, with these words...

“**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 agree, because it is Your decision and my choice for You to offer liberation and salvation, victory and freedom by delivering** (*yasha'* – You want and I concur that, by working together, You can emphatically and demonstrably enable me to provide for the wellbeing and save by (hifil imperative paragogic heh cohortative energetic second-person masculine singular – Yahowah engages Dowd such that he comes to resemble Him while emphasizing the idea that they are choosing to work together by Yah enabling)) **the King** (*ha melek* – the royal ruler, the one who carefully considers and thoughtfully responds, providing counsel and advice).

**He wants to provide answers and respond to us** (*'anah 'anachnuw* – it is H/his (Yahowah's and Dowd's) desire to reply by literally and consistently declaring the information we need to answer important questions regarding H/him while choosing to be preoccupied with us and concerned about us, cognizant of the ongoing consequences (qal imperfect jussive third-person masculine singular)) **in the day** (*ba yowm*) **of calling out an invitation and summons** (*qara' 'anachnuw* – of proclaiming and announcing the decision to meet and to welcome, to read and to recite (qal infinitive)) **to us** (*'anachnuw*).” (*Mizmowr* / Lyrics to Sing / Psalm 20:9)

It is as obvious as words allow. Dowd, Tsyown, the Melek, Mashyach, Gibowrah, and Yamyn are One – our Yasha'. Of one accord, Father and Son worked together to save Yisra'el – THRICE. In the approach to year 3000 Yah, they would unify and protect the emerging nation. During the Yowbel of 4000 Yah, they would enable the benefits of

the Beryth, providing life, perfection, adoption, and enrichment through the fulfillment of Pesach, Matsah, Bikuwrym, and Shabuw'ah. And in year 6000 Yah, at sundown on October 2<sup>nd</sup>, 2033, Father and Son will return to reconcile the relationship with Yisra'el, camping out together during Kipurym and Sukah.

It is their means to emancipate their people from political and religious control and to save their souls. It's how God intends for His Son to shepherd His flock thereafter. It is their answer. It is how they have and will continue to respond during the Miqra'ey. You and I have been invited to attend their homecoming, to meet Yahowah and Dowd, and to be welcomed into their company.

The final day in this countdown to a new tomorrow is still on our horizon. It will occur in the waning moments of the sixth millennium of Yah. As the world surrounds Yisra'el as a pack of rabid wolves, Dowd will wield the ultimate weapon: the Word of God. And thus concludes the 20<sup>th</sup> Mizmowr.

It is magnificent...

**“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)**



**There are those ('eleh) in chariots and the weapons of war (ba ha rekeb) as well as (wa) those ('eleh) in high horse-powered swift-flying machines (ba ha sus), but we (wa 'anachnuw) remember and proclaim (zakar) the name (ba shem) of Yahowah (Yahowah), our God ('elohy 'anachnuw). (Mizmowr 20:7)**

**They collapse and fall, making life miserable and die (hem kara' wa naphal), but we rise and stand upright (quwm). And apart from societal influences, we become witnesses, testifying to admonish some and sustain others, providing clarification on our own initiative and with the compulsion to warn and to help ('uwd). (Mizmowr 20:8)**

**Yahowah (Yahowah), You and I agree, because it is Your decision and my choice for You to offer liberation and salvation, victory and freedom by working together and delivering (yasha') the King (ha melek).**

**He wants to provide answers and respond to us, consistently declaring the information we need to answer important questions regarding H/him ('anah 'anachnuw) in the day (ba yowm) of calling out an invitation and summons, of proclaiming and announcing the decision to meet and to welcome, to read and to recite (qara' 'anachnuw) to us ('anachnuw).” (Mizmowr / Lyrics to Sing / Psalm 20:9)**



Here is another example of how Yahowah has chosen to use Dowd. It is found in *Mizmowr* / Psalm 78:68-72...

**“So (wa), He chose (bachar – He selected and preferred (qal imperfect)), accordingly ('eth – to be with and near), the people (shebeth – the family and tribe, the subdivision of the nation of shared ethnicity represented by**

the scepter) of **Yahuwdah** (*Yahuwdah* – Beloved of Yah, Related to Yah, and to relate to Yahowah) **along with** (*’eth*) **Mount Tsyown** (*har Tsyown* – the ridgeline where the signs are posted along the way) **which, for the benefit of the relationship** (*’asher* – which to reveal the correct path to get the most out of life), **He loves** (*’ahab* – He adores and desires, choosing to enjoy a close, personal, and affectionate association). (*Mizmowr* 78:68)

Favoring the House of Dowd, Yahowah prefers Yahuwdah and loves Tsyown, the Mashyach’s people and place. These conclusions are irrefutable. As such, there is no home for the notion of Replacement Theology, the Christian Church, and the Vatican in Rome. There is no love for the Haredi sect which emerged from Ukraine either.

**“He will reestablish and build** (*wa banah* – He will establish and restore the family name for His children), **while simultaneously lifting up** (*kamow ruwm* – will concurrently raise up on high (qal participle)), **His set-apart place** (*miqdash huw’* – His sanctuary which is recognized as separate from the ordinary and common) **akin to** (*ka* – similar to so as to draw comparisons with) **the Land** (*’erets* – the Earth) **which He created** (*yasad* – which He made (qal perfect)) **for her long ago for an enduring future purpose** (*hy’ la ’owlam* – for her in antiquity, existing for a very long time, and designed to approach forevermore).” (*Mizmowr* 78:69)

Everything which is important to God is set apart and, thus, separate and distinct from the common and ordinary things of humankind, distinct from man’s ways, societies, cultures, and civilizations. And nothing is more common among men than religion, government, and militarism – all of which are typically intertwined.

That is not to say, however, that there is anything wrong with the physical realm, the Earth or the universe

beyond. Yahowah designed both for our benefit and to serve His purpose. Moreover, there are specific places that, in contrast to others, reveal His intent, serving as enduring symbols and metaphors. These include 'Eden, Yisra'el and Yahuwdah, Yaruwshalaim and Mowryah.

From the perspective of loving Yahuwdah and Tsyown, and of restoring that which is set apart, we find Yahowah once again affirming that He has chosen Dowd to shepherd His sheep. According to God, Dowd is the good shepherd...

**“He chose** (*bachar* – He selected and preferred (qal imperfect)), **therein** (*ba* – within), **His associate** (*'ebed huw'* – His coworker and the one serving with Him), **Dowd** (*Dowd* – the Beloved).

**He took him** (*laqach huw'* – He selected and obtained him, and after he accepted, grasped hold of him, leading him (qal imperfect)) **from** (*min*) **the paddocks for sheep** (*mikla' tso'n* – the sheepfold, enclosures for the flock), (*Mizmowr* 78:70) **from** (*min*) **following after** (*'achar* – pertaining to a time subsequent to another in the latter or last days) **nursing ewes** (*'uwl* – mother lambs suckling and weaning their young).

**He brought him out for a time and will return him, engaging with him to** (*bow' huw' la* – He will have him come such that he arrives, approaching to be included in association (hifil perfect)) **be a shepherd** (*ra'ah* – caring for the flock, guiding and leading, nurturing and protecting the sheep (qal infinitive)) **among** (*ba* – with) **Ya'aqob** (*Ya'aqob* – My Footsteps, I grab the heel, commonly transliterated Jacob; from *y* – I and *'aqab* – to receive the reward or suffer the consequences of circumventing or overreaching, digging in one's heels), **his people** (*'am huw'* – his family, home, and nation), **and with** (*wa ba*) **Yisra'el** (*Yisra'el* – those who engage and endure with God and are liberated and empowered by God) **as his**

**inheritance** (*nachalah huw'* – as his allotment which he will receive as that which has been assigned to him as a result of his birthright).” (*Mizmowr 78:71*)

The words are abundantly clear. The shepherd Yahowah chose to guide those who were the descendants of Ya'aqob – is Dowd. Yisra'el is his inheritance. Now, for Dowd's sake, one can only hope that they are vastly improved over the variant Moseh endured during the Exodus.

In this regard, we want to keep three things in mind. First, in God's view, the experience, aptitude, and attitude of a shepherd is the ideal profession to prepare a man to lead the Chosen People. This may be why He chose to write  $\text{J} \text{D}$  | God and  $\text{I} \text{D}$  Father – His preferred titles – using a graphic depiction of a ram's head,  $\text{D}$ . This suggests that He is the leader of the flock and one with His sheep.

Second, Dowd was first and foremost a shepherd. That was what he was doing when he was called by Yahowah to protect his people. Thereafter, he became Messiah and King.

Third, Dowd was the Lamb of God, and more specifically, the Passover Lamb. In this role, He served to fulfill the promise Yahowah made to 'Abraham and his son, Yitschaq.

**“And so (*wa*), he will continually lead them, nurturing and protecting the flock (*ra'ah hem* – he will always and genuinely be their shepherd, guiding and protecting the sheep (*qal* imperfect)), with integrity, because of his astute ability to exercise good judgment (*ka tom lebab huw'* – consistent with the upright nature of his morality and motives, his pure heart and perfect reasoning, his trust and trustworthiness, resulting in his innocence).**

**And so, he will lead them** (*wa nachah hem* – he will want to guide and direct them, creating favorable circumstances and opportunistic situations for them so that they will choose to depend and rely upon him (hifil imperfect jussive)) **with his capable hand, with insight and understanding** (*ba tabuwnah kaph huw’* – intelligently, showing tremendous mental aptitude, with a wise and capable hand, skillfully applying logic and reasoning while offering instruction; from *byn* – to be perceptive and discerning, to comprehend by making reasonable and rational connections, being intelligent by discriminating between right and wrong, good and bad).” (*Mizmowr / Lyrics to Sing / Psalm 78:72*)

This is a wonderful metaphor revealing why Yahowah chose Dowd to serve His people. Shepherds are nurturing and protective leaders.

But beyond this, Dowd is projected here as the *kaph* – 𐤎 – open hand of Yah. And the principal attribute he brought to this relationship, making him the ideal partner in the Family enterprise, is intellect as a result of his tremendous mental aptitude. Dowd is known for his love, but he should be trusted for his logic.

While I have seen the *Yad* | *Yowd* | 𐤎 | Hand of Yahowah | 𐤎𐤎𐤎𐤎𐤎 as the Father of the Covenant reaching down and out to His children, ever ready to lift us up so that we can walk together through His universe, there may be something more. We have just been shown that Dowd is the “capable and insightful hand” of God. And this wasn’t the first, nor will it be the last, time Yahowah will use this profoundly important metaphor in conjunction with His chosen and beloved, interchangeably using *Yamyn* and *Kaph* with regard to Dowd.

Indeed, evidentially and rationally, it is unwise to ignore any of these declarations from the Word of God. Yahowah has consistently revealed that the Third Coming

pertains to Dowd, that Dowd is the Son of God, Yahowah's Messiah, His King, God's Hand and Shepherd. And yet, this is so debilitating for Christians, catastrophic for Muslims, and career-ending for rabbis, let's remain on this trail a while longer. It should be music to the ears of Yisra'el and Yahuwdah, for whom these lyrics were scored.

This next statement is from another of Yahowah's prophets. It even speaks of Yahowshuwa', and of his trashy religious associates, and then concludes using the metaphor of the *Tsemach* | Branch, a concept so important we devoted an entire chapter of *Observations* to it.

**“Please listen (*shama' na'*). Yahowsha' (*Yahowsha'*), as the High Priest (*ha kohen ha gadawl* – as the most important minister serving during the Miqra'ey), you and your loudmouthed associates (*'atah wa rea' 'atah* – you and your wearisome and wicked companions and undesirable countrymen of ill repute), including those who have inhabited this office before you (*ha yashab la paneh 'atah* – who sit in your presence), are individually symbolic (*ky 'iysh mowpheth hem* – because these men correspond to a type), because indeed (*ky*), behold (*hineh*), I, Myself, will return and bring (*'any bow'* – I will come) My coworker (*'eth 'ebed 'any* – with My associate and servant), the Branch (*tsemach* – the primary source of growth by reaching out to the light).” (*Zakaryah* / Remember Yahowah / Zechariah 3:8)**

For those anticipating the Second Coming of “Jesus,” Yahowah just told the High Priest, Yahowshuwa', as well as his compatriots, that He was bringing the “*Tsemach* – Branch” with Him upon His return – and that would be Dowd. How's that for a wondrous sign – especially if you are Yahuwdah or Yisra'el?

While it has become a fool's folly, should there still be some who remain in denial, with this statement, Yahowah

has once again completely eliminated any possibility that the mythical misnomer “Jesus” is returning. God has been abundantly clear, telling us that He, Himself, as Yahowah, will arrive and reconcile His relationship with Yisra’el on *Yowm Kipurym* | the Day of Reconciliations.

While God has made His point, like everything He reveals, the truth is so vastly different than what we have been beguiled into believing, when dealing with the death of one of the world’s most debilitating myths, the “Second Coming of Jesus Christ,” affirmation after confirmation is appropriate. So here is a different prophet for yet another perspective on the same declaration. And this time, if it was not already abundantly obvious, the Branch is named. For those who may have protested under their breath a moment ago, suggesting that the misnomer “Jesus” was also a Branch, you may want to dine on this banquet of Divine metaphors.

“**Woe** (*howy* – alas, consider this a warning, garnering your undivided attention) **to the shepherds** (*ra’ah* – to those who tend to, care for, feed, and shear the flock) **who have led astray and destroyed, causing irreparable damage** (*‘abad* – who have ruined by misleading others, causing them to die, perishing, such that they cease to exist, and whose actions have caused things of value to be squandered and wasted (piel participle – a verbal adjective whereby the object suffers the effect of being misled)), **because** (*wa*) **they have scattered** (*puwts* – they have chaotically displaced, attacking, dashing, and dispersing (hifil participle – a verbal adjective whereby the subject, the bad shepherds, have caused the object, the misled sheep, to go astray, becoming like their evil leaders in the process)) **the flock** (*‘ets ts’on* – the sheep) **from My shepherding and nurturing** (*mari’yth ‘any* – of My guidance, leadership, protection, and company; from *my* – to consider the purpose of *ra’ah* – pasturing, grazing, guiding, feeding, associating with, befriending, teaching,

tending to, and shepherding a flock of sheep),’ **prophetically declares** (*na’um* – announces and conveys the message with authority, reveals, foretells, and predicts) **Yahowah** (*YaHoWaH*). (*Yirma’yah* / Jeremiah 23:1)

**So consequently** (*la ken* – therefore accordingly, in return, rightfully and assuredly as a result), **this is what** (*koh* – focusing our attention on what will follow) **Yahowah** (*YaHoWaH*), **the God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – a compound of *‘ysh* – individuals, who *sarah* – strive and contend with, or engage and endure with, *‘el* – God), **has to say** (*‘amar* – promises (qal perfect)) **in opposition to** (*‘al* – over, above, and against) **those acting as shepherds** (*ha ra’ah* – those tending to, feeding, and shear the flock),

**‘Those leading, feeding, and shearing** (*ha ra’ah* – the shepherds tending to and guiding, ruling over and herding) **My people** (*‘eth ‘am ‘any* – My family), **you** (*‘atem* – the many of you), **yourselves, have led astray, pushed away, and scattered** (*puwts* – you have chaotically displaced, attacking, dashing, and dispersing, even besieging and separating) **My flock** (*‘eth ts’on ‘any* – My sheep), **and (wa) you have consistently driven them away by continually seducing them** (*nadach hem* – you have compelled and enticed them, leading them astray, you have lured and drawn them away, preying upon them, you have exerted enormous pressure and thereby thrust them aside, exiling and banishing them, you have made them outcasts, causing them to be cast down).

**Therefore** (*wa* – in addition), **you have not been concerned about them** (*lo’ paqad ‘eth hem* – you have not taken them into account, attended to them, or considered them (qal perfect)). **So behold** (*hineh* – at this moment, right here and now, pay attention to this, look up, this point is being emphasized), **I** (*‘any*), **Myself, will hold you accountable and will reckon this against you** (*paqad ‘al ‘atem* – I will consider what you have done and take it into



account, I will take inventory of this opposition, retaining a record regarding your accountability, even summon and punish you) **because of** (*'eth*) **the willful misconduct and unethical nature** (*roa'* – the harmful effect, the displeasing and injurious result, the corrupting and perverting aspects, and the evil and improper intent; from *ra'a'* – the evil and bad, willfully wrong, corrupting, perverting, injurious, and shattering consequences) **of your foolish deeds and wanton abuses** (*ma'alal 'atem* – defiling actions and abusive practices), **prophetically declares** (*na'um*) **Yahowah** (*Yahowah*). (*Yirma'yah* / Jeremiah 23:2)

**'Then** (*wa* – and so) **I** (*'any*), **Myself, will obtain and gather up** (*qabats* – I will collect, harvest, pick up, engage relationally with, then assemble) **the remnant** (*'eth sha'eryth* – the rest and remainder of the descendants, even the residue which is left) **of My flock** (*ts'on 'any* – My sheep) **from** (*min* – out of) **all** (*kol*) **of the lands** (*ha 'erets* – the realms, places, and nations) **where** (*'asher* – in which as a result of the relationship and to show the way home) **I have temporarily scattered them** (*nadach 'eth hem* – I have driven and exiled them for a time, cast and banished them (hifil perfect)) **there by name** (*shem* – where their presence is of renown and they have developed a reputation).

**But** (*wa*) **My desire is to return and restore them at this time** (*shuwb henah 'eth henah* – with a contingency which must be met, I have decided to gather them up, bring them back, turn them around, and completely renew them (hifil waw perfect)) **upon their pasture, abode, and home** (*'al naweh henah* – over their beautiful dwelling place and campground, upon their residence and settlement).

**And** (*wa*) **they will be fruitful and flourish** (*parah* – they will reproduce, branch out, grow, and live abundant lives (qal perfect consecutive – during this time I want them to actually bear fruit)). **And** (*wa*) **they will increase**

**and become great, living a long and abundant life** (*rabah* – they will be tremendously empowered, their status will be substantially elevated, their lives will be prolonged, they will multiply, and they will grow exponentially). (*Yirma 'yah* / Jeremiah 23:3)

**Then** (*wa*) **I will raise up and establish** (*quwm* – I will take a stand on their behalf, and I will confirm and fulfill My promise to confirm and honor) **over them** (*'al hem*) **those who serve as shepherds** (*ra'ah* – those who tend to, nurture, guide, and protect) **so that** (*wa*) **they will do what is required to nurture, guide, and protect them** (*ra'ah hem* – it is My desire for them to lead, direct, and feed them at this time). **And** (*wa*) **they shall not be afraid** (*lo' yare'* – they shall not be intimidated or terrorized, dread or venerate anyone) **ever again** (*'owd* – any longer).

**And they will not be dismayed or discouraged** (*wa lo' chathath* – they shall not be confused nor abused, shattered nor falter), **nor will they be discounted nor disregarded** (*wa lo' paqad* – and they will not be inventoried as merchandise as a result of not being properly considered or appropriately evaluated), **prophetically declares** (*na'um* – promises) **Yahowah** (*YaHoWaH*). (*Yirma 'yah* / Jeremiah 23:4)

**'Now pay attention** (*hineh* – behold, look now right here and see), **the days** (*yowmym*) **are coming** (*bow'* – will arrive when there will be a return and a harvest), **prophetically declares** (*na'um* – reveals long before it occurs) **Yahowah** (*Yahowah*), **'when** (*wa*) **I will take a stand by raising up and establishing** (*quwm* – I will fulfill the promise to accomplish, affirm, and restore) **through the approach of** (*la* – by, concerning, and as a result of) **Dowd** (*Dowd* – the Beloved, errantly transliterated David), **the correct and proper** (*tsadyq* – the rightful and righteous, the just and vindicated, the justified, right, and acquitting) **Branch** (*tsemach* – source of growth).

**Then** (*wa*) **he will reign** (*malak* – he will be thoughtful, considerate, and responsive) **as king** (*melek* – as the sovereign authority and royal ruler) **because** (*wa*) **he has the insight and desire for understanding** (*shakal* – he has the proper focus and the knowledge from sound instruction and teaching, the intellectual capacity, and cerebral acumen to prudently prosper by teaching that which is proper).

**He will be motivated to act upon and genuinely engage in** (*wa 'asah* – he will endeavor to respond to, profit from, and celebrate) **the means to exercise good judgment and fairly resolve disputes** (*mishpat* – the basis upon which sound decisions are made and judgment is executed to achieve justice; from *my* – to ponder the implications of *shaphat* – making thoughtful decisions regarding what is just, appropriate, logical, and fair), **doing so correctly, appropriately, righteously, and justly** (*wa tsadaqah* – by being upright, righteous, just, proper, moral, vindicating, and acquitting) **in the Land** (*ba ha 'erets* – within the material realm). (*Yirma 'yah* / Jeremiah 23:5)

**In His day** (*ba yowm huw'*), **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, Jews) **will be liberated and saved** (*yasha'* – will be rescued and delivered) **and** (*wa*) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – engage and endure with *'el* – God, Israelites) **will live and dwell** (*shakan* – will camp out and reside) **in confidence, expressing their trust and reliance** (*la betach* – totally assured and worry-free, safe and secure).

**And thus, this is** (*wa zeh*) **His name** (*shem huw'* – His personal and proper designation and renown) **which, as a benefit of the relationship** (*'asher* – which to show the way to get the most out of life), **He will be called** (*qara' huw'* – He will be summoned, invited, met with, and encountered, He will be proclaimed, read about, and recited): **“Yahowah Is Our Vindication** (*Yahowah*

*Tsadeq 'Anachnuw* – Yahowah is the Means to be Right, Yahowah is our Acquittal, Yahowah is our Righteousness).””” (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:6)

Our Heavenly Father has confirmed that Dowd is the “*tsadaq* – right” “*tsemach* – branch,” which is something we have observed and celebrated. So now, in recognition of the fact that this is indeed true, Yisra'el and Yahuwdah will soon come to understand that Dowd is correct and trustworthy because Yahowah has been honest with all of us, especially when communicating through His beloved Son.

This realization so prominently portrayed in *Yirma'yah* 23 is the antidote for the putrid plague of Pauline Christianity, for the arrogance of Akiba's Rabbinic Judaism, and for the murderous nature of Muhammad's Islam. It is also the answer to the supposedly rational and enlightened pronouncements of Politically Correct and Multicultural Socialist Secular Humanism. Dowd is correct.

Beyond this, Yahowah is presenting Dowd as the one through whom He will “*yasha'* – save, deliver, and liberate” Yisra'el and Yahuwdah such that His people will live “*betach* – confidently and securely.” In the list of titles reflecting the attributes of Dowd, we have seen repeatedly that we must add *Yasha'* | Savior to *Dowd ben* | Beloved Son, *Mashyach* / Anointed Messiah, *Melek* | King, *Tsemach* | Branch, *Ra'ah* | Shepherd, *Kaph* | Hand, and *Zarowa'* | Sacrificial Lamb. That is indeed an impressive résumé – the finest the world has ever seen.

Wake up Yahuwdah and come to your senses Yisra'el. Stop being so stubborn. Your King, Savior, and Messiah is right here before you!

Dowd is our savior because he will “*asah* – engage and act upon, expending the energy to accomplish” the

“*mishpat* – means to resolve disputes and exercise good judgment.” And when it comes to making sound decisions based upon evidence and reason and asking all of the right questions before determining what is appropriate and reasonable, fair and right, just and vindicating, he will most assuredly be “*tsadaqah* – right, always accurate and honest.”

With this treasure among our collection of profoundly important insights, how about the juxtaposition of these two statements concerning a Covenant of Salt? The first is found in *Qara’* / Called Out / Leviticus 2:13:

**“And (wa) the entirety of (kol) your offer to approach the relationship** (*qarban minthach ‘atah* – your freewill gift as a sign of appreciation to apportion and bestow friendly and close contact while being offered a share as an inheritance; from *qarab* – to approach and be drawn near in close and intimate association) **should have you actually and consistently season it with salt, such that your impurities disappear** (*ba ha melach melach* – you should adorn yourself with a white garment which causes anything which prevents preservation to no longer be seen). **And therefore (wa), you should never cease (lo’ shabath** – you should never stop) **seasoning and adorning the Covenant relationship of your God with salt** (*melach beryth ‘elohy ‘atah*), **making it part of your offering** (*min ‘al minchah* – as your gift).

**With all your offers to approach the life-giving association** (*‘al kol qarban* – upon your freewill gift as a sign of appreciation to join in close personal contact, participating in this all-inclusive intimate relationship), **you shall approach by bringing salt** (*qarab melach* – you should offer to season, enhancing the flavor with salt, to draw near with garments cleansed with and as white as salt, coming close by having impurities vanish such that they disappear and are unseen as a result of salt).” (*Qara’* / Leviticus 2:13)

This Covenant of Salt is then explained in *Dabry ha Yowmym* / Words of the Day / 2 Chronicles 13:5:

**“Do you not know** (*ha lo’ yada’ atah la* – could it be that you haven’t noticed and are somehow unaware, is it possible that you are unfamiliar and do not acknowledge, are you among those who cannot recognize or respect (qal infinitive construct)) **that, indeed** (*ky* – surely instead, making a contrast), **Yahowah** (*Yahowah*), **God** (*‘elohy*) **of Yisra’el** (*Yisra’el* – Engage and Endure with God), **gave** (*nathan* – bestowed and placed, appropriating and appointing) **authority and sovereignty over** (*mamlakah ‘al* – the realm and kingdom of) **Yisra’el** (*Yisra’el*) **to Dowd** (*la Dowd* – to the Beloved) **forever** (*la ‘owlam* – for all time), **to him and to his sons** (*la huw’ wa la beny*), **by a Covenant** (*beryth* – by a Familial Relationship and binding agreement) **of salt** (*melach* – of cleansed garments and white, preserving apparel)?” (*Dabry ha Yowmym* / 2 Chronicles 13:5)

This is all about the purpose of salt, which is to “clean, to whiten, to preserve garments, and to add flavor to the relationship for those who voluntarily offer to approach and draw near in an intimate association” with Yah. As a result, when we enter the Covenant Home, we appear perfect while retaining all of the marvelous flavors of our personalities which make us interesting.

Further, this Covenant of Salt was made with Dowd and is everlasting. Yahowah gave this position and inheritance to Dowd forever.

The Covenant of Salt also suggests that there is a direct and eternal correlation between our desire to approach Yahowah during the Miqra’ey, the Covenant, and this exceptional individual, Dowd, with the combination as enduring and spicy as salt. Salt is not only a preservative, an antibacterial treatment, and a flavor enhancer, it is highly sought and valued. And when it is shared, when I

give you some of mine and you offer some of yours, when mixed together, the result becomes inseparable, with mine and yours indistinguishable.

In the unlikely event that you or someone you love is caught up on the fact that Dowd has been declared the eternal King of Yisra'el, and not the sovereign of Gentiles, then you may want to consider and share some of the concluding thoughts in Mizmowr 18, particularly statements 42-50.

This discussion opens with Dowd revealing that Yahowah does not answer or save those who do not know Him...

**“Desperate, they cried out and pleaded for help** (*shawa'* – intensely and urgently the rich and famous, the respected elitists implored and begged), **but** (*wa*) **there was no Savior** (*'ayn mowshya'* – there was no one to deliver them because they had not considered the who, when, where, why, or how of their salvation (from *ma* – to question and *yasha'* – to save)), **because** (*'al*) **Yahowah** (*Yahowah*) **did not answer** (*wa lo' 'anah hem* – did not respond or even pay any attention to them). (*Mizmowr 18:41*)

**So** (*wa*), **I wore them down** (*shachaq hem*) **as if** (*ka*) **dirt** (*'aphar*) **before** (*'al*) **the presence of the Spirit** (*paneh ruwach*), **likening them** (*ka*) **to the muck and mire** (*tyt*) **of the broad and open way** (*chuwts*). **I cast out their pathetic delusions and fantasies** (*ryq hem* – I called them out and exposed their worthless vanity and meaningless existence).” (*Mizmowr 18:42*)

The realization that Yahowah does not listen to or answer prayerful pleas for salvation is something that should be plastered on every church, synagogue, and mosque door. Also interesting, God is going to deploy Dowd to do the dirty work when He returns. The man who devoted his life to ridding Yisra'el of her foes will sweep

the muck and mire off of the streets of the broad and open ways. And in the process, man's religious fantasies and political delusions will be wiped away.

Dowd will resume where he left off, although this time there will be no restraints or limitations. He is the King of the world.

**“You made it possible for me to survive (*palath* ‘any) in the midst of (*min*) the contentious and quarrelsome disputes (*ryb* – the strife and conflict, the hostile opposition and grievances, the infighting and accusations, the taunts and insults) of the people (*‘am*).**

**You appointed and positioned me (*sym* ‘any) as the leader, over and above (*la ro’sh* – as the ruler who governs, first and foremost and right from the beginning over) the nations and ethnicities other than Yisra’el (*gowym* – of those who are not *Yahuwdym* | Jews, of the confluence of ethnicities, of large and varied populations), people (*‘am* – extended family and countries) with whom I was unfamiliar (*lo’ yada’* – I had not been acquainted), such that they will work with me (*‘abad* ‘any – they will assist me).” (*Mizmowr* 18:43)**

This affirms that there will be *gowym* who will come to work cooperatively with Dowd, who will act and engage based upon what he has done for us. And one *gowy*, in particular, the *Nakar* | Observant Foreigner seems to have caught the prophet's eye...

**“Once (*la*) he listened to the message (*shema*’ ‘ozen – he heard), they listened to me (*shama*’ *la* ‘any – they heard what I had to say). Those brought into the family (*beny* – the offspring and children, even the group associated with; from *banah* – the family and home reestablished) by the *Nakar* | Observant Foreigner who paid attention and came to understand (*nakar* – by the one from a different place and time who was responsive after closely examining and carefully considering; from**



*nakar* – someone who, by being circumspect and discerning, has come to recognize, acknowledge, become acquainted with, and comprehend that which deserves our highest regard and respect) **will have come to know that they had been deceived about me** (*kachash la* ‘any – will cringe as a result of having been lied to based upon what was spoken untruthfully about me). (*Mizmowr* 18:44)

**The recently born members of the family** (*beny* – the offspring, children, progeny, and people) **associated with the *Nakar* | Observant and Discerning Foreigner** (*nakar* – of the individual from a different place and time who paid attention and came to understand) **had previously been played for fools so they were concerned about their futures** (*nabel* – had lost heart and were worn down for having been treated with such contempt, and for having previously failed to understand (qal imperfect)).

**They were naturally anxious** (*wa charag* – so they were concerned about what to expect) **regarding the restraints which had been imposed upon them** (*misgereth hem*).” (*Mizmowr* 18:45)

*Beny* | those brought into the Family represent newly born Covenant members. Their stories will continue to be similar. They are frustrated that they had been misled by those they had once trusted and a bit anxious initially about leaving almost everything they once believed behind. And as a result of the *Nakar*’s translations and analysis, they will recognize that they had been deceived regarding the author of this Psalm, Dowd. He is much more relevant and enlightening than anyone had previously perceived.

Almost every new Covenant member will not only understand that they had been deliberately misled, but also, this will be so new to them, and so counter to everything mankind had promoted as beneficial and correct, they will naturally be worried about their future, indeed, even a bit nervous. The confidence Dowd naturally conveys, and the

enthusiasm expressed by those who have worked alongside the *Nakar* these many years, grows over time. So, it will be a little overwhelming initially.

It is common to receive questions from Covenant members who are still seeking to understand aspects of Yahowah's guidance. They are apprehensive about such things, especially when the answers are so contrary to what they had been led to believe. Therefore, Dowd is being real with us, telling Yisra'el and Yahuwdah, on the cusp of his return with Yahowah, that he recognizes that they will need comforting. But given time, and a newly found passion for Yah, they will come to sing similar songs...

**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) **lives** (*chay* – exists and animates life, is vigorous and robust, is alive and growing). **Uplifting and beneficial** (*wa barak* – commendable and praiseworthy) **is my Rock** (*tsuwr* *'any* – my rocky crag (perhaps speaking of the rocky ridgeline of Tsyown on Mount Mowryah or of Choreb)). **Exalted high above** (*ruwm* – in a higher more elevated place in greater dimensions, choosing to take action from on high (qal imperfect jussive)) **is the God** (*'elohym*) **of my salvation** (*yesha 'y* – my deliverance and prosperity). (18:46)

Between the allegorical and the material, there are four *tsuwr* of interest to Dowd. These begin with Yahowah revealing Himself and His Towrah to Moseh and the Children of Yisra'el atop the rocky summit of Mount Choreb. Dowd would acquire the stone threshing floor of Mount Mowryah. He would build his home and prepare everything for Yahowah along the rocky ridgeline of Tsyown.

There are then the metaphors associated with the word of God being rock solid, firm, and unchanging – especially

that which He has chiseled in stone upon the Two Tablets. And then, as a play on words, God sometimes uses *tsuwr* | rocky crag to identify His final Witness who was given this name. Hopefully, it isn't meant as a pejorative to suggest that he's hardheaded or as dumb as a stone. But even if he is a bit dense, in proximity to the references to the Nakar and while addressing the role Father and Son play in our salvation, the *Tsuwr* | Rocky Crag is a consideration.

Far more relevant, it is upon the Temple Mount and along the ridgeline of Tsyown atop Mowryah in the heart of Yaruwshalaim that the enduring nature of what Dowd accomplished is conveyed in word and deed.

As we have discussed, *yasha'* serves as a verb, meaning "to deliver and save," and as a noun, conveying "deliverance and salvation" – which is how it is used here. And in this case, I see a bit of both, with Dowd saying that Yahowah delivered him to save us.

Moving on to the next statement, we have a responsibility to guide anyone who is receptive to learning how to live their life in sync with Yahowah's will. It is vital that we share with the newly born in the Covenant why God accomplished His will through Dowd – since he will be our King and deserves our respect. Until they have invested the time to diligently study Yah's Word, they may not yet appreciate why we must be politically incorrect, anti-religious, and apolitical, disassociating from the societal customs and counterproductive conspiracies which have led so many astray.

Recent additions to the Covenant Family haven't yet grown to the extent that they comprehend why we can neither be just nor compassionate until we use our words, backed with evidence and reason, to expose and condemn the institutions and individuals who have promoted deceitful, destructive, and damning myths. Therefore, considering the timing, and recognizing that Dowd's role

in our edification and salvation is just now beginning to resonate with this audience, the Mashyach is asking a profoundly important question...

**“Why question the God (*ha ‘el*) who gave (*ha nathan* – who appointed, assigned, and allowed, bestowing to) me the responsibility to seek retribution, holding the abusers accountable (*naqamah la ‘any* – me the authority to punish the deserving, justifying payback against those who have inflicted harm, avenging those they have hurt) by speaking to (*dabar* – using words, written and spoken, to communicate a message and address) the people (*‘am* – the family or nation) in my orderly and straightforward manner (*thachath ‘any* – in my organized way which is neither random, chaotic, or capricious)? (*Mizmowr* 18:47)**

[Why question the God] **who enabled me to survive and has now delivered me (*palath ‘any* – causing me to be born anew to rescue and save) in the midst of (*min*) those who are rancorous toward me (*‘oyeb ‘any*)?**

**Moreover (*‘aph* – making the correlation and even more importantly), You lifted me on high and You exalted me (*ruwm ‘any*) over (*min*) those who rose up and stood up against me (*quwm ‘any*), and away from (*min*) the malicious false witness conveying man’s destructive and violent nature (*‘ysh chamas* – the deadly, unjust, and errant character of humanity, the war-prone, plundering, and malevolent propensity of mankind), defending me (*natsal ‘any*).” (*Mizmowr* 18:48)**

Without holding those who have misled and abused people generally, and Yisra’el specifically, accountable, there can be no justice. Victims deserve to know that those who have deliberately harmed them will be punished for what they have done. And as it turns out, Dowd will not only be charged with the responsibility of stamping out and then sweeping away the muck, he, as king, will hold these same individuals accountable. Moreover, it will be his job

to console their victims, speaking to them such that they have justice and closure.

**“For this reason** (*‘al ken* – on this account, therefore, it is proper, correct, and right that), **I want to thank You** (*yadah* – I choose to publicly acknowledge my appreciation, extolling Your attributes, expressing my admiration for You).

**Among the Gentiles** (*wa ba ha gowym* – with regard to the people of different ethnicities and locations), **Yahowah** (*Yahowah*), **I will choose to sing** (*zamar*) **to Your name** (*la shem ‘atah*).” (*Mizmowr* 18:49)

Even when the job isn’t one most would relish, Dowd realizes that he will be serving his people, doing his Father’s business in the most correct and moral manner. So rather than complain, he will be singing. His songs will be heard the world over as his jurisdiction will extend well past the borders of Yisra’el. And through it all, one name shall reign supreme: Yahowah. Let us also appreciate that, while Yahowah is singing Dowd’s praises, his Son is seeking to honor his Father.

**“He enables tremendous growth while promoting the importance of** (*gadal* – He provides an increase in spatial dimensions and time, honorably rearing while magnifying) **freedom and salvation** (*yeshuwa’ah* – liberation and deliverance, prosperity and the general welfare) **for and through His king** (*melek huw’* – for the one He has chosen to provide counsel and advice, and act as His head of state).

**He engages, demonstrating** (*wa ‘asah* – He acts to advance, performing to promote) **enduring mercy, unfailing kindness, and steadfast devotion** (*wa chesed* – great affection and unwavering love) **on behalf of** (*la*) **His anointed Messiah** (*mashyach huw’* – the one He set apart, prepared, and dedicated to lead, anointing) **Dowd** (*Dowd* – the Beloved) **and what he sows** (*wa la zera’ huw’* – his

posterity and descendants) **forever and ever** (*'ad 'owlam* – for all eternity).” (*Mizmowr / Song / Psalm 18:50*)

Let there be no doubt, Dowd is Yahowah’s *Mashyach* | Anointed Messiah. It was true then just as it is true now and will be tomorrow and forevermore. He is the living embodiment of Yahowah’s “*chesed* – enduring mercy and steadfast devotion.”

There is something of far greater value than salvation, and that is growth. For God to be infinite, He must grow. And for us to be with Him, we must grow exponentially such that our relative differences are mitigated. Much of this will occur instantly when we are transformed from matter to energy and taken from three dimensions to seven. The rest will play out over time, with Father and Son enriching, empowering, and enlightening the Covenant’s children every step of the way.



Since we are deep into the prospect of shattering myths, consider this before we go...

**“To reveal the correct path to the benefits of the relationship** (*'asher* – to show the narrow and restrictive way to walk to get the most out of life), **You, for a period of time, have caused us to see** (*ra'ah 'anachnuw* – You have made us look at, consider, and understand (hifil perfect)) **numerous and extensive** (*rab* – a great many substantive) **anguishing troubles** (*tsarah* – calamitous and unfavorable circumstances, dire and adversarial conditions, vexing times whereby we were constrained under duress) **and perverse suffering from evil shepherds** (*wa ra'ah* – horrible situations and wrongdoing from those who are leading, disastrous calumny and miserable misfortune).

**Upon Your return** (*shuwb* – coming back (qal imperfect)), **You will restore our lives** (*chayah ‘anachnuw’* – cause us to live, reviving us and sustaining our lives (piel imperfect jussive)).

**And when** (*wa* – and then as) **You come back** (*shuwb* – when You return (qal imperfect)), **You will raise me, causing me to actually ascend** (*‘alah ‘any* – You will literally have me rise up, taking me from a lower place to a higher one (qal imperfect)) **away from the folly and errors of the powerful of the Earth, from the depths of depravity of the Land, and away from the idolatrous false testimony in the material realm** (*wa min tahowm ha ‘erets* – out of the inaccessible deep darkness and commotion of the world on account of the ignorance and deception throughout the region).” (*Mizmowr* / Lyrics to be Sung / Psalm 71:20)

The concluding statement either reads “When You return, You will raise me from the depths of the errors and commotion of the Earth” or “When You come back, You will cause me to ascend in the midst of the idolatrous false testimony in the Land.” And while both are possible preceding the Third Coming, Dowd is not being raised from the depths of the Earth at this time or previously. This simply means that Dowd will not be in the fray, but above it. He is being presented as the answer – as the means to save his people from themselves and from others.

Perceiving Dowd as our Savior shouldn’t be surprising. It wasn’t all that long ago that we translated and pondered the implications of the 3<sup>rd</sup> Mizmowr – and it said as much, also using *tsar* as the catalyst for change...

**“A Mizmowr | Song (*Mizmowr*) of Dowd | the Beloved (*Dowd*), upon his fleeing (*barach huw’*) from the presence (*min paneh*) of ‘Abshalowm | Reconciling Father (*‘Abshalowm*), his son (*ben huw’*).**

**Yahowah (Yahowah), what is the extent, and why the increasing number (*mah rabab*) of my adversaries and troubles and of me being confined and harassed (*tsar 'any*)? A great many (*rab*) rise up (*quwm*) against me ('*al 'any*). (*Mizmowr 3:1*)**

**The preponderance of people (*rab*) are saying (*amar*) of my soul (*la nepesh 'any*), 'There is no salvation ('*ayn yashuw'ah*) for him or through him with God (*la huw' ba 'elohym*).' Pause and consider this (*selah*). (*Mizmowr 3:2*)**

**You (*wa 'atah*), Yahowah (Yahowah), are a shield all around me and my source of deliverance (*magen ba'ad 'any*), my manifestation of power and attribution of status (*kabowd 'any*), and the One raising (*ruwm*) my head, first and foremost from the beginning (*ro'sh 'any*). (*Mizmowr 3:3*)**

**I communicated audibly calling out to and summoning (*qowl 'any 'el qara'*) Yahowah (Yahowah), and He answered me (*wa 'anah 'any*) from (*min*) His Set-Apart Mountain (*har qodesh huw'*). Please ponder the implications (*selah*). (*Mizmowr 3:4*)**

**I relaxed ('*any shakab*) and fell asleep (*wa yashen*). I will awaken revived and productive (*qyts*) because (*ky*) Yahowah (Yahowah) sustains and supports me (*samak 'any*). (*Mizmowr 3:5*)**

**I will not revere nor fear (*lo' yare' min*) the great multitude of people (*rababah 'am*) who from all around ('*asher sabyb*) have set themselves up against me (*shyth 'al 'any*). (*Mizmowr 3:6*)**

**Yahowah (Yahowah), Your desire and my will is for You to take a stand because it is my choice and Your decision to encourage, to be supportive (*quwm*). You want to liberate and deliver me because it is Your will to save me, causing me to be victorious, becoming a**



**Savior like Yourself** (*yasha* 'any), **my God** (*'elohym* 'any).

**For indeed** (*ky*), **You will strike** (*nakah*), **accordingly, all of those who are averse to me** (*'eth kol* 'oyeb 'any), **crushing** (*shabar*) **the jawbone and teeth** (*lachy shen*) **of the unrighteous and unjust who mislead** (*rasha*'). (*Mizmowr* 3:7)

**Approach** (*la*) **Yahowah** (*Yahowah*) **for the salvation** (*ha yashuw'ah*) **of your family** (*'al 'am 'atah*) **and for your benefit** (*barakah 'atah*). **Reflect upon this realization** (*selah*).” (*Mizmowr* 3:8)

A week after having been directed to the prophecy in *Mizmowr* 71:20, having translated it, having asked others to challenge my rendering of these words, and having shared some of the insights gleaned throughout this chapter on *Yada' Yah Radio*, there have been both agreement and angst expressed among the most devoted Covenant members. Everyone seems delighted to see *Yahowah's Dowd ben* | Beloved Son, His *Bakowr* | Firstborn and *Mashyach* | Anointed Messiah, His *Mizmowr Naby'* | Lyricist and Prophet, His *Melek* | King and *Tsemach Tsadyq* | Correct and Vindicating Branch, His *Ra'ah Lebab* | Astute Shepherd, *Kaph* | Hand, and *'Ebed* | Coworker, as the *Gibowr* | Most Capable and Courageous Man, and even as the *Zarowa'* | the Productive Ram and Sacrificial Lamb being correctly identified and celebrated. But because of seeing *Dowd* as *Yasha'* | Savior in a world saturated in paralyzing Christian mythology, it is hard to wrap one's arms and mind around where these words lead.

*Ha Satan* | the Adversary counterfeits rather than creates. Therefore, we should not be surprised that Christian mythology misappropriates and misconstrues what was said of and accomplished by *Dowd* | David. It's the impetus of Replacement Theology, whereby

secondarily, it is wrongly assumed that the promises made to Yisra'el were transferred to the Christian Church.

Yisra'el and Yahuwdym are the Chosen People, then, now, and forevermore. Dowd is the Son of God and the *Mashyach* | Anointed Messiah. There is no fitting another into the many hundreds of prophecies presented pertaining to him.

And in that light, my intent was to continue pursuing affirmations that Dowd has and will continue to fulfill the Mow'ed Miqra'ey – that he has been here twice before and will come again. I was eager to translate the 21<sup>st</sup> *Mizmowr* / Psalm next and then weave in relevant statements found in *Yasha'yah* 51:12, *Qara'* 25:49, *Yirma'yah* 30, and then 48 through 53, followed by *Zakaryah* 13 before returning our attention back to the 6<sup>th</sup> and 7<sup>th</sup> Songs written by Dowd.

However, it is not prudent to present the 21<sup>st</sup> Psalm without reviewing the 19<sup>th</sup>, especially since it is the personal favorite of so many in the Covenant. And we cannot stop there recognizing that Dowd cited his 22<sup>nd</sup> to explain his role in the fulfillment of Pesach, Matsah, and Bikuwrym.

So, with so much to learn and share, we are simply going to turn the page and begin a new chapter where we left off: the 6<sup>th</sup> *Mizmowr*. And from there, we will go where its words lead.



Become a Witness

*Providing Answers...*

We are impassioned by the opportunity to evaluate every psalm and prophetic statement in search of additional affirmations and insights, knowing that our investigations will be rewarded with exciting new discoveries. This is the perfect time to listen to what Father and Son have to say about what they have accomplished for our benefit.

After listening to *Shalomoh's* | Solomon's speech dedicating the Temple as it is presented in *Dabarym ha Yowmym* / Words of the Days / 2<sup>nd</sup> Chronicles 6:32, we were surprised to see the *Nakar* | Observant Foreigner so prominently presented again in the 18 Mizmowr. And if that were not enough to garner our undivided attention, by comparing the two presentations, there is a foreshadowing of something especially relevant for those of us living today. During the Exodus from Egypt, God announced that He would be orchestrating a second Exodus – this one from Babylon.

In a preceding chapter of *Coming Home*, a citation from Dowd's 5<sup>th</sup> Mizmowr led us to *Yasha'yah* / Isaiah 40. The Psalm read... **“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 paneh 'any*).” (*Mizmowr 5:8*)

It was then in Yasha'yah 40 that we read...

“A voice (*qowl*) calls out, inviting and summoning, reading and reciting (*qara'*) in the wilderness (*ba ha midbar*), ‘Turn around and choose to change your direction such that you are prepared for (*panah*) the Way (*derek* – the path) of Yahowah (*Yahowah*). Of your own freewill, choose to become straightforward and correct so that you are prepared for (*yatsar*) an elevated walkway (*masilah*) through the dark and lifeless fabric of that which is commingled (*wa ba ha 'arabah*) to approach our God (*la 'elohy 'anachnuw*).” (*Yasha'yah 40:3*)

This led to...

“The overall significance (*wa kabowd*) of Yahowah (*Yahowah*) will be revealed, becoming more openly known (*galah*). And every proclamation of the human *Basar* | Herald (*wa kol basar*) will reveal this (*ra'ah*) all together in its entirety (*yachdaw*). This is reliable because (*ky*) the mouth (*peh*) of Yahowah (*Yahowah*) has spoken it (*dabar*).’ (*Yasha'yah 40:5*)

A voice urges (*qowl 'amar*), ‘Read and recite, choosing to be called out and be welcomed (*qara'*).’ So, I asked (*wa 'amar 'any*), ‘What should I read and recite (*mah qara'*)?’ ‘Every proclamation of the *Basar* | Herald (*kol ha basar*) is a place to dwell (*chatsyr*) which is entirely loving, providing all of the benefits of the relationship (*wa kol chesed huw'*), akin to a gleaming flower blossoming (*ka tsyts*) while spreading across an open terrain (*ha sadeh*). (*Yasha'yah 40:6*)

This dwelling (*chasyr*) will be gone for a while (*yabesh*), the blossoming and gleaming flower (*tsyts*) will be treated with contempt at this moment (*nabel*)

because (*ky*) the Spirit (*ruwach*) of Yahowah (*Yahowah*) blows like the wind, dispersing and driving away forcefully through him (*nashab ba huw*). Insightfully (*'aken*), the abode (*chatsyr*) is of the family (*ha 'am*), (*Yasha'yah* 40:7) because the Word (*wa dabar*) of our God (*'elohy 'anachnuw*) stands (*quwm*) forever (*la 'owlam*). (*Yasha'yah* 40:8)

Upon the elevated and exalted mountain (*'al har gabah*), ascend (*'alah*). Proclaim the good news as a herald (*basar*) of *Tsyown* | the Signs Posted Along the Way (*Tsyown*) for you to approach (*la 'atah*).

Powerfully and with authority (*ba ha koach*), choose to raise your Voice (*ruwm qowl 'atah*) as the *Basar* | Herald, bringing this message (*basar*) to *Yaruwshalaim* (*Yaruwshalaim*). Lift it up on high (*ruwm*) and choose to proclaim (*'amar*), 'Fear not, nor be intimidated or apprehensive (*'al yare*') cities (*'iy*) of *Yahuwdah* (*Yahuwdah*). Behold, look up now and see (*hineh*) your God (*'elohy 'atem*). (*Yasha'yah* 40:9)

Behold (*hineh*), I (*'any*), *Yahowah* (*Yahowah*), the Upright Pillar of the Tabernacle (*'edown*), will arrive (*bow*') with a *Chazaq* | Empowered Leader and Impassioned Defender, who embodies the character and courage to prevail (*ba chazaq*).

And then (*wa*) H/his *Zarowa*' | Protective Shepherd, Sacrificial Lamb, Strong Arm, and the One Sowing Seeds (*zarowa' huw*') will vividly communicate (*mashal*) for H/him (*la huw*'). Look up and pay attention (*hineh*) to him (*'eth huw*): the compensation for his loyalty and devotion (*sakar huw*'), as well as for (*wa*) his work, past and present (*pe'ulah huw*'), is right in front of him (*la paneh huw*'). (*Yasha'yah* 40:10)

Like (*ka*) a shepherd (*ra'ah*), he will tend (*ra'ah*) his flock (*'eder huw*'). He will gather (*qabats*) the lambs (*taleh*) in his strong and capable arms, with him being a

**protective shepherd, productive ram, and sacrificial lamb** (*ba zarowa' huw'*). **He will guide, leading** (*nahal*) **those who are nursing** (*'uwl*), **lifting them up** (*nasa'*) **in his lap** (*ba cheq*).” (*Yasha'yah* / Isaiah 40:11)

Striving to fully comprehend all that was being conveyed and who was being conveyed by the title *Zarowa'* led us to the surprising introduction of the most famous prophecy regarding the Passover Lamb...

**“Who** (*my*) **has come to establish, verify, and prove** (*'aman*) **the point of Our message from far away** (*la shamuwah'ah 'anachnuw*)? **And** (*wa*) **to whom** (*'al my*) **has the *Zarowa'* | Strong Arm, Protective Ram, and Sacrificial Lamb** (*zarowa'*) **of Yahowah** (*Yahowah*) **been revealed and made known** (*galah*)?” (*Yasha'yah* / Isaiah 53:1)

At which point I began to feel like we were living within the prophecy in real-time. Our understanding of Dowd's contribution to our lives was expanding exponentially while our perceptions of the role we would play in announcing this were becoming an important part of this story.

In search of answers regarding *zarowa'*, we considered how Yahowah had used it on previous and subsequent occasions. In doing so, we not only discovered intriguing possibilities, but we also found ourselves among the Yisra'elites on Mowryah listening to the king's speech, contemplating every nuance of each word as few have done.

Whether you think that the *Nakry* | Observant foreigner of whom Solomon spoke, wrote these words or believe that he and his writings are not yet known to us, the fact remains that *Shalomoh* | Solomon, Dowd's son, revealed something which should be reverberating around the world, something which should be considered by Jew and Gentile alike. God promised to provide a Witness who

would show the way to the benefits of the relationship, who as a Messenger would provide answers regarding Yahowah's *shem* | name, all while serving as a Herald to announce the *Yad* | Hand of God, His *Chazaq* | Impassioned Leader and, most importantly, God's *Zarowa'* | Protective Shepherd and Sacrificial Lamb.

Using His *Nakry*, God would help interested parties reconcile their relationship through evidence and reason, so that they could become part of His *Beyth* | Family. Our Heavenly Father expressly *qara'* | invited us to read what this *lama'an* | witness, His lone *Nakry* | Observant Foreigner, would come to *Yada'* | Know and understand by translating and contemplating His testimony.

We were encouraged to '*asah* | act upon this individual's conclusions, which means that he will be right about God, correctly presenting what Yahowah is offering and expects in return. In a world of believers, of those who have gone astray, Yahowah is offering an opportunity to *yada'* | know Him.

In that these revelations are extraordinary, let's take a moment to consider where and why Solomon referred to Yahowah's expanded explanation of the Shabat in association with the Exodus while introducing this *Nakry* | Observant Foreigner because I think it speaks of a second Exodus for God's people. Upon the completion and commemoration of Yahowah's *Beyth* | Family Home, which was the seminal moment in the life of a united Yisra'el, standing atop Mount *Mowryah* | Moriah with the recently completed Temple as the backdrop, the man noted for his wisdom spoke to all of us.

He began by addressing the promises Yahowah had made to his father, *Dowd* | David, while desirous of guiding his people's footsteps. In the process, Solomon selected *nakry* to depict 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 and others how they should respond to the words this individual would write on their behalf.

**“Therefore (*wa gam*), someone else, an observant and discerning foreigner from a different ethnicity and geographic location will come to understand (*ha nakry*) the way to the benefits of the relationship, who (*‘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 in a distant time (*min ‘erets rachowq*) for the express purpose of being a Witness and providing answers regarding (*lama’an*) Y/your (*‘atah*) surprisingly important, empowering, and distinguished (*ha gadowl*) name (*shem*), the influence of Your *Yad* | Hand and influence (*wa yad ‘atah*), along with the *Chazaq* | Powerful, Prepared, and Passionate Person who is prepared to lead (*ha chazaq*), and (*wa*) this *Zarowa’* | Protective Ram, Sacrificial Lamb, and the One Sowing his Seeds (*zarowa’ huw’*) 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* / 2<sup>nd</sup> Chronicles 6:32)**

**When you hear this out of the heavens, coming from the atmosphere (*wa ‘atah shama’ min ha shamaym*) within the location where you live (*min makown yashab ‘atah*), then (*wa*) engage and act accordingly, doing everything (*‘asah ka kol*) which, to show the way (*‘asher*), the *Nakry* | Observant Foreigner from another**



**ethnicity and culture, speaking a different language who understands (*ha nakry*) has invited you to read (*qara* 'el 'atah) for the express purpose of being a Witness who provides answers such that (*lama'an*) every person on the Earth (*kol 'am ha 'erets*) will have a genuine opportunity to become familiar with, to *Yada* | 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* | Individuals who Engage and Endure with God (*Yisra'el*).**

**And also, so that (*wa la*) they may know and acknowledge, accept and understand (*yada*) that, truthfully (*ky*), Your Family and this Home (*'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*) who are *Qara* | Called Out and Welcomed (*qara*) by Your name (*shem 'atah*)." (*Dabarym ha Yowmym* / Words of the Days / 2<sup>nd</sup> Chronicles 6:33)**

Solomon's exhortation drew inspiration from Moseh's presentation of the *Shabat* of the *Yatsa* | Exodus. And so clearly, he had referenced the Towrah's presentation for a reason. These four words appear, one after the other, in both statements: *chazaq*, *yad*, *zarowa*, and *natah*. It wasn't by accident.

Here is what Moseh revealed in *Dabarym* 5...

**"So (*wa*), you should remember (*zakar*) that, indeed (*ky*), you were (*hayah*) a slave (*'ebed*) in the land (*ba 'erets*) of the crucibles of oppression (*Mitsraym*), and (*wa*) *Yahowah* (*Yahowah*), your God (*'elohy 'atah*), brought you out (*yatsa* 'atah) from there (*min sham / shem*) with (*ba*) a firm, powerful, and protective (*chazaq* – an influential, extraordinarily capable, and intensely prepared, resolutely passionate, and encouraging, even a feisty and steadfast) hand (*yad* – influence), and with (*wa***

*ba*) a strong arm, a protective shepherd, along with the sacrificial lamb (*zarowa'* – the resolve and overall ability of this remarkably important and impactful individual who is fruitful in his ways, accomplishing the mission when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd, and sacrificial lamb) extended (*natah* – reaching out).

**For this reason ('al ken), Yahowah (Yahowah), your God ('elohy 'atah), instructed you (tsawah 'atah) to approach by observing (la shamar) that which is associated with the time ('eth yowm) of Shabat (ha shabat) such that it is set apart and special ('eth godesh)."** (*Dabarym / Words / Deuteronomy 5:15*)

As we consider both speeches, we are reminded that the ultimate celebration of Shabat commences on *Sukah* | Shelters in the *Yowbel* | Year of the Lamb of God in 6000 Yah (at sunset on October 7<sup>th</sup>, 2033). *Sukah's* Shabat will then last 1,000 years. Therefore, for Yahowah to fulfill His promise to reconcile His relationship with His people, there must be another exodus, this one away from crucibles of political, religious, and geographic Babylon: the United States of America, the Roman Catholic Church, and the lands now infected by Islam. There is precious little time left to bring Yisra'el and Yahuwdah back home, back to the Promised Land.

Sadly, there wasn't a single willing Yahuwd through whom Yahowah could convey this message, which means that there would be no prophet or shepherd for His people at this time as there was with Moseh and Dowd. But there would, nonetheless, be a Witness, a *Nakry*, who would write what those seeking to be with Yahowah would need to *qara'* | read and *yada'* | know. He would translate Yahowah's Testimony, and that of Moseh and Dowd, the words of the actual Hebrew prophets and shepherds into English – the language spoken by more people today, including "Jews," than any other.

Time is growing short for another observant foreigner to emerge and compile the requisite translations and insights, although we ought to consider every possibility and welcome him if he should arise. At the same time, we should ponder why Yahowah made this prophetic announcement regarding the *Nakry* and then consider why Solomon included part of the *Dabarym* presentation on the Shabat and Exodus in his prophetic declaration. If they are addressing this time and these translations, then we are fulfilling his promise. And if not, nothing is lost, and everything is gained when we study what Yahowah had to say so that we can respond appropriately to what He is asking from us and offering in return.



There is a seldom-considered prophecy revealed by Moseh and chronicled in the *Towrah* | Teaching regarding the *Beryth* | Covenant and *Yisra'el* | to Engage and Endure with God which uses the pretext of being led out of *Mitsraym* | the Crucibles of Oppression to predict a second exodus for those who wish to participate in the Covenant. Embedded within the prophecy is another reference to the *Nakry* | Observant Foreigner. With the past painting the future, this revelation plays out over the span of 3,500 years, culminating with Yahowah's return. It begins...

**“These** (‘*eleh* – providing perspective on God up close and personal) **are the words** (*dabary* – the statements and the message, the explanation and linguistic basis) **of the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which lead to the benefits of the relationship** (‘*asher* – which provide guidance on how to be happy and blessed, showing the steps along the certain and narrow path which give meaning to life which) **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) **instructed** (*tsawah* – taught and directed, educated and authorized, appointed and commissioned (piel perfect)) **for** (*'eth*) **Moseh** (*Mosheh* – One who Draws Out) **to cut and establish** (*la karat* – to make as an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine relationship through a verbal noun)) **with** (*'eth*) **the Children** (*ben* – sons, people, offspring, and descendants) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **in the land** (*ba 'erets* – in the territory, region, country, or realm) **of Mow'ab** (*Mow'ab* – Who's Your Father) **along with and as part of** (*min la bad* – as a part of the whole, as a branch from the same tree, denoting membership and inclusion within) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **that He cut** (*'asher karat* – which He established to lead to the benefits of the relationship, cutting to reveal the proper and correct path to be blessed while getting the most out of life, cutting through separation with stipulations, responsibilities, and benefits) **in association with them** (*'eth hem* – while accompanying them in accordance with them) **in Choreb** (*ba Choreb*).” (*Dabarym* / Words / Deuteronomy 29:1)

The Towrah, which was revealed through Moseh on Mount Choreb, exists to present the Covenant, its purpose, conditions, and benefits. There are no truer or more relevant statements than this. The Covenant is the sole reason the universe was created, and life was conceived. Without the Covenant, there would have been no reason for 'Adam or Chawah to exist, no purpose for the Garden of 'Eden, no distinction for Noach or the Ark, no value to the relationship established with 'Abraham and Sarah, no Yitschaq or Ya'aqob, no Leah or Yahuwdah, no Rachel, no Yisra'el, no Moseh, no Towrah, no Exodus. Without it, there would be nothing but a lonely God. There would be

no Miqra'ey, no Mowryah, no Tsyown, no Shamuw'el, no Dowd, and no prophets. Every word God spoke, from "Let there be light" to "Come out of her, My people," exists because Yahowah wants to be part of a family.

The Yisra'elites were gathered around Moseh expressly because Yahowah had made a promise to 'Abraham. He was not only fulfilling it, He was affirming it. And He would do so again. As the Children of Yisra'el had been freed from the crucibles of religious and political oppression within the geography of Egypt. On another day, our day, they would be called out of religious, political, and geographic Babylon.

The universe and the life within it were conceived with words, as was the Covenant for which both were made. And this Covenant was "*karat* – cut" and thus established by way of "separation," of "setting one group apart from another." By being *karat*, it is "an agreement with stipulations, responsibilities, and benefits," which have become known to us as the five conditions and five benefits of the Covenant.

Make no mistake, this wasn't a "new Covenant." It was, instead, "*min la bad* – part of the one" Yah established with His people on Choreb, which was predicated upon the one He made with 'Abraham. One came "*min* – out of and from" the other.

It is telling that *Moseh* | the One who Draws Out spoke these words to Yisra'el while still in *Mow'ab* | Who is Your Father. These Yisra'elites were not yet home. They were as they are today, in Mow'ab, surrounded by an incestuous milieu of Socialist Secular Humanists and Pauline Christians, all with questionable allegiances. We came to appreciate this prophetic distinction by devoting our attention to the conception of Mow'ab in Sodom, then tracing it through its hideous demise in the later chapters of Volume 2 of *Observations*.

It is from the modern manifestation of Mow'ab that Yahowah is calling His people out of today. As we have come to know by studying *Yasha'yah* 15 and 16, Mow'ab represents the multicultural blending of sectarian and secular notions which has become so prevalent in the West. Just as Yahowah was guiding His people out of Mow'ab and into the Promised Land on this day, while preparing them to live in it with Him, today He is doing the same thing, calling *Yahuwdym* | Jews out of the places infected with Christian Multicultural Socialist Secularism into Yisra'el so that He can protect them.

One last thought before we press on: Yahowah, the most creative and influential being in the universe, the most brilliant and effective communicator we will ever know, not only worked with and through a man to convey these words, He chose one who was a hundred years old, a mumbler and murderer (albeit with just cause), who had been part of the problem before he became part of the solution.

In his next statement, Moseh makes a connection far too many have missed. “*Yhwh 'asah* – Yahowah acted upon and engaged in” the Miqra'ey, thereby “*qara'* – inviting us to meet with Him, summoning us to be called out of this world so that we could be welcomed in His, doing so by reading and reciting His invitation.”

“**And** (*wa*) **Moseh** (*Mosheh* – One who Draws Out) **summoned, calling out to** (*qara' 'el* – invited, meeting with and welcoming, reading and reciting to (qal imperfect)) **all of** (*kol* – the totality of) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God), **saying to them** (*wa 'amar 'el hem* – speaking on behalf of God to them), **'You, yourselves, have witnessed** (*'atem ra'ah* – you have been shown and seen, been shown and considered (qal perfect)) **everything that** (*'eth kol 'asher* – all that leads to the blessings of the relationship and which provides guidance to get the most out of life) **Yahowah**

(*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted upon and engaged in** (*'asah* – has done and accomplished (qal perfect)) **before your eyes** (*la 'ayn 'atah* – in your sight and to provide understanding) **in the realm of the crucibles of oppression** (*ba 'erets mitsraym* – in the land of subjugation) **before Pharaoh** (*la pharo'ah*), **before all** (*wa la kol*) **of his servants** (*la 'ebed huw'* – of his associates and coworkers) **and throughout his land** (*wa kol 'erets huw'*).” (*Dabarym* / Words / Deuteronomy 29:2)

Moseh was addressing those who had been slaves in Egypt and who were finally free. And yet, based upon all that Yahowah has shared, we actually “*ra'ah* – see” these events as clearly and, likely more so, than these eyewitnesses. Our perspective is better, as are our language skills. And since Moseh’s audience already knew all of this for having lived through it, the only reason for recording it was so that we could consider everything Yahowah has done and how that is relevant in our lives in the modern incarnation of Mow’ab.

It is but a wisp of sand before the Mount, but please note: the Egyptian title “Pharaoh” was accurately transliterated using the Hebrew alphabet over 3,000 years before the Rosetta Stone provided scholars with the linguistic clues needed to decipher the hieroglyphics. So why do you suppose these scholars claim that they cannot use the same letters, replete with seventeen consonants and five vowels, to pronounce YaHoWaH? This is a stunning indictment of academia and theology.

The point Moseh is making in this next statement has been largely ignored. God was not bragging. He wasn’t trying to impress the Yisra’elites or scare the Egyptians. It isn’t in His nature. He was, instead, conveying a message that was intended to be read by us today.

Unfortunately, religious types have long been eager to show their god as fearsome and impressive, able to perform great signs and wonders, all to impress the faithful. Without any evidence or substance to demonstrate the viability of their gods, magic and myth were used to cover the uninitiated and disempowered. And so, theologians have trivialized something profoundly prophetic.

Both *'owth* and *mowpheth* are signs in the sense of pointing us in the right direction. They reveal what's going to occur along the way. So rather than Yah saying, "I was great!" the entire experience in Egypt and during the Exodus was designed to foreshadow the fulfillment of Passover, UnYeasted Bread, and Firstborn Children in 33 CE. It was also being used to predict a second exodus just prior to 2033, with Yah calling His people out of Babylon. This means that we should study the events which transpired around Moseh with an eye to the future, seeking to understand what God is doing in the lives of His people today.

**“This tremendously great** (*ha gadowl* – this stupendous and extensive, vitally important and essential for growth, intensely empowering, enabling, and magnifying; from *gadal* – to grow and become important, to become powerful and be magnified, to do great things during an) **experience of examination and validation, and of getting the desired response** (*ha masah* – time of testing and period of evaluation, proof statement and adventure of discovery, even the means to assess individuals and nations; from *nasah* – to evaluate and try, to test and prove) **which for the benefit of the relationship** (*'asher* – to guide to the proper path to get more joy out of life) **you saw, witnessing** (*ra'ah* – you observed and perceived, were shown to judge (qal perfect)) **with your eyes** (*'ayn 'atah* – your faculty of sight) **the appearance of the conspicuous and distinguishing signs announcing future events** (*ha 'owth* – this consent



agreement and prophetic proof statements, these promises which will be recognized and remembered because they are predictive foreshadows, accurately and truthfully confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions, a prophetic pledge on a raised banner which is revealing and symbolic) **and** (*wa* – in addition to) **the remarkably extraordinary indications of the amazing things which will come** (*ha mowpheth ha gadowl ha hem* – the marvelous and empowering symbols laden with tremendous portent along with the great expectation of things which will occur, the wondrously brilliant tokens which correspond to future events which are enabling and magnifying, this means of communication which is vitally important and which enables us to respond appropriately and grow; from *yaphah* – to be bright and beautiful).” (*Dabarym* / Words / Deuteronomy 29:3)

Sometimes I wonder why so few have seen and shared the insights we have come to appreciate, such as a second exodus, with the first from Egypt foreshadowing the next, from today’s Babylons. Even more perplexing, how is it that so few appreciate the meaning behind each of the seven Miqra’ey, the terms and conditions of the Covenant, or the timeline from ‘Eden and back to the Garden?

These insights are vital because Yah is consistent. What transpired in the past serves as instruction for the future. It is Yah’s subtle way of saying that every story serves a purpose, and every occurrence is a learning experience. The reason we are told about life in the *Gan ‘Eden* | Garden of Great Joy is because the Covenant’s children are returning to an expansive replication of this place. The reason for the flood account is to show how serious Yahowah is about our need to distance ourselves from the ways of man. The reason we are told about the problems associated with the people’s misguided affinity

for King Sha'awl is so that we'd recognize the consequence of associating oneself with the wannabe Apostle Sha'awl. The story of 'Abraham and Yitschaq on Mowryah was a dress rehearsal for Yahowah's and Dowd's fulfillment of Passover. The first exodus provides guidance for the next.

We turned to this prophetic portrait to solidify our understanding of the role of the *Nakry* preceding the Time of Ya'aqob's Troubles. And while that reference is in *Dabarym* 29:20, we may have found his purpose here at the beginning of Moseh's speech. These are the words of the Covenant and of its renewal. This seems to reflect upon why we are here, what we are doing, and the reason this is occurring. It's all about explaining the nature and intent of the Covenant. If not us, then who? If not now, then when?

All of these wonderful stories, all of this information, the teaching, guidance, and lessons, would have been lost on a world without the inclination to understand, the eyes to see, or the ears to hear. If "*ha masah* – this adventure of discovery, of observation and examination, of validation and responding" were not recognized as "*ha 'owth* – the appearance of conspicuous and distinguishing signs and prophetic proof statements, as promises which will be recognized as predictive foreshadows as the means of communicating the message regarding future provisions" here and now, then when and where would they become known?

Every "*dabar* – word" is a story worth examining. They illuminate the path to God. They are "*gadawl* – vitally important, empowering, and enabling, conducive to our growth" as Children of the "*Beryth* – Covenant."

Over the course of these past eighteen years, we have explored thousands of insights not previously considered, each like finding a new facet on a shimmering diamond. We have enjoyed examining them in the ideal light with

just the right lens to enjoy the full spectrum of prismatic colors. But few have been as revealing as...

**“This tremendously important and empowering, opportunity for examination, of getting the desired response, this time of testing and period of evaluation for the benefit of the relationship, you saw, witnessing, with your eyes the appearance of the conspicuous and distinguishing signs announcing future events, the prophetic proof statements regarding the consent agreement, these promises which are predictive, accurately confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions laden with tremendous portent along with the great expectations of things which will occur, the brilliant examples which correspond to future events communicating that which is vitally important, enabling us to respond appropriately and grow.”** (*Dabarym* / Words / Deuteronomy 29:3)

Should we have wondered why few if any would come to appreciate Yahowah’s approach to revelation and understanding, we now know...

**“But** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **has not bestowed, giving** (*lo’ nathan* – has not placed or entrusted (qal perfect – literally has not provided for a specific period of time)) **you** (*‘atah*) **the judgment or inclination** (*leb* – with the disposition or thought process, the mindset or will, the attitude or aptitude) **to know and understand** (*yada’* – to notice or perceive, to be aware or acknowledge, to observe and realize, to have the mental acuity to comprehend, and perhaps to appreciate what Yada has come to know and understand (qal infinitive construct)), (*wa*) **or the eyes or**

**perspective to see** (*'ayn ra'ah* – nor the ability to be observant), **or** (*wa*) **the ears to hear** (*'ozen la shama'* – the faculty of listening) **up to this time and beyond** (*'ad* – until now, for a long period of time, from the distant past to the present and beyond) **on this day** (*ha yowm ha zeh*).” (*Dabarym / Words / Deuteronomy 29:4*)

He did not say that he stupefied His people, because He didn't. Jews are the brightest ethnicity on the planet. He didn't say that He made them deaf or blind. He just didn't give them the inclination to use the gift of eyes, ears, and mind to unwrap these marvelous presents by being observant – closely examining and carefully considering His Towrah. (The average IQ of Ashkenazi Jews is between 110 and 115, giving them the highest average intelligence quotient of any ethnicity. (Blackman, 1972, Levinson, 1959, Romanoff, 1976))

Moseh has affirmed something we learned from Dowd. The path to God is through understanding. And comprehension is predicated upon being aware and then making the proper connections. Further, knowing isn't possible without observing and listening. And ultimately, understanding requires a logical mindset and an open and receptive attitude. With Yah it has always been and will always be about *shama'* and *shamar* | listening and observing, *yada'* and *byn* | knowing and understanding, so that we can be *tsadaq* | right about the *beryth* | Covenant.

In this regard, Yahowah wasn't being mean to the Yisra'elites gathered around Moseh on this day – just stating a fact. They had no reason, and thus no inclination, to know how the things they had witnessed would affect our future – nearly 2,500 years distant. But we do.

Addressing that future, the length of Yahowah's timeline is 7,000 years and the fulcrum of His calendar is 40 Yowbel. As such...

**“I have walked with you** (*wa halak ‘eth ‘atem* – I have journeyed, traveling through life together along with and near you (hifil imperfect)) **forty years** (*‘arba’ym shanah* – throughout this period of evaluation and renewal based upon forty) **in the wilderness** (*ba ha midbar* – in the place where one asks the who, what, where, why, when, and how questions regarding the word; from *ma* – to question and *dabar* – the word).”

Since the *Yatsa’* | Exodus began during Chag Matsah in 1448 BCE (2520 Yah), it was now 1408 BCE (2560 Yah) – 560 years after the Covenant was confirmed on Mount Mowryah in year 2000 Yah (1968 BCE). The history of mankind with a *neshamah* | conscience plays out over the course of 7,000 years, 6,000 from expulsion from the Garden to being invited to reenter. This period is divided into three segments of 2,000 years – a multiple of 40 *Yowbel* – the seven times seven years plus one (50) interval of years representing the time all slaves are freed, all debts are forgiven, and everyone returns to the land.

In year 0 Yah (3968 BCE), ‘Adam and Chawah were expelled from ‘Eden, starting this progression of time. In year 1000 Yah (2968 BCE), Noach was born, beginning the journey he and his family would experience aboard the Ark as a demonstration of the Covenant. In year 2000 Yah (1968 BCE), 400 years after the Flood, ‘Abraham and Yitschaq confirmed the Covenant with Yahowah, providing a dress rehearsal for Pesach upon Mowryah. In year 3000 Yah (968 BCE), by way of the Dowd’s Song in the 89<sup>th</sup> Mizmowr, the Son of God became the Cornerstone of Yahowah’s Covenant Home in this same place. Then in year 4000 Yah (33 CE), Dowd, having returned, fulfilled Passover, UnYeasted Bread, and Firstborn Children, benefiting seven sevens later from *Shabuw’ah* | the Promise of Seven – all to enable the benefits of the Covenant. Therefore, with the first four Mow’edym fulfilled in year 4000 Yah in 33 CE, 40 Yowbel later, in

2033 (year 6000 Yah), in the aftermath of the exodus from the modern manifestations of Babylon, Father and Son will return for Yisra'el and the Covenant Family on *Yowm Kipurym* | the Day of Reconciliations. On October 2<sup>nd</sup>, 2033, at sunset, Dowd will anoint the Mercy Seat of the Ark of the Covenant such that, five days later, on Sukah, he can lead his people back into the Garden to Camp Out with him and his Father for 1,000 years. It is simply a investment of time for the observant who listen to and think about what Yahowah has said and done.

Also interesting regarding *midbar* | wilderness, the conjunction of *ma* and *dabar* encourages us to seek answers to the who, what, where, why, when, and how questions regarding the Word of God – to ponder the implications of His testimony.

While this next line may seem a bit mundane, we'd be wise to consider it from the perspective of Yahowah's overall provision. I think Yah wants us to envision the enduring nature of the Set-Apart Spirit's Garment of Light as well as the protection He provided to keep Satan from oppressing His people by nipping at their heels as was foretold in the Garden, enabling us to walk with Him.

**“Your garments** (*salmah* ‘*atah* – your clothing; from *simlah* – covering) **did not wear out or become obsolete** (*lo’ balah* – did not decompose or decay, keeping you from being dominated, troubled, or oppressed) **from upon you** (*min* ‘*al* ‘*atem* – as part of you and over you), **and your sandals** (*wa na’al* ‘*atah* – your shoes serving as protection to enclose your feet) **did not decompose** (*lo’ balah* – did not wear out or become obsolete, nor decay or deteriorate, avoiding oppression, hardship, and decomposition) **from upon your feet** (*min* ‘*al* ‘*atah regel*).” (*Dabarym* / Words / Deuteronomy 29:5)

In that *Matsah* | UnYeasted Bread is symbolic of removing the fungus of religion and government,

militarism and conspiracy, from our souls, *lechem* | bread infused with yeast is seen as corrupt. Therefore, once they had availed themselves of the benefits of *Pesach* and *Matsah*, these *Bikuwrym* were kept pure prior to entering the Promised Land.

**“You have not consumed** (*lo’ ‘akal ‘atah* – you have not eaten) **bread** (*lechem* – leavened flour which is baked and rises; from *lacham* – to fight and make war, to be devoured in battle) **or wine** (*wa yayn* – crushed grapes fermented with yeast). **Intoxicating beverages** (*wa shekar* – fermented drinks such as beer or alcohol) **you have not drunk** (*lo’ shathah* – you have not consumed or experienced) **so that for the purpose of being a witness** (*lama’an* – for the sake of and on account of; from *la* – concerning and *ma’an* – to testify, responding with answers as a witness) **you may know** (*yada’* – you may be aware and acknowledge, reveal and understand) **that indeed** (*ky* – truly and surely) **I am** (*‘any*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elawah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **your God** (*‘elohym ‘atah*).” (*Dabarym / Words / Deuteronomy 29:6*)

It takes a clear head to appreciate the things of God. Those who do so have the privilege of serving as witnesses, testifying to what we have come to know about Yahowah. It is the highest and best use of our time.

**“Observe** (*wa shamar* – of your own initiative closely examine and carefully consider (*qal* perfect consecutive)) **the words associated with** (*‘eth dabar* – the statements and message) **the Covenant** (*ha beryth ha zo’th* – the Family Oriented Relationship Agreement, this binding oath and promise, this stipulated arrangement between parties) **and** (*wa*) **act upon and engage in it** (*‘asah ‘eth hem* – of your own freewill expend the considerable energy necessary to accomplish what needs to be done regarding

it (qal, perfect, consecutive)) **so that you may become an effective Witness and provide answers** (*lama'an* – for the sake of and on account of; from *la* – concerning and *ma'an* – to testify, responding with answers as a witness), **gaining insights by coming to understand and by being circumspect** (*sakal* – being prudent and prospering, paying attention to the instruction so as to comprehend (hifil imperfect)) **with regard to everything ('eth kol) you do, acting upon or engaging in** (*'asah* – expending the energy to achieve (qal imperfect paragogic nun jussive)) **that which leads to the benefits of the relationship** (*'asher* – which provides guidance regarding the correct and yet narrow path to get the most out of life, living joyously).” (*Dabarym* / Words / Deuteronomy 29:9)

What a wonderful expression of God’s will for our lives! When it comes to knowing Yahowah and engaging in a relationship with Him, becoming part of His Covenant Family, it all begins with being “*shamar* – observant.” This leads to *sakal* | gaining the insights needed to serve as a *lama'an* | witness.

**“You are standing** (*'atem natsab* – you are firmly established) **this day** (*ha yowm*), **all of you** (*kol 'atem*), **before the presence** (*la paneh* – face-to-face, approaching the appearance) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence), **your God** (*'elohym 'atah*): **the beginning and finest aspects** (*ro'sh* – the uppermost) **of your familial associations** (*shebet 'atah* – of your people, tribes, and family), **your mature men** (*zaqen 'atah* – those of you who are advanced in age, the elderly, and seasoned citizens), **your scribes** (*soter 'atah* – those who are literate and trained at writing), **all of the individuals who comprise** (*kol 'ysh*) **Yisra'el** (*Yisra'el* – those who engage and endure with God), **(10) your little ones** (*tap 'atah* – your young children), **your wives and women** (*'ishah*



*'atah* – your mothers and other females), **and the foreigners from different ethnicities than your own** (*wager 'atah* – those from different geographical or cultural groups) **who are camping out in your midst** (*'asher baqereb machaneh* – who to enjoy the benefits of the relationship and to be guided along the way are in the middle of your encampment and temporary dwelling place), **from the one who chops your wood** (*min chatab 'ets 'atah* – from a woodsman who fells trees for fires and for construction) **to the one who draws your water** (*'ad sha'b maym 'atah*.)” (*Dabarym / Words / Deuteronomy 29:10-11*)

You will note that men and women were not separated as they are in Judaism. And women were counted among the best of Yisra'el.

Yahowah's relationship with Yisra'el has never been monolithic, but is instead open to young and old, men and women, and even other ethnicities as long as they seek to be part of the same Family. What appears particularly interesting, in addition to the inclusiveness of the Covenant, is the mention of three occupations pertaining to writing, chopping wood, and drawing water. Everything we know about Yahowah has come by way of the scribes who wrote the testimony God conveyed through His prophets on parchment. Wood was used to build homes, cook food, and illuminate the darkness, keeping us warm and nourished, enlightened and protected, safe and comfortable. Water cleanses and restores life.

While I'd be shocked if there were a Christian who has read through these books up to this point who still believes anything he or she was told by a priest or pastor, this next statement ought to be more than sufficient to resolve the matter of faith. The Covenant Paul condemned as enslaving, the one he replaced with his contradictory “New Testament,” is Yahowah's, who just so happens to be God.

Moreover, one approaches it through *'abar*, which is the verb defining Passover.

**“This is so that you may approach and pass into** (*la 'abar 'atah ba* – you can travel and draw near, crossing over into, come to possess a share of, by passing through to (the basis of Passover)) **the Covenant** (*beryth* – the Family-Oriented Relationship Agreement, the pledge and binding oath, the contractual and mutually beneficial arrangement between God and His people) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions), **your God** (*'elohym 'atah*), **into** (*ba*) **His sworn agreement** (*'alah huw*' – His binding oath) **which leads to the benefits of the relationship** (*'asher* – which provides guidance to the correct and narrow path to get the most joyous life).

**Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **your God** (*'elohym 'atah*), **has cut, establishing it** (*karat* – made, creating an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine relationship through a verbal noun)) **with you this day** (*'im 'atah ha yowm*.)” (*Dabarym* / Words / Deuteronomy 29:12)

Nothing is more important or beneficial than approaching Yahowah and entering the Covenant in the manner He established. Stop praying, stop confessing, and start living.

Over the millennia, religious men have behaved hideously, including conducting human sacrifices to phony gods, but few things in all that time have negatively affected more souls than the overt Christian replacement of Yahowah’s Covenant with Supersessionism. Who do you

suppose motivated, and/or inspired Paul to negate Yahowah's intent, to annul God's commitment to His Family, and then to superimpose a different covenant, a "New Testament," in its place? Of course, we know the answer because Paul admitted to being demon-possessed at the conclusion of his second letter to the Corinthians. But most remain unaware, which is why billions of souls have been lost to the mythology that has sought to denigrate, dehumanize, and demonize Jews.

The only thing worse has been the Jewish propensity to obfuscate Yahowah's name. Knowing it, acknowledging it, and professing it are essential to answering His invitation to approach and pass into the Covenant. In that it is His Family, His name and His title are continually associated with it. And in this case, His name was spoken and written twice for edification.

Surely, Yahowah didn't think that we would forget His name or be remiss in remembering that He is God in the time it took to recite this sentence. That cannot be the reason He repeated it. And yet, it is as if He knew His people would do the inconceivable.

Yahowah clearly wanted us to know we would be engaging directly with Him; it is His name and reputation, His word, that we would be trusting. Moreover, He wanted us to be aware of who we would be living with should we accept His invitation.

We have said it repeatedly because Yahowah wants us to acknowledge that the Covenant is His Family. It is a sworn and binding agreement, and therefore backed by the word of God. Its stipulations lead us to the benefits of the relationship our Heavenly Father is seeking to establish with His children.

Being invited into Yahowah's Family is a wonderful opportunity, enriching and empowering. And while it affords us tremendous freedom, we are not given the

authority to alter what He is offering. There can and will never be anything akin to an inspired Talmud or authorized Christian New Testament. They are not the word of God but are, instead, the lies of men. Unlike the authors of those books, Yahowah does not break His promises, change His approach, or contradict Himself.

With statements like this next one, it's a wonder that five people, much less five billion, believe that there is any validity in the Talmud and New Testament...

**“With the intent of providing answers and for the sake of enabling Witnesses** (*lama'an* – for this purpose and to this end, to make the response observable and knowable; from *la* – concerning and approaching and *'anah* – to respond, reply, answer, and testify), **He established** (*quwm* – so that He can stand up for and confirm, doing what is needed to set up, build, accomplish, and fulfill) **you** (*'eth 'atah*) **today** (*ha yowm*) **as** (*la*) **His people and family** (*la 'am* – for His kin and followers, as part of His life and nation), **and thereby** (*wa huw'*) **He will continue to be** (*hayah* – He will actually exist as (qal imperfect)) **your God** (*la 'atah la 'elohym*) **consistent with** (*ka 'asher* – according to the guidance showing the way to the benefits of the relationship) **His communications with you** (*dabar la 'atah* – His Word with regard to you) **and** (*wa*) **in keeping with** (*ka 'asher* – according to the guidance showing the way to the benefits of the relationship) **what He promised** (*shaba'* – provided as a sworn oath on the basis of seven, affirming the truth of what He had conveyed (nifal perfect)) **to your fathers** (*la 'ab 'atah*), **to 'Abraham** (*la 'Abraham* – Enriching and Merciful Father as well as the Father of Many Nations), **to Yitschaq** (*la Yitschaq* – to Laughter and Play), **and to Ya'aqob** (*wa la Ya'aqob* – My Footsteps, I grab the heel, commonly transliterated Jacob; from *y* – I and *'aqab* – to receive the reward and suffer the consequences of

circumventing or overreaching, digging in one's heels).”  
(*Dabarym* / Words / Deuteronomy 29:13)

The Covenant was established with ‘Abraham, Yitschaq, and Ya’aqob, and confirmed with Yisra’el. It was not annulled, renewed, or changed by Gentile Christians. By His own admission, Yahowah has been “*ka ‘asher dabar* – consistent with His words and guidance,” never wavering from what He “*shaba’* – has promised.”

Yahowah chose to provide the answers we would need to form a relationship with Him through Yisra’el, which is why the descendants of ‘Abraham through Yitschaq and Ya’aqob were to be His witnesses. And while some, especially the likes of Moseh, Shamuw’el, Dowd, ‘Elyah, Howsha’, Yasha’yah, Yirma’yah, and Zakaryah, were stupendous at it, the preponderance of Yisra’elites shirked their responsibility.

His one and only Covenant would be for all of us...

**“And it is not with you alone that** (*wa lo’ ‘eth ‘atah la bad ‘atah* – but not for you by yourself) **I** (*‘any*) **am establishing** (*karat* – making, creating an agreement through separation with stipulations, responsibilities, and benefits (qal participle absolute – establishing a genuine and singular relationship through a verbal adjective)) **this Covenant** (*‘eth ha beryth ha zo’th* – this particular Family Oriented Relationship Agreement, the unique pledge based upon marriage, this treaty and alliance, the one and only contractual arrangement between parties).

**Indeed** (*ky* – surely for the reason), **this sworn agreement** (*wa ‘eth ha ‘alah ha zo’th* – in addition to this binding promise and oath) (*Dabarym* 29:14) **exists to show the way to whomever** (*‘eth ‘asher yesh huw’* – it is being presented and is there to guide everyone to the benefits of the relationship, thereby affirming for them the correct path to walk to get the most out of life) **is here with us** (*poh ‘im ‘anachnuw* – is hungry for this message, seeking to listen

to what is being said from this place, who seeks to be in a relationship with us), **present and standing upright** (*'amad* – sustained and enduring, taking their stand, firm in their conviction and remaining steadfast) **at this time** (*ha yowm* – today) **before the presence** (*la paneh* – approaching the appearance and personal existence, face-to-face and in front) **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), **our God** (*'elohym* *'anachnuw*).

**It is also for whoever benefits from the guidance along the correct path to the relationship** (*wa 'eth 'asher* – in addition to those who follow the narrow path to get the greatest benefit out of life) **who is not** (*'ayn*) **among those present here** (*poh* – someone open to the speech providing nourishment) **in conjunction with us this day** (*'im 'anachnuw ha yowm* – with us at this time).” (*Dabarym / Words / Deuteronomy 29:15*)

There would be one Covenant for all people and for all time. This Covenant is a sworn agreement from Yahowah, and He has never reneged on a promise. While it is undeniably with Yisra'el, *Gowym* | Gentiles who choose to stand with the Chosen People have always been welcome no matter where or when we may live.

Of particular importance is the realization that *Gowym* | non-Yisra'elites are incorporated into the one and only *Beryth* | Covenant. There has never been and will never be a new or different covenant for other ethnicities. Therefore, if a person opposes Jews or Israel, as is the case with most Progressives, right-wing extremists, multiculturalists, Protestant and Orthodox Christians, Roman Catholics, Muslims, and conspiratorialists, by way of this animosity alone they would be excluded from the Covenant and thus estranged from God and banned from heaven. And because most of the world is antagonistic toward Jews and Israel,

the overwhelming majority of people have excluded themselves from a relationship with God.

It should be no surprise to anyone who isn't either ignorant or irrational that Muslims have been indoctrinated to hate Jews. It should also be obvious that there is a rapidly increasing number of politicized individuals, both extremely liberal and ultra-conservative, who are overtly hostile to Jews and Israel. Moreover, the fastest-growing belief system worldwide is Conspiracism – the foundation of which is predicated upon blaming Jews for almost everything.

To the surprise of many, the putrid well from which this misguided abuse of Jews grew to become a worldwide threat is the Roman Catholic Church. Challenged only by Islam in their violent and degrading treatment of Jews, popes have oppressed and demeaned God's people for over 1,500 years. It is one of several reasons why the Roman Church is the Whore of Babylon and why the tyrannical Islamic nations represent geographical Babylon.

Should you think that I'm biased, or just making an uninformed generalization regarding Muslims and Catholics, please read my *Prophet of Doom* and *Questioning Paul*, followed by David Kertzer's *The Popes Against the Jews* and John Cornwell's *Hitler's Pope*. If you make it through them without coming to hate these religions, then you may want to have your head examined.

As an alternative, and based upon what Yahowah just revealed, we enter into God's presence and are adopted into His Family through the Towrah. Therein we find the keys to heaven and the path to the Covenant. Consistently entering the doorways to synagogues, mosques, churches, temples, shrines, political edifices, and social media conspiracy sites universally excludes believers from knowing God. These are the ways of the *Gowym*, of politics and religion.

**“Indeed** (*ky* – in truth), **You, yourself, know** (*‘atah yada’* – you are aware and understand, you have learned and acknowledge, you possess the information to be cognizant of (qal perfect)) **how we lived** (*‘asher* – how to convey the proper path while we remained) **in the realm of the Crucibles of Oppression** (*ba ‘erets mitsraym* – in the land of the chronically diseased, in a place of anguishing troubles, besieged by the lowly and little and thus alerted against an impeding consequence, in the country of Egypt) **and how, to show the correct way to the benefits of the relationship** (*wa ‘asher* – and how to provide guidance to the proper and narrow, restrictive but right path to walk to get the most out of life), **we passed through** (*‘abar ba* – we were led and forgiven in) **the midst** (*qereb* – the psychological nature of the disemboweled corpses, within the womb of the dead and among the dying, gaining a sense of the warlike thoughts, emotions, and entrails) **of the nations comprised of Gentiles** (*ha gowym* – of the prideful pagan peoples worshiping false gods, of the populations of animalistic individuals, of the dead and decaying bodies, of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for ass)). **We were led to do so** (*‘asher* – through which we were led along the correct path) **in conjunction with Passover** (*‘abar* – passing over and forgiven).” (*Dabarym* / Words / Deuteronomy 29:16)

We are being provided with facts, with the evidence required to *yada’* | know how to become part of Yahowah’s Family – in addition to knowing what would cause us to be excluded. It is the truth which sets us free, just as it did for those who were listening on this day.

The Hebrew root of *mitsraym*, the plural of *mitsry* or *mitsra’*, is derived from a blend of rather ominous terms – most of which emerged as a compound of “*mah* – to ponder the implications” of “*tsar* – troubling oppression and



persecution.” These include: “*matsrep* – crucible, to test and purge,” “*matsora*’ – leprous, dreaded and chronically diseased,” “*metsar* – anguishing trouble and distressful hardship,” “*matsarah* – to be on guard, alerted against an impending future consequence,” “*mits’ar* – lowly and little,” and “*matsowr* – to besiege.” Therefore, in the plural, we might well define *mitsraym* as: “the crucibles of chronic and dreaded diseases, a place of anguishing hardships and distressing troubles.”

In this light, it is particularly telling to realize that many, if not most, Masr (Egyptian) Coptic Christians are ethnic Jews, the legacy of converso Jews millennia earlier. It was here that the Towrah was robbed of its Hebrew roots and was bastardized, giving birth to the Hellenized *Septuagint*. It is here that every pre-Constantine copy of the Christian New Testament was written and later discovered. It could be stated, both literally and historically, that the origins of the Christian Bible, its Old and New Testaments, were written in Greek in Alexandria, rather than in Hebrew in Yisra’el, Yahuwdah, or Yaruwshalaim. If I may quote Dowd: *selah* | pause now and think about that.

One of the many things which make the prophecies regarding the *Nakry* | Observant Foreigner so provocative is that Yahowah consistently tells His people that the ways of the *Gowym* | Gentiles are an abomination, especially their religions and politics, their militaristic ways and customs. This is one of many such examples...

**“And (wa) you have seen (ra’ah** – you have witnessed, perceived, and judged after discovering and considering) **the abominable religious things associated with their gods** (*’eth shiquwts hem* – their detestable and idolatrous abominations, their repulsive and filthy things, their corrupting and vile idols) **and also (wa) that which is associated with (’eth) their objects of worship and religious attire** (*giluwlym hem* – their religious images, statues, artwork, idols, clothing, and apparel) **which are**

**expensive monetarily, often derived from silver and gold, many of which are comprised of wood or built of stone** (*'ets wa 'eben wa keseph wa zahab 'asher 'im hem* – timbers used to torture, hang, and kill prisoners, displayed as religious symbols and objects of worship which cause the doorway to close (and thus Christian crosses and crucifixes), of rock or any other natural materials including building stones, are valued and pricy, costing a lot of money, causing people to desire them, longing for what they represent, comprised of precious metals to appear splendid and brilliant).” (*Dabarym / Words / Deuteronomy 29:17*)

Religious gods are eerily similar in character and disposition to the men and women who created them, making humankind’s objects of worship a bewildering blend of contradictions and rational fallacies. For example, Allah, like Muhammad, was depicted as a terrorist throughout the Quran. Dumb as the Black Stone in the obscured Ka’aba, the Islamic god can’t keep his stories straight, and is wrong historically, scientifically, rationally, morally, and prophetically.

With Muhammad motivated by perverted sexuality, murderous revenge, and ill-gotten gain, Muslims lie, steal, and kill for their pathetic deity expecting perpetual virgins in a paradise as their reward for horrific behavior. This manmade god was unable to perform a single inspiring miracle, offer so much as one creative insight, or provide a single prophecy which became reality to demonstrate that he was anything more than the deification of one of the most pathetic individuals who ever lived. To believe Muhammad, a rapist and pedophile, a murderous anti-Semite, a ruthless terrorist and thief, is to be ignorant, immoral, and irrational. And to be a good Muslim is to be like Muhammad.

Paul’s god, the Christian “Jesus Christ,” reflects his creator. The totality of this god fits within the human form.

He was born and he dies, killed by the same Romans with whom Paul claims citizenship and to whom he demands submission. To believe Paul, it no longer matters what the God who created man has to say because Christianity is based upon, “But I, Paul, say....”

The people through whom Yahowah revealed everything become the enemy of the new faith as the entire Gentile world is told that Paul, to the exclusion of all others, alone spoke for the reincarnated Greco-Roman Gnostic deity presented throughout the factually inaccurate and consistently contradictory, verbal diarrhea that is venerated as “Scripture.”

Paul wasn’t the first to lead people astray. The first king of Babylon, Nimrod, claimed to be the “Son of God.” His wife, Astarte, was worshiped as the “Queen of Heaven” and the “Mother of God.” Throughout the long march of time, the worst among us have claimed divine authority to rule, many of whom actually claimed to be gods themselves, demanding veneration.

The irony in this is that the God who created these men and women isn’t religious and does not want to be objectified or worshiped. Imagine creating this universe and conceiving the life within it, expressly to enjoy a familial relationship with your ultimate achievement, to enrich and empower those you have conceived, only to have these men and women ignore you, and worse, replace you in their lives with convoluted products of their twisted imaginations – and then worship them.

On one hand, we have the God who is responsible for everything. He not only revealed Himself to us through Yahuwdaym, proving His existence in the process, but He also made it possible for us to know Him and live with Him as His children and inherit all He has to offer. He’s brilliant and articulate, consistent and conversant, approachable and dependable, loving and lovable, enlightening and

enriching, empowering and liberating. He's all we could ever want and more.

On the other hand, the religious, political, and militaristic gods of the Gentiles are nonexistent figments of man's imagination – complete fabrications which require blind faith because they are mythical. They are perverted, convoluted, capricious, and fearsome and yet always seem to support the local and national agendas, no matter how counterproductive, covetous, or murderous the men responsible for them have been. Considering the contrast: to choose the fakes over the real, one must be ignorant, irrational, or both.

Before we contemplate Moseh's next statement, a little history lesson may be beneficial. Beginning in the 4<sup>th</sup> century BCE, and in the wake of Alexander's conquests, Rabbinic Judaism became heavily influenced by Greek philosophy and culture. The Yahuwdaym admired the Greeks to such a degree it could be argued that the story chronicled in Maccabees is actually against total assimilation.

As a legacy of this conflict, the internal Hasmonean Civil War played out forty to seventy years prior to Dowd's second arrival. It demonstrates that this integration of cultures actually occurred. The High Priest at the time, Hyrcanus II, inherited the position from his father, Alexander Iannaeus, by way of his mother, Alexandra (all Greek names). Alexandra also crowned her eldest son king, intermixing religion and politics in the way of the Gentiles. But Hyrcanus' younger brother, Aristobulus II (another Greek name), rebelled against him three months after Alexandra's death in 67 BCE.

Hyrcanus (meaning "Land of the Wolf") advanced against his brother, deploying a band of Gentile mercenaries. During the ensuing "battle" at Jericho, Aristobulus (whose Greek moniker blends *ari* –

extraordinarily, *arete* – excellent and virtuous, and *aristeuo* – bravest to say “Egotistical”) engaged in a manner that may have fueled anti-Semitic conspiracies. He bribed Hyrcanus’ militants, offering them more money than had his brother. The mercenaries changed allegiances, giving the “victory” to the more conniving financier.

Immediately thereafter, and in direct contradiction to the Towrah, Aristobulus sent his newly acquired and uncircumcised Gentile militants to the Temple, where the “Extraordinarily Excellent and Brave” captured the “Realm of the Wolf.” Rather than kill his brother, however, the two made a deal, with Hyrcanus relinquishing the titles of High Priest and King to Aristobulus for a cut of the religious, but not political, revenue.

This despicable display of money-grubbing would not last. The “Wolf’s” advisor, Antipater (named after the Macedonian general who became regent of Alexander’s Empire, meaning “Like the Father”) the Edomite (symbolic of Rome), convinced Hyrcanus that his brother, Aristobulus, was too insecure and greedy to allow him to live. But in actuality, Antipater simply wanted to control Yahuwah himself. With the weaker (or at least, stingier) “Wolf” back on the throne, he would make his move. Therefore, following the advice of his advisor, Hyrcanus scampered off to take refuge with Aretas III, the Nabataean king, whom Antipater had bribed into espousing his conspiracy.

With friends like these Gentiles, the revolting Jewish brothers hardly needed enemies. But nonetheless, an army of 50,000 Nabataeans advanced toward Yaruwshalaim, taking the city and besieging the Temple. During the siege, Onias, the last remaining stalwart against assimilation, was stoned to death on Hyrcanus’ orders for refusing to pray for the death of the Wolf’s rivals. Adding insult to injury, Hyrcanus, not to be outplayed financially, swindled the priests who were supporting the Extraordinarily Virtuous

and Brave, Aristobulus. He sold them cows for the Passover sacrifice for the enormous price of one thousand drachmas then refused to deliver them. Thus far, every word fans the flames of the anti-Semitic stereotypes and conspiracies that would follow.

While this tawdry episode was brewing, the Roman general, Pompey, defeated the Seleucids, dispatching his deputy, Marcus Scaurus to Syria. Because the Hasmoneans were allied with the Romans, the Wolf and his Egotistical brother both appealed to Scaurus, endeavoring to elicit his support with gifts. And with Aristobulus more lavish once again with his bribes, the Roman ordered Aretas and his Nabataean army out of Yahuwdah, clearing the way for Aristobulus to return to power. During their retreat, however, the Virtuous and Brave's mercenaries bludgeoned the retreating army.

With the sibling rivalry having become bloody and expensive, and yet unsettled, in 63 BCE the Pharisees, Hyrcanus, and Aristobulus all appealed to Pompey for supremacy. The Roman, as was the custom among wolves, chose the Wolf, but not based upon Romulus and Remus. As the weakest of the three, Pompey believed that Hyrcanus would be the easiest to manipulate.

Then to make certain he would be compliant, and that Roman authority would remain unchallenged, the Evil Empire dispatched her Legions, suffocating Yahuwdah. Aristobulus, with his enormous ego bruised, turned traitor, and, like a child throwing a tantrum, sought to hand Yaruwshalaim over to Pompey. But unable to trust Aristobulus nor Rome, the Extraordinarily Virtuous and Brave's followers did not capitulate. So, the Romans besieged Yaruwshalaim and captured the city by force, nearly destroying the Temple in the process. Aristobulus was taken to Rome as a prisoner and Hyrcanus was hailed as king.

Is it any wonder God is opposed to all forms of human governance?

Unfortunately for the Wolf, the new gig wasn't as lucrative as religious authority. So, since it had always been about the shekels, that same year the Wolf reclaimed his position as High Priest. As he did, the Romans set the menacing advisor, Antipater, on the throne.

Things remained as such until 40 BCE, when Aristobulus' son, Antagonus, allied with the Parthians. With the muscle of these Iranians, and thus in the company of the Persian gods, Antagonus was proclaimed King and High Priest. The Wolf was seized, and his ears were mutilated, with Antagonus literally biting them off to assure that the Wolf would be permanently ineligible for the priesthood. The earless carnivore was taken by the Parthians to Babylon, where he lived in captivity with other Jews – all of whom we are told embraced and respected this putrid excuse of a man.

Shortly thereafter, in 36 BCE, Herod defeated Antagonus with the help of Rome and her Legions. The conniving bastard, fearing that Hyrcanus might induce the Parthians to help him regain the throne of Yahuwdah, invited the aging and earless Wolf back to Yaruwshalaim. Hyrcanus accepted the invitation of Rome's appointed king, only to have Herod charge him with plotting with the Nabateans against his authority. The Roman puppet then assassinated the Parthian stooge. Yahuwdah and Yahuwdym were lost in a sea of *Gowym* with no one to blame but themselves.

**“Their purpose negated, no one** (*pen* – beware, there isn't anyone for an extended period in the future who) **exists among you** (*yes ba 'atem* – of stature, substance, or affluence, affirms Your existence or status) **at this time** (*ha yowm min* – today, and from this day), **not a man or woman, no group of people or tribe** (*'iysh 'ow 'ishah 'ow*

*mishphachah 'ow shebet* – individual, male or female, nation or kingdom, aristocratic family or institution, clan or subdivision), **whose reasoning or inclinations** (*'asher lebab huw'* – whose thinking and motivations, whose heart, mind, and soul, whose thoughts, conscience, feelings, and volition show their path through life and what they enjoy) **are found directed toward the presence of** (*panah 'im* – who are seen focusing their attention on, moving in the direction of, prepared to face and appear with the appearance of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **our God** (*'elohym 'anachnuw*).

**They are going after** (*la halak* – they are conducting their lives, living for, and following), **approaching, worshiping, and serving** (*la 'abad* – to draw near, work with, or subject themselves to) **the gods** (*'eth 'elohym* – the deities and objects of worship, idols, judges, ghosts, the powerful or majestic) **of the Gentile nations** (*ha gowym ha hem* – of those prideful pagan peoples worshiping false gods, of those populations of animalistic individuals, of those in contrast to Yisra'el, of the dead and decaying bodies of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for asses)).

**Negated and without purpose** (*pen* – invalid and useless), **there will be** (*yesh* – there will exist) **among you** (*ba 'atem*) **a root** (*soresh* – an underground source, a base and foundation) **bearing** (*parah* – producing an abundance of offspring over successive generations) **that which is infuriating and noxious** (*la 'anah* – cursed and sickening, unpleasant and galling, annoying, irritating, and maddening), **poisonous and embittering** (*wa ro 'sh* – with the beginnings of that which is toxic and bitter, foremost in



serpentine venom).” (*Dabarym* / Words / Deuteronomy 29:18)

After Solomon, Dowd’s son, there were only a handful of prophets willing to listen to and speak for Yahowah. And following *Mal’aky* | Malachi, there were none. From then to now, over the span of more than two thousand years, there has not been anyone – not a single Yahuwdym willing to work with or speak for Yahowah.

As a result, there simply weren’t any Jews capable of exposing and condemning the ostentatious rhetoric of *Sha’uwl* | Paul. Unchecked, this evil man became so enamored with the most beastly expression of the ways of the Gentiles, he accepted the Roman name, Paulos (eerily similar to Apollo). Then, in the preeminent account of his new religion, he wrote, in the book he named “Romans,” that everyone should submit to this Gentile nation and obey its government as if they were serving God. Doing so put Paul in irresolvable conflict with Yahowah, His Towrah, Covenant, and People.

Had Yahuwdym not negated their purpose as Yahowah’s witnesses and prophets, Paul’s “New Testament” would have been laughed out of existence. Had Yahuwdym not turned away from Yahowah and promulgated all manner of myths, neither Christianity nor Islam would have taken root or spread. And if you count Socialist Secular Humanism among mankind’s belief systems, Jews can be found at the root of each of their most menacing foes.

If this next statement were not so sad, it would be humorous. Since religious Jews are notorious for saying, “*Shalowm ‘aleichem* – peace be unto you,” Yahowah has them muttering what they crave but do not have: “*Hayah shalowm la ‘any* – peace be upon me.” Then, recognizing that the Orthodox and Conservative, under the spell of rabbis, have become stubbornly adversarial in their

“*halakhah* – walking in the Jewish laws,” God is calling the practice “*shariruwth* – adversarial and uncooperative recalcitrance.”

If you are Jewish, let this sink in. Those who claim to speak for God are only speaking for themselves. Not a one knows “HaShem.” And if you want to know Him, walk away from them, distancing yourself from rabbis and their ilk.

**“And it shall come to be** (*wa hayah* – it shall come to pass and exist) **when he hears** (*ba shama’ huw’* – with him listening or if he chooses to hear (qal perfect consecutive)) **the account and record** (*’eth dabar* – the word, the message and communication, that which has been said, the matters and statements) **of this binding agreement and promise** (*ha ’alah ha zo’th* – of this oath, this sworn and solemn statement), **he will actually commend himself** (*barak* – he will try to invoke divine favor upon himself, adoring and blessing himself) **in his judgment** (*ba lebab huw’* – in his heart, from his perspective, and in his opinion, his sense of right and wrong, and based upon his reasoning and inclinations), **saying** (*la ’amar* – claiming and declaring), **‘Peace be unto me** (*hayah shalown la ’any* – peace be unto me, I am content and satisfied, and I will be saved), **though** (*ky* – on the contrary) **I walk** (*halak* – journey through life and conduct myself) **in the adversarial stubbornness** (*ba shariruwth* – in the twisted recalcitrance, disquieting resistance, and resolute noncooperation, while prevailing by lording over others in association with a fiery serpent) **of my heart** (*leb ’any* – of my inclinations and motivations, my desires and thinking, my disposition and determination).

**As a result** (*lama’an* – as a consequence), **those who are fully immersed** (*ha rawah* – those with an abundance of experience and engulfed) **are destroyed** (*saphah* – are swept away), **along with those who are thirsting,**

**wanting more** (*'eth ha tsame'* – with the parched).”  
(*Dabarym / Words / Deuteronomy 29:19*)

There is no hope for overtly religious Jews. The Haredi will never find the *shalowm* they desire. And sadly, those adorned in black suits and black hats have cast a dark shadow over those who are still thirsting for light, for knowledge, for truth.

This is what we have long suspected, indeed known, but it is nevertheless exasperating to read. Yahowah isn't going to forgive the religious. God doesn't want to forgive the religious. He will not invite anyone into His home who has excluded Him from theirs. Those who have blotted out every mention of God's name will find themselves blotted out of Yahowah's memory.

**“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 not willing, and will not consent to** (*lo' 'abah* – does not agree with and will not yield to their demands as He is opposed to obedience and submission, is unwilling to offer (qal imperfect)) **forgiveness for him** (*salach la huw'* – a pardon or release for him).

**But instead** (*ky*), **at that time** (*'az* – simultaneously at that point), **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 be aggravated and displeased, smoldering in overt hostility** (*'ashan 'aph* – resentful and furious regarding him, He will angrily envelop him in smoke).

**And His passion and desire** (*qin 'ah huw'* – His desire for exclusivity in the relationship and jealous disposition) **will be against that individual** (*ba ha 'ysh huw'* – will be upon this person) **such that all** (*kol*) **of the agreed upon**

**and mutually binding promises** (‘*alah* – of the sworn and requisite oaths which were made publicly, and in this case especially those invoking retribution) **ineradicably written** (*ha katab* – inscribed and engraved, communicated and recorded using the letters of the alphabet such that they were indelibly memorialized) **in this book** (*ba ha sepher ha zeh* – upon this written document and recorded scroll) **will come to haunt him** (*rabats ba huw’* – will be laid upon him, settling upon 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) **will blot out** (*machah* – will destroy, wiping away and removing, obliterating) **his name** (‘*eth shem huw’* – his personal designation, reputation, and renown) **from under heaven** (*min tachath shamaym* – in relation to the spiritual realm).” (*Dabarym / Words / Deuteronomy 29:20*)

The unforgivable sin has been further elucidated. For our edification this comes in conjunction with Yahowah exposing and condemning religious behavior. As we have long suspected, those who have removed Yahowah’s name from His book will have their names removed from the Book of Lives.

This being the case, let’s be so bold as to make a recommendation. Come to know and understand, appreciate and respect, acknowledge and acclaim Yahowah’s name. Never utter “Jesus Christ,” “HaShem,” or “the Lord” again in conjunction with God.

Should you choose *not* to embrace this advice, please be aware...

**“And then** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will disassociate from him,**

**excluding him** (*badal huw'* – will dismiss him, expelling him, withdrawing from him, and banishing him) **for his trouble, his depravity and opposition** (*la ra'ah* – for his deplorable conduct, erroneous opinions, and twisted perversions, his miserable and disagreeable ways, and malignant corruptions), **from** (*min*) **every** (*kol*) **association** (*shebet* – clan, family, subdivision, tribe, and part) **with Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **in accordance with** (*ka* – consistent with) **all** (*kol*) **of the agreed upon and mutually binding promises** (*'alah* – of the sworn and conditional oaths regarding the publicly acknowledged agreement) **of the Covenant** (*ha beryth* – Family-Oriented Relationship Agreement based upon a marriage vow, the contract between the parties, the pledges and promises) **that were indelibly written** (*ha kathab* – that were inscribed and engraved, memorialized and communicated, then permanently recorded using the letters of the alphabet such that they were printed) **in the scroll** (*ba sepher* – upon this written document and recorded letter, this book recounting what has occurred while recording what has been said) **of the Towrah** (*ha Towrah ha zeh* – of Teaching and Instruction, Guidance and Direction).” (*Dabarym / Words / Deuteronomy 29:21*)

When disassociation is from Yahowah, it is indeed a *badal* state of affairs for all who suffer this fate. They will have their souls destroyed, squandering their potential, or worse, be sentenced to an eternity in *She'owl*. Such are the wages of opposition to God for those who advance twisted perversions of His testimony.

*'Alah* is one of many Hebrew words with a light and dark side. It is “a binding promise, a solemn oath, and a public pronouncement, even an exchange of vows.” In this case, Yahowah is bound to do what He has written in His Towrah, especially regarding the terms and conditions of His Covenant. Therefore, if we accept His stipulations, He

is bound to provide the agreed benefits. Similarly, those who have vowed to uphold the terms of the Covenant, and who have publicly sworn to listen to God and respond appropriately, are committed to honor their promises or suffer the mutually acknowledged consequences.

When Yahowah told Yisra'el, and us through them, that we would receive every possible blessing if we followed His guidance, He irrevocably stated that misleading others regarding His directions would not be advantageous and would indeed be unpleasant. And that is where the dark side of *'alah* comes into play. It speaks of negative consequences, or curses, for those who are not only counter to God, but who lead others away from Him through their religious or political agendas.

After having observed Yahowah's Towrah and Covenant for the past eighteen years, we've come to understand these concepts as clearly as they are presented here by Moseh in *Dabarym* / Words 29. The Covenant's mutually binding promises were indelibly written in the scroll of the Towrah. If we want to be part of Yahowah's Family, we will find the conditions and benefits listed therein. We can accept them, reject them, or ignore them, but we are not at liberty to change them. Nor is it in our purview to alter the consequences of acceptance or rejection.

Addressing everyone, but speaking directly to Yisra'el, there are three things we must know if we want to survive the impending storm: Yahowah's Name, His Towrah and Covenant. To discount them is to die. To speak or act in opposition to any of these three things, and thereby lead others away from life, is to endure She'owl forever. And while I'm not your judge, based upon what we have learned by studying Yahowah's words, if you remain deceived by religion or government, or if you embrace conspiracies, your soul will be destroyed. And if you promote your religion, if you are active politically, and if

you encourage others to believe conspiratorial notions, eternal incarceration in a black hole will be the consequence.

This remarkable introduction into the mindset of right-minded but misguided Yisra'elites and Gowym throughout the ages takes us to our time, and to the influence of the *Nakry* | Observant Foreigner on Yahowah's Children. It appears that it will take an outsider to get Yisra'el's attention at long last. And perhaps that is why those who stand with Yisra'el have been invited to participate in the Covenant. Those who long ago introduced us to Yah now need one of the distant beneficiaries to point Yisra'el in the right direction such that they return to Yah.

And yet, when presented before an audience that witnessed the plagues Yahowah deployed against Egypt to free His people from religious and political coercion and economic and military domination, it's likely that the devastating anti-Semitic consequence of mankind's most malicious conspiracy, "Blame the Jews," will serve as the primary motivating factor in getting the Chosen People's attention.

This is what we should expect. Yahowah's testimony in the *Towrah*, *Naby'*, *wa Mizmowr* has been available for thousands of years, and yet, in all that time, there wasn't a single receptive *Yahuwdy* | Jew through whom Yahowah could communicate to His people. Keeping in mind that the *nakry* is defined in the books we are translating as someone who is "'*asher* – properly guided," who "*quwm* – stands up as others bow down," and who is "*nakar* – observant, closely examining and carefully considering" Yahowah's words, "exploring and considering" what God has revealed in the books, he's little more than a guy holding a lamp along with a magnifying glass, who says, "*Hineh* | Pay attention to what Yahowah has to say."

Sadly, Yisra'el has returned to captivity as Yahuwdym are harassed and oppressed by nations, religions, and conspirators. And yet, to an increasing degree, Jews are finding God's demonstrable opposition to the political, religious, and conspiratorial influences comforting, even reassuring. For the first time in a long time, they are listening to their God.

Ironically, it's those who want to round up, denigrate, and imprison His people, and exterminate them, who will scream so loud that they will awaken the Children of Yisra'el such that they hear Yahowah say to them, "Come out of Babylon, My people." It is only when *Yahuwdym* | Jews are confronted with no alternative but to flee or be tortured and die that they will listen to Yah. The *Nakry* is, therefore, simply a voice, one calling out in the wilderness of human corruption, "Prepare yourself for the arrival of Yahowah" and His Son.

**"So then (*wa*), the last generation (*ha dowr ha 'acharown* – those descendants dwelling at the end during the latter days) will make a profession and promise (*'amar* – will choose to declare at that time, expressing their desires in words, answering with the intent to be informed (qal perfect consecutive)).**

**Your children (*'atah ben* – your descendants and offspring), led along the correct path to receive the benefits of the relationship (*'asher* – properly guided, will step along the way that gives life meaning and purpose), will rise up and take a stand (*quwm* – will find confirmation and fulfillment, becoming established (qal imperfect)) during a time distant from yours (*min 'achar 'atah* – after your delay, you hesitating, deferring, and remaining behind, in the end) because (*wa* – and then) *ha Nakry* | the Observant Foreigner (*ha Nakry* – the discerning individual will pay close attention, carefully examining and thoughtfully considering so as to recognize and acknowledge this, a man unrelated by ethnicity who**



will notice, come to perceive, and know, regard and respect what he discovers, becoming acquainted with the individuals and information; from *nakar* – to recognize and acknowledge, to know and regard that which he discovers through exploring, observing, and listening), **will come** (*bow*’ – he will arrive to pursue this, guiding and directing those who wish to return and be included (qal imperfect)) **from a faraway place in distant time** (*min ‘erets rachowq* – from a country a great distance away and after a long passage of time).

**So then** (*wa*), **they will see and perceive** (*ra’ah* – they will witness and understand) **that which is plaguing** (*makah* – the devastating pandemic disease afflicting the population, the casualties and scars, the loss of life) **this land** (*ha ‘erets ha hy*’ – of the country and place), **the evil disease and overall impairment** (*tachalu’ym* – the grievous and agonizing sickness) **which grieves, necessitating intercession to resolve the sickness precluding the benefits associated with** (*‘asher chalah ba hy*’ – which unnecessarily saddens, leading those with the disease away from the proper path to) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Dabarym / Words / Deuteronomy 29:22*)

And now, we know why Solomon spoke to his people about the arrival of the Nakry during the Last Days. This explains much of what Dowd’s son had to say about the Observant Foreigner at the dedication of the Home of God.

There are few distinctions more vital to one’s mission than having been prophetically introduced by Moseh in the Towrah – especially in conjunction with healing the rift estranging Yisra’el from Yahowah. After having devoted 22 years of my life since Yahowah asked me to serve His people on Taruw’ah 2001, calling them home, it is gratifying to read this endorsement. It is also encouraging

because it would not have been written if I had failed Father and Son in delivering an accurate and cogent account of what they have done to reconcile the relationship. This is a proud moment for all of us working to advance *Yada Yahowah* for Yahuwdym.

Yahowah can be trusted to deliver on every promise. He has repeatedly vowed to reconcile His relationship with Yahuwdah and Yisra'el and it is a commitment He will uphold. This marvelous moment will occur in a manner consistent with His Towrah instructions. There will be no exceptions, even for His people. Led to the correct path, they will rise up and take a stand against all of those who have opposed them and misled them.

Pointing Yisra'el and Yahuwdah in this direction, and toward this outcome, is the only reason the Nakry is prophetically relevant. Yahowah wants His people to consider what the foreigner has learned by translating His Towrah, Prophets, and Psalms. Without the contributions of the Nakry being specifically noted by Yahowah, such that His endorsement becomes known while He is calling His people home, the critical nature of the message the Nakry is conveying would likely be disregarded by His intended recipients.

Yahowah's consistent instructions to disregard the Gowym, and the horrid treatment Jews have received from them, had to be forestalled at this moment and for this reason to prevail. Further, Yahowah could make this lone exception for this foreigner during this period because he is not only vehemently opposed to the very things Yahowah disdains among Gowym, but he is also passionately committed to everything God has sought for His people.

Also, while I had preferred to write *nakry* | observant foreigner in lowercase, when it is preceded by *ha*, the definite article, it becomes a title which should be

capitalized and written: *ha Nakry* | the Observant Foreigner. And yet, realizing that it refers to me by default, I'm becoming more comfortable with the title, as unpretentious as it appears, simply because I'm not offering anything on my own. Every word I have conveyed has been based upon Yahowah's testimony and the insights and conclusions which can be drawn from what His prophets revealed.

The title, *ha Nakry* | the Observant Foreigner, is based on the verb *nakar*: to recognize and acknowledge, to know and regard that which is discovered by exploring, observing, and listening. As such, the *Nakry* isn't presenting his own message but, instead, what he has observed by exploring God's Word.

He will, therefore, ask nothing for himself. He will not care how the world responds to what he has learned. He will know that whether they reject his translations and insights or find merit in them, they will be dismissing or acknowledging Yahowah, not him. He will not have a following, a mission statement, or a donate button. He will not claim to be a prophet. Nonetheless, it would be wise to read and listen to what he has discovered by studying the presentation of Yahowah's prophets in *Yada Yahowah, An Introduction to God, Observations, and Coming Home*. But enough said about the Nakry; let's move on to the remainder of the Towrah's message.

The phrase, '*asher chalah Yahowah ba hy*', is one of the most intriguing we have considered. It can be translated as "saddened," revealing that Yahowah is rightfully "grieved" by mankind's propensity to be religious. But since *chalah* also means "wounded and sickened, even tormented," the verb reveals that Yahowah, Himself, would be "severely pained" by this "disease." From that perspective, this is among the most horrendous, yet wonderful, realizations ever conveyed to humankind. It suggests that Father and Son would "suffer from this

plague,” doing so on *Pesach* and *Matsah*, to free us from the grip of the deadliest institution man has ever conceived: religion.

This realization takes us back to the beginning, right back to the moment we examined “‘*anah* – reply and respond” in conjunction with *Yowm Kipurym* | the Day of Reconciliations. Those who “‘*anah* – answer” Yahowah’s *Miqra’ey* | Invitations to be Called Out and Meet will not be “‘*anah* – afflicted” because Dowd ransomed us from the plague of religion by fulfilling Chag Matsah, volunteering to have his soul be “‘*chalah* – tormented” in our stead during Passover and UnYeasted Bread. In these words from the Towrah, we are witnessing the greatest of all gifts and the ultimate demonstration of love.

There are innumerable possibilities with what follows. The devastation could be the result of a nuclear holocaust between nations (mankind’s malfeasance), a supervolcano eruption (a natural event), or a devastating asteroid impact (as has been foretold in the Book of Revelation should it be correct). But since they are expressly listed, and the causation is comparable, it’s more likely a Divine act of cleansing akin to what occurred in *Sadom* | Sodom and *‘Amorah* | Gomorrah. The timing also suggests that the devastation might also be akin to the plagues preceding the Exodus.

We are also left to wonder if this will occur within one nation, an entire region, or the Earth as a whole. While *‘erets* is often used to describe the Promised Land, in this case, the context seems to imply that it is the nation from which the Nakry emerges that may feel the brunt of the trauma.

If that is the case, the reason could be reminiscent of Egyptian recalcitrance toward freeing their Jewish captives. The nation that currently benefits the most from Jewish inventiveness and industry is the United States,

which not so coincidentally is where most non-Israeli Jews reside.

**“Brimstone, with its purifying blue light** (*gaphyth* – sulfur, bearing the stench of decay), **and** (*wa*) **salt** (*melach* – sodium chloride, the element which kills plants and yet preserves and flavors food), **will change the composition but not consume** (*sarephah* – will heat and bake, burning away the serpent’s influence) **this entire country** (*kol ‘erets hy’* – the totality of this land, this region, and possibly the Earth or material realm).

**Nothing will be sown** (*lo’ zara’* – no seeds will be dispersed or planted, with no yield and thus no first fruits, no children nor family) **and** (*wa*) **nothing will sprout up** (*lo’ tsamach* – life no longer growing from its original source and limited vegetation).

**And along** (*wa*) **with all of this, vegetation will no longer rise** (*lo’ ‘alah ba hy’ kol ‘eseb* – with all of her plants not going up, ascending, or growing), **similar to** (*ka*) **the destruction** (*mahpekah* – overthrowing and transforming; from *ma* – question the who, what, why, when, and where of *haphak* – transforming and overturning, reversing and changing) **of Sodom | Scorched** (*Sodom* – Sodom, Burning; from *sad* – to fetter and shackle slaves and hostages) **and** (*wa*) **‘Amorah | the Manipulative and Tyrannical**, (*‘Amorah* – Gomorrah, enslaving and oppressing, making merchandise of men), **of ‘Admah | Reddish Ground** (*‘Admah* – Admah, Reddish Ground; from *‘adam* – man and red) **and** (*wa*) **Tsabo’ym | the Swelling of the Adulteress** (*Tsabo’ym* – Zeboim, the gestation of the Whore’s child), **which** (*‘asher*) **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) **destroyed** (*haphak* – overturned) **in His resentment** (*ba ‘aph huw’* – due to His disgust and frustration) **and in His hostility** (*wa ba chemah huw’* – in

His antagonism and burning anger).” (*Dabarym / Words / Deuteronomy 29:23*)

Should the salting of this land be the result of a natural event, it is instructive to know that of the worst 15 hurricane seasons recorded in the United States, only one occurred before the Final Solution, with most transpiring during the past twenty years, as Muslims, which America enriches and equips, have replaced Europeans in targeting Jews. For the pre-Nazi era, 1887 was the 7<sup>th</sup> worst year for hurricanes in American history. Having turned away ships of Jewish refugees, the U.S. would be in the eye of the storm again in 1933 and 1936, during the beginning of the Holocaust, with those years ranking as the 2<sup>nd</sup> and 11<sup>th</sup> worst. Then during the rise of Islamic assault against Yisra’el, where America not only funded but armed these Muslims, we find 1969, when rage against Israel reached a new zenith, as the 8<sup>th</sup> worst year.

In 1995, the 6<sup>th</sup> worst year, the U.S.-brokered Oslo Accords were signed, legitimizing the Palestinian Authority, while at the same time, Bill Clinton refused to sign a bill that would have listed Jerusalem as the capital of Israel. These storms born of the sea (comprised of salt and synonymous with Gentiles) took a vicious toll in 2000 as Clinton sought concessions from Israel to appease the Syrians (the 15<sup>th</sup> worst year for hurricanes). Then in 2001, 2003, and 2004, upon the heels of the Second Intifada, and as George W. Bush announced his Road Map to Peace, or Two-State Hallucination, to appease Muslims, the U.S. experienced its 14<sup>th</sup>, 10<sup>th</sup>, and 13<sup>th</sup> stormiest years, with the cost of Ivan alone tallying over \$13 billion. Then in 2004, Charlie and Ivan inundated Florida, costing a staggering \$31 billion.

In 2005, as the United States forced Israel to cede control of Gaza to Hamas and evacuate settlements in the West Bank, collectively serving as the first of two steps toward narrowing Israel at the waist, Americans suffered

their single worst year for named storms, going through the entire alphabet and then some, with the worst tempests being Katrina (costing the U.S. \$133.8 billion for the idiocy of building a city below sea level), followed by Wilma and Rita (destroying another \$34 billion of the United States). And in 2007, perhaps as a consequence of the United Nations' demand for an Israeli withdrawal from Lebanon before Hezbollah could be uprooted and its rockets destroyed, the land housing that international cesspool endured its 12<sup>th</sup> worst year for oceanic storms.

With a world led by the U.S. continuing to ally against the Promised Land, 2008 was the 9<sup>th</sup> worst year, culminating with Ike's \$27 billion impact on Texas. Then as America elected its first Muslim-born president, U.S.-Israeli relations digressed to their lowest point since the nation's formation. An infuriated and anti-Semitic Barak Obama told Israel that they would face complete international isolation and opposition if they didn't capitulate to his demand to give Jerusalem and the West Bank to Islamic terrorists. America was consequently besieged by a rapid succession of oceanic beasts: with a rapid progression of storms in 2010 (10<sup>th</sup> worst), 2011 (4<sup>th</sup> worst), and 2012 (3<sup>rd</sup> worst year on record) taking their toll. The costliest onslaught would then follow, with the succession of Harvey, Irma, and Maria occurring in 2017 while Trump was proposing the sale of \$100 billion of advanced weaponry to Saudi Arabia. He would later instruct his administration to vote against Israel for the first time in the United Nations, denouncing their presence in the Golan.

The following year Trump would reverse course and support Israel. So, I find it interesting that, in August of 2019, I was less than a hundred miles from the eye of the second most powerful oceanic storm in recorded history, Dorian, a Cat 5 hurricane with sustained winds above 190 and gusts exceeding 225 mph. At Great Abaco in the

northeastern Bahamas, where I had intended to be on that day, virtually every home was destroyed, and thousands of souls were swept into the sea. With a storm surge of 15 feet and massive waves cresting above it, the land was cleared and salted.

Dorian's eye had been expected to make landfall just north of Fort Lauderdale and would likely have destroyed my boat on the intracoastal had it not abruptly changed course and turned north a few minutes after I reminded our Father that He had promised to protect our home. There may be no correlation, but I was nonetheless relieved. And since no storm of this magnitude has ever stalled and changed course so abruptly, going from due west to north in a ninety-degree turn just fifty miles from landfall, potentially destroying the Florida coast, America's position on Yisra'el, even though fleeting and capricious, may have played a factor. Speculating further, the Bahamas, as previously part of the British Empire and now overwhelmingly Christian, has not been kind to Jews. And the Haitians living there, who represented the vast majority of those swept out to sea, have been poisoned by a Vodoun culture that has rendered the community especially corrupt and virtually unsalvageable.

What happens next takes us into the future. Far too few people know and use Yahowah's name today, circa 2023, for "*kol gowym* – all Gentiles or every nation" to express it – even in a question. After all, if they knew Yahowah's name, chances are that they would know why this was occurring. So hopefully this book, those which have come before it, the thousands of radio programs which we have produced, distributed, and archived, and the voices of those who have been instructed by them to collectively focus upon the importance and pronunciation of Yahowah's name will serve to educate and enlighten as never before, a sufficient number of Gentiles such that they use it.



Considering the fact that Moseh was speaking of an event nearly 3,500 years in his future, regarding people and cultures speaking languages he could not possibly understand, there is another possibility. *Kol*, which is typically rendered “every or all,” could speak of most, a majority, or just many. Rather than translating *gowym* as “Gentiles or nations,” it could be addressing “non-Hebrew ethnicities, those estranged from or opposed to Yisra’el, religious and political individuals, or the nations, cultures, or regions in which they congregate.” As such, “Gentiles of every ethnicity” seems like an appropriate translation of *kol gowym*.

Further, as Asher (my yellow lab puppy) and I were walking along the beach in the Bahamas this morning, we met a very nice Bahamian man who worked “god” into almost every statement, from “Good morning, God,” to “We are all God’s children.” While he did not know Yahowah’s name, god, as he imagined him, was his highest priority. He knew that He existed, knew that He was responsible for our existence, even that He had a plan for our lives and that He wanted us to know Him and relate to Him. Since Moseh knew His name, he may have posed the following question from his perspective, using his vocabulary, rather than that of the *Gowym*.

Moreover, this question seems to imply that it’s one nation in particular, or at least one region, which will be devastated – one which is of great concern to the world at large. If that is true, then this is likely that of *ha Nakry*. His nation is indeed a great distance from Israel, of great concern to every nation on Earth, home to the greatest concentration of Jews outside of Yisra’el and speaks the most pervasive language on Earth. It is also the nation rebuked in Yasha’yah 18 for its role in narrowing Yisra’el and arming her enemies such that war becomes inevitable.

**“Then (wa) Gentiles of every ethnicity (kol ha gowym – large groups of individuals from every cultural,**

national, ethnic, political, religious, or geographic identity, all who are either uncultured, polytheistic, or heathen, all those estranged from and opposed to Yisra'el, the majority of foreigners) **will question** (*'amar* – will inquire), **‘For what reason** (*'al mah* – why, and over what) **has Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted in this manner toward** (*'asah kakah la* – engaged this way and to such a degree toward) **this country** (*ha 'erets ha zo'th* – this land, region, nation, or place)? **What** (*mah*) **caused this intense animosity** (*chory* – burning indignation and fierce response), **this great antagonism** (*ha 'aph ha gadowl ha zeth* – this tremendous frustration, resentment, and disgust)?” (*Dabarym / Words / Deuteronomy 29:24*)

Apart from the use of Yahowah’s name, up to this point, these are just questions most might ask. In fact, people are always looking for someone or something to blame. Catholics continue to blame Jews for killing their god. Muslims blame Jews for their lack of success. The conspiratorialists blame Jews for that which they, themselves, are guilty of doing. And socialist secularists blame Jews for oppressing those who are terrorizing them.

Beyond this, until more people consider these translations and resulting insights, it’s hard to fathom how Gentiles will come to realize that *Yahuwdym* | Jews are reaping the consequence of neglecting Yahowah and His Covenant while also failing to appreciate the prophetic nature and purpose of the first Exodus. Said another way, since the following conclusion is correct, a significant number of *gowym* will become aware of who God is, what He is doing, and why He is engaged in this manner.

Also, based on what follows, logic dictates that the nation being destroyed has a name: the United States of America. The “God of their fathers” and “being led out of

Egypt” references apply only to *Yahuwdym* | Jews. Over forty percent of the worldwide population of Yisra’elites (at least of those who acknowledge themselves as such) live in America – which represents two-thirds of those currently abiding outside Yisra’el. Further, since there does not seem to be another candidate writing about such things on behalf of Yahowah and the Chosen People, the nation in which all of these books and radio programs have been written and spoken (at least up until a week ago) is the United States.

**“Moreover (*wa*), they will say (*‘amar* – express), ‘Regarding the way to the relationship (*‘al ‘asher* – in opposition to the path that leads to life), they either neglected or they rejected (*‘azab* – the forsook and disassociated themselves from (qal perfect)) the Covenant (*‘eth beryth* – the Family-Oriented Relationship Agreement) with 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 God (*‘elohym*) of their fathers (*‘ab hem*), which, to lead them to the benefits of the relationship (*‘asher* – to guide them to the correct path to get the most out of life), which He established with them (*karat ‘im hem* – He cut them into, creating through separation) by (*ba* – with) Him bringing them out (*yatsa’ huw’ ‘eth hem min* – Him coming to serve, descending to publicly lead them out) of the realm of the Crucibles of Oppression (*Mitsraym* – in the land of the chronically diseased, of testing, and purging, in a place of anguishing troubles, the region besieged by the lowly and little and thus alerted against an impending consequence, in the country of Egypt).” (*Dabarym* / Words / Deuteronomy 29:25)**

To know this answer is to understand the nature of the Covenant and the purpose of the Exodus. While it is right, currently less than one in a million are aware of what

Yahowah revealed. Moreover, this will not become common knowledge until after Yah returns. But it is, nonetheless, true. Speaking to the remnant of Jews living in America, who are unwilling to leave political Babylon, Moseh is reminding us that they remain estranged from the Covenant Yahowah established with their fathers in part because they have not made the connection we made earlier, that the Exodus from Egypt was a harbinger of the final trip home – quite literally the “final solution to the Jewish problem.” For far too long, truthfully since the time of Dowd’s initial reign as King of Yisra’el 3,000 years ago, Yisra’el has “*‘azab* – neglected and/or rejected” their place in the Covenant and the God who offered it to them. They have been harassed and abused by those who covet and claim what they have squandered.

There is one thing worse than neglecting and/or rejecting Yahowah and His Family, and that is chasing after and serving false gods. And yet, sadly this has become mankind’s proclivity, with virtually everyone pursuing and working on behalf of gods conceived by men. And Jews, in particular, have led this crusade, with Yisra’elites having founded Judaism, Christianity, Islam, and Socialist Secular Humanism – the mother of Progressivism and the Wokeism.

**“But (*wa*) they pursued (*halak* – they walked to and went after, proceeding toward and followed, behaving in accordance with) and served (*wa ‘abad* – working for, being burdened by, and worshiping (qal imperfect)) other gods (*‘elohym ‘acher* – different deities), in addition to verbally explaining their allegiance to them (*wa chawah la hem* – showing and telling, using words to speak to and for them, worshiping them (hitpael consecutive imperfect – continually doing so on their own initiative and without assistance)), gods (*‘elohym*) with whom (*‘asher*) they were unfamiliar and which are unknowable (*lo’ yada’ hem* – who made no sense to them (qal perfect)) negating**

**and dividing them, deceiving and dispersing them** (*wa lo' chalaq la hem* – eliminating their share and apportionment of the inheritance by encouraging misleading opinions, false perceptions, and seductive lies (qal perfect)).” (*Dabarym / Words / Deuteronomy 29:26*)

Of all the things which must aggravate and annoy Yahowah, it's hard to imagine anything worse than His creation's propensity to create and worship false gods. Claiming to know Him, claiming to speak for Him, claiming to be inspired and authorized by Him, clerics the world over have ignored His testimony and written lies and promoted frauds which have poisoned the minds and corrupted the souls of billions upon billions of people. It must sicken Yah when anyone does such a thing, especially when they forcefully impose their faith, but it must cause Him incalculable grief when His people advance these corruptions and when the resulting concoctions are used to plague Yisra'el and Yahuwdah.

Can you imagine being God, having done so much for humankind, looking upon Your creation and finding no one receptive to You, no one willing to listen to what You have to say and offer? And worse, imagine the most powerful and influential civilizations, religious institutions, and militant nations, such as Imperial Rome, the Roman Catholic Church, Islam, and now the United States of America, vociferously contending to be Godly with devastating consequences for Your people.

**“So (*wa*), the animosity** (*'aph* – the frustration and anger, resentment and grievance) **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) **against** (*ba* – with) **this country** (*ha 'erets ha hy'* – land, region, nation, or realm) **will bring upon it** (*la bow' 'al hy'* – clearly pursuing the inevitable association with) **all of the harmful consequences** (*'eth kol ha qalahah* – everything

that invokes the vilification of those seen as insignificant and having no value) **that were written** (*ha kathab* – which were permanently inscribed using words and letters) **in this scroll** (*ba ha sepher ha zeh* – upon this document, written communication, and book).” (*Dabarym / Words / Deuteronomy 29:27*)

The Towrah is a balanced presentation of commendation and condemnation, of credits and debits, of love and hate, of good and bad, such that we are aware of the consequence of our choices. If we choose Yahowah, if we act upon the conditions of His Covenant, and if we accept His invitations to meet with Him, we will receive the promised benefits. If we neglect all of this, we will die, neglected by God. And if we consistently lead others astray, deceiving them, then we will be convicted and incarcerated consistent with the Towrah’s guidance in this regard.

Addressing Moseh’s next statement, unless something is uprooted in a manner which shows great care for that which is being transplanted, and unless it is immediately and appropriately replanted, it will die. What once grew is like a weed plucked completely from the ground, whose roots are exposed to sun and wind and, thus, incapable of growing again. These would be weeds...

“**And** (*wa*) **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) **will uproot them** (*natash hem* – pulled them out of the ground, destroying them) **from upon their land** (*min ‘al ‘adamah hem* – in and out of that ground of theirs) **in frustration** (*ba ‘aph* – in anger and animosity, resentment and consternation) **and in deadly antagonism** (*wa ba chemah* – in hostility and displeasure, and even poisoning what remains).

**Then as if snapping a twig in anger** (*wa ba qetseph* – as a sign of furious discord, dissension, and disharmony, breaking their branches away in annoyance), **He will throw them** (*shalak hem* – He will hurl and scatter them, casting them) **into another land** (*‘el ‘erets ‘acher* – into a different country or the next region) **consistent with** (*ka* – similar to and as a comparison or similitude to) **this day** (*ha yowm ha zeh*)." (*Dabarym / Words / Deuteronomy 29:28*)

Remember, on this day they were still in Mow'ab, the modern manifestation of which is the politically correct multicultural milieu of socialist secularism and Pauline Christianity. Most Jews remain in this place, embracing the former while harassed by the latter. Most Jews will remain uprooted and die in this place, not unlike what occurred eighty years ago throughout Europe.

There is a tendency for English Bibles to butcher the concluding statement of Dabarym 29:29. For them, it is as if Yahowah was revealing all of this for absolutely no reason other than for His bemusement. They read: "The secret things belong unto the LORD our God..." (KJV, NASB, and NIV) or "The LORD our God has secrets known to no one. We are not accountable for them..." (NLT). Why would God keep secrets? Why bother with forty prophets over four thousand years if God wanted to remain hidden and unknown?

The New World was hidden from view, but hardly a secret, before it was "discovered." So were atoms and DNA. They have always been there and observable, just not known. It took the desire to know, the time and energy to explore, the creation and use of the right tools, and the courage to go where most dared not tread, to find these things. The same is true with Yahowah's testimony. The words were written down expressly for us to observe them. And by doing so we have discovered and shared hundreds if not thousands of insights not previously considered. The

fact that God's name is pronounced Y-aH-oW-aH, that the Set-Apart Spirit is feminine, that Towrah means Teaching, not Law, that there are three destinations for human souls, five conditions of the Covenant, and that the Way to God is through the seven Miqra'ey are examples of what we found by more fully and accurately translating Yahowah's prophets.

At issue here is that *la* is a preposition which can be rendered "concerning or approaching" but not "belong," nor in the manner presented in the NLT. So, in actuality, Moseh is addressing how the things which are unknown prior to investigation and things which have been revealed more openly work together as part of Yahowah's eternal witness, collectively conveying the Towrah's Teaching so that we might approach God by responding appropriately to Him.

**"The concealed things** (*sathar* – the hidden and not readily known realizations which are kept safe and protected) **concerning** (*la* – about) **Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **our God** (*'elohym 'anachnuw*), **and the things which are revealed, then discovered and openly known** (*wa ha galah* – that information which is uncovered and exposed, then shown to exist), **are for us to approach** (*la 'anachnuw*) **and for our descendants to draw near** (*wa la beny 'anachnuw* – and concerning our children), **forever and ever as an eternal witness** (*'ad 'owlam* – eternally providing testimony and doing so for all time, as it has been it will always will be, with the evidence provided and the testimony given to the witness continuing to endure going all the way back to the beginning) **so that we may approach by acting upon and engaging in** (*la 'asah* – endeavoring to do and gain from) **all of the words** (*'eth kol dabarym* – in concert with every word and statement) **of**



**this Towrah, this Source of Teaching and Guidance** (*ha towrah ha zo'th* – this particular and singular place from which instructions and directions flow forth).” (*Dabarym / Words / Deuteronomy 29:29*)

It has always been a matter of going where the words lead. And that is because every word of the Towrah leads home, to the Covenant. This is what Moseh knew. This is what the greatest of the prophets taught. Other than Dowd, no one knew Yahowah better. It would be wise, therefore, to trust his assessment of the Towrah and its Covenant.

Speaking of him, in fact, to Moseh and in the same book, the Towrah, Yahowah, Himself, said:

**“And it shall come to pass** (*wa hayah*) **if** (*'im* – whether) **they will not trust or rely upon you** (*lo' 'aman 'atah* – they will not see as trustworthy or permanent, correct or valid, confirmed or enduring, even verifiable), **nor listen to** (*shama'*) **the voice of** (*qowl*) **the first and most prominent** (*ri'shown* – initial and most conspicuous) **sign providing proof** (*'owth* – signal, banner, distinguishing mark, memorable promise, and evidence used as validation; from *'uwth* – consent agreement), **then they will trust and rely upon** (*'aman 'atah* – they will see as trustworthy, correct and valid, even verifiable and supported, well evidenced and confirmed) **the Qowl | Voice of** (*qowl*) **the last** (*'acharown* – the latter and final, subsequent and following, different and delayed) **sign providing proof** (*'owth* – signal, banner, distinguishing mark, memorable promise, and evidence used as validation; from *'uwth* – consent agreement).” (*Shemowth / Exodus 4:8*)

Are you listening?



Above and Beyond

*Making Persuasive Arguments...*

There were so many prophetic revelations to consider and explore, we are overwhelmed with possibilities. And yet, we have decided to follow our original plan, which was to systematically examine the first 40 *Mizmowr*, departing from this path only when necessary to fully appreciate Dowd's message to his people.

Thus far, by doing so, we have found the central chord of Yahowah's testimony, a person like none other, Dowd. Following in Moseh's footsteps, he became Yahowah's beloved Son, God's anointed Messiah, the central Branch off of the Tree of Lives as well as the best the Tree of the Knowledge of Good and Evil has to offer. 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 hearts 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 6<sup>th</sup> *Mizmowr* | Song, we find Dowd longing for this new beginning, for the “*shamynyth* – eighth octave” – which sings to us about the 8<sup>th</sup> 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.

**“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.

However, 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, I suspect that 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 *'elowah* – 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 obvious. This is Dowd personalizing what we have read in the 19<sup>th</sup> *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 expanse 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 conclusion...

**“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)

As we have just noted, the personal application of this realization is then expressed in *Mizmowr* | Psalm 6:1:

**“To the enduring Leader (*la ha natsach*) accompanied by stringed instruments (*ba nagynah*) above and beyond (‘*al*) the eighth octave (*shamynyth*). A Song of Dowd | the Beloved (*Mizmowr la Dowd*).**

**Yahowah (*Yahowah*), You consistently prove Your case through me with persuasive arguments which vindicate me and acquit through me (‘*atah yakach ‘any*),**

**thereby eliminating everything frustrating, displeasing, and disagreeable** (*'al ba 'aph*).

**Your instructions enable me to be correct and to teach about vindication** (*'atah yasar 'any*) **and** (*wa*) **You are never overly protective or antagonistic** (*'al ba chemah 'atah*)." (*Mizmowr* 6:1)

In both secular and sectarian circles 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 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 *shalowm* – 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 *shalowm* – 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 might assume 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, Dowd was ready to move on.

While I'm not fit to wear Dowd's sandals, and while I've dealt with far less than he endured and am likely younger 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.

Based upon 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 'Ayl – 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.

While it is interesting to ponder the reason Dowd scribed this next lyric, since he was cast in the starring role, he knew what was going to occur and when. 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 would return prior to *Chag Matsah* in year 6000 Yah and then on *Yowm Kipurym* in 6000 Yah, the 2<sup>nd</sup> 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 time and that he would return in years 4000 and 6000 Yah – one to an anguishing experience, and one to herald a celebratory event.

As we begin, as Dowd has explained, his participation in the most momentous dates in our unfolding relationship with God would be through the redeployment of his consciousness rather than his body.

**“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 *shalown* – 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 return** (*chalas nepesh* ‘*any* – You have decided and I concur that Your desire is to restore (piel imperative paragogic *heh* cohortative – it is my overwhelming desire and Your will to dramatically come back)).

**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.

As a result of the impending agony associated with fulfilling Chag Matsah, 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 paved for us to come home.

It is only after the first four *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 Yahowah's return on Taruw'ah such that Yisra'el is ready to be reconciled on Kipurym. So, all things in their due time.

With each Miqra' 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, or all three, 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 Him 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 the plague of death.

Because of Sha'owl, the New Testament's Paul, Yahowah became irrelevant, His *Towrah* | Teaching was abolished, Jews were antagonized, and She'owl gained countless inhabitants. One soul can make an enormous impact on the world, toward life, as was the case with Dowd, or 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 die.

There are one of two fates awaiting the religious. Those who fathered and promoted it, controlling people through it, will spend an eternity in *She'owl* | Hell. Those who were played for fools will simply die, their souls ceasing to exist. For them, their life 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 6<sup>th</sup> 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 27 books and spoken on over 10,000 radio programs – freely offering everything I’ve learned through these translations. If you or anyone else chooses to disregard this information, then the failing is yours and theirs, not mine.” Although, my bravado was tempered once we became aware that Dowd was the Passover Lamb and that his soul endured She’owl to deposit our guilt in the least accessible place. If it were not for the realization that I had swum through a

cesspool of human degradation composing *Prophet of Doom* and *Questioning Paul*, 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 following him and supporting him. Yahowah said that he was His beloved Son and that he was right. We cannot do better than this.

**“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 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 so mad; he cannot see straight. Between Judaism and Christianity, both conceived by Jews, his role in our salvation has been rendered erroneous and annoying – and this has grown old.

We have been conditioned to become especially alert any time Dowd's significance is being assailed, because he is quite simply 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 an interesting note, 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 which 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*.



As far as I can tell, 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 Yah. 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 who are 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 himself 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 which 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 if they are receptive to the truth, we can share the Towrah and Beryth with them.

Speaking of the wrong approach, 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 the cost and benefits, Yahowah agreed with His Son. He not only received his request to intervene, He accepted it, quickly grasping the implications.

So that you are aware, *tachinah* is a challenging word to translate because its root, *chanan* | mercy does not work

in the 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 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 corruption. 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.

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, of 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 it is revealing that there is a repeated propensity to turn away from God. This reflects a pattern of behavior which 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.

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 four 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 to 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. But this was an entirely different situation. He would surrender body and soul, willingly allowing the worst of his people's foes to torture him before going to Hell to restore Yisra'el. Worse, 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 remains largely unknown.

Fortunately, the demise of the knuckleheads is both impending and inevitable. So here once again is Dowd's story in his own words...

**“To the enduring Leader (*la ha natsach*) accompanied by stringed instruments (*ba nagynah*) above and beyond ('*al*) the eighth octave (*shamynyth*). A Song of Dowd | the Beloved (*Mizmowr la Dowd*).**

**Yahowah (*Yahowah*), You consistently prove Your case through me with persuasive arguments which vindicate me and acquit through me ('*atah yakach* '*any*), thereby eliminating everything displeasing and disagreeable ('*al ba* '*aph*).**

**Your instructions enable me to be correct and to teach about vindication ('*atah yasar* '*any*) and (*wa*) You are never overly protective or antagonistic ('*al ba chemah* '*atah*). (*Mizmowr* 6:1)**

**You want to be kind to me, choosing to show compassion, mercy, and favoritism through me (*chanan* '*any*), Yahowah (*Yahowah*), for I am comparatively weak (*ky* '*umlal* '*any*).**

**You have chosen to promote healing and restoration through me (*rapha* '*any*), Yahowah (*Yahowah*), because (*ky*) my essential essence ('*etsem* '*any*) is anxious, eager to hasten the terrifying process and agony (*bahal*). (*Mizmowr* 6:2)**

**In addition (*wa*), my soul (*nepesh* '*any*) is enormously eager and anxious about the terrifying agony (*me'od bahal*). So (*wa*), You ('*atah*), Yahowah (*Yahowah*), will commence the restoring witness ('*atah* '*ad matay*). (*Mizmowr* 6:3)**

**Yahowah (*Yahowah*), You and I both want You to return (*chalas nepesh* '*any*). It is my desire and Your**



**decision to deliver salvation with my soul (*chalats nepesh 'any*). You want to deliver me, liberating, rescuing, and saving through me (*yasha' 'any*) because of the witness this provides to (*la ma'an*) Your enduring love, unfailing kindness, tremendous generosity, and loyal devotion (*chesed 'atah*). (*Mizmowr 6:4*)**

**For indeed, by contrast, there nothing by a void, all is for naught, because there is no (*ky 'ayn*) remembrance or mention of You (*zeker 'atah*) in the plague of death, the pandemic disease that causes entire populations to die (*ba ha maweth*).**

**In She'owl and with Sha'uwl (*ba She'owl*), who (*my*) will come to know You, expressing their appreciation for You, even recognize or acknowledge You (*yadah la 'atah*)? (*Mizmowr 6:5*)**

**I have done my part, expending the time and energy (*yaga'*), to the point of exhaustion over enduring physical and then emotional pain (*ba 'anachah 'any*).**

**Within the all-encompassing darkness (*ba kol laylah -*), I swim (*sachah*) within my bed of twisted injustice (*mitah 'any*) with my weeping and tears (*ba dimah 'any*). My place of repose (*'eresh 'any*) is of testing, a trial focused on achieving the proper response (*masah*). (*Mizmowr 6:6*)**

**My eyes no longer function properly as my ability to witness this is incapacitated (*'ashash 'ayn 'any*) as a result of (*min*) this distressful situation, this mockery and provocation based upon erroneous perceptions and the annoying sadness associated with these taunts and errant assessments (*ka'as*).**

**The condition is growing old and deteriorating (*'athaq*) with all of my adversities, confinement, degradation, and troubles (*ba kol tsarar 'any*). (*Mizmowr 6:7*)**

**Get away from me, whether by compulsion or choice, leave me alone, go away because you are rejected and forsaken and will be taken away or abolished (*suwr min 'any*), all of you who carry out (*kol pa'al*) that which is corrupt and deceitful, injurious and fraudulent (*'awen*) because (*ky*) **Yahowah (*Yahowah*) has heard (*shama'*) the voice sounding (*qowl*) my lament and the expressions of my consternation (*baky 'any*).** (*Mizmowr 6:8*)**

**Yahowah (*Yahowah*) has listened to (*shama'*) this favor for me (*tachinah 'any*). Yahowah (*Yahowah*) has received, grasped hold of, and accepts (*laqach*) my thoughtful request to intervene (*taphilah 'any*).** (*Mizmowr 6:9*)

**All (*kol*) my enemies with animosity and rancor (*'oyeb 'any*) will be ashamed and humiliated as a result of their own choices (*bowsh*). 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*).**

**Once again, as a result of their own choices and having turned away, they will be held accountable for their shameful ambitions (*shuwb bowsh*) in an instant and continually thereafter (*rega'*)." (*Mizmowr / Psalm 6:10*)**

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 7<sup>th</sup> *Mizmowr*. This is also the only occasion where Dowd has designated his rival – so this should be interesting.

**“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 *shalowm* – 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 which has negatively influenced Yisra'el. He is one of the two most infamous Benjamites – albeit this one's words need to be opposed.

Since these are the only books and audio programs where the person commonly recognized as “David” is referred to as Dowd, it is interesting to note that his name appears 1,073 times, with the overwhelming majority written as DoWD. In every book or psalm compiled within proximity to the author, we find DoWD while in Chronicles, Ezra, and Nehemiah, which were written centuries later, we find DoWYD. Further, the basis of his name, *dowd* | beloved, appears another 60 times. Collectively, Dowd's name is presented more often than any other except Yahowah. The oldest proof of his name and existence outside of these prophecies and Psalms is the Mesha Stele dating to 830 BCE which identifies Yahuwdah with the House of Dowd.

This known, what are we to do with the reference to *Kuwsh*? If we were to examine the lexicons, they would tell us that *kuwsh* means “black” and that it should be translated as “Ethiopia,” or some other “unknown place” – none of which is likely. There isn't any geographical, genetic, or etymological evidence linking *kuwsh* with Africa or black skin pigmentation as is so often inferred – likely for racist reasons. Further, after referencing over twenty lexicons and biblical commentators, the theologians and scholars remain clueless as to the identity of the individual being addressed in the 7<sup>th</sup> *Mizmowr*. Most, unwilling to plead ignorance, suggest without evidence, that he may have been one of King Sha'awl's friends.

But this we know, as a Benjamite, he was a Yisra'elite, and therefore, *Kuwsh* cannot be his country of origin or race in this context. And since there isn't any record of Dowd having a foe by that name, I think we are best served

to translate *kuwsh* using the nearest equivalents, which begin with “*kuwr* – a cauldron for testing and a crucible to evaluate an affliction. A *kuwr* is a furnace in which a weak case is discarded for lack of evidence – thereby, removing such worthless notions.” *Uwshy* is the only other possibility. It means “insignificant and weak and, thus, lowly and little.” These are the only Hebrew concepts, apart from directly related names, which share two of the three letters found in *kuwsh* without adding a host of others.

That said, should you be curious, geographically, a Kuwshite would come from the northern extremity of what was once Babylon or from a region closer to Egypt. Genetically, he would be associated with the people surrounding Arabia, particularly on the west, north, and eastern perimeters of the desert peninsula. Politically, we are told that during the Time of Ya’aqob’s Troubles, Kuwsh would be feared near and far, but ultimately judged and condemned.

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)

Lastly, 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'awl, the wannabe apostle, not the king. As we move through the text, I'd 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'uwl* | Saul and the mistaken Apostle *Sha'uwl* | Paul. The former tried to kill him, and the latter sought to nullify him. So, we'll continue to look for clues which 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 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. 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'uwl* | 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 7<sup>th</sup> and 89<sup>th</sup> *Mizmowr* | Psalms were recorded, we are going to undermine 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 89<sup>th</sup> 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 Yahuwdym more than this overwhelmingly confusing and senselessly defiant, especially egotistical man. Also telling, in his lone 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’uwl, 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 “essence” 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, we know 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 he had accomplished, while disavowing the fulfillment of the *Miqra’ey*, they both offered Dowd’s acclaim to a complete fraud – 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 was all 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 on par with the real One.

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 1<sup>st</sup> and 2<sup>nd</sup> 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...”

At this point, we might as well accept reality because it is blatantly obvious. 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 illiterate and largely irrational, demon-possessed, wannabe Jewish rabbi deny it all. 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 ready to bare it all, exposing 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 is tolerant, and nothing upsets them more than misappropriating and nullifying what the Son has accomplished. 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 and Dowd had come up with a wonderful plan and had executed it perfectly. 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 Father and Son have to offer is stained and sullied beyond recognition.

God is rightly opposed to the religious. He will hold them all 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 paragogic 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 since we began by examining Moseh's Towrah 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 had been born 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 *la'om* from which Yah is calling His people. It is possible that *Prophet of Doom* 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 life, 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, about being charitable or giving. 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. Further, in his revelations to Dany’el, it appears that it will be to the two Witnesses – ‘Elyah and Yada. 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 Judge because he is also Savior. Those who recognize and accept what he has accomplished will be vindicated by him. While Dowd clearly volunteered to fulfill the Mow'edym, it was Yahowah's will to work through 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 correctly 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 Witness, 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.

I appreciate Dowd's character and I enjoy the realization that he was a character. In wanting to please God, it's good to know the characteristics He values.

Let's not overlook the importance of this revelation. 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 find our way 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.

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 is revealing something almost as important, 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)) **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.

And as for Dowd, he 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.

Dowd 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 Him 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, God is going to denounce many more than He is going to commend. 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 Him, 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 and forever productive and rewarding, it is tragic that so many have made God's existence 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<sup>b</sup> – 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 the prophecy we considered earlier 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

indoctrinated Luke, Mark, and later, Matthew, such that he became the Father of the world's most popular religion.

While I suspect that many of you reading the 1<sup>st</sup> Volume of *Coming Home* have read the four volumes of *Questioning Paul*, if you are not among them, may I suggest that you turn to it now. We have reached a cathartic moment, a place of departure from which there is no return. We are going to expose and condemn the means the “Son of Wickedness,” *Sha’uwl* | Paul, used to annul the antidote to his plague of death. We will systematically uncover what Paul had to say and write about Dowd and compare that to what Yahowah revealed through His prophets, focusing upon what may be the most important of all Mizmowr, the 89<sup>th</sup>.

**“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 of (*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)) **deceptions and 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. 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 as laws that 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 everything 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'owl*, 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'uwl* | 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.

Let's never forget that Imperial Rome, of which Paul claimed allegiance, was the most savage beast to evolve out of Babylon and that 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.

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'uwl 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 which 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’uwl 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’uwl* | Paul will wear the crown of destruction that Yisra’elites foolishly placed upon the head of King Sha’uwl. 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. This is my choice too, and I hope yours...

**“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.

Let’s review this uniquely instructive song about Yahowah’s devotion to His Son and antipathy toward his most ardent foe...

**“Erring and Going Astray – the consequence of being misled (*shigayown*). By Dowd (*la Dowd*), who, to show the way to the benefits of the relationship (*‘asher*), sang (*syr*) to (*la*) **Yahowah** (*Yahowah*) against (*‘al*) the words and accounts (*dabary*) of the lowly cauldron (*kuwsh*) of the Benjamite (*Benyamyny*). (*Mizmowr* 7: Title and Dedication)**

**Yahowah** (*Yahowah*), my God (*‘elohym ‘any*), in You (*ba ‘atah*), I find a trusted shelter and a safe place (*chasah*). You have decided to deliver me and save through me (*yasha ‘any*).

Your will is to defend me and to deliver salvation through me, snatching me away (*natsal ‘any*) from all (*min kol*) my pretentious pursuers, especially the boisterous who are verbally contentious against me, frenzied and senseless in their defiant and confusing schemes (*radaph ‘any*). (*Mizmowr* 7:1)

Or otherwise (*pen*), in the manner of (*ka*) a fiercely destructive being, a vicious beast in search of prey (*‘aryah*), he would rip apart and ravage in an appalling manner (*taraph*) my soul (*nepesh ‘any*), snatching it away and shredding it, stripping it of any meaning (*paraq*), depriving it of its ability to save (*ba ‘ayn natsal*). (*Mizmowr* 7:2)

**Yahowah** (*Yahowah*), my God (*‘elohy*), what have I done to deserve this (*‘im ‘asah zo ‘th*)? How is there (*‘im yesh*) anything wrong, dishonest, or disingenuous (*‘awel*) on my hand (*ba kaph ‘any*)? (*Mizmowr* 7:3)

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*)?

**Have I inappropriately, without justification or reasonable cause, taken something away, withdrawing favor to plunder the relationship (*wa ryqam chalats*) from this adversary trying to limit and constrain me (*tsarar 'any*)? (*Mizmowr 7:4*)**

**This hostile opponent and antagonist, this adversarial foe (*'oyeb*) has chosen to systematically pursue and persecute, denigrating (*radaph*) my soul (*nepesh 'any*).**

**Further (*wa*), he has chosen to confrontationally overshadow (*nasag*) and consistently tread upon (*wa ramas*) my lives (*chayym 'any*) for the Land (*la ha 'erets*).**

**Therefore (*wa*), my overall relevance and reward, my significance and status, my respect and reputation (*kabowd 'any*), he wants to dwell and remain, always placed (*shakan*) within the dust, dirt, and debris (*la ha 'aphar*).**

**Let's pause now and contemplate what has been brought before us (*selah*). (*Mizmowr 7:5*)**

**Yahowah (*Yahowah*), You and I both want to take a stand, having jointly decided to rise up in opposition (*quwm*) in Your righteous indignation, tremendous resentment, and resolute anger (*ba 'aph 'any*).**

**You have chosen to rise up (*nasa'*) against (*ba*) the insolent and arrogant outbursts (*'ebrah*) of the troublesome rival trying to limit and constrain me (*tsarar 'any*).**

**You and I both want to be alert and aroused, ready for action, eager to expose the false testimony (*wa 'uwr*) toward me (*'el 'any*).**

**You have explained and appointed (*tsawah*) judgment along with the means to make informed and rational decisions regarding the way to resolve disputes (*mishpat*). (*Mizmowr 7:6*)**

Let the people formerly of distinct political and religious entities (*la'omym*), and the community of the Witness (*wa 'edah*), choose to surround You, turning to You of their own volition, electing to change such that they can gather around You (*sabab 'atah*). And as a result of this (*wa 'al hy'*), You and I concur, wanting You to return and restore (*shuwb*) the approach to the heights of heaven (*la ha marowm*). (*Mizmowr 7:7*)

Yahowah (*Yahowah*) decides and can choose to contend with or defend, judge or guide (*dyn*), the people and family (*'am*).

Yahowah (*Yahowah*), You have chosen to execute justice, to lead, govern, and judge, even vindicate, through me (*shaphat 'any*) in accordance with (*ka*) me being right, honest, and acquitting (*tsadaq 'any*) and consistent with (*wa ka*) my integrity and character resulting in my innocence (*towm 'any 'al 'any*). (*Mizmowr 7:8*)

Please, I beseech You, heightening the urgency and intensity of this request (*na*): the contemptible countryman who is harmful and troubling, invalid and appalling (*ra'*), guilty of being incorrect and condemnable (*rasha'*), he must be stopped and cease to exist (*gamar*).

And then (*wa*) You can establish that which is enduring (*kuwn*) for those who are correct and acquitted (*tsadaq*) and for those whose thinking and inclinations, thoughts and emotions, judgment and feelings (*lebowth wa kilyahowth*) have been examined, assessed, tested and found genuine and true (*wa bachan*), God who vindicates those who are right (*'elohym tsadyq*). (*Mizmowr 7:9*)

My defense and protection (*magen 'any*) are before God (*'al 'elohym*), who delivers, liberates, and saves, removing from harm's way (*mowshya'*) the right-

**mindful who correctly execute good judgment** (*yashar leb*). (*Mizmowr 7:10*)

**God** (*'elohym*) **encourages judging and defending, adjudicating and deciding** (*shaphat*) **correctly, and being fair and just** (*tsadyq*). **Therefore** (*wa*), **God** (*'el*) **angrily denounces, expressing His extreme indignation, and is furious** (*za'am*) **throughout time** (*kol yowm*). (*Mizmowr 7:11*)

**If** (*'im*) **there is no change** (*lo' shuwv*), **He will forge and sharpen** (*latish*) **His chisel and sword** (*chereb huw'*). **His bow** (*qeshet huw'*) **He has bent** (*darak*). **He is ready for this** (*wa kuwn hy'*). (*Mizmowr 7:12*)

**He has prepared for Himself** (*wa la huw' kuwn*) **weapons for the plague and implements of death** (*kaly maweth*). **His divisive missiles** (*chets huw'*) **perform** (*pa'al*) **by kindling a blazing fire** (*la dalaq*). (*Mizmowr 7:13*)

**Pay attention** (*hineh*), **he impoverishes through that which is extraordinarily evil, and he binds and controls by demanding a deceitful religious pledge** (*chabal 'awen*).

**He has conceived and given birth to** (*harah*) **that which results in oppression and misery** (*'amal*). **He became the father of** (*yalad*) **deceptions and lies** (*sheqer*). (*Mizmowr 7:14*)

**He has dug** (*karah*) **a prison** (*bowr*), **seeking to confuse and discredit through it** (*chaphar huw'*). **So, it's into** (*wa ba*) **the slime pit of corruption and decay** (*shachath*) **he has fashioned and devised** (*pa'al*) **that he will fall as he is cast down** (*naphal*). (*Mizmowr 7:15*)

**His toilsome misery to gain notoriety** (*'amal huw'*) **will be turned back** (*shuwv*) **unto his head because he's the source and beginning of such things** (*ba ro'sh huw'*).

**And (wa) upon ('al) the crown of his head (qadqod huw' – his scalp, skull), that which is wrong and destructive about him (hamas huw') will be brought down upon him (yarad). (Mizmowr 7:16)**

**I will express my understanding, publicly thanking, while acknowledging the attributes of (yadah) Yahowah (Yahowah) in a manner which is accurate and correct regarding Him (ka tsadaq huw').**

**I will choose to sing (wa zamar) to the name (shem) of Yahowah (Yahowah), the Most High ('elyown).” (Mizmowr / Lyrics to Sing / Psalm 7:17)**

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To Dowd or Not to Dowd

*Root of Replacement Theology...*

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 Chosen One, as the Son of God, as the *Mashyach* | Messiah, as the King of Kings, 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. One choice is right, the other wrong. One is good, the other 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 misnomer, “Jesus Christ.” Therefore, after celebrating every nuance of the 89<sup>th</sup> *Mizmowr* | Psalm, we are going to expose Paul’s pathetic attempt at Replacement Theology.

We will systematically condemn his overt perversions of the Word of God, refuting his approach to deifying his incarnation of Dionysus (the basis of the Christian “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 what he would write regarding Dowd, especially after reading this *Mizmowr* | Psalm, sane individuals will come to love one and hate the other. To carry around the 89<sup>th</sup> 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.

Speaking of disdain, in our transition from Paul’s oral arguments against Dowd to his written appeal, we are going to systematically examine the conception of the Christian New Testament using the “Gospel of Matthew” as our test case. We will examine when it was written and by whom so that we have a better appreciation of the reasons behind its anti-Semitic undercurrent.

Then we will turn our attention to the hideous nature of the Church which is responsible for it. While you will find those segments of these chapters appalling, they are necessary. For others to appreciate the truth, we must obliterate the lies.

If you are Jewish and reading this introduction to the 89<sup>th</sup> *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. For one reason, 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 secondly, without Paul’s portrayal of the imaginary “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 is 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 both myth and 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 had said and done, they failed to oppose and prevent the demon-possessed *Sha'awl* | Paul get away with it.

At great personal sacrifice, *Dowd* | David earned our respect and admiration by fulfilling Pesach and Matsah leading to Bikuwrym and Shabuw'ah 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 with him 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 1,990 years by the time of this

writing. Theirs was the greatest crime ever perpetrated on God's people, greater even than removing Yahowah's name from His *Towrah, Naby', wa Mizmowr*. The 89<sup>th</sup> Psalm is Yahowah's response to how His Son would be slighted and His people deprived – albeit written 1,000 years before it occurred.

Before 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 is 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.

You have to believe that the Towrah was so inadequate that, without rabbinical explanations, which are tantamount to religious laws, its instructions are not applicable to people's lives. You have to think that the most respectful treatment of God's name is to eliminate it from His testimony. And then, you 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 Yahuwdaym being either 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 means that Yahowah is an abject failure whose promises are unreliable. You have to believe that God's plan, the one He formulated and shared in His Towrah, is antiquated and inadequate, absolutely incapable of saving anyone. And then, you must think that God simply gave up and authorized an egotistical, dishonest, irrational, and

murderous man to fix these problems by either annulling or misappropriating everything He had said such that the result, which is entirely contradictory, is somehow credible.

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 Roman Catholic Church. One lie led to another, and to another, to the extent the truth was no longer recognizable to anyone. And that is what we are going to resolve by confronting the inspired testimony of the 89<sup>th</sup> Mizmowr. The way Home begins with the recognition of who Dowd 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 Yahowah's people from human oppression, Dowd is more relevant. He is our Savior.

The 89<sup>th</sup> Psalm 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 supplemental and replacement texts of the Talmud, Zohar, New Testament, and Quran.

They, by presenting a different approach, that of a god who changes his mind on core issues and then relies on others to come up with an amended plan (which is the underlying premise of the New Testament, the Talmud, and the Quran), are thereby negating the consistency needed for Yah to be credible. God's promises are reliable because He never changes His approach. What He has promised remains true for all generations and for all time. To annul it and replace it with another plan, whether that be based

upon faith, obedience, or submission, nullifies the means Yahowah has chosen to be merciful.

Let's begin...

**“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, and learning to comprehend) **by** (*la* – concerning, regarding, or through) **‘Eythan | Constant and Eternal, Productive and Established** (*‘Eythan* – steadfast, steady, profuse, continuous, permanent, perpetual, and enduring) **the ‘Ezrachy | the Beloved Native-Born Strong Arm** (*ha ‘Ezrachy* – the loved 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 there was a man who bore this name, an individual explicitly noted for his wisdom in *Melekym* / 1 Kings 4:31 who was a contemporary of *Shalomoh* | Solomon and, thus, someone who would have known Dowd and served as an eyewitness to his relationship with Yahowah, it's likely that *‘Eythan ha ‘Ezrachy* was inspired by God to compose this *Mizmowr*. And yet today, I suspect 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.

This revelation should be on everyone's lips and echoed throughout all time...

**“I want to sing about** (*shyr* – I have chosen to lift up my voice in song, genuinely ascribing my choice of lyrics to melodious sounds, accompanied by instruments,

aesthetically conveying my ongoing desire (qal imperfect cohortative)) **the eternal and everlasting love, steadfast devotion, enduring favoritism, unfailing affection, and genuine mercy** (*chesed 'owlam* – the perpetual relationship and kindness, the generosity and benefits forevermore) **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), **on behalf of** (*la* – regarding the approach of) **all generations throughout time** (*dowr wa dowr* – the house and home, the dwelling place and successive encampments where people live and abide, the ongoing lineage, to everyone born into the same family line).

**With my mouth** (*ba peh 'any* – in my speech and means to communicate orally and verbally), **I will make known** (*yada'* – I will reveal, demonstrating that I am familiar with, and I will acknowledge, accept, appreciate, and show my understanding of (hifil imperfect)) **Your trustworthiness and dependability** (*'emuwnah 'atah* – Your honesty and reliability, 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).” (*Mizmowr* / Lyrics to Sing / Psalm 89:1)

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.

And while that is all true, let it be known that Yahowah reaches out to those He prefers over others. 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.

Yahowah is also trustworthy. It's such 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, along with the tools He has provided for us to independently 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 to the Home and Family of God. And when it comes to benefiting from these things, there is but one way – *yada'* | knowing.

Whatever you may believe is irrelevant, as are your opinions. All that matters is knowing, understanding, accepting, and then acknowledging the truth.

**“Yes, indeed** (*ky* – it is surely true that), **I say** (*'amar* – I expressed in words, declaring, and intending to say (qal perfect)), **‘Now and forevermore** (*'owlam* – eternally), **the Spiritual Realm of the Heavens** (*shamaym* – the abode of God in the 7<sup>th</sup> 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, devotion, favoritism, 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)

Yahowah’s entire 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.”

By having the psalmist begin by addressing the intent and nature of Yahowah’s Heavenly Home in the 7<sup>th</sup> 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. And it is there that those who have come to know and trust Yahowah based upon His depiction of Himself throughout the Towrah and Prophets will find that He is exactly as He has presented Himself. Our Heavenly Father is approachable and kind, loveable and genuine, welcoming and generous. He is also trustworthy, which means that we can rely upon everything He inspired His prophets to write on our behalf.

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 in the here and now 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.

God's statement reads...

**“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 (qal perfect)) **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)

Yahowah's opening declaration in Dowd's Song is as inspiring as it is profoundly important: **‘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*).



This declarative statement in God's voice reveals His nature, describes how He works, and presents what He is trying to achieve. It affirms that the *Beryth* | Covenant is foremost on His mind. This means that Yahowah's priority is to be our Father and raise a Family in His Home by working with His Son.

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 was instrumental in delivering the rewards. Further, the benefits of the Covenant are derived from the first four *Mow'edym* – *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* – Dowd fulfilled them.

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 those 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.

By opening with *karat beryth*, Yahowah has affirmed the purpose of creation and the reason for our existence. He is also sharing an insight into the nature of His relationship with Dowd. God wants to enjoy life's greatest blessing – raising a family and interacting with His children, starting with His favorite person, His Son and our King.

Since it is so essential to our understanding, please bear with me while I underscore the full implications of *karat*. The verb 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, we must disassociate ourselves from Progressive nonsense, Judaism, Christianity, and Islam.

In that the primary definition of *karat* is “to cut,” it exemplifies the sign of the Covenant which is circumcision. And it demonstrates that we are to be set apart.

Here and elsewhere, the *Beryth* | Covenant Family is singular. We are either participants in the one Yahowah created with ‘Abraham and enabled through Dowd, or we are estranged from God. In spite of rabbinical protestations and Christian proclamations, there is no covenant with Judaism nor is there a new covenant.

Also, we should remain cognizant of the context. God preceded this pronouncement about the role Dowd plays in His Covenant by inspiring the psalmist to affirm that He conceived the Heavens to procreate and restore His Family. He explained that His Home was predicated on love. And then He inspired His lyricist to say that we would be wise to trust and rely upon His testimony in this regard. This then leads to the bold declaration about Dowd being Yahowah’s *Bachar* | Chosen One through whom He would establish His Family and bring His people Home.

By stating, “*la bachyr* ‘any – with My Chosen One,” Yahowah has affirmed the paramount importance of freewill. He also confirmed that it works both ways. God can choose to include or exclude whomever He wishes within His Family just as we are free to express our desire to be adopted therein.

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. One way or another, Yahowah reaches

out to individuals along life's way and introduces Himself. How we respond and reciprocate determines our future.

Since we know that Dowd was off tending sheep in Bethlehem and walked to Shamuw'el when called, he had left 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 now be aware: we can confidently extrapolate from Dowd what we should likewise do for ourselves, because Yahowah's statements about Dowd reveal that he is the living embodiment of the Covenant.

This is the same Covenant with the same conditions and benefits that Yahowah presented in *Bare'syth* | Genesis, devoting much of its text to how it was developed with 'Abraham, Sarah, and then Yitschaq. It's the same Covenant Yahowah codified, designating His stipulations and allowances in His Towrah presented to Moseh. It is the same Covenant that was affirmed with Ya'aqob. Therefore, our Heavenly Father is acknowledging that Dowd holds a special place within His Family. Through this affirmation, Yahowah is saying that Dowd personifies the qualities He values. As a result, we can enhance our standing with God, indeed our value to God, by applying what Dowd wrote to our lives.

More than this, it is Yahowah's universe and the heavens are His as well. He is not only entitled to choose who lives within them, He has chosen the person through whom our inclusion is possible. What this means for us is that we are not free to replace His choice with another, as in "Jesus," or pretend there is another gatekeeper, as is the case with Judaism and Catholicism. Yahowah's declaration eliminates that possibility that He has any association with Judaism or Christianity. He did not choose any of the individuals responsible for these religious deceptions, which may be why they fail to acknowledge Dowd's contribution to our lives.

If we want to be part of Yahowah's Covenant, we do so through Dowd or not at all. And that is as monumental a pronouncement as was the creation of the universe.

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, Bikuwrym, and Shabuw'ah in the Yowbel year of 4000 Yah in 33CE, Taruw'ah exists to announce his return on Kipurym to enjoy Sukah. They are a Father and Son team.

We don't have to look beyond the next word 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. As a result, we are sufficiently enriched and enlightened to trumpet his return for his people during Taruw'ah, calling Yahuw'dym 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 to be King of Shelters.

That's a lot to learn from one name, one noun, two verbs, and two titles...

**'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).'**

Recognizing that the following pronouns, prepositions, and conjunctions were integral to these verbs and nouns in the Hebrew text, let's see what we can learn from the next six...

**“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’uwl will attempt to 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.

Returning to the heart of the 89<sup>th</sup> Mizmowr, the realization that Yahowah is constructing a home for His Son, Dowd, is absolutely 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.

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 dower wa dower).'*

Contemplating Dowd's contribution to building Yahowah's Home became the very thing that caused me to reconsider the prophecy upon which my curiosity with, and later devotion to, Yahowah's testimony began. And if you'll join me, we will discover that there are some amazing parallels between the 89<sup>th</sup> Mizmowr and the initially perplexing narrative found in *Shamuw'el / Listen to Him / 2 Samuel 7*. Included among them is the fact that they are both devoted to teaching us that Yahowah is responsible for building a home for His Family and not the other way around.

Now that we have come to know so much more about Yahowah's relationship with Dowd and realize that we are about to confront his adversary, the "Son of Evil," let's go back to where it all began over a score of years ago. Speaking of homes, of man's and God's, *zera' | seeds sown, ben | sons, and positions of honor...*

**"It came to pass (*wa hayah ky*) when the king sat down and relaxed in his home (*ha melek yashab ba beyth huw'*), because Yahowah (*wa YaHoWaH*) had given him comforting respite (*nuwach la huw'*) from his adversaries and rancorous foes (*min sabyb min kol 'oyeb huw'*), (*Shamuw'el 2 7:1*) that the king said (*wa 'amar ha melek*) to Nathan, the prophet (*'el Nathan ha naby'*), 'Please look around (*ra'ah na'*). I live (*'anoky yashab*) in a house of cedar (*ba beyth 'erez*), but the Ark of God (*wa 'arown ha 'elohym*) sits within curtains (*yashab ba tawek ha yarya'ah*).' *(Shamuw'el 2 7:2)***

**So, Nathan said to the king (*wa 'amar Nathan 'el ha melek*), 'Choose to go and do all that is in your best judgment (*kol 'asher ba lebab 'atah*) because, surely (*ky*), Yahowah is with you (*Yahowah 'im 'atah*).' *(Shamuw'el 2 7:3)* However, that evening (*wa hayah ba ha laylah ha***

*huw')* **the word of Yahowah came to Nathan** (*dabar Yahowah hayah 'el Nathan*). **He conveyed** (*la 'amar*), (*Shamuw'el 2 7:4*) **'Go and tell** (*halak wa 'amar 'el Dowd, My coworker* (*Dowd 'ebed 'any*), **that this is what Yahowah says** (*koh Yahowah 'amar*). **“Why should you build Me a home to live in** (*ha 'atah banah la 'any beyth la yashab 'any*)? (*Shamuw'el 2 7:5*)

**Indeed** (*ky*), **I have not lived** (*lo' yashab*) **in a house** (*ba beyth*) **since the time** (*wa min yowm*) **that I lifted up to be with Me** (*'alah 'any 'eth*) **the Children of Yisra'el** (*beny Yisra'el*) **out of the crucibles of oppression in Mitsraym**(*min Mitsraym*). **Then as an ongoing witness to the restoring testimony, up to** (*wa 'ad*) **this day** (*ha yowm ha zeh*), **I have been moving about** (*wa hayah halak*) **in a tent dwelling as a tabernacle and home** (*ba 'ohel wa ba mishkan*). (*Shamuw'el 2 7:6*)

**During any of that time, when showing the way to the benefits of the relationship, that** (*ba kol 'asher*) **I traveled** (*halak*) **with all of the Children of Yisra'el** (*ba kol beny Yisra'el*), **did I say a single word** (*ha dabar dabar*) **to one** (*'eth 'echad*) **of the leaders of the tribes of Yisra'el** (*shebet Yisra'el*), **whom I instructed** (*'asher tsawah*) **to shepherd** (*la ra'ah*) **My people** (*'eth 'am 'any*), **Yisra'el** (*Yisra'el*), **to say** (*la 'amar*), **“So why not** (*la mah lo'*) **build for Me a house of cedar** (*banah la 'any beyth 'erez*)?” (*Shamuw'el 2 7:7*)

**Now, therefore** (*wa 'atah*), **this is what you should say** (*koh 'amar*) **to My associate, Dowd** (*la 'ebed 'any la Dowd*), **as a result** (*koh*) **Yahowah of the spiritual implements** (*Yahowah tsaba')* **says** (*'amar*), **“I took you** (*'any laqach 'atah*) **from the sheepfolds** (*min ha neweh*), **from chasing after lambs** (*min 'achar ha tso'n*), **to be the conspicuous and informative leader** (*la hayah nagyd*) **among My People** (*'al 'am 'any*), **over Yisra'el** (*'al Yisra'el*). (*Shamuw'el 2 7:8*)

**I have been with you** (*wa hayah 'im 'atah*) throughout it all (*ba kol*) revealing the benefits of the relationship (*'asher*) as you journeyed through life (*halak*). **I have cut off** (*wa karat*), accordingly, all of your enemies (*'eth kol 'oyeb 'atah*) from your presence (*min paneh 'atah*). **And I have engaged on your behalf to make for you** (*wa 'asah la 'atah*) an exceptionally important name, the greatest designation, and the most distinguished reputation (*shem ha gadawl*), when compared to the most glorified designations (*ka shem ha gadawl*) pursuant to the relationship (*'asher*) on the Earth (*ba ha 'erets*). (*Shamuw'el 2 7:9*)

**Furthermore** (*wa*), **I will appoint and establish** (*sym*) a dwelling place (*maqowm*) for My People (*la 'am 'any*), Yisra'el (*la Yisra'el*). **I will plant them** (*wa nata' huw'*) such that they may abide (*wa shakan*) below throughout a less chaotic time than this (*tachath huw'*) and no longer be agitated, anguished, or terrorized (*ragaz 'owd*). They will not continue to be (*wa lo' yasaph*) afflicted or degraded, disparaged or denigrated (*'anah*), by unjust and harmful sons, perverted and violent descendants of evil (*beny 'awlah*), as will have formerly been the case (*ka 'asher ba ha ri'shown*). (*Shamuw'el 2 7:10*)

**From the day** (*wa la min ha yowm*) which, for the benefit of the relationship (*'asher*), **I appointed and instructed** (*tsawah*) Judges (*shaphat*) on behalf of My people (*'al 'am 'any*), Yisra'el (*Yisra'el*), **I will provide a respite** (*wa nuwach la 'atah*) from all of your enemies (*min kol 'oyeb 'atah*). **In addition** (*wa*), **Yahowah** (*Yahowah*) is boldly and publicly announcing to you (*nagad la 'atah*) that, indeed (*ky*), He will act, engaging with you to create the family and home of Yahowah (*beyth 'asah la 'atah Yahowah*). (*Shamuw'el 2 7:11*)

**Surely** (*ky*), your time will be thoroughly proclaimed and completely fulfilled (*male' yowmym*)

**'atah). When you will have laid down your life (wa shakab) in association with your ancestors ('eth 'ab 'atah), I will rise up and take a stand to bring to fruition (quwm) with your offspring what you have sown ('eth zera' 'atah), something more in the end without hesitation for you ('achar 'atah). For the benefit of the relationship ('asher), it will be extracted and withdrawn (yatsa') out of a small particle of your physiological nature (min me'eh)."**

After foreshadowing the 89<sup>th</sup> Mizmowr by speaking to His Son, Yahowah transitions to speaking to us about him...

**"And so (wa), I will establish (kuwn) his reign over his kingdom ('eth mamlakah huw'). (Shamuw'el 2 7:12) He, himself, shall restore and rebuild (huw' banah) the family home (beyth) for (la) My name (shem 'any). And (wa) I will prepare and establish (kuwn) the throne ('eth kise') of his kingdom (mamlakah huw') forevermore as a continuing witness ('ad 'owlam). (Shamuw'el 2 7:13)**

**I was, I am, and I always will be ('any hayah) for him (la huw') as a Father (la 'ab), and (wa) he was, is, and always will be (huw' hayah) for Me as (la 'any) a son (la ben).**

**So when that which is associated with him is warped and perverted, twisted such that it is contrary to what has been stated ('asher ba 'awah huw'), I will resolve the dispute against him, vindicating him, deciding with him to expose and issue a condemnation (wa yakah huw') against the weapons and staves wielded by rulers of the nations (ba shebet) of men ('ishym) and against (wa ba) the fungus and plague that has fallen (nega') upon the descendants (ben) of 'Adam ('adam)."**  
(Shamuw'el 2 7:14)

And herein is a perfect explanation of the religious crusade to transfer the promises made to the Messiah to create a Christ. God was not a fan...

**“Therefore (wa), My steadfast devotion, enduring love, commitment to the relationship, and unmitigated favor (*chesed* ‘any) will not be removed from him, be disassociated or diminished regarding him, nor replaced, substituting another for him (*lo’ suwr min huw’*) as was the case when (*ka* ‘asher) I turned away from and completely rejected (*suwr min*) associating with (*im*) Sha’uwl (*Sha’uwl*) whom, to show the proper way (*asher*), I removed (*suwr*) from your presence (*min la paneh ‘atah*).”** (*Shamuw’el* 2 7:15)

Speaking directly to Dowd again, God concludes...

**“And so (wa), your family (*beyth* ‘atah) and (wa) your position of authority, your kingdom and reign (*malakah* ‘atah), are assured, as it is trustworthy and dependable, firmly established, credible, and enduring (*aman*) forever as a continuing witness (*ad owlam*) in My presence (*la paneh ‘atah*). Your throne and seat of honor (*kise’* ‘atah) will be (*hayah*) established and sustained (*kuwn*) forevermore as restoring testimony (*ad owlam*).”** (*Shamuw’el* 2 7:16)

**Consistent with all of these words (*ka kol ha dabarym ha eleh*) and in accord with (*wa ka*) the entire revelation (*kol ha chizywon ha zeh*), in this manner, Nathan accurately conveyed this (*ken dabar Nathan*) to Dowd (*el Dowd*).”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:17)

This prophecy is about houses, who builds them and who lives in them. It is about Dowd, who had a home, not “Jesus” who was homeless throughout the myths scribed about him. It is all about what God is going to do for, with, and through His beloved Son. It is also about seeds and thrones, who sows them and who sits upon them.

And when it comes to such things, Yahowah is beside Himself, annoyed to the point that He has made His point in such a vivid way there shouldn't have been a single church, mosque, temple, or shrine called a house of God, and yet, men have erected millions of them.

Just as God has never once asked us to worship Him, bow down before Him, or pray to Him, He does not want us to build houses for Him. The fact is, Yahowah is in the construction business, and His primary expertise is in building the most extraordinary home in the universe for His Covenant Family.

Having returned to the prophecy where my journey began some 22 years ago, with “*asher* – associated with” in 2 *Shamuw’el* 7:14, we have found the obvious answer to whose home and throne is being established. It is unequivocally delineated here in the 89<sup>th</sup> Mizmowr. Therefore, 2 Samuel 7 is about Dowd from beginning to end just as is the 89<sup>th</sup> Psalm.

It is Dowd’s place of honor and kingdom which will endure forever as is affirmed throughout the prophets. Further, it is of Dowd of whom Yahowah has said, “He is My Son and I am his Father,” something the 89<sup>th</sup> Mizmowr will soon reiterate.

It wasn’t until many years after my initial quest to understand *asher* in 2 Samuel 7:14 that I came to realize that God was speaking of what Paul would do to pervert and misappropriate Dowd’s legacy. And in this regard, Yahowah has put us on notice that He will defend His Son.

Along these lines I’d like to reinforce something equally germane to our understanding of 2 *Shamuw’el* 7 and our appreciation of Mizmowr 89 – both of which celebrate the Father / Son relationship paramount to the life of the King of Yisra’el. Dowd represents more than one individual man. More perhaps than even Ya’aqob, Dowd is Yisra’el. His joys and heartaches, his ongoing battles with

*gowym*, his insights and errors, the benefits he enjoyed in concert with the Covenant, and the consequences he endured when he ran afoul of it are all shared in common with the nation he shepherded.

After this brief intermission, one instructed by the text of the Mizmowr, we return to the voice of the psalmist. This portion of the song was written to counter the absurd notion that the gods of men, such as Adony, the Lord, HaShem, Allah, and Jesus are somehow analogous with and comparable to, Yahowah. Mankind's 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.

**“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 *shalowm* – 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 a ridiculously 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, a passage we will consider later on in these chapters as we seek to refute the ill effects of Christianity.

And while that is true, 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 sowl* – 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 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 turbulent. They will collectively rise up and seek to erode Israel based upon the strong undercurrents which have contaminated people’s thinking, deceiving them. 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.” We have endeavored to expose this myth, but only Yah can stop these miserable parasites.

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 *chalal* 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 presumptuous 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 seems to suggest 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 7<sup>th</sup> 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 vitally important, and yet, it is missed by religious adherents. Yes, 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.

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 of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **with tremendous power, courage, character, and awesome ability** (*‘im gabuwrah* – with the will to fight and the capacity to perform, who accomplishes what needs to be done, becoming victorious; 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 89<sup>th</sup> *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, suggests that it is the *Mashyach*'s and *Melek*'s most revealing and important depiction?

Before we review where we have been to answer that question, let's be perfectly clear – all of these things are being said of Dowd personally, including the realization that God has built a home for his throne. These titles and accolades, indeed, job descriptions and mission statements, do not apply to one of *Dowd* | David's descendants as Judaism and Christianity insist, but to 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 2<sup>nd</sup> 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 7<sup>th</sup> Mizmowr, Yahowah stated that Dowd was His appointed *Shaphat* | Judge through whom He would vindicate and condemn.

We read in *Yasha'yah* / Isaiah 40:10 that God would 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 in the next statement, we were told that Dowd would be the *Ra'ah* | Shepherd tending the Almighty's flock. Then at the conclusion of *Yasha'yah* 40:11 we learned that Dowd would 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 2<sup>nd</sup> 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 progress to 2 Samuel 7:12, God categorically states that He would establish Dowd's reign over his kingdom while reestablishing the Family Home, inclusive of his throne, forevermore. Then Yahowah revealed, “*'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 103<sup>rd</sup> 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 19<sup>th</sup> 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 20<sup>th</sup> Mizmowr, we find that Dowd will be dispatched as God's principal 'Ezer | Collaborator to assist those struggling during the Day of Trouble. Moving through the 6<sup>th</sup> 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 intends to 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.

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. 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 5<sup>th</sup> 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 four 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.

Over the course of the past twenty-two years, there have been many goose-bump moments, times in which we have found ourselves reveling in what we have learned. This is one of them. It 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.

Since Yahowah has heightened our awareness of *Taruw'ah*, and since we have come to appreciate what it represents and our role in it, let's see if we can come a little closer to ascertaining its timing. If you recall, toward the conclusion of Volume Two of *Observations*, we came to realize that *Taruw'ah* would be fulfilled after Israel is thinned at the waist in an ill-fated attempt to trade land for peace and yet before the worst of Ya'aqob's Troubles. This means that it will occur after the fall of 2026 (seven years prior to Yahowah's return with Dowd) and before the midpoint of the Time of Ya'aqob's Troubles, a little over three years later, leading us to expect that the Harvest of *Taruw'ah* will occur between 2027 and 2029 – hopefully the latter date because it gives us more time to call Yisra'elites home.

Interestingly enough, we are afforded another clue relative to its timing in *Mizmowr* 90. This Song was composed by Moseh and speaks of **“Yahowah being the dwelling place”** for His **People “for all generations.”** In it, he quotes God saying, **“Return and come back children of men.”** This is followed by: **“Indeed, our days have the appearance of Your frustration. We spend our time muttering. (*Mizmowr* 90:9) The days of our years are seventy and then by reason of strength become eighty, for it is soon passed and we fly away. (*Mizmowr* 90:10) Who knows the extent of Your frustration and respects Your passion? (*Mizmowr* 90:11) So teach us to number and weigh our days so that we may derive wisdom by executing good judgment. (*Mizmowr* 90:12) Return, Yahowah, and let us breathe in relief.”** (*Mizmowr* / Psalm 90:13)

*Coming Home*, which seeks to call Yisra'el and Yahuwdah out of Babylon and back home to Yahowah, Dowd, Yaruwshalaim, and Yisra'el, began by pronouncing *The Third Coming* exactly seventy years after the nation of Israel was restored, making it possible. This was followed by *How Will You Respond, Being Right, To Dowd or Not to Dowd*, and then *Respecting Yahowah's Name*.

Whether or not I am the *Choter* | Sucker from the Original Root or the *Nakry* | Observant Foreigner, and whether these words comprise the *Nes* | Banner Yahowah has promised to raise for His People, or if I remain an anonymous means to awaken another *gowy* else such that it will be written by him, we will continue at least until 2028 – eighty years after Israel's rebirth – and just prior to the commencement of the worst of Ya'aqob's Troubles. We know these things because we were told as much in Mizmowr 90.

For those who may be interested, in 2027, the new year begins on Thursday, April 8<sup>th</sup>, at sunset, such that Taruw'ah begins at sundown on Friday, October 1<sup>st</sup>, and concludes prior to sunset on Saturday, October 2<sup>nd</sup>. The following year, in 2028, Taruw'ah will be celebrated beginning on Wednesday, September 20<sup>th</sup>, and will conclude the following afternoon. And in 2029, Taruw'ah commences at sundown, Sunday, September 9<sup>th</sup>. If on this date, then six months later, on Tuesday, April 16<sup>th</sup>, 2030, the Witnesses will arrive on Pesach. If it were not for the fact that we will be given everything we need and want, I'd encourage Covenant members to pack their bags.

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 how the imperfect appear perfect before Yah. It 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 89<sup>th</sup> 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 89<sup>th</sup> 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 scum, 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 save Yisra'el.

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 11<sup>th</sup>-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 have more written about and by Dowd than we can process in a lifetime, preserved in the original language, verified and proven credible with copious prophecies, 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 calling Dowd 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.

Highlights of this search reveal 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 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.

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 119<sup>th</sup> Mizmowr, his *magnus 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.

And so, while Dowd's most famous title was *Melek* | King, and his most purloined were *Mashyach* | Messiah and *Ben 'El* | Son of God, his most important was *Zarowa* | Sacrificial Lamb.

**“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 of truth 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 easier for us. There is no need to interpret the text, extrapolate, or speculate. 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 89<sup>th</sup> Psalm are legible beginning with the 19<sup>th</sup> verse. The differences, when compared to the Masoretic Text, therein, were numerous and significant. They are especially relevant in the previous statement, particularly in 89:21, where the opening thought is now correctly presented as two distinct sentences with the change from “with” to “from” relative to the Set-Apart Oil with which Yahowah personally anointed Dowd.

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.

Having reached a crescendo a third of our way through Dowd's Song, this would be a good time to assess how far we have come.

**“A Poem of Insights to Contemplate and Comprehend by being circumspect and thoughtful**

*(maskyl)* through *(la)* **‘Eythan | the Constant and Eternal, Productive and Established, Profuse and Enduring** (*‘Eythan*) **‘Ezrachy | Beloved Native-Born Strong Arm who is cherished** (*ha ‘Ezrachy*). (*Mizmowr 89: Introduction and Dedication*)

I want to sing (*shyr*) about the eternal and everlasting love, steadfast devotion, enduring favoritism, unfailing affection, and genuine mercy, kindness, and generosity forevermore (*chesed ‘owlam*) of Yahowah (*Yahowah*), on behalf of *(la)* all generations throughout time, the household, family, and home (*dowr wa dowr*).

With my mouth (*ba peh ‘any*), I will make known, revealing that I am familiar with and understand, acknowledging that I have embraced (*yada’*) Your trustworthiness and dependability, Your honesty and reliability, and Your steadfast commitment to the truth (*‘emuwnah ‘atah*). (*Mizmowr 89:1*)

Yes, indeed (*ky*), I say (*‘amar*), ‘Now and forevermore (*‘owlam*), the Spiritual Realm of the Heavens (*shamaym*) was established and is continually built to procreate a restored, prosperous, and productive family (*banah*) on love, devotion, favoritism, kindness, generosity, and mercy (*chesed*).

You have fashioned and formed it to manifest within it (*kuwn ba hem*) Your authentic character, Your trustworthiness and reliability (*‘emuwnah ‘atah*.)’ (*Mizmowr 89:2*)

‘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).** (*Mizmowr 89:3*)

**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*).'**

***Selah* | Pause now and contemplate the implications (*selah*).** (*Mizmowr 89:4*)

**The spiritual realm of the Heavens (*shamaym*) knows and appreciates (*yadah*) Your wonderful accomplishments and marvelous contributions (*pale' 'atah*), **Yahowah (*Yahowah*) and, also ('aph), Your trustworthiness ('emuwnah 'atah) in the community (*ba qahal*) of the Set Apart (*qodesh*).** (*Mizmowr 89:5*)**

**By contrast (*ky*), who (*my*) in the skies of the material realm (*ba ha shachaq*) can be equated or compared ('arak) to (*la*) **Yahowah (*Yahowah*)? Who is similar to or thinks like (*damah*) Yahowah (*Yahowah*) among the sons of gods (*ba ben 'el*)?** (*Mizmowr 89:6*)**

**God ('el) is inspiring and awesome ('arats) in the council and fellowship (*ba sowed*) of the Set-Apart Ones (*qadowshym*), tremendously great, while inspiring reverence and respect (*rab wa yare'*) beyond all those around Him ('al kol sabyb).** (*Mizmowr 89:7*)

**Yahowah (*Yahowah*), God ('elohym) of the vast array of spiritual implements (*tsaba'*), who and what (*my*) is comparable to Your (*kamow 'atah*) awesome power and extraordinary gifts (*chasyn*) which are all around You (*sabyb 'atah*), **Yahowah (*Yahowah*),****

**including** (*wa*) **Your unwavering commitment to the truth** (*'emuwnah 'atah*)? (*Mizmowr 89:8*)

**You have conveyed vivid parables, establishing an articulate leader** (*'atah mashal*) **over the raging devastation and presumptive arrogance** (*ba ge'uwth*) **of the sea** (*ha yam*). **When its turbulent and surging waves rise up in deceit to craft delusions** (*ba nasa' / nasha' gal huw'*), **You expose them and stop them** (*'atah shabach hem*). (*Mizmowr 89:9*)

**You humbled and crushed, rejecting and defeating** (*'atah daka'*) **that which is comparable to the reprehensible and deadly nature of** (*ka ha chahal*) **the pretentious pride and stormy arrogance of the boisterous afflicter and his false god** (*rahab*) **with Your empowered and fortified** (*ba 'oz 'atah*) **Zarowa' | Protective Shepherd and Sacrificial Lamb** (*zarowa'*).

**You isolate and separate** (*pazar*) **Your adversaries** (*'oyeb 'atah*). (*Mizmowr 89:10*)

**The spiritual realm of the Heavens** (*shamaym*) **is Yours** (*la 'atah*). **The material realm** (*'erets*), **the world** (*tebel*), **and all that is in it** (*wa malo' hy'*), **is also Yours** (*'aph la 'atah*). **You laid the foundation for them and created them** (*'atah yasad hem*). (*Mizmowr 89:11*)

**The north, the place where treasure is taken and hidden** (*tsaphown*), **and** (*wa*) **the south, the right side** (*yamyn*), **You have created them** (*'atah bara' hem*).

**Tabowr | the Broken and Shattered** (*tabowr*) **and** (*wa*) **Chermown | the Banned and Exterminated** (*Chermown*) **shout for joy** (*ranan*) **in Your name** (*ba shem 'atah*). (*Mizmowr 89:12*)

**Beside You, and on Your behalf** (*la 'atah*), **the Zarowa' | Protective Shepherd and Sacrificial Lamb** (*zarowa'*) **with tremendous power, courage, character, and awesome ability** (*'im gabuwrah*) **will be Your strong**

**hand** (*'azaz yad 'atah*) **raised up high** (*ruwm*) **at Your right side** (*yamyn 'atah*). (*Mizmowr 89:13*)

**Being correct and vindicating** (*tsedeq*) **regarding executing good judgment and justly resolving disputes** (*wa mishpat*) **serve as the foundation** (*makown*) **of y/Your throne** (*kise' 'atah*).

**A loving relationship and genuine mercy** (*chesed*), **along with a steadfast commitment to the truth** (*wa 'emuwnah*), **encounter those who enter y/Your presence** (*qadam paneh 'atah*). (*Mizmowr 89:14*)

**Delighted to show the way because blessed** (*'ashry*) **are the people** (*ha 'am*) **who are aware of and acknowledge** (*yada'*) **Taruw'ah** (*Taruw'ah*), **who walk** (*halak*) **with the light into Your presence** (*ba 'owr paneh 'atah*), **Yahowah** (*Yahowah*). (*Mizmowr 89:15*)

**In Your name** (*ba shem 'atah*) **they rejoice** (*gyl*) **every day** (*kol ha yowm* – all the time). **And** (*wa*) **in Your justice and vindication, by being right** (*ba tsadaqah 'atah*), **they are lifted on high** (*ruwm*). (*Mizmowr 89:16*)

**Indeed** (*ky*), **the adornment and appearance** (*tiph'erth*) **of their empowerment and fortification** (*'oz hem*) **is Yours** (*'atah*). **By Your acceptance and approval** (*ba ratsown 'atah*), **our brilliantly illuminating horn** (*qaran 'anachnuw*) **is lifted up** (*ruwm*). (*Mizmowr 89:17*)

**For** (*ky*) **our deliverance and protection** (*magen 'anachnuw*) **are from** (*la*) **Yahowah** (*Yahowah*). **Accordingly** (*wa la*), **the Qadowsh | Set-Apart One** (*qadowsh*) **of Yisra'el** (*Yisra'el*) **is our Melek | King** (*melek 'anachnuw*). (*Mizmowr 89:18*)

**Therefore, in relation to this, logically** (*'az*) **You spoke** (*dabar*) **in a revelation** (*ba chazown*) **to** (*la*) **Your Bacharym | Chosen and Tested Ones** (*bacharym 'atah*), **saying** (*'amar*), **'I have equated and bestowed** (*shawah*) **assistance, supplying what is needed** (*'ezer*) **on behalf of**

(*'al*) the **Gibowr** | Most Courageous and Capable Man (*gibowr*).

**I have raised up and exalted** (*ruwm*) the **Bachar** | Chosen One (*bachar*) from (*min*) the people (*'am*). (*Mizmowr* 89:19)

**I discovered and then made known, encountered, experienced, and exposed** (*matsa'*) **Dowd** (*Dowd*), **My 'Ebed** | Coworker (*'ebed 'any*).

**Out of** (*min*) **Shemen Qodesh** '**Any** | **My Set-Apart Oil** (*shemen qodesh 'any*), **I have mashach** | anointed him (*mashach huw'*) (*Mizmowr* 89:20) **so that, to show the way to the benefits of the relationship** (*'asher*), **My hand and influence** (*yad 'any*) **will be established and steadfast, authenticated and unwavering** (*kuwn*) **with you** (*'im 'atah*).

**In addition, and beyond this** (*'aph*), '**Any Zarowa**' | **My Protective Shepherd, Strong Arm, and Sacrificial Lamb** (*zarowa' 'any*) **will empower and embolden you, strengthening you, while enabling your growth** (*'amets 'atah*).'" (*Mizmowr* / Lyrics to Sing / Psalm 89:21)

It is the most important Song ever sung.

While we are just over one-third of our way through the 89<sup>th</sup> *Mizmowr* / Psalm, Yahowah has already acknowledged His Son as...

*Dowd* | Beloved – 2 times

*Bachar* '**Any** | My Chosen One – 2 times

*'Ebed* '**Any** | My Coworker – 2 times

*'Ad* '**Owlam** | a Restoring and Eternal Witness – 2 times

*Mashal* | an Articulate Leader – once

*Yamyn* | the Right Hand – once

*'Azaz Yad* | a Strong Hand – once



*Zarowa* | the Protective Shepherd and Sacrificial Lamb – 4 times

*Gabuwrah* | the soul's feminine manifestation of the Tremendously Powerful One with Inspiring Courage, Outstanding Character, and Awesome Ability – 2 times

*Qadowsh* | Set-Apart One of Yisra'el – once

*Gibowr* | Most Courageous and Capable Man – once

*Mashach* | Anointed – once

And while those are names, titles, and attributes to cherish, it all pales when compared to what Yahowah had to say about Dowd...

**“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*).’ *Selah* | Pause now and contemplate the implications (*selah*).**

**Beside You, and on Your behalf (*la* ‘*atah*), the *Zarowa*’ | Protective Shepherd and Sacrificial Lamb (*zarowa*’) with *Gabuwrah* | Tremendous Power, Inspiring Courage, Outstanding Character, and**

**Awesome Ability** (*'im gabuwrah*) **will be Your 'Azaz Yad** | **Strong Hand** (*'azaz yad 'atah*) **raised up high** (*ruwm*) **at Your Yamyn** | **Right Side** (*yamyn 'atah*).

For (*ky*) **our deliverance and protection** (*magen 'anachnuw*) **are from** (*la*) **Yahowah** (*Yahowah*). **Accordingly** (*wa la*), **the Qadowsh** | **Set-Apart One** (*qadowsh*) **of Yisra'el** (*Yisra'el*) **is our Melek** | **King** (*melek 'anachnuw*).

Therefore, in relation to this, logically (*'az*) **You spoke** (*dabar*) **in a revelation** (*ba chazown*) **to** (*la*) **Your Bacharym** | **Chosen and Tested Ones** (*bacharym 'atah*), **saying** (*'amar*), **'I have equated and bestowed** (*shawah*) **assistance, supplying what is needed** (*'ezer*) **on behalf of** (*'al – for and upon*) **the Gibowr** | **Most Courageous and Capable Man** (*gibowr*). **I have raised up and exalted** (*ruwm*) **the Bachar** | **Chosen One** (*bachar*) **from** (*min*) **the people** (*'am*).

**I discovered and then made known, encountered, experienced, and exposed** (*matsa'*) **Dowd** (*Dowd*), **My 'Ebed** | **Coworker** (*'ebed 'any*). **Out of** (*min*) **Shemen Qodesh** **'Any** | **My Set-Apart Oil** (*shemen qodesh 'any*), **I have mashach** | **anointed him** (*mashach huw'*) **so that, to show the way to the benefits of the relationship** (*'asher*), **My hand and influence** (*yad 'any*) **will be established and steadfast, authenticated and unwavering** (*kuwn*) **with you** (*'im 'atah*).

**In addition, and beyond this** (*'aph*), **'Any Zarowa'** | **My Protective Shepherd, Strong Arm, and Sacrificial Lamb** (*zarowa' 'any*) **will empower and embolden you, strengthening you, while enabling your growth** (*'amets 'atah*).”

That's pretty good for a man Paul claimed was dead and buried and, thus, replaced. And it's impressive for a fellow who rabbis prefer to denigrate rather than celebrate.

### דָּוִד

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. Further “his hand” becomes “My hand” and “My right side” in 4QPs. Dowd will stand at Yahowah’s right side and is serving as God’s hand.

“**As such** (*wa*), **I will place** (*suwm* – I will appoint, direct, set, and establish) **My hand** (*yad* ‘*any* – under My influence [from 4QPs whereas the MT read ‘his’ hand]) **into** (*ba* – within and over) **the sea** (*ha yam* – the waters of 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, also possibly in the feminine, *naharah* – in concert with the beaming light of the sun).” (*Mizmowr / Lyrics to Sing / Psalm 89:25 repositioned based upon 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 3<sup>rd</sup> 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 stupefying that no one has bothered to ask: if *Sha'uwil* | Paul is as goddamn important as he claims, if he is the lone Apostle to the Gentile world, 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 to be found anywhere in prophecy? If it is *Sha'uwI* that we should be listening to, why is Dowd, the man whose status and testimony Paul sought to annul, featured in more prophecies than everyone else combined? 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'uwI?

Why is Sha'uwI's name synonymous with She'owI? Why does it mean, "Question Him?" Why is he a *Benyamite* | Son Headed South to the Sea of Gentiles and a wolf if he is to be believed? Why does Dowd's name mean "Beloved?" Why is Dowd the one from *Yahuwdah* | Beloved of Yah while Sha'uwI is from the most wayward of the tribes?

Why is Dowd afforded almost every positive title, accolade, and attribute by God, Himself: 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'uwI* | Paul the Father of Lies, the Son of Evil, and the Plague of Death if there is anything good or right 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 single 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?

Rest assured, before the conclusion of these chapters, we will expose *Sha'uwil* | Paul's irrational attempts, both spoken and written, to "*tsary* – constrain and restrict" the importance of *Dowd* | the Beloved of Yahowah. You will know, as does God, why the Plague of Death must be vanquished.

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 realized that the principal author of the Christian New Testament was not only replacing Dowd with his mythological god-man, “Jesus Christ,” but was decreasing Dowd’s status to elevate his own. However, until I invested the time to specifically scrutinize Paul’s spoken and written assessment of Dowd, the first in Acts and the second in Romans, I had no idea just how irrational and pathetic his attempts had been.

As a result, I came to understand the basis of Replacement Theology. Paul’s irrational and counterproductive assessments of Dowd were contrived because the Father of Lies realized that *ha Mashyach*’s life and lyrics not only undermined his New Testament, but they also obliterated his credibility. And soon enough, you will know what I have learned.

By contrast, Yahowah and Dowd share this in common...

**“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. Since the God of the Towrah is genuinely loving and merciful, the “Gospel of Grace” is without merit. If it conveys the same message as that found in the Towrah (which it doesn’t), it becomes superfluous. If its message differs (and it does), for it to be true, the statement God just made must be false. Since God stated that His enduring commitment to the truth and mercy were both with Dowd, one leads to the other, completely negating “Salvation through Faith.”

All good things occur in Yahowah’s name, from love to enlightenment, from mercy to being converted into light. Also interesting, 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. Therefore, based upon this statement, 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.

One after the next, every word of each declaration contains a treasure trove of relevant insights. The same is true with these next three statements. They are awesome individually and exceptional collectively. Dowd’s status with God is both special and secure.

**“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)**

[Note: “‘*el ‘any wa tsuwr yashuwa’ah ‘any* – my God and Rock of my salvation” is omitted in 4QPs but included in the Masoretic Text.]

**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 3<sup>rd</sup> 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 profoundly important as anything found in the Towrah and Prophets.

**“He, himself, will call out to Me and welcome Me, announcing** (*huw' qara' 'any*), **“You are my Father** (*'ab 'any 'atah!*”) **I** (*'any*), **also** (*'aph*), **will bestow him as a gift, appointing, making him** (*nathan huw'*) ***Bakowr*** (*'Any* | **My Firstborn** (*bakowr 'any*), as ***Elyown*** | **Almighty God, the Highest and Uppermost** (*'elyown*) **in comparison to the kings and rulers** (*la melekym*) **of the Earth** (*'erets*).

**For all eternity (*la 'owlam*), I will keep watch over him, paying very close attention to him, focusing on him (*shamar la huw'*). My unwavering love, unrelenting devotion, enduring affection, and genuine favoritism (*chesed 'any*) in addition to My Family-Oriented Covenant (*wa beryth 'any*) are truthfully presented and reliably established, verifiable and enduring through him (*'aman la huw'*)."'**

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 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 concluding 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*)

The Covenant’s Children are the beneficiaries of what Dowd has sown. And as such, we are his offspring – the legacy of the harvest he has provided. 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 now know 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 wish to be there with him, it’s important that we 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 119<sup>th</sup> *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** (*chugah ‘any chalal* – 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*)



According to God, souls who neglect the 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 and no getting around it, not with the Talmud or Gospels, and most certainly not with the Quran.

The Towrah is the Key to Heaven. It provides Yahowah's means to resolve disputes: Passover and UnYeasted Bread. Within it, we find Yah's clearly communicated prescriptions for living: Bikuwrym and Shabuw'ah. Observing it leads the observant through Taruw'ah to Kipurym and Sukah – reconciled and at home.

To deviate from Yahowah's Towrah Teaching through religious rebellion has devastating consequences causing widespread death. Consider the fate of Jews since they last accepted Dowd's guidance in this regard as proof.

Similarly, those who were infected by Paul's Plague of Death will die as a result of it. The New Testament is wrong. 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 be held accountable for those we continue to make about Father and Son.

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 / Lyrics to Sing / 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 anything ever said by God or man. These words are transformational and life-changing...

**“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*). (89:3)

**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*).’ (89:4)

**Therefore, in relation to this, logically** (*‘az*) **You spoke** (*dabar*) **in a revelation** (*ba chazown*) **to (la) Your**

**Bacharym | Chosen and Tested Ones** (*bacharym 'atah*), saying ('*amar*), 'I have equated and bestowed (*shawah*) assistance, supplying what is needed ('*ezer*) on behalf of ('*al*) the **Gibowr | Most Courageous and Capable Man** (*gibowr*). I have raised up and exalted (*ruwm*) the **Bachar | Chosen One** (*bachar*) from (*min*) the people ('*am*). (89:19)

I discovered and then made known, encountered, experienced, and exposed (*matsa* ' Dowd (*Dowd*), 'Ebed 'Any | My Coworker ('*ebed 'any*). Out of (*min*) **Shemen Qodesh 'Any | My Set-Apart Oil** (*shemen qodesh 'any*), I have **mashach | anointed him** (*mashach huw*') (89:20) so that, to show the way to the benefits of the relationship ('*asher*), My hand and influence (*yad 'any*) will be established and steadfast, authenticated and unwavering (*kuwn*) with you ('*im 'atah*).

In addition, and beyond this ('*aph*), 'Any Zarowa' | My Protective Shepherd, Strong Arm, and Sacrificial Lamb (*zarowa* 'any) will empower and embolden you, strengthening you, while enabling your growth ('*amets 'atah*). (89:21)

Therefore (*wa*), My steadfast commitment to the truth ('*emuwnah 'any*) and (*wa*) My unwavering love, persistent devotion, and enduring favoritism, My ongoing affection and genuine favoritism (*chesed 'any*), are with him ('*im huw*').

'In My name (*wa ba shem 'any*), his light will radiate and enlighten, and his brilliant horn, symbolic of his status and strength, and of his role as the protective ram among the sheep during **Taruw'ah** (*qeren huw*') will be lifted up, raised on high, and exalted (*ruwm*). (89:24)

He, himself, will call out to Me and welcome Me, announcing (*huw' qara 'any*), "You are my Father ('*ab 'any 'atah*)!" (89:26) I ('*any*), also ('*aph*), will bestow him

as a gift, appointing and making him (*nathan huw*) *Bakowr* ‘Any | My Firstborn (*bakowr* ‘any), as ‘*Elyown* | Almighty God, the Highest and Uppermost (‘*elyown*) in comparison to the kings and rulers (*la melekym*) of the Earth (‘*erets*). (89:27)

Accordingly (*wa*), My unwavering love, enduring devotion, unmitigated favoritism, affection, and generosity (*chesed* ‘any), I will never revoke, disassociate, or remove from him, nor withdraw from being with him (*lo’ parar min* ‘*im huw*’).

I will never betray who I am by communicating something which is misleading or untrue, nor will I ever contradict or undermine (*wa lo’ shaqar*) My steadfast commitment to uphold the truth and remain accurate and reliable (*ba* ‘*emuwnah* ‘any). (89:33)

I will never dishonor or betray, nor will I create loopholes which alter (*lo’ chahal*) *Beryth* ‘Any | My Covenant Family (*beryth* ‘any), nor will I ever alter, disguise, or change, rearrange, modify, or duplicate (*wa lo’ shanah*) that which has gone forth from (*mowtsa*) My lips (*saphah* ‘any). (89:34)

‘*Echad* | There is Only One (‘*echad*) to whom I have affirmed the truth by having made a promise, thereby validating My commitment which will be affirmed seven times (*shaba*’) by *Qodesh* ‘Any | My uniquely Set-Apart nature (*ba qodesh* ‘any). If not to, through, and regarding (‘*im la*) *Dowd* | the Beloved (*Dowd*), I am delusional and will be proven a liar (*kazab*).’” (*Mizmowr* 89:35)

This is the bright line drawn by God 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 four 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.

This is in your face, against the very existence of 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'uwel* | Paul over Father and Son, have created the most common, and thus profane, religion in the history of mankind by transferring the promises made to Dowd and to Yisra'el, such that they were given to the mythological misnomer "Jesus Christ." Shame on them for believing and promoting contradictions of Yahowah's testimony, for undermining the measure of His mercy, and the reliability of His testimony!

There will be no accommodation for a Gospel of Grace, for Salvation by Faith, for a New Testament, for Jesus Christ being the Messiah, the Son of God, the King of Kings, or the Savior. To claim otherwise is to call God a liar.

And while these words from our God serve as a deathblow to Christianity one thousand years before Paul thrust his demonic devotion 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?

Everything, literally everything, including the survival of Yisra'el and humankind, the salvation of our souls, is predicated upon the words Yahowah spoke to us 3,000 years ago in the 89<sup>th</sup> *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. 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)



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.

Dowd is not only Yahowah's most enduring and reliable witness, but he is also the most readily verified source of restoring testimony. It is a role he has carried out so well over the years, and it will continue forevermore. As we *shachaq* | laugh and play throughout space and time, our steps will be guided by Dowd's reflection of the Almighty's Light.

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, they are

perfectly suited to continue worshipping dead rabbis while giving lip service to the HaShem they do not know and the Towrah they have replaced, all while awaiting the arrival of their unknown Messiah.

As for the enlightened, the informed, rational, and reasonable, here is the second third of Dowd's Song. One day soon, I hope you will join me and the Covenant Family when singing this to our King...

**“As such (wa), I will place (suwm) My hand (yad ‘any) into (ba) the sea (ha yam) and My right side (yamyn ‘any) adjacent to flowing waters (wa ba ha nahar). (Mizmowr 89:25 repositioned)**

**The Adversary (‘oyeb) will not outwit or nullify him, never negating his value or annulling his purpose (showa’ ba huw’). And (wa) the Son of Evil (ben ‘awlah) will not deny him or denigrate him because he will have no answer for him (lo’ ‘anah huw’). (Mizmowr 89:22)**

**And so (wa), I will pulverize and crush, vanquish and incarcerate (kathath) his foes, especially those who seek to constrain and restrict him (tsary huw’). Then (wa) out of his presence (min paneh huw’), I will plague (nagaph) those who shun him by attempting to decrease his status (sane’ huw’). (Mizmowr 89:23)**

**Therefore (wa), My steadfast commitment to the truth (‘emuwnah ‘any) and (wa) My unwavering love, determined devotion, and enduring favoritism, My ongoing affection and genuine favoritism (chesed ‘any), are with him (‘im huw’).**

**In My name (wa ba shem ‘any), his light will radiate and enlighten and his brilliant horn, symbolic of his status and strength, and of his role as the protective ram among the sheep during Pesach and Taruw’ah (qeren huw’) will be lifted up, raised on high, and exalted (ruwm). (Mizmowr 89:24)**

**He, himself, will call out to Me and welcome Me, announcing (*huw' qara' 'any*), “You are my Father (*'ab 'any 'atah!*)” (*Mizmowr 89:26*)**

**I (*'any*), also (*'aph*), will bestow him as a gift, appointing and making him (*nathan huw'*) *Bakowr 'Any* | My Firstborn (*bakowr 'any*), as *'Elyown* | Almighty God, the Highest and Uppermost (*'elyown*) in comparison to the kings and rulers (*la melekym*) of the Earth (*'erets*). (*Mizmowr 89:27*)**

**For all eternity (*la 'owlam*), I will keep watch over him, paying very close attention to him, focusing on him (*shamar la huw'*). My unwavering love, unrelenting devotion, enduring affection, and genuine favoritism (*chesed 'any*) in addition to My Family-Oriented Covenant (*wa beryth 'any*) are truthfully presented and reliably established, verifiable and enduring through him (*'aman la huw'*). (*Mizmowr 89:28*)**

**And I will establish (*wa sym*) his seed, that which he sows, especially his offspring (*zera' huw'*), as an eternal witness forever (*la 'ed l'ad*). And (*wa*) his throne and dignity (*kise' huw'*) will be equated to the days of heaven (*ka yowm shamaym*). (*Mizmowr 89:29*)**

**However, if (*'im*) his children (*beny huw'*) continue to forsake, ignore, neglect, or reject (*'azab*) My *Towrah* | Teaching and Guidance (*Towrah 'any*) and (*wa*) they make a habit of failing to walk (*wa lo' halak*) according to My means to justly resolve disputes (*ba mishpat 'any*), (*Mizmowr 89:30*) if (*'im*) they perpetually view My clearly communicated prescriptions for living with contempt (*chuqah 'any chalal*) and, further (*wa*), if they consistently fail to observe the instructive terms of the relationship (*mitswah 'any lo' shamar*), (*Mizmowr 89:31*) then (*wa*) I will hold them accountable (*paqad*) with the full measure (*ba shebet*) of their religious rebellion and popular political revolt (*pesha' hem*).**

**The consequence of their deviation from the way and of their wrongdoing (‘awon hem) will be a pestilence which causes widespread death (ba nega’). (Mizmowr 89:32)**

**Accordingly (wa), My unwavering love, enduring devotion, unmitigated favoritism, affection, and generosity (chesed ‘any), I will never revoke, disassociate, or remove from him, nor withdraw from being with him (lo’ parar min ‘im huw’).**

**I will never betray who I am by communicating something which is misleading or untrue, nor will I ever contradict or undermine (wa lo’ shaqar) My steadfast commitment to uphold the truth and remain accurate and reliable (ba ‘emuwnah ‘any). (Mizmowr 89:33)**

**I will never dishonor or betray, nor will I create loopholes which alter (lo’ chahal) Beryth ‘Any | My Covenant Family (beryth ‘any), nor will I ever amend, disguise, or change, rearrange, modify, or duplicate (wa lo’ shanah) that which has gone forth from (mowtsa’) My lips (saphah ‘any). (Mizmowr 89:34)**

**‘Echad | There is Only One (‘echad) to whom I have declared the truth by having made a promise, thereby validating My commitment which will be affirmed seven times (shaba’) by Qodesh ‘Any | My uniquely Set-Apart nature (ba qodesh ‘any).**

**If not to, through, and regarding (‘im la) Dowd | the Beloved (Dowd), I am delusional and will be proven a liar (kazab). (Mizmowr 89:35)**

**His offspring and that which he sows (zera’ huw’) will exist and endure (hayah) forever (la ‘owlam). And (wa) his place of honor, his dignity and authority, as well as his adornment (kise’ huw’) will be as (ka) brilliant as the sun (ha shemesh) before Me as My conspicuous counterpart (neged ‘any). (Mizmowr 89:36)**

**Similar to (*ka*) the moon (*yareach*), he is established, appointed, set in place, and trusted (*kuwn*) forevermore throughout time (*'owlam*), while serving as an enduring and reliable, truthful and dependable (*wa 'aman*) witness and source of restoring testimony (*'ed*) in the universe of spacetime for laughter and play (*ba ha shachaq*).'**

**Pause now and contemplate what you have read (*selah*).” (*Mizmowr* 89:37)**

Yisra’el, there is no plea more impassioned, no invitation more vital, no person more beneficial. The *Zarowa’* is calling you home.



At long last, we have reached the transition from benefit to consequence within the 89<sup>th</sup> 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.

After all of these years of trying, we have finally come to understand this most intriguing of prophecies. And prior to this time, we were ill-equipped to process what follows. But now if I may restate the assessment presented at the conclusion of our review of Yahowah’s prophetic pronouncement to Dowd, I think we’ll see what follows more clearly: 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, , 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 (hitpael 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*)**

I'm speechless other than to say 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 Yahuwdym acknowledge Dowd, or that five billion Gowym bequeath the Greek variation of this title on another. 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 or *Dowd*, 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 Yahuwdym 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 was the Son of God. He not only fulfilled Pesach, Matsah, Bikuwrym, and Shabuw'ah, 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 of character 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 hitpa'el 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.

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** (*chahal* – 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.

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 (qal perfect)) **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* / Lyrics to Sing / 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 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.

Let’s be blunt: 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 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 an 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 its tribute to *Dowd* | David around with their revised one which plunders his legacy. They claim an affinity for the boy who slew the giant and who sang the 23<sup>rd</sup> 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 only problem is that this imposter was a

Muslim and worshiped Allah. Confronted with the Dead Sea Scrolls parchment 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.

Many of those who pass this way ransack the Covenant, ridiculing everything Dowd represents by taking it from him and giving it to themselves or others. They jeopardize countless lives by falsely claiming affinity with either David or the Covenant and then advocating on behalf of their New Testament, Talmud, or Quran. And sadly, many of them have settled in proximity to Yisra'el. Today we know them as the practitioners of Judaism, Christianity, and Islam.

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 diminish all He accomplished through him.

It was Jews who gave the upper hand to those who would later seek to destroy them. 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 Theology.

For Christianity to differentiate itself from Yahowah and Dowd, from their Towrah and Covenant, enough 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 their own. Therefore, the new religion proposed that it was authorized by the same god and justified by the same prophecies. But how is that possible when one outcome is so contradictory to the other?

The answer for Christianity became Replacement Theology. This sleight of hand wasn't simply about assigning the blessings and promises offered by God for Jews to the Gentiles who seek their eradication, it's about replacing one Covenant with another, and then Yahowah and Dowd with "Jesus." If you don't concur, do what I've done. After scrutinizing Paul's renunciation of Dowd for the sake of his "Jesus," go to any Christian site and read their assessment of every prophecy pertaining to "David." 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 "Christ," as if God doesn't know the difference between the two names nor is aware of which one He anointed His *Mashyach* | Messiah.

The problem for Christians was as simple 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 and for their 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.

**“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)), having assaulted, besieged, bound up, and constrained the rocky crag (tsuwr – having been adverse to the stone (qal infinitive)) of his battle for Choreb (choreb huw’ – of his fight with sword and chisel for the fire of Yah and revelation of His Towrah) such that (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 when presented as a noun. Had it been written as a noun, our options would have been “rocky crag, sharp 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, binding, and confining in a hostile and harassing fashion.” This makes perfect sense because the perpetrators engendering Dowd’s wrath continue to be the Jewish religious leaders 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.

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.

In this case, I see Dowd standing between 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 119<sup>th</sup> Mizmowr but, also, by his serving as the Pesach ‘Ayil.

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 are battling to bring them all back to Yisra’el’s attention.

There has been a war of words 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 serve as proof 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 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 annoyed. He is disgusted 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 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 Chosen Messiah and Glorious Lamb. But the rabbis not only forewent all of this, but they also tossed it all away, hurling Dowd's dignity 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.

**“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** (*‘aluwmym 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* / Lyrics to Sing / Psalm 89:45)

There is a consequence to being wrong, especially when what we believe is in conflict with what Yahowah has made known to us. We cheat ourselves when we deprive Dowd of what rightfully belongs to him because it shortchanges what he can offer us.

In this case, religious Jews are being accused of depriving themselves of what Dowd has provided such that they are not harvestable. They have vigorously obscured what he 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.

At this time, the Psalmist asks a rhetorical question for God’s people to ponder.

While the interval of time being questioned was of God’s choosing, being unknown for that long is counter to everything He intended. He has done His part, making it relatively easy for those who are serious in their pursuit to become acquainted with Him. He has systematically provided, and simultaneously validated, the authenticity of His revelation to us. Within it, 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. The reason that so few have availed themselves of this marvelous opportunity is that religion and government, militarism and

conspirascism, 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 *shalown* – 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 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.

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 voices and another 4,000,000,000 Christians and 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.

When Father and Son return on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (October 2<sup>nd</sup> at sunset, 2033 in Yaruwshalaim), He will be known to the extent it is possible. Not surprisingly, that is the stated purpose for His *Choter* | Sucker, His *Nakry* | Observant Foreigner, and His *Nes* | Banner. Moreover, within 7 years of this writing in 2033, we can expect '*ELYah* | Yah is God | Elijah and *Yada* | He Knows to arrive and 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 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 7<sup>th</sup> 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, Firstborn Children, along with the enriching experience of Seven Sevens. And from the fulfillment of the first four 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 10 years from now.

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 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’uwl* was called out by name and condemned as the Plague of Death in *Chabaquwq* | Habakkuk, the Son of Evil is similarly identified in the 89<sup>th</sup> *Mizmowr* | Psalm. He authored the New Testament’s fourteen most deadly tomes

and inspired almost everything else. And if that were not bad enough, in response to his demonic appeal, Akiba and company would conceive Judaism in rebuttal.

**“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’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, 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 which 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 jealousy and covetousness. Muhammad, likewise, would never have succeeded in establishing a religion predicated upon anti-Semitism without the foundation laid by his predecessor. And 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 and integrate religion and 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. He will endure eternity in She'owl, and His Replacement Theology will die at the hand of Dowd, the man whose life and lyrics he sought to disparage. And while I have begged for the opportunity to convict him, it's Mizmowr like this which will be brought to bear against him. 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.

“**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 unflinching 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 us a score of years to learn – although, to our credit, we are the first since 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 'Ayil 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 the first four 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 119<sup>th</sup> Mizmowr, Dowd would have understood as we

have, that with the fulfillment of the first four 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 and then *Shabuw'ah*-ed, living up to his title while fulfilling the Promise of Seven. The Covenant was now firmly established. Its benefits were reliably provided. Problem resolved. Thanks to Father and Son, those who accept their gift would 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.

Since he clearly understood what I'm sharing with you, I'd like to quote my favorite prophet...

**“For indeed** (*ky* – because truly, emphasizing this statement while revealing an important contrast), **a child** (*yeled* – a boy, an infant who grows up to become a man; from *yalad* – brought forth) **was born** (*yalad* – was conceived and brought into view through a woman impregnated by the father of the child at a moment in time (pual perfect passive)) **before us** (*la 'anachnuw* – to, for, and among us), **a son** (*ben* – a male descendant, the masculine offspring of a mother and father) **was provided as a gift and placed** (*nathan* – was given and produced at a point in time, appointed and bestowed (nifal perfect passive)) **concerning us** (*la 'anachnuw* – on our behalf, regarding our approach).

**The opportunity to learn what can be known about how to engage and endure in addition to the responsibility and authority to lead** (*wa misrah* – sovereignty; from *my* – to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist,

and to persevere) **was and will be** (*wa hayah* – has been, continues to be, and will actually exist with ongoing implications (qal imperfect active)) **on his shoulder and predicated upon the eagerness in which he pursued his calling early in his life** (*'al shekem huw'* – on his back based upon a continued succession of events transpiring upon his ridgeline).

**His name, reputation, and renown** (*wa shem huw'* – his personal and proper designation) **has been read and recited as** (*qara'* – was invited and summoned as, was called out and welcomed as, was met with and proclaimed as, and was read aloud and announced as (qal perfect)): **a counselor providing valuable advice** (*yow'ets / ya'ats* – one who offers direction and thought-provoking guidance to deliberate, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow his guidance and thinking because it is 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 and fantastic, as well as prophetic), **a valiant and heroic individual with a prominent military and political standing in the community, the most capable, competent, and courageous man** (*gibowr* – a powerful person who prevails, a proven defender, and 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 reaffirming, 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 who acts and delivers, who has the authority and power to prevail with regard to

representing the official stance on) **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 restored health and prosperity, on safety and being complete, regarding lacking nothing, on contentment and companionship), (*Yasha 'yah* / Isaiah 9:6) **tremendously increasing** (*rab* – abundantly, greatly, and extensively, plentifully and totally, to the largest extent possible on the scale of spatial dimensions amplifying and growing) **the ability to learn about and respond to** (*lam* – providing the information and imparting the instruction learned as a student, teaching how to become familiar with the guidance needed to accept by diligently studying and then explaining the pattern and plan, as a student eager to learn who is taught by another, having received clear and compelling revelations so as to be prepared to intelligently convey; contracted from *lamad* – to teach and learn, gaining information through instruction and then responding appropriately to) **the means to engage and endure, to be liberated and empowered** (*ha misrah* – choosing to understand by questioning the who, what, where, why, when, and how of that which pertains to persisting and persevering, of being set free and being empowered; a compound of *my* – to probe and question *sarah* – the means to engage and endure, to contend, to be liberated, and to be empowered as *Yisra 'el*).

**As a result of this approach** (*wa la* – then adding these things together, collectively, therefore and accordingly, facilitating this direction), **reconciliation and restoration, complete satisfaction and total contentment** (*shalowm* – the blessings of an entirely favorable circumstance leading to overwhelming prosperity, friendship, and affection, tranquility and companionship, safety and salvation from harm's way, as well as deliverance, 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 garment, the source of power adorning and covering the royal authority) **of Dowd** (*Dowd* – the Beloved), **as well as** (*wa* – in addition) **upon his kingdom through his considered advice and counsel** (*'al mamlakah huw'* – as a result of his sovereign authority and reign over his realm, and on account of his thoughtful guidance and assistance; from *malak* – to reign by providing considered and intelligent advice and instruction, directions and counsel) **so as to be prepared and established by it** (*la kuwn 'eth hy'* – authenticated and authorized by it to become steadfast, ready and supported through it, deciding and concluding to approach regarding it (hifil infinitive)), **and** (*wa*) **to be restored and sustained by it** (*wa la sa 'ad huw'* – to be renewed and upheld through it, to be strengthened and supported by it, and to make it safe and secure, refreshing it with the most favorable and nourishing sustenance), **with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan to decide, as a prescription based upon an official proclamation depicting how the Judge will determine each case, remaining completely fair and yet consistent; from *my* – to ponder the implications of *shaphat* – deciding, judging, being discriminating, and resolving controversies) **by** (*wa ba*) **being right** (*tsadaqah* – being correct, fair, and just, acquitting and vindicating, honest and blameless, innocent and in full accord with the standard) **from then to now** (*min 'atah* – beginning congruent with the events being depicted, right now and thus coinciding with this narration, simultaneous with this rational declaration) **and forevermore** (*wa 'ad 'owlam* – throughout all time, eternally).

**The deep devotion and passion** (*qin 'ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love and jealousy) **of**

**Yahowah** (*Yahowah*) of the vast array of spiritual implements (*tsaba'* – of the host of heavenly messengers and envoys) **has consistently engaged to make this happen** (*'asah zo'th* – has caused this to continuously occur, having always done what was required, such that He will act accordingly to accomplish this, fashioning this result, continuing to perform in this way (qal imperfect)).” (*Yasha'yah* / Isaiah 9:7)

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.

**The Poem of Insights to Contemplate and Comprehend by being circumspect by 'Eythan | the Productive and Established, Profuse and Enduring 'Ezrachy | 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), **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 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). (*Mizmowr* 89:51)

**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)

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.

Our questions have all been answered, but one remains for you. What are you going to do about it?

**“But now (*wa*) you, yourselves, have refused to accept, creating a foul stench by snubbing (*zanach*), such that (*wa*) you have rejected by diminishing the merit of, even spurning over time by repudiating the essence of (*ma'as*), improperly, and on your own initiative, meddling while presumptuously passing over (*'abar*) ‘*Atah Mashyach* | your Messiah (*'im Mashyach* ‘*atah*)! (*Mizmowr* 89:38)**

**You have repudiated and renounced (*na'ar*) the Covenant (*beryth*) with your coworker (*'ebed 'atah*). You have dishonored and defiled (*chalal*) his dedication and devotion (*nezer huw'*) to the Land (*la ha 'erets*). (*Mizmowr* 89:39)**

**You have broken down and destroyed (*parats*) his entire sheepfold and all of its walls (*kol gaderah huw'*). You have caused (*sym*) the undoing, the degradation and destruction (*machatah*) of his fortifications (*mibtsar huw'*). (*Mizmowr* 89:40)**

**All who pass by this way (*kol 'abar derek*) plunder him (*shasas huw'*). He has become (*hayah* – he is) scorned and abusively ridiculed, defied and upbraided (*cherpah*) by those who claim some affinity with him (*la shaken huw'*). (*Mizmowr* 89:41)**

**You have lifted up and exalted, even helped justify (*ruwm*), the upper hand (*yamym*) of his foes and adversaries, especially those who try to constrain and limit him (*tsar*). You have caused all those who demonstrate animosity and rancor toward him (*kol 'oyeb*) to be delighted (*samach*). (*Mizmowr* 89:42)**

**What's worse, and adding to the resentment ('aph), you are turned around again (shuwb), having assaulted, besieged, bound up, and constrained the rocky crag (tsuwr) of his battle for Choreb (choreb huw') such that (wa) you do not stand with him or support him (quwm huw') in this conflict over yeasted bread (ba ha milchamah). (Mizmowr 89:43)**

**You have truncated, causing a cessation to all of the work as if a Sabbath to do nothing (shabath), thereby removing and taking away from (min) his purifying brilliance and means to restore, along with his glorious status (taha huw').**

**And his position of honor, dignity, brilliant adornment, powerful presence, and throne (wa kise' huw') you have hurled to the ground (la magar ha 'erets). (Mizmowr 89:44)**

**You have cut short, so as to deprive yourselves of what is required to reap the benefits of the harvest (qatsar) during the time (yowmym) when his robust presence was concealed and vigorously obscured as a young man in the past and now affecting the future ('aluwmym huw').**

**You have covered over him, veiling him ('atah 'al huw') shamefully by diminishing his status in a dismissive and dishonorable fashion (buwshah).**

**Take a moment and consider the implications (selah). (Mizmowr 89:45)**

**For how long ('ad mah), Yahowah (Yahowah), will You remain hidden, concealed, and virtually unknown – a secret to many (sathar)?**

**Your righteous indignation, overt displeasure, and furious antagonism (chemah 'atah) is kindled and burns (ba'ar) eminently and prominently for an enduring**

**period** (*la netsach*) **like fire** (*kamow 'esh* – similar to burning flames). (*Mizmowr 89:46*)

**Your will is to recall this information and these events to me, asserting these truths** (*zakar 'any*) **to ask about the duration of life in this world and temporary things by contrast to eternity, especially to explain how time flows differently relative to the observer to appreciate how long will things continue to transpire in this world at the present pace** (*mah cheled*).

**Was it for nothing but the resulting religious vanity** (*'al mah shawa'*) **that You created** (*bara'*) **each of the sons of 'Adam and humankind** (*kol beny 'adam*)? (*Mizmowr 89:47*)

**What man of great strength and character, empowered to prevail as the most capable and courageous of men** (*my geber*) **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*)?

**Pause now and consider what this implies** (*selah*). (*Mizmowr 89:48*)

**Where** (*'ayeh*) **is Your unwavering love and enduring favoritism** (*chesed 'atah*) **which was expressed first and foremost as the initial priority from the beginning** (*ri'shown*) **which You promised** (*shaba'*) **to Dowd | the Beloved** (*la Dowd*) **in harmony with Your steadfast commitment to being trustworthy and reliable** (*'emuwnah 'atah*), **my Upright One** (*'edown 'any*)? (*Mizmowr 89:49*)

**My Upright One** (*'edown 'any*), **You remember and have chosen to mention that You are mindful of** (*zakar*) **the contemptible and condescending taunts and the dishonorable and deplorable decrees which were**

**determined (*cherpah*) by all of the many nations and preponderance of the people (*kol rabym 'am*) against those who work with You (*'ebed 'atah*) which I have now brought to bear (*nasa' 'any*) in my best judgment (*ba heq*). (*Mizmowr 89:50*)**

**This is because (*'asher*) those in open opposition to You (*'oyeb 'atah*), **Yahowah (*Yahowah*)**, are insulting with their bewildering derision and improperly discerned contempt, so as to discredit in an abusive manner (*'asher charaph*) the footsteps (*'aqeb*) of ***Mashyach 'Atah* | Your Messiah (*mashyach 'atah*)**. (*Mizmowr 89:51*)**

**Blessed by having knelt down in love to lift up is (*barak*) **Yahowah (*Yahowah*) forevermore (*la 'owlam*)**. **This is trustworthy, verifiable, and reliable, established, correct, and acceptable (*'aman wa 'aman*)**.” (*Mizmowr / Lyrics to Sing / Psalm 89:52*)**

We have completed our reading of Dowd’s Song, but we are just beginning to appreciate its implications.

אֱלֹהֵינוּ

Yahowah's Name

*It is Magnificent...*

The previous chapter was the most cathartic of our journey, exuberant with the good news about Dowd, the Son of God and the Messiah, and tragic with the recognition that Jews and Christians alike have denied his magnanimous sacrifice to such an extent that the truth now seems incredulous. Their perversions have done irreparable harm.

Fortunately, it's not too late to know and embrace the truth. In the decade remaining prior to their return, humankind has one last opportunity to discover who Yahowah is and what Dowd has done. And once we realize what they are offering and asking in return, we are prepared to join the Covenant and enter Heaven. So, with ample opportunity to learn from the *Towrah, Naby', wa Mizmowr*, let's continue our journey.

At this juncture, there are scores of places I'd like to explore, but before we chart a new course, let's continue a while longer on the path we are currently navigating. It will assuredly lead us to the purpose of our quest: being right. After the exhilarating rush of the 6<sup>th</sup>, 7<sup>th</sup>, and 89<sup>th</sup> Mizmowr, here is the 8<sup>th</sup>...

**“To** (*la* – on behalf of) **the Enduring Guide and Everlasting Director** (*natsach* – the continuously glorious and majestic Conductor in every endeavor over an unlimited duration of time) **based upon** (*'al*) **the Githyth | Winepress** (*ha gityth* – an idea or instrument associated

with a winepress). **This is a *Mizmowr* | Melody and Lyrics** (*mizmowr* – a song to be sung) **by Dowd | the Beloved** (*Dowd* – of the exceedingly passionate, boiling over in adoration and loved in return, the adored friend and admired associate).” (*Mizmowr* / Lyrics to Sing / Psalm 8: Introduction and Dedication)

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

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

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

Dowd’s name defines his place in Yahowah’s universe, in His Towrah and Covenant. It means “beloved,” and it describes one who “loves so passionately

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

Knowing where these Mizmowr lead, it’s also relevant to know that being *tsadaq* | right, something Dowd was recognized by God for being, is what leads to Yah’s love. In other words, Dowd was loved because Dowd was right. It is vital to our approach to God and His testimony.

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

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **‘Edown** | **our Upright Pillar and Firm Foundation** (*‘edown* *‘anachnuw* – our Mighty and Upright One, our reliable base pedestal in the center of our Tent of the Witness which sustains and enlarges us, making us secure), **how** (*mah* – this interrogative pronoun encourages us to ponder and inquire about the implications behind the who, what, why, where, when, and how characteristics associated with the persona and designation of His) **awesomely magnificent** (*‘adyr* – powerful and majestic, superior and splendid, stately and sovereign, noble and beautiful, desirable and grand, suitable and recognizable, respectful and relational; from *‘adar* –



glorious and honorable) is **Your name** (*shem 'atah* – is Your proper designation, reputation, and renown)!

**Throughout the Land** (*ba kol ha 'erets* – in the entire region) **which, to show the way to the benefits of the relationship** (*'asher* – to provide the correct means to walk to get the most out of life, and to lead to a place of great joy), **You and I have chosen to bestow Your glory** (*nathan howd 'atah* – we concur that You should offer to magnanimously give as a manifestation of Your power, and authority (qal imperative paragogic cohortative)) **beyond** (*'al* – beside and in proximity to, as an extension of and in relation to) **the spiritual realm** (*ha shamaym* – the universe and the heavens). (*Mizmowr* / Lyrics to Sing / Psalm 8:1)

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

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

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

In this regard, Father and Son are of like mind. Throughout his *Mizmowr* | Songs, Dowd offers Yahowah's name, giving it as a gift to his people. And since Dowd does so and is in full accord with Yahowah's thinking in this matter, it means that the rabbis who avoid Yahowah's name are in opposition to God.

In this situation, Dowd is aware that Yahowah's name and reputation are well-known in the Spiritual Realms – beyond our three-dimensional world. And so, Father and Son have decided that it's appropriate for Yahowah's name and reputation to become as well-known here on Earth as they are in the Heavens. To make this so, Dowd is conveying Yahowah's name everywhere he travels in every Song he writes. It is a worthy example we'd be wise to emulate.

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

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

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

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

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

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

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

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

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

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

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

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

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

In order of relevance, it could be accurately stated that the focus of these 30 books over the past 22 years and of the thousands of audio programs produced to share and expose them has been Yahowah's name, His Towrah, and His Covenant. They are all published under the umbrella of "*Yada Yahowah – To Know Yahowah.*" Quite simply, our priorities are as they should be: Yahowah and Dowd, Towrah and Beryth, Miqra'ey and Yisra'el. Collectively, they are the essence of life, liberty, and the pursuit of happiness, particularly the joy experienced in 'Eden. They are the means to enlightenment and enrichment, knowledge and understanding.

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

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

**“Out of (*min* – from) the mouths and oral expressions (*peh* – verbal communications) of children (*'owlel* – of little ones, from infancy to adolescence) and (*wa*) infants (*yowneq*) You have laid a foundation (*yasad* – You have established a base and offered the means to**

associate together, constituting a place with purpose, serving as an extension) **of power and strength which can withstand anything** ('oz – providing the ability to accomplish whatever is desired and intended, including providing an impervious fortification, a completely safe place to live; from 'azaz – dependably strengthening and prevailing).

**This is in order** (*lama'an* – this was designed) **to put a stop to** (*la shabath* – to end the actions of, causing the reign to cease and the object to disappear by sending it to a different place, especially in concert with the promise of the seventh day and Shabat (hifil infinitive – subject asserts their influence unto the object, presented as a verbal, or actionable, noun)) **the Adversary who is trying to control, constrain, and diminish Y/you, this hostile force who brings trouble by being antagonistic toward Y/you** (*tsarar 'atah 'oyeb* – the enemy persecuting, binding, and confining Y/you, openly intimidating Y/you by trying to restrict Y/you; from the verbal root *tsarar* – to bind and tie up, to oppress and distress, to confine and abuse, to control and constrict (qal participle construct – serving as a verbal adjective incorporating a literal and genuine depiction which is possessive)), **as well as to hold the guilty accountable by punishing the perpetrator** (*wanaqam* – so as to seek justice, harming the harmful, avenging the crimes by redressing grievances, seeking retribution and payback for all of the maltreatment which has been perpetrated (hitpael participle – independently, apart from common societal influences, avenging what they have done)).” (*Mizmowr* / Lyrics to Sing / Psalm 8:2)

There is tremendous power in Yahowah's name. With it, we stand on a firm foundation and can withstand anything. When we embrace it, and accept all that Yahowah represents, there is no adversary who can harm us. We become Satan's most effective foes. We are

empowered to take on mankind's most deceitful, deadly, and damning institutions.

All who enter the Covenant Family arrive as infants in the relationship. We are just beginning our lives as Yahowah's children. Flush with exuberance and potential, we are now afforded an everlasting opportunity to learn, explore, experience, and grow. And yet, even with the newly adopted having been part of God's Family for a relatively short period of time, the fact that we were sufficiently informed and rational to choose to be part of it qualifies us to speak out. That is what Dowd is affirming here. Yahowah's children are the most effective witnesses on Earth – regardless of how long we have been in the Covenant.

Further, once born into the Beryth on Bikuwrym as a result of Pesach and Matsah, we are invincible. We are then enriched and empowered during Shabuw'ah, filling us with 'oz | the strength to withstand anything.

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

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

The primary reason that religion and politics, militaries and legal systems exist is to intimidate and

control the masses. Freewill and access to the truth are constrained, making it infinitely more difficult to know God. Yahowah, therefore, views them as antagonistic and He wants His Covenant children to put a stop to them. Then, He wants us to hold the purveyors of religion and politics accountable – pursuing them with a vengeance.

Judaism and Christianity are both moronic when it comes to forgiving versus judging, tolerating versus condemning. To forgive the religious for depriving billions of souls of the opportunity to know Yahowah and enter Heaven is a crime that must be punished, just as murderers and thieves are held accountable. Neither an individual, institution, or nation can be just, moral, fair, rational, or compassionate without condemning hurtful behavior that deprives others of life or liberty. And as the ultimate Judge, Yahowah wants us to follow His example. We are to aggressively expose and condemn anyone and anything in opposition to Yahowah, Yisra'el, the Towrah or Covenant.

The reason Judaism preaches tolerance is that Jews have been victimized by racial persecution more than any other people. Although, that is changing because the Haredi are intolerant of everyone, even other Jews.

The reason that Christians claim tolerance and forgiveness is because their god is capricious and they are afraid that if they judge, they will be judged. Although, there is very little affinity between Christian denominations and acrimony against those whose lifestyles they reject.

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

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



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

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

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

**He has become and always will be my means to approach, to be delivered and liberated, even saved. This is my God. And so, I will express words which are appropriate and laudable regarding Him. Then I will dwell in His beautiful home.**

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

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

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

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

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

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

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

If the perpetrators of this malevolent conspiracy between religious, political, military, and economic leaders aren’t held accountable, then there is no justice. Their

victims deserve to witness those they were powerless to stop suffer for their hellacious crimes. And since the God who inspired these words is just, He will personally assure that the guilty are punished.

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

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

The propensity to bash and blame Jews is growing at an unprecedented rate among conspiratorialists. And in almost every case, these adversarial individuals falsely accuse Jews of what they, themselves, have done. They are all dishonest, ignorant hypocrites. They are so far down the rabbit hole they will never come to know or accept the conditions of the Covenant and thus will be excluded from it.

It is, of course, good news that those who either relax or worship their god on Sundays will be stopped on the *shabbath* | Shabat. It is all part of the promise of the seventh day. I suspect that Yahowah will have one of His *mal'ak* |

messengers lift up the two Tablets of Stone He engraved to validate His commitment to the Shabat during the waning days of the Time of Ya'aqob's Troubles to reinforce this point.

Since this statement is about retribution, let it be known that Dowd encouraged us to rely on words rather than weapons or fists. The lone exception is when it comes to curtailing the deliberate physical abuse of those we love. Since this is the most reasonable interpretation of this statement and recognizing that the Children of Yisra'el are Yahowah's Family, those who have abused Jews over the millennia are in a world of trouble.

Considering how horrid we humans have been to one another over the past 6,000 years, without a single altruistic civilization to show for all of that time, it's truly astounding that God endures the many for the sake of the few. And yet, for the likes of Dowd alone, Yahowah would have done it all, and He would do it again.

**“Truly, when** (*ky* – and by way of contrast as) **I look at** (*ra'ah* – I am shown, observe and examine, envisioning (qal imperfect)) **Your heavens, the universe and spiritual realm** (*shamaym 'atah* – Your lofty abode and also the sky and stars, even the atmosphere above), **the accomplishments** (*ma'aseh* – the products and extension of energy and effort; from *'asah* – the acts and engagements, efforts and effects) **of Your fingers** (*'etsba' 'atah* – of the digits of Your hand), **the moon** (*yarach* – the means to distinguish months and establish a calendar) **and stars** (*wa kowkab* – the light of the stars) **which, to reveal the benefits of the relationship** (*'asher* – to show the correct path to walk to get the most out of life, to encourage us, bless us, and to elevate us, such that we would be genuinely happy), **You have fashioned and formed** (*kuwn* – You have prepared and established (piel perfect – in a moment in time You caused this to occur)), (*Mizmowr* 8:3) **what** (*mah* – who, why, and for what reason) **is mortal**

**man** (*'enowsh* – humankind, ordinary men and women, people who are all but incurable, anxious, and despairing (singular); indistinguishable in the text from *'anuwsh* – sick beyond hope, despairing, frail, weak, and desperate) **that by comparison** (*ky* – by contrast and to the contrary) **You are mindful of him** (*zakar huw'* – that You speak the truth publicly about him, remembering him), **and the son of man** (*wa ben 'adam* – the child of 'Adam, the first man conceived in God's image with a conscience (singular)), **that surely** (*ky* – that making an exception, truly), **You take stock of him and relate to him** (*paqad huw'* – You relay Your message to him and account for him by writing things down for him because You value him)?" (*Mizmowr / Lyrics to Sing / Psalm 8:4*)

The reason that the universe is so big is so we would know our place and relative position within it, particularly in comparison to our Creator. It is also large so that we might better anticipate what awaits us in the future. Scientifically, there are many more reasons, all of which are interesting, including the fact that we are the product of first-generation stars. It does us well to consider why Yahowah created us and why He continues to relate to us when He is greater than we can imagine, and we are infinitesimally small by comparison.

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

From the perspective of the Creator at creation, the universe is six days old and about to enter its seventh. Time at the source of the Big Bang moves  $10^{12}$  faster than it flows on Earth, making the 14 billion years since light energy first coalesced into matter and time began to flow, equivalent to 6 days relative to the observer at the source.

It is now ten years shy of six thousand since ‘Adam and Chawah were expelled from the Garden of ‘Eden, and so, in 2023, we are just a decade away from our return. The universe is six-dimensional with Yahowah existing in the seventh. This includes the four we know as spacetime in addition to the unknown source of separation and attraction incorrectly labeled “dark energy” and “dark matter.”

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

In that Dowd has made this personal, initially presenting Yahowah’s viewpoint from the perspective of children and now speaking of the Son of a Man, I’m going to personalize it further. One of the reasons I don’t attempt to “pray away” my struggles with family is that without them I’d have no basis upon which to appreciate Yah’s vantage point. So, while my experience is limited to a single home and two sons, and I’m decidedly imperfect as a father, I enjoy a wonderful relationship with one son and have become estranged from the other.

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

forestalled love. So, it is through this anguishing and bewildering experience that I was given a glimpse into the perspective Yahowah's beloved Son is sharing.

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

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

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

In spite of the perceived difference in scale and ability, Yahowah actually created us as close to Himself as was prudent, such that we could relate to Him, and He to us, without being overwhelmed or underwhelmed. Endowed with these attributes, and with the benefits of the Covenant enriching and empowering us, Yahowah will enhance our status, bridging this gap through a straightforward

transformation from matter to energy and from three to seven dimensions. In this way, we will literally become His sons and daughters.

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

Yahowah made us in His image, and thus very much like Himself, just with vastly less power and a finite lifespan, currently capable of operating in fewer dimensions – all for our own good. That said, the abilities we were given are more than sufficient for us to know our Maker and engage in a meaningful relationship with Him. And once that occurs by way of the Covenant and Mow’edym, Yahowah uses Shabuw’ah to mitigate the differences between us, enriching and empowering our souls.

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



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

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

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

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

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

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

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

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

Spoken as a true shepherd...

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

This reflects our place among the living. We are all animals, sheep and cattle, birds and fish, and yes, we

humans, too, are animated with mortal souls. Yet, God created the others for our benefit. The manner in which we treat them speaks volumes about us.

That does not mean that we should not be nourished by them, as that was clearly Yah's intent. It simply means that we ought not to kill for sport, rob animals of their habitat, or allow any animal to suffer needlessly. And yet, there is one animal, the lamb, which at the right time, for the right reason, when prepared and consumed the proper way, can nourish our bodies and save our souls.

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

There is one God and He has one name.

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), ***'Edown* | our Upright Pillar and Firm Foundation** (*'edown* *'anachnuw* – our Mighty One, the reliable base and pedestal in the center of our Tent of the Witness which sustains and enlarges it, making it secure), **how** (*mah* – an interrogative pronoun which encourages us to ponder the implications behind the who, what, why, where, when, and how characteristics associated with the persona and designation of God and His people) **awesomely magnificent** (*'adyr* – powerful and majestic, superior and splendid, stately and sovereign, noble and beautiful, desirable and grand, suitable and powerful, recognizable, respectful, even relational; from *'adar* – glorious, and honorable) **is Your name** (*shem* *'atah* – is

Your proper designation, reputation, and renown) **in the entirety** (*ba kol*) **of the material realm and Land** (*ha 'erets* – of the earth)!” (*Mizmowr* / Lyrics to Sing / Psalm 8:9)

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

Thanks to Dowd, we continue to learn and grow in our relationship with Yahowah...

**“To** (*la*) **the Enduring Guide and Everlasting Director** (*natsach*) **based upon** (*'al*) **the Githyth | Winepress** (*ha gityth*). **This is a Mizmowr | Melody and Lyrics** (*mizmowr*) **by Dowd | the Beloved** (*Dowd*). (*Mizmowr* 8: Dedication)

**Yahowah** (*Yahowah*), **'Edown | our Upright Pillar and Firm Foundation** (*'edown 'anachnuw*), **how** (*mah*) **awesomely magnificent, superior and sovereign, desirable and recognizable** (*'adyr*) **is Your name** (*shem 'atah*)!

**Throughout the Land and Earth** (*ba kol ha 'erets*) **which, to show the way to the benefits of the relationship** (*'asher*), **You and I have chosen to bestow Your glory** (*nathan howd 'atah*) **beyond** (*'al*) **the spiritual realm** (*ha shamaym*). (*Mizmowr* 8:1)

**Out of** (*min*) **the mouths and oral expressions** (*peh*) **of children** (*'owlel*) **and** (*wa*) **infants** (*yowneq*) **You have laid a foundation** (*yasad*) **of power and strength which can withstand anything** (*'oz*).

**This is in order** (*lama'an*) **to put a stop to** (*la shabath*)) **the Adversary who is trying to control,**

**constrain, and diminish Y/you, this hostile force who brings trouble by being antagonistic toward Y/you (*tsarar 'atah 'oyeb*), as well as to hold the guilty accountable by punishing the perpetrator (*wa naqam*). (*Mizmowr 8:2*)**

**Truly, when (*ky*) I look at (*ra'ah*) Your heavens, the universe and spiritual realm (*shamaym 'atah*), the accomplishments (*ma'aseh*) of Your fingers (*'etsba' 'atah*), the moon (*yarach*) and stars (*wa kowkab*) which, to reveal the benefits of the relationship (*'asher*), You have fashioned and formed (*kuwn*), (*Mizmowr 8:3*) what (*mah*) is mortal man (*'enowsh*) that, by comparison (*ky*), You are mindful of him (*zakar huw'*), and the son of man (*wa ben 'adam*) that surely (*ky*) You take stock of him and relate to him (*paqad huw'*)? (*Mizmowr 8:4*)**

**Therefore (*wa*), You have made him somewhat diminished, withholding something (*chaser huw' ma'at*) from God (*min 'elohym*), and yet (*wa*), You surrounded and enveloped him (*'atar*) with honor and respect, with an abundance of riches, with a powerful presence and glorious reward (*kabowd*) along with (*wa*) the most appealing attributes, valuable qualities, and useful aptitudes (*hadar*). (*Mizmowr 8:5*)**

**You have provided him with proverbs and allowed him to exercise his freewill, sharing memorable messages (*mashal huw'*) within (*ba*) the accomplishments (*ma'aseh*) of Your hands (*yad 'atah*). You have placed (*shyth*) everything (*kol*) under his feet (*tachath regel huw'*). (*Mizmowr 8:6*)**

**Flocks of sheep (*tsoneh*) and (*wa*) thousands of domesticated cattle (*'eleph*), all of them (*kol hem*), and also the wild animals of the open environs (*wa gam bahemah saday*), (*Mizmowr 8:7*) the birds of the sky (*tsipuwr ha shamaym*) and fish of the sea (*wa dag ha yam*)**

**extend along** (*'abar*) **the way of the seas** (*'orach yam*).  
(*Mizmowr* 8:8)

**Yahowah** (*Yahowah*), **'Edown | our Upright Pillar and Firm Foundation** (*'edown 'anachnuw*), **how** (*mah*) **awesomely magnificent, beautiful, and desirable** (*'adyr*) **is Your name** (*shem 'atah*) **in the entirety** (*ba kol*) **of the material realm and Land** (*ha 'erets*)!" (*Mizmowr* / Lyrics to Sing / Psalm 8:9)



This is an auspicious beginning...

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

We have four ways of looking at "the death of the son." First, while the first of Dowd's physical bodies is long gone, having passed away, it was never relevant. His soul endures. In the end, Dowd will return to the physical realm, serving at Yah's right hand during the millennial celebration of Sukah. At this point, a physical form will be entirely optional. Using the  $E=mc^2$  formula, Dowd will be able to convert some of his light energy into matter at any time of his choosing, making a corporeal form available when needed while never a liability.

Then there is Dowd's second *basar* | body, which was of paramount importance because it served as the Passover Lamb by dying. This body is long remembered but long gone, having been incinerated before the sun set on Pesach in accordance with the Towrah's instructions. As for his soul, it was deployed to endure Matsah and then was reunited with the *Ruwach Qodesh* | Set-Apart Spirit on Bikuwrym. In this way, Dowd became Yahowah's Firstborn Son.

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

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

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

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

**I want to recount in writing** (*saphar* – I have chosen to quantify and record, to proclaim and inform, providing

a permanent accounting of (piel cohortative – the object is engaged by the subject’s will)) **all of (kol) Your wonderful deeds and amazing revelations** (*pala’ atah* – Your marvelous and astounding accomplishments, Your awe-inspiring and fulfilling acts, Your extraordinary and distinguishing characteristics which surpass ordinary comprehension).” (*Mizmowr* / Lyrics to Sing / Psalm 9:1)

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

Also relevant, especially in the age of social media video presentations – Dowd was committed to the written word. No doubt, he had a singer’s and orator’s voice, but nonetheless, he wrote the lyrics of his Songs so that they would endure the test of time.

Further, Dowd, as the lead participant throughout the unification of Yisra’el and during the fulfillment of the Miqra’ey, was always more than just a prophetic eyewitness. When he chronicles the events transpiring during Pesach in 33 CE, he knows what he is talking about because he endured it.

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



One of the things I love about Dowd is that he was not bashful in expressing his feelings. As frustrated as he often was with his fellow man, he adored God. And for them, there was mutual admiration.

If you recall, in the 89<sup>th</sup> Mizmowr, Yahowah told us that upon his return, Dowd would be '*Elyown* | Almighty God in comparison to the most exalted on Earth. And here, we find further affirmation that '*elyown* is one of Yahowah's titles. Dowd's use is consistent with what we find throughout the Towrah.

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

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

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

Dowd's enemies are comprised of those who are averse to Yahowah, threaten his people, or deny what he has accomplished for their benefit. They are typically

religious but often political. And in almost every situation, the Son's foes were also opposed by his Father.

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

There is a day of reckoning, a time in which the dividing line between living in God's presence and being eternally banished will be determined by our love for Yahowah's name and our appreciation for what He and His Son have done for us. Upon their return, the souls of those who are not Covenant will either be exterminated or expelled.

There was something extraordinarily important articulated here that I suspect most everyone will have read past without notice, even though I tried to attune readers to it prior to and after Dowd's pronouncement. Those who are opposed to what the Son has accomplished, who are averse to him, are excluded from Yahowah's presence. They permanently estranged, their souls either annihilated or incarcerated.

The reasons are many, beginning with Dowd's role throughout the *Mow'ed*. One cannot benefit from that which they deny – such as the realization that *ha Mashyach* served as the *Pesach ‘Ayil* – opening Heaven's Door while extending our lives. His *nepesh* then carried the pervasive fungus of Yisra'el's propensity to contaminate themselves with religion and politics into *She'owl* during *Matsah* – perfecting the Children of the Covenant. As a result, those who acknowledge and accept what Father and Son have

accomplished are prepared to enter Yahowah's presence and be adopted into His Family.

Dowd epitomizes Yisra'el and is the exemplar of the Covenant – the one through whom it was established. To be averse to either is to exclude oneself from the God who favors and cherishes them above all others.

Also, Dowd approached Yahowah intellectually, emotionally, and experientially. He knew exactly what he was doing, why it was important, and he was fully cognizant of the result. He was a whole-hearted participant, genuinely devoted to the relationship. And as such, he engaged, doing what his Father desired. Those who fail to appreciate this misconstrue the purpose of the Covenant.

Therefore, it would be fair to say that we approach Yahowah by what Moseh wrote and Dowd has done.

It is as it should be, as it was with Dowd. Yahowah introduced Himself to us in His Towrah and proved His existence through His prophets. He has provided all of the information we need to exercise good judgment to determine what is right and wrong about God. This process is interactive, with Yahowah revealing and us observing.

Yahowah designed and equipped us for this purpose...

**“For (ky) You have acted upon and engaged in** (*‘asah* – You have worked, laboring in and bringing about, doing what was needed to accomplish) **my decision-making process regarding my means to resolve disputes** (*mishpat* ‘*any* – me using good judgment and being discerning to correctly resolve differences, my ability to judge and be just, to govern and resolve controversies; a compound of *ma* – which encourages us to question the how, who, what, where, when, and why and *shaphat* – to decide, to judge, to resolve disputes, to exercise good judgment, and to execute justice) **and my ability to judge and be judgmental, distinguishing between right and**

**wrong** (*wa dyn 'any* – and my judgment, my arguments and debates, and my cause, when I should defend and plead a case and claim, or when to speak out against someone or something which is wrong in a condemning manner, my capacity to correctly argue and judge).

**And You have established** (*wa yashab* – so You have restored [from 11QPs]) **the approach to the seat of honor** (*la kise'* – that which concerns the place of authority). **You have decided and judged correctly** (*shaphat tsedeq* – You have rendered the right decision, You have been just, rational, and fair [from 11QPs where *shaphat* is second-person perfect]).” (*Mizmowr* / Lyrics to Sing / Psalm 9:4)

This is about acting upon good judgment and making informed and rational decisions. This was and will always be the way the Judge will decide our fate.

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

The pronouns are particularly telling in this statement. Dowd used ‘You’ three times, indicating that he is addressing Yahowah, showing that God acted and engaged based upon Dowd’s judgment, that God established the seat of honor, and that He rendered the right decision. ‘Me’ was used twice, speaking of himself in ways we are more accustomed to seeing God. For example, it is Dowd’s *mishpat* | decision-making process regarding the means to resolve the disputes between God and man that Yahowah is acting upon. This means that Dowd was far more than just the Passover Lamb since the Father was enabling the Son’s plan. Dowd had thought it through, and he

determined that, by his participation, the most beneficial result would be achieved.

This realization is underscored by the fact that Yahowah's participation was engendered by His Son's *dyn* | ability to make an informed and rational decision. And in particular, Yahowah responded to Dowd's *dyn* regarding the *mishpat*.

As a consequence, God *yashab* | established the proper approach to the *kise'* | seat of honor and authority He had fashioned for His Son. He would rule based upon his *mishpat* and *dyn*. Dowd then acknowledges that his Father's approach was rational and fair.

If I may digress a moment, I have found it curious that Dowd, approaching under the title of *Gabry'el* | God's Most Capable and Courageous Man, provided the full spectrum of what he would accomplish by fulfilling the *Miqra'ey* | Invitations to Meet, even when these fulfillments would occur, to *Dany'el* | God Judges in Babylon circa 575 BCE. He could have done so through one of his Mizmowr circa 1025 BCE and avoided the trip. So why didn't he take the easier approach?

Further, since Yahowah was speaking directly to and through prophets like Yasha'yah, Howsha', Yirma'yah, Zakaryah, and Mal'aky, it is self-evident why Dowd would not have appeared before them. And clearly, since he was fulfilling the Mow'edym he was announcing, this would have been Dowd's prophecy to deliver.

Then it dawned on me while reading *dyn* | to judge, because it was the basis of *Dany'el's* | God Judges name. Recognizing that *Babel* is the very thing we must walk away from before we can be invited into the *Beryth*, it remains the place God cannot appear or be seen. So, with Dany'el and Yahuwdym in Babylon – the very place from which Yahowah will be withdrawing His people – Dowd was afforded the perfect opportunity to explain when that

would occur. He delivered the message personally and then did precisely what he had avowed. And I suspect that this was also why Dowd was accompanied by the two Witnesses who will herald his return.

Moving on to the next statement, the *Gowym* | Gentiles Yahowah continually rebukes and reprimands are the foreigners who now claim that God has chosen them and their Hellenized “Jesus Christ” over *Dowd* | David and his people, *Yisra’elites* | Israelites and *Yahuwdym* | Jews. The notion is ignorant and irrational, which is why it requires faith to believe. It is also hypocritical and irresponsible. Many, if not most, of these foreigners are ever ready to complain that Jews, who they protest are acting illegally and do not belong, are ruining their country and trying to take it from them. Never mind that their forefathers stole it from the native peoples.

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

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

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

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

**You will in a moment in time expel and exterminate** (*abad* – You will at that point exterminate and expunge, estranging or annihilating (piel perfect)) **those who are misleading and mistaken, the guilty and wrong** (*rasha’* – those who corrupt and who have been corrupted (piel perfect)).

**Their names** (*shem hem* – their designations and reputations), **You will have blotted out** (*machah* – You will have wiped away and removed (qal perfect)) **forevermore, including their testimony** (*la owlam wa od* – consistently and continually, for all time, serving as a witness in antiquity of eternity because of this).” (*Mizmowr* / Lyrics to Sing / Psalm 9:5)

So much for the notion that God disowned Israel to form a new alliance with Gentiles. In the end, and because their religions are in wholesale conflict with what Dowd has done, Yahowah will rebuke and reprimand the Gentiles. This reprimand will not, however, be resolvable or redeemable. God’s disapproval will lead to having one’s soul either expelled or exterminated, incarcerated forever in She’owl or obliterated. Being wrong about Dowd is not without consequences.

Within a decade of this writing in 2023, the likes of Peter, Paul, and Christians, Akiba, Maimonides, and the Haredim, Muhammad and his cadre of jihadists will be judged, silenced, and condemned, their names, reputations, and rhetoric expunged forevermore.

From this we can be assured that there will never be any Christians, Haredi, or Muslims in Heaven. This is not my opinion but, instead, an irrefutable conclusion based on Yahowah's testimony.

For those who have not availed themselves of what Dowd did on behalf of the Covenant Family on Matsah, removing our guilt, they remain burdened by the stench and stain of their religion. And now, it is too late to make amends.

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

This known, Yahowah's reprimand against the practices of the Gowym, and His advice to avoid the ways of the Gentiles, comes with a caveat: the *Choter*, *Nakry*, and *Basar* of God. This exemption to the rule at play during the prelude to Yah's return suggests a number of things, each of which is potentially revealing. First, Yahuwdym remain in rebellion, stubbornly recalcitrant regarding Yahowah and His testimony. If this were not so, God would have chosen one of them to call His people home. Yet, as Yahowah has revealed through Yasha'yah, God looked and found none.

Second, the realization that there was only one willing individual underscores just how unpopular the truth has been and remains. This is shocking to those of us who



embrace it because the truth about God is so vastly superior to the lies Gentiles have promoted.

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

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

It is sad but true. It is not surprising, however, especially considering the misguided arrogance of the rabbinical influence among Jews and the insanity of Israeli politics. As Jews and Israel stand today, circa 2023, even God's words are insufficient to awaken them or save them. However, this will change, especially as Jews are caught in a multidimensional vice, being defamed and abused by the far right and far left, by Christianity and by Islam – even by the politics and academia of Progressives. Today Jews are as likely to be murdered by a neo-Nazi as they are to be slaughtered by a jihadist, or to be deprived of their rights and land by a socialist politician and scholar as they are by

an unthinking nationalist conspirator. Soon there will be only one safe haven and Savior.

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

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

**“The Adversary (*ha ‘oyeb*) will cease and be finished (*taman* – will be stopped (qal perfect)), in a state of ruin, deserted and wasted (*chorebah* – an object of horror, desolated), forever (*la netsah* – for an unending duration of time).**

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

For the Earth to return to the conditions enjoyed in ‘Eden, the Adversary who encouraged ‘Adam and Chawah to rebel against Yahowah must be stopped. And while ‘*oyeb* | adversary was singular, *ha Satan* has spawned many deadly plagues. Therefore, the authority figures who govern political, religious, and military institutions will all have to go. They cannot coexist with God. Unfortunately for the billions they have poisoned, to protect the Family,

those they have plagued will be forsaken and will die. And then to purge the Earth of their corruption, their cities, towns, and shrines will all be uprooted and removed – ridding the living of all remembrance of the dead.

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

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

**“So then (wa), Yahowah (Yahowah – an accurate transliteration of the name of ‘elowah – God guided by His towrah – instructions regarding His hayah – existence and our shalom – reconciliation), He lives forevermore, establishing the eternal dwelling place (la ‘owlam yashab kuwn – He permanently restores and always remains camping out, supporting and abiding throughout time, from antiquity to eternity (qal imperfect)) for His seat of honor (kise’ huw’ – His dignified position of authority) on behalf of those who exercise good judgment regarding the way to resolve disputes (la ha mishpat – for those who make the right decision regarding being exonerated).” (Mizmowr 9:7)**

After the Adversary is gone, the fun begins. With evil expunged, the Children of the Covenant will camp out with our Father without worrying about snakes lurking in the grass.

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

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

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

Since we have previously considered revelations which indicate that Yahowah will delegate the business of judgment to Dowd, who will probably do likewise, as God, Yahowah remains ultimately responsible. He, and those through whom He adjudicates, will do so fairly and correctly. And while this is true, for those being judged among the *la’om* | wayward nations, there is no favorable outcome.

Once we come to grips with the implications of freewill and with the realization that there are three

potential fates awaiting human souls, not just a reward in heaven or torment in hell, we realize that God can be just and fair. And as soon as we come to appreciate that we are returning to 'Eden, we understand why the religious and political must be expunged from the Earth. And it will all occur in accordance with Yahowah's *Towrah* | Instructions.

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

**“Therefore (wa), Yahowah (Yahowah) exists as (hayah – was, is, and will be) a safe and secure place to dwell (misgab – an inaccessible and impenetrable stronghold in which to live and as a fortress, a refuge in high places) for those who have been harassed, afflicted, or slandered (la ha dak – for the abused, crushed, distressed, and subjugated), a safe and secure place of refuge (misgab – an inaccessible and impenetrable stronghold in which to live serving as a fortress, a dwelling in a high and elevated place; from sagab – elevating, exalted, and inaccessibly high) as troubling times approach (la 'eth batsarah – during periods of impoverishment and destitution).”** (*Mizmowr* / Lyrics to Sing / Psalm 9:9)

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

He's said it so many times and in so many ways, it's incredulous that as few as one in a million take Him at His word. There are a billion souls who call God Shiva, a billion-five who call Him Allah, and two and a half billion

who claim He is Jesus. Another fifteen million refer to Him as Hashem and Adony. They would all be wrong.

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

**“Then** (*wa*) **those who know** (*yada*’ – those who are made aware of, recognize, and respect, becoming acquainted and familiar with after having been shown, and who acknowledge and understand (qal participle construct – a literal and actual, highly descriptive depiction in concert with what follows)) **Your name** (*shem* ‘*atah* – Your personal and proper designation and reputation), **they will trust and rely upon You** (*batach ba* ‘*atah* – are confident and secure in trusting You (qal imperfect)) **because** (*ky* – for indeed, surely).

**Indeed** (*ky*), **You have not and will not abandon or forsake** (*lo*’ ‘*azab*) **those who seek You** (*darash* ‘*atah*), **Yahowah** (*Yahowah*). (*Mizmowr* 9:10)

These benefits await those who are seeking Yahowah and are not afforded to others, thus excluding Christians, Haredi, Muslims, and Hindus. At the very least, those who seek to know the living and true God must do so by name. There is no merit to “knowing” Jesus, Allah, or the Lord. In the end, it all comes down to *Yada Yahowah*.

His Towrah is the place to find Yahowah, to come to know Him, to appreciate what He is offering, and to understand what He is requesting in return. The only question is one of desire: do you want what is best for you and your soul, for those you love, and are you willing to invest the time to learn the truth? Are you sufficiently rational to accept Yahowah’s offer once you are made aware of it?

**“You should want to sing** (*zamar* – choose to combine lyrics with melody to musically give voice (piel imperative)) **to** (*la* – regarding approaching) **Yahowah**

(*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence) **who establishes a dwelling place** (*yashab* – who inhabits, abides, and remains) **on Tsyown | among the Signs Posted Along the Way** (*Tsyown* – the markers used to nonverbally communicate the direction to, identity of, and location of the ridgeline between Dowd’s home and Yahowah’s Home on Mount Mowryah).

**Of your own volition, choose to report among the people and family** (*nagad ba ha ‘amym* – conspicuously announce, providing evidence to inform, making known within the family (hifil imperative second-person masculine plural)) **what He has done** (*‘alylah huw’* – His actions, deeds, and endeavors).” (*Mizmowr* / Lyrics to Sing / Psalm 9:11)

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

However, no matter how majestic the name, how melodious the song, how marvelous the lyrics, how lovely the home, how magnanimous the deeds, or how compelling and beneficial the report, if you don’t acknowledge and accept the offer, it is all for naught – at least for the reticent soul. Moreover, we are reminded that there is only one name to whom our song should be directed. If not to Yahowah, the lyrics are hopelessly shrill and counterproductive.

Also, Yahowah has but one home on Earth and it is on Tsyown – the ridgeline that runs along the crest of Mowryah from Dowd’s residence to the summit. If you are looking for God, do not bother with the Vatican, Mecca, or

America. You will not find Him unless you search for Him within the Towrah.

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

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

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

**He will not overlook or forget** (*lo' shakah* – He will not ignore or fail to respond to the significance) **the cry of distress and screams of pain** (*tsa'aqah* – the anguished wailing and outcry) **of the miserably afflicted** (*'any* – of the subjugated and abused who are persecuted and harassed).” (*Mizmowr* / Lyrics to Sing / Psalm 9:12)

Should you have wondered if God has witnessed the agonizing pain inflicted by the Catholic inquisitor, the European concentration camp guard, or the Islamic terrorist, now you know. And if you were concerned that the governments, religious institutions, and citizenry that justified it, capitalized upon it, and allowed them to get away with murder, wouldn't be held accountable, put your mind at ease.

While it is politically incorrect, it is absolutely true: to love, we must know what, when, why, and how to hate.



One cannot be merciful without opposing that which is contrary to our Creator's testimony and opposed to our best interests.

To engage in this regard, we must know right from wrong and appreciate the power of words, allowing Yahowah's testimony to work as it was intended. Once we have done as compassion requires, we ought to trust Yahowah to complete the job, doing as He has promised. There is life in His words.

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

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

**"You have chosen to be generous and favor me** (*chanan* 'any – Your will is to be compassionate and kind toward me, You are inclined toward mercy and benevolence for me (qal imperative)), **Yahowah** (*Yahowah*).

**By choice, You have seen** (*ra'ah* – You have decided to observe and consider (qal imperative)) **my tremendous dedication to accomplishing the mission of being a witness and my frustration over the abuse I've endured as a result of responding and accomplishing the goal** (*'ony* 'any – my willingness to invest the time and expend the energy to achieve the goal of providing testimony along with the trouble and abuse I've suffered because of my

response and answers, my harassment and affliction I've endured because of my songs; from 'anah – to answer and respond, to be occupied and engaged, responsive and committed to being a witness, resulting in being afflicted and put down) **from those who dislike and shun me** (*min sane* 'any – from those who show no love or respect for me, detesting and loathing what I represent, showing malice toward me), **so as to lift me up on high, honoring and exalting me** (*ruwm* 'any – raising me triumphantly, causing me to be elevated (polel participle piel masculine singular)) **from the gates** (*min sha'ar* – through, away from, and out of the entrance or doorway to the enclosed area) **of death** (*maweth* – of the conclusion of mortal life, of the pervasive plague and pandemic disease)." (*Mizmowr* / Song to Sing / Psalm 9:13)

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

In this case, it is hard to imagine a more dire result. The religious have done themselves irreparable harm by denying Dowd his due. He is no longer considered the Shepherd of God's People, the beloved Son of God, or the Messiah. And yet, it is Dowd who is the Chosen One and the King of Kings who will return with Yah on Kipurym to reconcile his people. Moreover, Dowd saved them while serving as the Passover Lamb, perfecting the willing on Matsah. Dowd is the prophet and inspired lyricist who most endeared himself to Yah. He is the living embodiment of the Covenant.

Tragically, Israel has reduced "David" to a godforsaken star on their flag, sullyng his reputation with

the very symbol that the Gentiles, through their religions, politics, and conspiracies, used to demonize and dehumanize Jews. Making matters worse, Akiba, the revered father of Judaism, promoted a false Messiah rather than accept what Dowd had achieved. And then Maimonides made the anticipated arrival of an unknown Messiah one of the 13 Principles of the religion. To this day, rabbis deny the fulfillment of Pesach, Matsah, Bikuwrym, and Shabuw'ah.

Perhaps worse, Peter and Paul conspired to create a mythical replacement by robbing Dowd of his every accomplishment, accolade, and title. And then, if that was not bad enough, they blamed Jews for killing their god.

Yahowah is having none of it. Dowd is lifted up on high, honored and exalted. Death is the least of his concerns.

Three thousand years ago, Dowd not only knew his future, but he also revealed it publicly within the most widely read text of all time. Yahowah is on Dowd's side.

**“As a result** (*la ma'an* – for the express reason and for the explicit purpose that), **I have chosen to recount and proclaim, providing a written record of** (*saphar* – my desire is to enumerate and describe in a written form so as to communicate (piel imperfect cohortative)) **all of Your superlative accomplishments and adorable characteristics in a song of appreciation** (*kol tahlil* *'atah* – every one of Your praiseworthy actions and encounters and all that is associated with Your reputation and renown, doing so in a *mizmowr*) **within the gates** (*ba sha'ar* – the doorway to the assembly, the entrance into the courts) **of the environs** (*bath* – the female offspring, but also the center of the city) **of Tsyown | the Signs Posted Along the Way** (*Tsyown* – the markers used to communicate the direction to, identity of, and location of

the ridgeline between Dowd's home and Yahowah's Home on Mount Mowryah).

**I will take great pleasure in rejoicing in and celebrating** (*gyl* – I will express my positive and joyful attitude in song (qal imperfect cohortative)) **Your liberation, deliverance, and salvation** (*yashuw'ah 'atah* – Your provision, rescue, and victory).” (*Mizmowr* / Lyrics to Sing / Psalm 9:14)

Guess who is coming back home? Might it be the same guy who is neither dead nor buried? And it sure seems as if he is going to get the last laugh.

Let it be known that many of Yahowah's greatest accomplishments were achieved with Dowd – by working alongside His beloved Son. I dare say, these are the most satisfying things God has ever done. And just as Yahowah has lifted His Son up in praise, exalting him above all others, Dowd is returning the favor.

Yahowah delivered Dowd to save us.

Even upon Yah's return, Dowd will be focused on the business at hand. He will be there to proclaim the Word of God. His lyrics and life will continue to serve as a living testament to all Yahowah intends for His Children. Wonderfully imperfect from the beginning, Dowd's example exists as proof that the Towrah's guidance perfects us. It cannot be improved. It is God's way and thus not ours to alter. It is also ludicrous to dismiss it.

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

While Dowd has been delivered from death and freed from guilt, the same is not so with the religious. This being the case, it's impossible to justify the absurd notion that the

benefits promised to Yisra'el were somehow transferred to a Gentile Church.

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

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

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

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

Yahowah is not only the antithesis of the gods men of faith have fabricated...

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence) **has become recognizable and knowable** (*yada'* – He can be perceived and acknowledged, respected and understood (nifal perfect)) **by the means to exercise good judgment and resolve disputes** (*mishpat* – by sound decision-making, a commitment to justice, and a desire to be fair and do what is rational; from *ma* – to ponder the implications of and *shaphat* – to decide, to judge, to discern right from wrong) **which He acts upon and engages in** (*'asah* – which He has prepared, produced, brought about, attended to, and performed).

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

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

Since God can be known, there is no reason for faith. Since the means to understanding Him is through exercising good judgment, believing is superfluous. Therefore, even if they were one percent right, what is the purpose of Judaism or Christianity?

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

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

**“Those guilty of religious malfeasance** (*rasha’* – those who are invalid, fraudulent and unethical, leading others astray, those who are deceitful, wrong, and corrupting, lacking ethics and culpable of crimes against the masses and should be condemned) **will be turned away** (*shuwb* – they will be turned away because they turned (qal imperfect)) **unto She’owl** (*la Sha’uwl* / *She’owl* – toward Saul | Paul, Question Him, and/or *She’owl* | Hell which is the Place of Separation and Questioning), **along with every** (*kol*) **Gentile nation and institution** (*gowy* –

country and individual alien to Yisra'el, heathens of different societal customs whose religious or political affiliations are based upon pagan practices, non-Yisra'elites with an aversion to Hebrew who congregate together and act like animals) **which disrespects** (*shakach* – which disregards and is not aware or mindful of, which has forgotten and is oblivious to) **God** (*'elohym* – the Almighty).” (*Mizmowr* / Lyrics to Sing / Psalm 9:17)

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

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

Yahowah's disdain for the Gentile nations and institutions swayed by *Sha'uwl's* | Paul's toxic diatribes and poisonous scribbles, as well as the non-Yisra'elite individuals who are *rasha'* | wrong, is not only the driving force behind this *Mizmowr* | Psalm but the next two as well. Consider this a prophetic warning against Replacement



Theology, especially the religious and political manifestation of Babylon: Roman Catholicism and the United States.

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

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

Whether it’s Paul’s New Testament, Akiba’s Talmud, Muhammad’s Quran, or liberal man’s Progressive agenda, the result has been that the overwhelming preponderance of the world’s population has become oblivious to Yahowah’s name, nature, testimony, and plan. Humankind has been allowed to exercise freewill and has made a mess of things.

This is not intended to be a referendum on individual souls but, instead, on human institutions, nations, and empires. While people are both good and bad, right and wrong, the larger the group, the worse humanity becomes.

**“By contrast (*ky* – indeed, by comparison), the plight of those willing to receive deliverance, who consent to and accept the offer of assistance (*‘ebyown* – those who seek liberation from troubling circumstances, yearning for better from God and who are open and willing to accept what God is offering; from *‘abah* – to be willing, to accept, to desire and to consent) will not be forgotten (*lo’ la netsach shakach* – the enduring lives and legacy, the confirmed and everlasting truth, shall not be overlooked or disregarded).**

**For this expectation** (*tiqowah* – this positive outcome, this connection and longing) **on behalf of those who are responsive** (*'anaw* – for those who answer and reply) **will not be forestalled or squandered** (*'abad* – will not be foregone, given up, lost, nor delayed) **forever** (*'ad* – affirming the witness for an unlimited duration of time on behalf of the everlasting testimony).” (*Mizmowr / Lyrics to Sing / Psalm 9:18*)

The difference between the experience in She'owl versus Shamaym is as vast as seven dimensions are from one, as extreme as volition is to incarceration, and as vast as the ultimately expansive and liberating is from the infinitesimally small and confining. And yet, one word may be all which separates them – *'anah* | responsive. We have been invited to attend the Miqra'ey and our reply leads to participation in the Beryth. Collectively, our answer to them opens Heaven's Door for the *'ebyown* | those willing and desirous of accepting such assistance.

This perspective on the Towrah's central theme has long been forgotten, indeed, squandered, lost under an onslaught of religious edicts and laws, but this will not always be the case. Soon there will be a revival of expectations and a time of responsiveness. Father and Son are returning on a date that is certain, and they will be offering reconciliation to those who are willing to accept their offer.

One of the most interesting internal studies of Jews, particularly at the time Christianity and Judaism were fermenting, involves the Ebonites – ethnic Jews who based their identity on *'ebyown* | being responsive. What we know of them is limited, and much of it is subject to considerable religious malfeasance. To their credit, they were resolutely Towrah-observant, and they recognized that ha Mashyach had come to fulfill Pesach. As a result, they were overtly hostile to Peter and Paul – rejecting everything these men wrote and said. They are the only

reason we have some record of what Dowd revealed during the Sermon on the Mount and Olivet Discourse. But because they were largely right, they were opposed by every other faction in the Jewish community. And while viciously and relentlessly attacked by *Sha'uwil* | Paul as “Judaizers,” ultimately it was Rabbi Akiba who destroyed them.

Yahowah has not forgotten His Chosen People. Reminding *Yahuwdym* that He still cares about them, and that He is committed to liberating them from the ongoing abuse men have heaped upon them, is the reason behind this prophecy.

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

**“Your desire is to arise, take a stand, and encourage** (*quwm* – Your choice is to establish and confirm, coming onto the scene to provide validation and proof), **Yahowah** (*Yahowah* – God's personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist).

**Do not allow mortal man to prevail by being controlling, oppressive, and overbearing** (*'al 'enowsh 'azaz* – and let nothing of ordinary and common men who are brazen and defiant remain (qal imperfect jussive)).

**The Gentile institutions and nations** (*gowym* – the non-Yisra’elites, the individuals and countries of different societal customs and ethnicities with religious or political affiliations) **must be judged** (*shaphat* – be tried based upon determining what is right and wrong, be decided upon and discriminated against, then be condemned and punished as deserved (nifal imperfect)) **upon** (‘*al* – before or during) **Your appearance** (*panym ‘atah* – Your presence).” (*Mizmowr* / Lyrics to Sing / Psalm 9:19)

The religious and political ways of man are indelibly intertwined and debilitating. This must end for Heaven on Earth to begin.

Please recognize that the one making this request of Yahowah is Dowd, our Messiah and King. And as such, Father and Son are not coming back to redeem mankind but, instead, to thwart human schemes.

This statement pits the family of man against Dowd, his people, Yahuwdym, and the Family of God. This is profoundly important.

This statement also provides a refutation of the counterproductive notion found in today’s Christian New Testament: “Judge not lest you be judged.” Since God is taking a stand against the schemes of mortal men, since He is judging the Gentiles, we would be right to do the same. It is only by exercising good judgment and by being discerning that our response to God is thoughtful and responsive.

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

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

**“It is my choice and Your decision to constitute and impose upon them** (*shyth* – We are in agreement that it is best if You appoint for them, put, place, and set upon them (qal imperative cohortative paragogic he energetic second-person masculine singular)) **a sense of dread and fear, the disconcerting realization** (*mowrah* – a sense of respect born out of valid information and authorized instruction), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **that the Gentiles** (*gowym* – that the non-Yisra’elites, the individuals and countries of different societal customs and ethnicities with religious or political affiliations) **realize** (*yada’* – come to know and recognize) **they are mortal** (*hem ‘enowsh* – that they are just men).

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

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

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

Prior to composing these translations, I was unaware that the initial *Mizmowr* | Psalms were all written prophetically of Dowd’s role in the fulfillment of the Mow’edym, from Pesach to Sukah in the Last Days. Between Kipurym and Sukah there will be a time of conflict between Yahuwdym and Gowym, between Yahowah and mortal man. There will be a referendum between relationship and religion.

As is our custom, let's reconsider Dowd's words without interruption or comment...

**“To (la) the Enduring Guide and Everlasting Director (ha natsach) upon the death of the son ('al muwth la ha ben). A Mizmowr | Melody and Lyrics (mizmowr) of Dowd | the Beloved (Dowd). (Mizmowr 9: Introduction)**

**I express my appreciation (yadah) to Yahowah (Yahowah) with my whole heart and in my best judgment (ba kol leb 'any). I want to recount in writing (saphar) all of (kol) Your wonderful deeds and amazing revelations (pala' 'atah). (Mizmowr 9:1)**

**I will rejoice (samach) and jubilantly express my admiration, celebrating (wa 'alats) with You (ba 'atah). I want to sing (zamar) to Your Godly name (shem 'atah 'elyown). (Mizmowr 9:2)**

**With (ba) the turning away (shuwb) of my enemies, those with animosity and rancor toward me ('oyeb 'any), they will stumble back ('achowr kashal) as they are expelled from ('abad min) Your presence (paneh 'atah). (Mizmowr 9:3)**

**For (ky) You have acted upon and engaged in ('asah) my decision-making process regarding my means to resolve disputes (mishpat 'any) and my ability to judge and be judgmental, distinguishing between right and wrong (wa dyn 'any).**

**And You have established (wa yashab) the approach to the seat of honor and authority (la kise'). You have rendered the right decision and have judged fairly, being rational and just (shaphat tsedeq). (Mizmowr 9:4)**

**You will rebuke and reprimand, convict and then censure (ga'ar) the Gowym | Gentiles (gowym). You will in a moment in time expel and exterminate ('abad)**

those who are misleading and mistaken, the guilty and wrong (*rasha*’).

**Their names and designations (*shem hem*), You will have blotted out (*machah*) forevermore, including said testimony (*la ‘owlam wa ‘od*). (*Mizmowr 9:5*)**

**The Adversary (*ha ‘oyeb*) will cease and be finished (*taman*), in a state of ruin, deserted and wasted (*chorebah*), forever (*la netsah*). Additionally (*wa*), You will uproot and destroy (*nathash*) cities, shrines, and temples (*‘iyr*) such that the remembrance of them (*zeker hem*) ceases to exist (*‘abad*). (*Mizmowr 9:6*)**

**So then (*wa*), Yahowah (*Yahowah*), He lives forevermore, establishing the eternal dwelling place (*la ‘owlam yashab kuwn*) for His seat of honor (*kise’ huw’*) on behalf of those who exercise good judgment regarding the way to resolve disputes (*la ha mishpat*). (*Mizmowr 9:7*)**

**Then (*wa*) He, Himself, will execute justice (*huw’ shaphat*) on this perverse and confused world (*tebel*), doing so correctly and fairly (*ba tsedeq*), judging (*dyn*) the nations and people who are religious and political (*la’om*) in a straightforward and equitable manner in conformance with the established standard (*meysharym*). (*Mizmowr 9:8*)**

**Therefore (*wa*), Yahowah (*Yahowah*) exists as (*hayah*) a safe and secure place to dwell (*misgab*) for those who have been harassed, afflicted, or slandered (*la ha dak*), a safe and secure place of refuge (*misgab*) as troubling times approach (*la ‘eth batsarah*). (*Mizmowr 9:9*)**

**Then (*wa*) those who know and acknowledge (*yada*’) Your name (*shem ‘atah*), they will trust and rely upon You (*batach ba ‘atah*) because (*ky*). Indeed (*ky*), You have not and will not abandon or forsake (*lo’***

**'azab) those who seek You (darash 'atah), Yahowah (Yahowah). (Mizmowr 9:10)**

**You should want to sing (zamar) to (la) Yahowah (Yahowah) who establishes a dwelling place (yashab) on Tsyown | among the Signs Posted Along the Way (Tsyown).**

**Of your own volition, choose to report among the people and family (nagad ba ha 'anym) what He has done ('alyah huw'). (Mizmowr 9:11)**

**Indeed (ky), He who accounts for (darash) blood (dam) is mindful of them ('eth hem zakar). He will not overlook or forget (lo' shakah) the cry of distress and screams of pain (tsa'aqah) of the miserably afflicted ('any). (Mizmowr 9:12)**

**You have chosen to be generous and favor me (chanan 'any), Yahowah (Yahowah). By choice, You have seen (ra'ah) my tremendous dedication to accomplishing the mission of being a witness and my frustration over the abuse I've endured as a result of responding and accomplishing the goal ('ony 'any) from those who dislike and shun me (min sane' 'any), so as to lift me up on high, honoring and exalting me (ruwm 'any) from the gates (min sha'ar) of death (maweth). (Mizmowr 9:13)**

**As a result (la ma'an), I have chosen to recount and proclaim, providing a written record of (saphar) all of Your superlative accomplishments and adorable characteristics in a song of appreciation (kol tahilah 'atah) within the gates (ba sha'ar) of the environs (bath) of Tsyown | the Signs Posted Along the Way (Tsyown).**

**I will take great pleasure in rejoicing in and celebrating (gyl) Your liberation, deliverance, and salvation (yashuw'ah 'atah). (Mizmowr 9:14)**



**The Gentiles (*gowym*) will have sunk down and been embedded (*taba'*) into the pit of destruction (*ba shachath*) which they have fashioned (*'asah*), into the impoverishing and destructive trap of disinheritance (*ba resheth*) which (*zuw*) they have concealed (*tamuwn*). Their feet, stance, and their every step (*regel hem*) are captured in it (*lakad*). (*Mizmowr* 9:15)**

**Yahowah (*Yahowah*) has become recognizable and knowable, perceived and acknowledged (*yada'*) by the means to exercise good judgment and resolve disputes (*mishpat*) which He acts upon and engages in (*'asah*).**

**Those guilty of being wrong, who mislead and are misled (*rasha'*), are ensnared and controlled (*naqash*) by the deeds (*ba po'al*) of their hands (*kaph hem*). Please ponder this (*higayown selah*). (*Mizmowr* 9:16)**

**Those guilty of religious malfeasance (*rasha'*) will be turned away (*shuwb*) unto She'owl (*la Sha'uwl / She'owl*), along with almost every (*kol*) Gentile nation and institution (*gowy*) which disrespects (*shakach*) God (*'elohym*). (*Mizmowr* 9:17)**

**By contrast (*ky*), the plight of those willing to receive deliverance, who accept the offer of liberation and assistance, yearning for better (*'ebyown*), will not always be forgotten (*lo' la netsach shakach*).**

**For this expectation (*tiqowah*) on behalf of those who are responsive (*'anaw*) will not be forestalled or squandered (*'abad*) forever (*'ad*). (*Mizmowr* 9:18)**

**Your desire is to arise and take a stand, establishing and encouraging while providing validation and proof (*quwm*), Yahowah (YaHoWaH).**

**Do not allow mortal man to prevail by being controlling, oppressive, and overbearing (*'al 'enowsh 'azaz*). The Gentile institutions and nations (*gowym*)**

**must be judged and condemned (*shaphat*) upon ('al)  
Your appearance (*panym 'atah*). (*Mizmowr* 9:19)**

**We are in agreement that it is best if You constitute  
and impose upon them (*shyth*) a sense of dread and fear,  
the disconcerting realization born out of authorized  
instruction (*mowrah*), **Yahowah** (*Yahowah*), **that the  
Gentiles** (*gowym*) **realize** (*yada'*) **they are mortal and  
just men** (*hem 'enowsh*).**

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

From beginning to end, it is one consistent story. And  
it all exists to call Yahuwdym home.

אֱלֹהֵינוּ

## RESOURCES

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