



YADA YAHOWAH
COMING HOME



VOLUME THREE

DOWN ♦ BELOVED

CRAIG WINN

YADA YAHOWAH
COMING HOME

VOLUME THREE

DOWD ♦ BELOVED

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About the Author...

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

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* has now been updated and substantially expanded, becoming *God Damn Religion* after witnessing the sadistic savagery of Muslims on 10.07.23 in Israel. The resulting assessment of Islam is irrefutable because the deplorable nature of this death cult was revealed by reordering the *Quran* chronologically and setting it into the context of Muhammad’s life using the earliest and most credible *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of Allah’s Messenger*. Also, by citing the Torah and Prophets, he has conclusively demonstrated that Allah was invented in the 6th century CE and is not God, much less, Yahowah, the God of Abraham and Moses. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, these 5 volumes will answer your questions.

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*, the 8 volumes of *Yada Yahowah*, the 5 books encouraging *Observations*, 3 exploring *Babel*, 5 for *Questioning Paul*, now *Twistianity*, and then to the 3 volumes 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 current events on over 5,000 talk radio programs 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 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 35 printed books are offered without royalty.

Craig has devoted his life to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind and a desire to learn, you will enjoy his translations and insights.

He encourages readers to share his translations and resulting conclusions, 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 a violent act. When it comes to exposing errant and counterproductive ideas, wield words wisely.

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

DOWN + BELOVED

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Test My Thinking

Exercising Good Judgment...

Our journey through the Towrah and Prophets has led us to Heaven's Door and has even opened it for us. And now, we have reached the next step in our journey. Dowd's Psalms provide us with a peek inside while conveying the identity of someone very special who will be welcoming the Covenant's Children upon their arrival.

Dowd will continue to be our guide to these things. In this regard, he is unique among the billions who have lived on our blue planet. He was chosen and anointed to be our prophet and exemplar, shepherd and storyteller, our messiah and king. And he is Yahowah's beloved Son. These are his love letters to his Father, our God.

It is indeed a privilege to sit alongside and listen to him sing about his relationship with Yahowah. And as we do, feel encouraged to apply what he says to your own life, looking forward to a similar outcome. As was the case with every previous Psalm, the 26th Mizmowr was composed to guide our steps through life and to God. Dowd's every statement is a gem whose facets are a delight to explore.

It begins...

“Of Dowd (*la Dowd* – to, for, about, concerning, according to, and with respect to the Beloved).

You have chosen to be decisive with me, litigating and vindicating as well as judging and condemning through me (*shaphat 'any* – of Your own volition, You

actually want me to be judgmental while making informed and rational decisions regarding executing justice (qal imperative second-person masculine singular)), **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), **because it is true** (*ky*) **I** (*‘any*), **with my integrity intact** (*ba tom ‘any* – with an innocence about me while being fully forthright and honest myself), **I have walked, journeying through life** (*halak*), **and in** (*wa ba*) **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *‘elowah* – God) **I have trusted and relied** (*batach* – I have confided and depended (qal perfect)) **without wavering** (*lo’ ma’ad* – without stumbling, backsliding, slipping, or shaking (qal imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 26:1)

We are picking up right where we left off. Relative to Yahowah, the fate of every soul is determined by our response to Dowd. Those who accept the fact that he fulfilled Pesach, Matsah, and Bikuwrym will be vindicated by his sacrifice. Those who reject and deny what the Messiah has done will be judged and condemned. This will be especially true of those lost in Judaism, Christianity, and Islam, where Dowd’s lives and lyrics are grossly misrepresented to promote worthless counterfeits.

Shaphat *‘any* might have been rendered as “You want to actually judge me,” but, scribed as it was in the qal imperative, doing so would have been in conflict with God’s approach to His children and inappropriate in a father-son relationship. Therefore, I translated it in a manner which is meaningful in this context while also reflecting *shaphat*’s etymology – which is to be decisive by making informed and rational decisions. And in this way, Dowd’s pronouncement means that Yahowah will use him as the standard by which we are all measured. And in

particular, since Dowd carried the guilt of every Covenant Member to She'owl, depositing it there never to be seen again, including his own, those who capitalize upon what he has done are also perceived to be innocent.

In a way, this drives to the heart of all three Miqra'ey sacrifices – that of the Passover Lamb, the journey to She'owl on Matsah, and Taruw'ah's Red Heifer. Yahowah wants to absolve His children of guilt without He, Himself, being guilty of being capricious and unreliable. Therefore, He established a mechanism by which the guilt of those He loves could be borne by another. As is the case with Dowd, all evidence against us has been thrown so far out of court that it has vanished, and the Judge has fairly ruled that we are innocent. Then, in a different way, the religious and political rebellion of the mortal remnant of Yisra'el will be washed away and incinerated as a result of Red Heifer's sacrifice.

Further, God wants us to be decisive and exercise good judgment. It is not only the key to understanding but, also, engenders a sense of morality, of right and wrong, fairness, justice, and compassion.

Dowd recognized that character counts with Yahowah. Beyond all else, our Messiah has integrity. When thinking rationally rather than emotionally, he can be trusted.

While none of us measure up to Dowd, at least apart from Moseh, I am confident that Yahowah is pleased with my decisiveness, the fact that I am informed and rational and that I am consistently judgmental. I am certain that He considers me trustworthy and reliable among men and as a man of character and integrity. I have my faults, as did my King, but like him, I have journeyed with Yahowah these past 23 years, beginning on Taruw'ah in 2001, year 5968 Yah, without wavering.

And should anyone view that as boastful, instead of an accurate assessment of something vitally important to God

and His people, I have 35 books on the shelf and another 10,000 hours of recorded audio on this subject which say otherwise. Moreover, that's the point. Dowd was not bragging. He was telling the truth. And we should seek to emulate him. And in this regard, since I am the '*Adamah Parah* | Bloody Red and Productive Man serving as the Red Heifer, Yahowah has already rendered His verdict, stating that I am perfect in His eyes. And I don't suppose it would be wise to argue with Him.

Besides, with Yahowah and His Towrah, this is not extraordinary. We are not trying to be perfect; it is God who uses what Dowd has done to perfect us. All members of God's Covenant Family are perfect because all evidence against us has been removed and taken to She'owl which cannot be seen from Heaven.

Moreover, this suggests that we become an open book, and we look like His Book when our lives reflect His *Towrah* | Guidance. The more decisive and judgmental we are regarding it, the more value and integrity we will manifest. And like our Messiah, our lives will not waver in our walk with Yah. If that is too much to ask, then you may not be cut out for life in the Covenant.

It is an open-book test. We are given all of the answers, and our Father is grading the results. Best of all, He is tremendously biased in our favor. Moreover, as Children of the Covenant, we are enveloped in the *Ruwach Qodesh* | Set-Apart Spirit, and She obliterates all of the darkness in us, making us appear perfect. So, this shouldn't scare anyone...

“You want to test me, examining and assessing me (*bachan* '*any* – it is Your will to investigate me and put me to the test, proving my mettle (qal imperative second-person masculine singular)), **Yahowah** (*Yahowah* – God's one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* –

reconciliation as our *'elowah* – God), **because You want to reveal my true nature by providing an opportunity to achieve Your desired outcome with me** (*wa nasah* *'any* – Your will is for me to experience success by training me to achieve, proving my mettle (piel imperative second-person masculine singular)).

Your will is for me to give you permission to demonstrably refine (*tsaraph* – You and I want to remove impurities by perfecting (qal imperative paragogic he cohortative second-person masculine singular)) **my emotions** (*kilyah* *'any* – my kidneys, representing my passions, disposition, motivations, loves, and inclinations) **and my judgment** (*wa leb* *'any* – my thinking, thoughts, and decision-making).” (*Mizmowr* / Lyrics to be Sung / Psalm 26:2)

Each verb was scribed in a volitional mood, revealing the will and desire of the individual being addressed (Yahowah in second person in the imperative) or speaking (Dowd in first person in the cohortative). God enjoyed testing Dowd because His Son often proved his character and value. Therefore, Father and Son sought out opportunities to overcome challenges and prevail. The more often we succeed, the more our capabilities and confidence grow.

And in this way, Dowd was given the greatest responsibility of all – fulfilling Chag Matsah. To stay on schedule, it needed to be done correctly, in accordance with the Towrah, and on the right dates in year 4000 Yah. There would be no second chances to get this done right. God had to have supreme confidence that Dowd would endure the pain and isolation without relenting or compromising. And to some extent, the same is true with the Man from 'Edom who will serve as the Red Heifer on Taruw'ah in 2033. There is no Plan B. And since Yahowah does not work alone, He must be as confident in His chosen implements as we are of Him.

Through many hundreds of exacting and exalting prophecies, Yahowah revealed what He expected His Son to accomplish. And Dowd did not disappoint. Although, it would be fair to say that His people did, failing miserably. But even in their failure, there was an opportunity opened because God found another who was receptive and willing to follow in Dowd's footsteps.

Collectively, this demonstrates that God is far more interested in us working with Him and achieving something worthwhile than He is in us doing worthless things such as praying, bowing down, or worshiping Him. It even suggests that while being observant is good, responding by engaging is even better. Further, rather than wish our heartaches and challenges away, we should look at them as opportunities to prevail and to show our mettle.

Heaven, therefore, isn't about lounging on overstuffed couches while occasionally flapping our wings. Just as 'Adam was given the opportunity to work with Yahowah in the Garden, we will be afforded the same with the universe. God values work because it not only builds character and provides a sense of accomplishment, but because those who achieve success become more confident and capable – as well as more interesting.

The last sentence is delicious. Dowd interjected a pair of volitional moods to say that God wants us to choose what He knows is best for us. He will not force Himself on us, even when He's right and realizes that we may pay a hefty price for being stubbornly wrong. To refine our hearts and minds, we must give God permission. Dowd did, and so should we.

In the ancient world, one's kidneys were the source of emotions and the heart served as the seat of judgment. And while they are seldom seen together in the Towrah and Prophets as Dowd has used them, in modern parlance he told Yahowah that he wanted to have his heart and mind,

emotions and thinking refined.

One of the many reasons the Messiah was eager for Yahowah to challenge him and develop his character is that he knew he had lived his life in a manner that was pleasing to God. Further, he realized that his Father loved him.

“Indeed, this is because (ky) Your steadfast love and genuine kindness (chesed ‘atah – Your loyal devotion, unfailing compassion, and unrelenting favoritism) are conspicuous before my eyes (la neged ‘ayin ‘any – correspond to what I am witnessing).

And so, I walk independently from others (halak – I journey through life unaffected by outside influences, social, religious, or political constraints (hitpael perfect first-person singular)), trusting and relying upon Your honesty and enduring integrity (ba ‘emeth ‘atah – with Your dependable and unwavering commitment to the truth).” (Mizmowr / Lyrics to be Sung / Psalm 26:3)

This is an especially insightful use of the hitpael stem because it reveals that Dowd was not influenced by the kinds of things which would sway lesser men. His walk with Yahowah was independent of political and religious persuasion. That makes him one in a million. And then when we factor in how well Dowd knew Yahowah, how closely they had worked together, how completely he trusted God, the extent of his integrity, the magnitude of his mental acuity and emotional maturity, when combined with his exemplary character, capability, and courage, we are witnessing one in a hundred billion – the most interesting man in the history of the world. And in these words, you are witnessing his reintroduction to his people and to all humankind.

It is fair to say that Yahowah is an acquired taste – one that must be cultivated. He is overwhelmingly different from the gods men have made to impose religions like Judaism, Christianity, and Islam, as well as countless

others preceding them. Men have used belief systems to control and fleece humanity, while Yahowah is offering a family relationship to elevate and emancipate His creation.

For example, the Almighty is opposed to the things men do with their gods. He condemns faith, hates religion, and never wants to be worshiped. He does not listen to those who pray, and He tells those who bow down to stand up. He does care what we call Him and is vehemently opposed to a designation other than Yahowah.

This known, God is not all-loving. He not only views hate as a virtue, we cannot be compassionate or loving until we know who and what to hate and how to properly express our righteous indignation.

God repeatedly affirms that He has inspired and authored a single witness – one He revealed over the course of one thousand years. It is in writing and is comprised of His *Towrah* | Guidance, *Naby'* | Prophetic Revelations, and *Mizmowr* | Inspired Prose. He even provides a test so that we can know for certain what is truthful and reliable as opposed to what men have contrived.

Yahowah does not want to save everyone and would prefer to have a personal relationship with one in a million. He has no interest in being popular. He is not the god of the majority. And while He is pro-choice and pro-life, He is anti-religious, apolitical, and non-conspiratorial. He does not compromise – ever.

God plays favorites. We were obviously not created equal and equal opportunity is a myth. More often than not, Yahowah chooses those with whom He wants to develop a relationship. From there, how we proceed is our choice.

Yahowah wants to be our Father, not our Lord. He is so adamant about this, God uses this title, Lord, to describe Satan.

There is no such thing as human rights. Men and

women are animals, albeit with a seldom-used *neshamah* | conscience such that very few think their way to God. Our souls are mortal and most cease to exist after death. There is no such thing as bodily resurrection as is touted in Christianity, Judaism, and Islam. It would be counterproductive, even if possible.

Yahowah is not making it easy for us to know Him, to accept His Invitations, to engage in the Covenant Family, or to comprehend how every detailed stroke of His portrayal of man over the past six thousand years fits together to form a single portrait of perfection. The reason that there are 35 volumes under the YAHOWAH brand averaging over 600 pages is because there is a lot to learn, and even then, to transition from knowing to understanding, we must find or be shown the appropriate connections between things. And only then can we form a relationship with Yahowah that is consistent with the conditions He has set forth.

While God created the universe and gave us life, He is not obligated to share it or prolong it apart from His Beryth and Miqra'ey, where He is honor-bound. Unlike humans, when He chooses to curtail the life of troublesome individuals to protect His Family, there should be no complaints because they wouldn't have had a life to squander without Him. Therefore, the extinction of the overtly political, religious, conspiratorial, and militant, especially the anti-Semitic, will occur appropriately and without apology.

If you prefer a god with softer edges, who is more forgiving and tolerant, even more popular, a god who is offering salvation and decadent rewards based on irrational beliefs or hostile behaviors, then Yahowah isn't for you. If you want the extent of your god offered up in a sound bite, a slogan, or a confession of faith, you should look elsewhere. If you want your god to be more like you, then consider Judaism, Christianity, Islam, or Progressive

politics.

But let me be emphatic on this point: I know Yahowah and I love Him. The more I have come to understand who He is, what He is offering, and what He expects in return, the more I have come to trust and rely upon Him.

When it comes to our walk with God, Yahowah wants our *halak* to be hitpael. And yet, in spite of Dowd's declaration, Judaism has this backward. For the religious, *Halakhah* | the Way has become a set of laws which control every aspect of the lives of the Jewish people. So, while Christians have contrived a religion out of plundering Dowd, Judaism has risen by ignoring *ha Mashyach*.

Everything that is important to Yahowah is *godesh* | set apart, special, uncommon, and thus unpopular. It is why God will never be associated with any religion, political party, cultural tradition, or societal custom. This is one of life's greatest ironies. The institutions which claim to be right based on their popularity are all wrong as a result of it. The religions which claim to control access to God actually preclude it.

The realization that we must be set apart from societal, religious, and political influences to approach Yahowah should not be surprising because it is the first thing Yahowah asked of 'Abraham. Nothing has changed in this regard. Therefore, by using the hitpael stem to frame his walk with God, Dowd is once again setting an example we would be wise to emulate. Moreover, this is the lone prerequisite for the Covenant. We cannot approach God until we disavow all former religious and political entanglements.

The introduction and conclusion of the prophet's statement also speak to participation in the Covenant. It is Yahowah's *chesed* | enduring love that makes living as part of His Family so enjoyable. Further, when we walk to Him along the path He has provided through the Miqra'ey in

accordance with the second condition of the Covenant, we find His *chesed* | favoritism, affection, kindness, compassion, and mercy. Even then, in the third condition of the Covenant, we are asked to trust and rely upon Yahowah, just as Dowd was affirming he had done.

Providing us with tangible examples of how he went about his independent and unaffiliated *halak* | walk in accordance with the hitpael stem, Dowd explains...

“I do not live with, approach or meet with, sit or remain with (*lo’ yashab ‘im*) the little people (*math* – the insignificant lice and parasites) who are vain, fraudulent, and worthless (*shawa’* – who are futile and destructive, idolatrous liars, inconsequential and deceitful, who speak false and empty words). And with the ignorant hypocrites, the charlatans who conceal and cover over the truth (*wa ‘im ‘alam* – so with the pretentious pretenders), I am not associated and do not pursue (*lo’ bow’* – I make a habit of not coming or going with them).” (*Mizmowr* / Lyrics to be Sung / Psalm 26:4)

I love this about Yahowah and His Son, Dowd. They have no time for or interest in hypocrites and charlatans. They are not trying to debate or save the religious or the political. While they condemn them individually and collectively through their testimony, they never approach them or engage with them. They do not associate with the religious or political either.

“I abhor and shun (*sane’* – I hate, loathe, and detest, responding adversely to) the assembly, community, and congregation (*qahal* – the crowd, throng, mob, and company) of immoral and ignorant countrymen (*ra’a* – of loudmouthed citizens who are wrong, evil, distressing, and troublesome). And with the wickedly vexing and condemnable (*wa ‘im rasha’* – the unethical and unrighteous), I will not live, approach, sit, or remain (*lo’ yashab*).” (*Mizmowr* / Lyrics to be Sung / Psalm 26:5)

Dowd's verb of choice was brilliant in that the negation of *yashab* reveals that, by having chosen to walk apart from society's most controlling influences, he avoided the bad actors. He *lo' yashab* | did not reside around, meet with, or have sit-down discussions with the *math* | little people. He was not seeking a consensus or to be popular.

Math was also an ingenious choice. The most seldom used word to convey "men" specifically and "people" generally comes with baggage. A *math* is a "louse" and, in the plural, represents "irritating lice and insignificant parasites." I dare say that you'd find them today in Israel as Knesset Members and Rabbis. The Haredi are parasites, as are many Progressives.

The Messiah and Prophet they refuse to recognize or acknowledge referred to those who influence lesser individuals as *shawa'* | vain, fraudulent, and worthless, both futile and destructive. And in this regard, it should be noted that *shawa'* directs our attention to their most deceitful and degrading act – violating the 3rd Statement Yahowah etched on the First Tablet, instructing us to never fraudulently diminish the value of Yahowah's name. *Shawa'* appears twice within it to describe behavior which is eternally unforgivable. The removal of Yahowah's name from His *Towrah, Naby'*, and *'Am* | People, such that they neither know it nor benefit from it, remains the most egregious crime ever committed by the religious.

These villainous men he was avoiding were *'alam* | hypocrites and charlatans concealing the truth. And should you be searching for names, you'd be on the right track with Ahab and Jezebel, Peter and Paul, Akiba and Maimonides, Muhammad and his pet rock, Allah. The great infamy of these pretentious pretenders has become evident because they plastered over the truth. Their fame came neither from their reasoning nor their originality but from replacement foolology, misappropriating, and

counterfeiting. With such men, Dowd remained unassociated. By such men, Dowd was victimized. Against such men, I speak and write.

It also appears that, while he could let his hair down on occasion, Dowd may have been a bit of an introvert. Either that, or he preferred Yah's company and disdained that of societal influencers. He *sane'* | loathed and shunned *qahal* | large groups of people who assembled together. The Messiah eschewed political and religious gatherings.

Further, the King of Israel saw his countrymen as immoral and ignorant. The majority of Jews in his day were *ra'a* | loudmouthed, wrong, and troublesome. He went on to call them *rasha'* | wickedly vexing and condemnable, unethical and unrighteous. Therefore, rather than the Messiah coming to exonerate and save the religious and political of Israel, he will have nothing to do with them and will avoid them like the plague. In fact, he will be exterminating and incarcerating them. It's little wonder that the Haredim are expecting a messiah with a different disposition.

The prophet will wash his hands of such sewage...

“I bathe my hands (*rachats yad 'any* – I wash and cleanse myself so that I am spotless and unsoiled) **in innocence** (*ba niqywon* – with moral impeccability and freedom from guilt).

And I go around (*wa sabab* – I turn to and am surrounded by) **Your altar** (*mizbeach 'atah* – the site of Your sacrifice), **Yahowah** (*Yahowah* – transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), (*Mizmowr* / Psalm 26:6) **to hear** (*la shama'*) **with the voice** (*ba qowl*) **of thanksgiving** (*towdah* – of thankfulness) **and to enumerate and quantify** (*wa la saphar*) **all of Your wonderful deeds** (*kol pala' 'atah* – all of Your astounding accomplishments, awesome nature, and amazing acts).”

(*Mizmowr* / Lyrics to be Sung / Psalm 26:7)

While it isn't overtly stated here, since we now know that my sacrificial offering as the 'Adamah Parah | Bloody Red Man who has been Productive, more commonly known as the Red Heifer, will be set ablaze on Yahowah's ultimate altar, Dowd may be acknowledging what is to come. This connection is further advanced by the realization that the resulting ash combined with the flowing water will remove the guilt of every receptive individual in Yaruwshalaim, including the priest officiating the event. Up to this point, I will have served as the *Qowl* | Voice of Yahowah and it is by God engaging in this way that the remnant is cleansed in preparation for Yahowah's arrival.

Beyond these connections, we are confronted by the fact that the most articulate man who ever lived listened to God before he spoke for Him. That is a lesson for the rest of us. And as a result of hearing what Yahowah had to say regarding His sacrifices on our behalf, Dowd was thankful. He was aware of the wonder of it all and said so.

The King of Israel, God's prophet, our Messiah and Shepherd, the Son of God, knew and proclaimed Yahowah's name. So, what justification do lesser men have for removing and denying it?

“Yahowah (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our 'elowah – God), **I love** ('*ahab*) **the provisions and support** (*ma'own* – the care and concern associated with the abode and dwelling place) **of Your Home and Family** (*beyth 'atah*) **and the place** (*wa maqowm* – the source and home) **Your glorious presence** (*kabowd 'atah* – Your manifestation of power, rewarding gift, and respect) **tabernacles** (*mishkan* – dwells within a tent).” (*Mizmowr* / Lyrics to be Sung / Psalm 26:8)

Foremost among Yahowah's provisions is His name.

So much is lost when it is removed from this testimony that one has to wonder why rabbis were willing to commit their souls to She'owl for perpetuating this egregious crime. No other act in all of human history, not even the Holocaust, has robbed more Jews of their souls than rabbis despising what they should have loved. And what, may I ask, was and remains the justification for stealing and then hiding this exceptionally valuable asset? What is gained by removing Yahowah's name from His testimony and His people? Is the answer as obvious as it appears since rabbis are named instead of God in all of the books which comprise Judaism?

In rendering the previous prophetic declaration, we are afforded the opportunity to translate *ma'own* as “dwelling place” or “provisions and support.” I chose the latter because *beyth* already speaks of a “home for the family.”

At this time and place, Yahowah's home on Earth was a tent known as the *Mishkan* | Tabernacle. It was the furthest thing from ostentatious, as is God's style. Dowd loved it because it embodied Yahowah's glorious presence.

As he had been in life, Dowd wanted the same for his soul in the hereafter...

“Do not gather (*'al 'asaph* – You will not harvest (qal imperfect jussive second-person masculine singular)) **my soul** (*nepesh 'any* – my consciousness and ability to be observant and responsive) **with those who miss the way and lead astray** (*'im chata'* – with the misdirected and misleading), **nor my life** (*chay 'any*) **with bloodthirsty individuals** (*wa 'im 'iysh dam*), (*Mizmowr* / Psalm 26:9) **in whose hands** (*'asher ba yad*) **there are evil devices and spurious plots** (*hem zimah* – these are shameful plans and infamous schemes). **Further** (*wa*), **their right hand** (*yamyn hem*) **is filled with bribes, tributes, and gifts** (*male' shachad*).” (*Mizmowr* / Lyrics to be Sung / Psalm 26:10)

The most debilitating thing the religious can do is

chata' | mislead the people, whether it is about Yahowah's name, Dowd's role as the Messiah and Son of God, or the importance of the Beryth and Miqra'ey. And yet, other than *chata'*, there is nothing to redeeming to be found in the Talmud.

And speaking of nefarious plots, that is actually the meaning of *zimah*. It addresses the evil devices and spurious schemes perpetrated by the most infamous religious leaders.

Yahowah is aware that bad things often happen when money exchanges hands – especially in a religious or political setting. Whether it is a gift to garner favor, a bribe, or a tribute to avoid attack, God is opposed to it – and so was the Messiah.

“And as for me (*wa 'any*), with personal integrity (*ba tom 'any*), I will consistently walk (*halak* – I will continue my journey through life (qal imperfect)).

You have chosen to redeem me (*padah 'any* – You want to ransom me, delivering and rescuing me (qal imperative second-person masculine singular)) because You want to preserve my life and to restore and prolong life through me (*wa chayah 'any* – Your desire is to extend life with me [from 4Q98a] (qal imperative second-person masculine singular)).” (*Mizmowr* / Lyrics to be Sung / Psalm 26:11)

The witness provided by 4Q98a among the Dead Sea Scrolls is important. Rather than reaffirming that Yahowah loved His Son and sought to be merciful to Him using *chesed*, the oldest extant fragment reads *chayah*. Written in the imperative, Dowd stated that Yahowah “wanted to restore, extend, and prolong life” through him. And this reaffirms that the Messiah served as the Pesach 'Ayil.

Recognizing that Dowd was certain of his redemption, his self-assessment was penned for our benefit. When we

are reading the Psalms as they were intended, we set ourselves in Dowd's place, recognizing that when we follow in his footsteps, we can be assured of the same result. Read the above again with "me" representing yourself and "You" being an acknowledgment of your Father.

While we are all a step below Dowd's stature, we can be part of the same family. While we are never going to be the Messiah, we can be God's son or daughter. I am not a prophet, but I can speak of them. We would all do well to study his life and lyrics and follow in his footsteps.

"My stance (*regel* 'any – my feet) is to be present, standing tall, ready for evaluation (*'amad* – standing upright and unbowed, appointed in charge, respectful, firm, sustained, and enduring) on elevated and yet level and agreeable ground (*ba myshowr* – in an upright and just, straightforward and pleasing manner; from *my* – to inquire about *yashar* – being right) within the assembly (*ba maqhel* – in and among the gathered and assembled; from *mah* – to ponder the implications of *qahal* – being together).

I will extol, consistently speaking favorably (*barak* – I will greet and adore while addressing the benefits) of Yahowah (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *'elowah* – God)." (*Mizmowr* / Lyrics to be Sung / Psalm 26:12)

Do you stand tall, above the crowd, present and accounted for, ready for Yahowah to deploy? Are you ready to have Yahowah evaluate your contribution to His Covenant Family? Do you speak favorably of the things Yahowah has done for you and for His People?

If not, it might be a good idea to read this again...

“Concerning Dowd (*la Dowd*). You have chosen to be decisive with me, litigating and vindicating as well as judging and condemning through me (*shaphat ‘any*), **Yahowah (*Yahowah*), because it is true (*ky*) **I (*‘any*)**, with my integrity intact, forthrightly and honestly (*ba tom ‘any*), have walked, journeying through life (*halak*) with (*wa ba*) **Yahowah (*Yahowah*)**. I have trusted and relied (*batach*) **without wavering (*lo’ ma’ad*)**. (*Mizmowr 26:1*)**

You want to test me, examining and assessing me, proving my mettle (*bachan ‘any*), **Yahowah (*Yahowah*), because You want to reveal my true nature by providing an opportunity to achieve Your desired outcome with me (*wa nasah ‘any*). Your will is for me to give you permission to demonstrably refine (*tsaraph*) my emotions (*kilyah ‘any*) and my judgment (*wa leb ‘any*). (*Mizmowr 26:2*)**

Indeed, this is because (*ky*) Your steadfast love and genuine kindness (*chesed ‘atah*) are conspicuous before my eyes and correspond to what I am witnessing (*la neged ‘ayin ‘any*). And so, I walk independently from others, journeying through life unaffected by outside influences, social, religious, or political constraints (*halak*), trusting and relying upon Your honesty and Your dependable and unwavering commitment to the truth (*ba ‘emeth ‘atah*).” (*Mizmowr 26:3*)

I do not live, approach or meet, sit or remain with (*lo’ yashab ‘im*) the little people, the insignificant lice and parasites (*math*), who are vain, fraudulent, and worthless (*shawa’*). And with the ignorant hypocrites, the charlatans who conceal and cover over the truth (*wa ‘im ‘alam*), I am not associated and do not pursue (*lo’ bow’*). (*Mizmowr 26:4*)

I abhor and shun (*sane’*) the assembly, community, and congregation (*qahal*) of immoral and ignorant countrymen (*ra’a*). And with the wickedly vexing and

condemnable (*wa 'im rasha'*), **I will not live, approach, sit, or remain** (*lo' yashab*). (*Mizmowr 26:5*)

I bathe my hands (*rachats yad 'any*) **in innocence – with moral impeccability and freedom from guilt** (*ba niqywon*). **And I go around** (*wa sabab*) **Your altar** (*mizbeach 'atah*), **Yahowah** (*Yahowah*), (*Mizmowr 26:6*) **to hear** (*la shama'*) **with the voice** (*ba qowl*) **of thanksgiving** (*towdah*) **and to enumerate and quantify** (*wa la saphar*) **all of Your wonderful deeds** (*kol pala' 'atah*). (*Mizmowr 26:7*)

Yahowah (*Yahowah*), **I love** (*'ahab*) **the provisions and support** (*ma'own*) **of Your Home and Family** (*beyth 'atah*) **and the place** (*wa maqowm*) **Your glorious presence** (*kabowd 'atah*) **tabernacles** (*mishkan*). (*Mizmowr 26:8*)

Do not gather (*'al 'asaph*) **my soul** (*nepesh 'any*) **with those who miss the way and lead astray** (*'im chata'*), **nor my life** (*chay 'any*) **with bloodthirsty individuals** (*wa 'im 'iysh dam*), (*Mizmowr 26:9*) **in whose hands** (*'asher ba yad*) **there are evil devices and spurious plots** (*hem zimah*). **Further** (*wa*), **their right hand** (*yamyn hem*) **is filled with bribes, tributes, and gifts** (*male' shachad*). (*Mizmowr 26:10*)

And as for me (*wa 'any*), **with personal integrity** (*ba tom 'any*), **I will consistently walk** (*halak*). **You have chosen to redeem me** (*padah 'any*) **because You want to preserve my life and to restore and prolong life through me** (*wa chayah 'any*). (*Mizmowr 26:11*)

My stance (*regel 'any*) **is to be present, standing tall, ready for evaluation** (*'amad*) **on elevated and yet level and agreeable ground** (*ba myshowr*) **within the assembly** (*ba maqhel*). **I will extol, consistently speaking favorably** (*barak*) **of Yahowah** (*Yahowah*).” (*Mizmowr / Lyrics to be*

Sung / Psalm 26:12)



Can you say these words and have them ring true in your life?

“**Yahowah** (*YaHoWaH* – transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **is my light, illumination, and enlightenment** (*‘owr* ‘any), **my freedom, deliverance, and salvation** (*wa yasha* ‘any). **So, who should I respect** (*min my yare* ‘ – who should I revere)?

Yahowah (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our ‘*elowah* – God) **is the protector and fortress** (*ma’owz* – the refuge and stronghold) **of my life** (*chay* ‘any). **From whom should I fear** (*min my phachad*)?” (*Mizmowr / Lyrics to be Sung / Psalm 27:1*)

Respect is earned. Yahowah has earned ours. So has His Son, Dowd.

When the most brilliant man in history tells us that Yahowah is brighter still, serving as his source of enlightenment, we should take notice. And that is especially true when Yahowah’s light leads to our freedom, deliverance, and salvation. So why would anyone trust someone else, like Paul or Akiba for example?

With Yahowah protecting our lives, who is there to fear? This has been my motto for the past score of years and I have never been successfully threatened or meaningfully disappointed. I’d highly recommend the same approach. And should you want it laid out in greater detail, with all of the provisions conveyed and explained,

read Dowd's 91st *Mizmowr* / Psalm.

Considering their relative merit, it is hard to fathom why most ignore God only to be tormented by those who falsely claim to speak for Him. As a simple rule, rely upon what is available to read in the Towrah, Naby', wa Mizmowr and only consider the words of men when they convey His in a manner that facilitates greater understanding. And when someone's testimony differs from Yahowah's, as is the case with the likes of Peter and Paul, Akiba and Maimonides, reject the religious charlatans and return to Plan A.

Had we not recently translated and exposed the Book of Ezekiel, I would have had no idea why Dowd would say such a thing...

“By encroaching upon me (*ba qarab 'al 'any*), **immoral and ignorant countrymen** (*ra'a* – loudmouthed citizens who are wrong, evil, distressing, and troublesome) **seek to devour my person and message and consume my body and proclamations** (*la 'akal 'eth basar 'any*).

My belittling adversaries (*tsar 'any* – my opponents trying to restrict me) **and my enemies** (*wa 'oyeb 'any*), **they will stumble and bring injury and ruin** (*hem kashal* – they will falter and be overthrown, failing) **with their approach toward me** (*la 'any hem*). **And they will fall** (*wa naphal*).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:2)

In the 39th chapter of Ezekiel, we find evidence of this, in especially graphic and gory detail. Dubbed the Feast of the Beast, the Lord of Babel claims that he will serve the *gibowrym* | mightiest of men, representing the likes of Dowd and his Witnesses, 'Elyah and Yada, on a plate. Satan's faithful are then ordered to eat our flesh and consume our blood.

This is so obviously not God, it's hard to explain why I was the first in thousands of years to say that the Book of

Ezekiel did not belong among the Prophets. And yet, sadly, Dowd's immoral and ignorant countrymen not only helped craft Satan's autobiography, they placed the Devil's poison among the Prophets.

It is the same irrational mindset that the religious use to inappropriately excuse the Lord's ghoulish and anti-Towrah behavior, it is again deployed to belittle Dowd by negating the merits of his achievements and accolades. And do not let the "Star of David," which serves as the national and religious symbol of Israel and Judaism fool you. There is no star associated with the Messiah and King. His symbols were those of his people: the Lion of Judah, Yahowah's magnificent name, and God's glorious Manowrah.

When Dowd returns, he will be swift and certain to obliterate every national and religious Star of David. It is an insult to everything this man said and did throughout his life. Indeed, the rise of this star is a very troubling occurrence because it drives to the heart of the Jewish obsession with being dehumanized and demonized. For five centuries, culminating with the Holocaust, Jews were subjugated, tortured, and murdered under this symbol, one with no connection to their heritage, nation, or God. And yet in spite of this, they wear the pagan symbol as a badge of honor. Given the choice between Yahowah's name and a corruption of Dowd's, given a choice between a Manowrah and a star, they have consistently chosen poorly – not unlike Akiba, the Father of Judaism. It was his Messiah, Simon *bar Kokhba* | Son of a Star, that served as the impetus of this religious and national travesty. The star belongs to the false messiah named after it but not to the Son of God.

Beyond these two points, there is another – Jews have devoured their own. Peter and Paul were Jews, and they created the counterfeit Jesus by stealing Dowd's titles, achievements, and prophecies. Similarly, Akiba initiated

rabbinic Judaism by pitting one false messiah against another, which only served to devour the person and message of the actual ha Mashyach. And for what purpose? Belittling Dowd causes all who are beguiled in this way to stumble and fall because there is no other means to God other than the Beryth which Dowd exemplified and the Miqra'ey which he fulfilled.

Speaking of the Adversary's ongoing assault against the actual Messiah and Son of God, we read...

“Even with (*im*) him being pitched and inclined against me (*chanah* ‘al ‘any *machaneh* – it being like an army besieging me), my heart and thinking (*leb* ‘any) will not be anxious or apprehensive or show any fear or respect (*lo’ yare*’).

Even if (*im*) he is rising up and taking a stand against me (*quwm* ‘al ‘any), to battle and fight (*milchamah*) against this (*ba zo’th*), I will remain confident and reliant (*‘any batach*).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:3)

For the past two thousand years, the world at large has been inclined to mischaracterize what Dowd represents, what he wrote and achieved. Nevertheless, the Messiah did not lose heart because he knew that His Father had a plan in place to resolve this problem in advance of his return. While not named “Yada Dowd,” *Yada Yahowah* is God's retort to the religious who have demeaned His Son.

We are aware that *Dowd* | David fought major battles against the Philistines, Syrians, Amalekites, Edomites, Moabites, Ammonites, and some sixty others, never losing. So, he was hardly worried that someone would defeat him. As long as he was reliant on Yah, he was invincible.

Although, this particular foe was more formidable and insidious because he had six thousand years to plan and perpetrate his assault. And ha Satan was reasonably

effective, having created Christianity, Judaism, and Islam, all of which misappropriate Dowd's titles and demean his contributions, with the first two conceived to counterfeit his accolades and achievements, while the third is a siren song from psychopaths.

But Dowd will prevail in the end, rising up to become the Sovereign of the Universe. All the while, those who ravaged his reputation to promote themselves and their religion are headed in the opposite direction.

Dowd asked many things of his Father, but at this moment, in this context, this was the most relevant...

“One thing (‘*echad*) I have asked (*sha'al* – I have inquired about) from (*min 'eth*) **Yahowah (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our '*elowah* – God) through this ('*eth hy*'), ‘May I continually seek to learn about (*baqash*) me dwelling (*yashab* ‘any – living and staying, approaching restored and sustained) within the house and family (*ba beyth*) of **Yahowah** (*Yahowah* – God's one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our '*elowah* – God), all of the days (*kol yowmym*) of my life (*chay* ‘any) to look upon, observe, and gaze into (*chazah ba*) the favorable acceptance and loveliness (*no'am* – the enjoyable nature, beloved character, splendid beauty, and overall pleasantness) of **Yahowah** (*Yahowah* – pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our '*elowah* – God) and to look at, inspect, and consider exploring (*baqar*) in His Temple and Tabernacle (*ba heykal huw'* – within His sanctuary)?”** (*Mizmowr* / Lyrics to be Sung / Psalm 27:4)

When we consider Dowd's discussion with Nathan,

and then Yahowah’s sensational response, as recorded in 2nd Shamuw’el 7, this is not surprising. The Son wanted to build a home for his Father. He acquired the land upon which it would sit, he assembled all of the necessary materials, and Yahowah provided him with a model and explicit directions. And therefore, knowing Yahowah, I’m certain that he allowed Dowd to tour the result spiritually upon completion.

However, there are two dwellings which are far more majestic. These include the one he will enter upon his return to anoint the Mercy Seat of the Ark of the Covenant on *Yowm Kipurym* | the Day of Reconciliations and the even more magnificent one in *Shamaym* | Heaven over which he will preside. Also, in these words, we see Dowd’s curiosity as he seeks to explore the Covenant’s Home. The details fascinate him, which is why he understands more than any other.

In particular, Dowd wants to enjoy Yahowah’s beloved character and pleasantness. The King sees God as should we all – as approachable, friendly, and kind.

As a prophet, and able to see how he would be plundered by his people to create Judaism and Christianity, there were no doubt times when Dowd must have thought that the whole world was against him as a result of Yisra’el’s propensity to follow misleading shepherds. And as a result, the truth regarding all Dowd represents was hidden in plain sight...

“For He will conceal me (*ky tsaphan ‘any*) in His shelter (*ba sok huw’* – in His booth and tent; from *sakak* – to screen with a hedge, to protect by covering). During the day (*ba yowm*) of destructive shepherds and harmful countrymen (*ra’ah*), He will conceal me, causing me to vanish (*sathar ‘any*) in the protection of His tent (*ba sether ‘ohel huw’*).

With a sharp Crag (*ba tsuwr*), He will lift me on

high (*ruwm* ‘any – He will take action to increase my prominence).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:5)

This is precisely what Yahowah has done. While these words have been available for anyone to read, within them, Dowd has been concealed from view for the past 3,000 years, protected by his Father.

It wasn’t until someone came to appreciate the benefits of the Covenant and then saw how they were delivered through the *Miqra’ey*, that Dowd’s lives and lyrics could be correctly interpreted and understood. And even then, this observant individual had to scrutinize his testimony to the extent that the volitional expressions were properly expressed to accurately assess the story of a Father and Son’s love for one another. Over time, it was just a matter of being open to where his words, and those of God, led and following them to the realization that Dowd volunteered to serve as the Passover Lamb and then carry our guilt into She’owl.

All the while, the many destructive shepherds among his harmful countrymen, by failing to appreciate what he represents, even being blinded to it, have relentlessly plundered and neutered our King and Savior. And this is a serious affront to God’s intent because, second only to robbing Yahowah of His name, degrading His Son by denying him his due is the most irritating and deadly thing the religious have done. He is first and foremost a Father, and Dowd is His most beloved Son. And if that were not enough to eschew the religious lies and embrace the truth, without Dowd having fulfilled the *Miqra’ey* there is no way to approach God, enter His home, or live with Him.

If not for the impetus of this message, what came before it and what will follow, I would have smiled at seeing *tsuwr* | sharp Crag and would have moved on. However, I am too connected with these proceedings to not share that my name, Craig, is of Gaelic origins, derived

from *creag*, meaning “rock, rocky heights, and crag.” Since there would be no other rational reason to insert *tsuwr* into this discussion, I am Dowd’s frontman, his herald, the voice announcing his arrival, who, with Yahowah’s help, is now lifting him on high.

There have been many hundreds, perhaps thousands, of revelations presented within the pages of the YHOWAH branded books which were previously unheralded. The proper pronunciation of Yahowah’s name is foremost among them. But second to it in importance is the realization that Dowd is not only the Messiah, Son of God, and returning King, he served as the Passover Lamb to open the door to life in Heaven. As God’s Firstborn, Chosen One, and Most Set Apart, no one factors more prominently in Yahowah’s plans, no one is called out by name more often, and no one is afforded this wealth of titles and accolades.

The person who comes closest, with 80% as many mentions by name as Dowd’s 1,100, is Moseh, and he is retired. Dowd is not. And by contrast, none of the rabbis or characters responsible for the conception of Judaism, Christianity, or Islam are addressed – unless it is to condemn them. There is not a single prophecy in which “Jesus Christ” is named. And that is because Dowd was the Lamb and is the Shepherd. It is a point lost on both Judaism and Christianity.

Found prominently within the pages, and third only to Moseh and Dowd, is the King’s “*Tsuwr* | sharp Crag.” He is introduced as *Yada* | He Knows, the *Nakry* | Observant Foreigner, the *Qowl* | Voice, and the *Basar* | Herald. He is the ‘*Adam min ‘Edowm* | Man from Edom, working as a *Mal’ak* | Messenger, an ‘*Ed* | Restoring Witness, the *Choter* | Fruitful Stem, and as the third *Zarowa’* | One Cultivating a Productive Harvest. At times, the allusions to him are as an ‘*Egel* | Reoccurring One, a *Par* | Bull, and then as the ‘*Adamah Parah* | Bloody Red Man performing as the Red

Heifer. He serves as *Nasy'* | Sovereign and *Sar* | Prince to Dowd and as the *Kese'* | Moon reflecting the Son's light. While these pragmatic and descriptive titles aren't nearly as flattering as Dowd's, they are effective at explaining Yada's role, which is all that really matters. And this is why the Prophets were so prolific in speaking about him using these expressive terms long ago.

By contrast, all of the prophecies claimed by Christians on behalf of their counterfeit misnomer Jesus were written either of Dowd or of his Herald. These include 2 Shamuw'el 7, Yasha'yah 9, 11, and 40, and Dany'el 9, among many others.

Over the past decade, and throughout *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, God Damn Religion, and Twistianity*, I have consistently revealed that Dowd is the Messiah, the Son of God, and the returning King. And more recently, I became the first in over 2,500 years to rediscover and announce that Dowd fulfilled Pesach, Matsah, and Bikuwrym in year 4000 Yah. I suspect that from Yahowah's perspective, this is the greatest discovery in human history.

The stakes are monumental. Without robbing Dowd of his divinely appointed acclaim and his achievements, Christianity does not exist. There is no other basis for the myth that became "Jesus" apart from what was misappropriated from Dowd. Jesus was nothing more than a crude counterfeit promoted by crooks. He was not the "Christ" or the "Son of God." Simple. Profound. Irrefutable.

And without rejecting Dowd and dismissing his acclaim and accolades, Judaism does not exist. And without Judaism, there is no Islam because the Quran was comprised of bastardized Talmud stories.

After thousands of years, the failure to recognize that Dowd's God-given titles were stolen and his

accomplishments misappropriated keeps the world and word shrouded in darkness. It robs almost everyone, such that access to the truth behind the fulfillments of Pesach, Matsah, and Bikuwrym – the most important three days in human history – is obscured. Absconding with Dowd’s titles is a life-ending and soul-crushing event for Jews and Christians alike.

What should have been obvious to everyone not blinded by religion or prejudice is that Christianity and Judaism are invalidated when *Dowd* | David is properly credited with what he has achieved. The very nature of the Beryth and Miqra’ey are understood when viewed from the perspective of his titles, accolades, and accomplishments and they are negated when disjoined.

While rabbis will lie and claim that Judaism dates back to the time of Moses with their Oral Torah, the evidence dictates otherwise. Judaism was actually created in the 1st and 2nd centuries CE and then codified in Babylon in the 5th and 6th centuries in response to the growing threat of Roman Catholicism. Quite literally, one false messiah was cast against another. Then, 1,500 years later, the asinine Haredi strain of the religion was developed in 18th-century Ukraine during the power vacuum created by the demise of the Holy Roman Empire.

Rabbi Akiba, the acclaimed Father of Judaism, is wholly responsible for foisting the counterfeit Messiah, Simon bar Kokhba, on Yahuwdym in the Yowbel year 4100 Yah, 133 CE – all to counter the claims Christians were making of their Christ and to keep Jews from slipping out from under his control. And while his pronouncement led directly to the destruction of Judea and Jerusalem, the Diaspora and the renaming of the land, “Palestine,” and proved to be false, Jews incomprehensibly still revere the religious liar who did them more harm than any other – including Paul and Muhammad.

The Roman assault would not have occurred, there would have been no Christianity and, therefore, no Diaspora or Holocaust, and there would be no Islamic invasions or terrorism had the first rabbis, known as Pharisees at the time, simply acknowledged what the Naby' wa Mizmowr say about Dowd. Had they conveyed what I have written – that Dowd is the Son of God and the Messiah who fulfilled Pesach, and that all of the prophecies pertain to him, no one would have heard of Peter, Paul, Luke, Mark, Matthew, or a New Testament. All the Towrah scholars of the day needed to say, in addition to exclaiming Dowd's relevance, was that Yahowah was fulfilling His promise to provide the Passover Lamb and then perfect His people on UnYeasted Bread.

But in their schemes, the rabbis denied the arrival of the Pesach 'Ayil and repudiated the fulfillment of Matsah and Bikuwrym, thereby depriving everyone of what the Messiah had accomplished at such great cost. This is not only the seed which grew to become Judaism, it is the third most egregious offense Jews have perpetrated against God. The fourth grew out of these denials and became their Babylonian Talmud, superseding Yahowah's *Towrah* | Guidance in the lives of God's people.

These things are all related; they are devastating and irrefutable, and they were initially disclosed in these pages by accurately translating and thoughtfully contemplating the words of Yahowah's prophets – then comparing them to rabbinical rhetoric. The truth about Dowd is no longer being concealed. On the cusp of his Yowm Kipurym return in year 6000 Yah – sunset in Yaruwshalaim, October 2nd, 2033 – the Son of God, Messiah, and our King, has a Herald known as Yada. His name is Craig. And he is lifting God's Son up on high where he belongs – higher even than anyone has ever imagined.

This is no small feat because, when this is done, two of the world's best-known religions crumble. The Passover

Lamb is recognizable and can be accepted, providing an eternal extension of life. And Jews can begin preparing for the Messiah's return with Yahowah.

With God, there is always a proper order of things. Our work on behalf of Dowd began on Taruw'ah in 2001. And since that day, every day has been an expression of Taruw'ah's intended influence among the Children of Yisra'el. It is as the Mizmowr suggests, a warning against the rancorous opposition and a song to celebrate the relationship. It is a feast of proclaiming the truth, of being a troubadour, and of calling God's people home.

As we step forward into Dowd's next statement, it is revealing to note that *Taruw'ah* is likely a compound of *ta'ab*, which either means "to desire or to abhor" and *ruwa'* | to shout out or blast out a message, whether it be a warning or good news.

“And then (*wa 'atah*) my stature will rise (*ro 'sh 'any* – my leadership, the sum and best of me, and what I was from the beginning) above my opposition who are rancorous toward me (*'al 'oyeb 'any*) on every side, surrounding me (*sabyb 'any*).

I want the sacrifice prepared (*wa zabach* – I foresee the desirability of the sacrificial offering) in His radiant home and tabernacle (*ba 'ohel huw'* – in His brilliant tent, shelter, and residence), with the sacrificial offerings killed and presented (*zebachym*) of Taruw'ah (*Taruw'ah* – Trumpeting, broadcasting the message of good news and of alarm, of joyful acclaim along with a warning, the next Miqra' to be fulfilled on the 1st day of the 7th month).

I will choose to sing (*shyr* – I will continually use my voice as an instrument to convey the lyrics of a song (qal imperfect cohortative first-person singular)) because I want to make music for the enjoyment (*wa zamar* – I will want to play a melodious instrument (piel imperfect cohortative first-person singular)) of Yahowah (*la*

Yahowah – on behalf of God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:6)

Dowd’s stature is the highest among men because of who he is, what he has done, and with whom he has done it alongside. However, since Judaism, Christianity, and Islam have trashed his reputation and since Progressives in academia deny he even existed, without what has been revealed throughout *Yada Yahowah* to reestablish the Messiah’s reputation, no one today would know or care. So, as a prophet, Dowd is still speaking of what Crag is doing for him on the cusp of his return.

As for what follows, even though the reference to the Crag restoring his reputation and the ensuing sacrifice are related, apart from one of Yahowah’s prophets, it would be hard to imagine anyone else saying that they were eagerly anticipating what will transpire on Taruw’ah. For those who have not yet read *Yada Yahowah* volume 5, *Qatsyr ~ Harvests*, or studied *Yasha’yah* / Isaiah 17, suffice it to say that I am going to be beaten to death by Satan as the Red Heifer. However, for those who appreciate the benefits and know that the surviving remnant of Yisra’el will be purged of guilt and thereby prepared for Yahowah’s arrival by my ordeal, such that there is a joyous Homecoming and the planet is not destroyed, the sacrifice of the Red Heifer is a tremendous blessing.

There are several ways we can interpret the verbal and noun iterations of *zabach* and *zabachym* in this context. First, it is not only Dowd’s reputation that is being restored by the third Zarowa’ during Taruw’ah but also the Messiah’s whorish bride. The ‘Adamah Parah of Numbers 19 returns the Adulterous Woman of Numbers 5 to respectability.

Second, the same three sacrificial animals are

presented during Taruw'ah and Kipurym – the Bull, Goat, and Ram – representing Yada, 'Elyah, and Dowd. As a result, on the Day of Reconciliations, the King will anoint the Mercy Seat of the Ark of the Covenant with a smattering of our blood in accordance with the Towrah's instructions. So, by assembling the cast on Yowm Taruw'ah, we are all available and ready to play our respective roles come Yowm Kipurym.

And third, without the Taruw'ah sacrifice of the Red Heifer, there would be no Family Reunion. Father and Son would have no one prepared and awaiting their return. Still laden with their religious and political guilt, the remnant wouldn't survive in Yahowah's presence. However, as a result of the *Taruw'ah zabach*, Yisra'el and the Beryth are restored.

Beyond these remarkable things, in Dowd's prose, we also see that the Taruw'ah sacrifice will be presented within proximity of what we should assume is a replica of the Tabernacle. It will be erected atop the Temple Mount to accommodate the two Witnesses – Yada and 'Elyah. It is from here that Yahowah will release the restorative waters and ignite the purging flames of this great spectacle surrounding the sacrifice of the 'Adamah Parah while 'Elyah provides the life-restoring narrative.

As we have discovered in the 17th chapter of Yasha'yah, the fulfillment of Taruw'ah goes well beyond cultivating the final gleaning of the Covenant Family and heralding the Messiah's return. As the sun rises on Taruw'ah in year 6000 Yah / September 24th, 2033, Dowd's Basar and Yahowah's Qowl will be tortured to death, offering his life as the Red Heifer to restore the Adulterous Woman that is Yisra'el to respectability. The remnant of mortal Yisra'elites the Man from 'Edowm has left behind must be cleansed of guilt for Yahowah's arrival, which is what this sacrifice will facilitate.

To a significant extent, *Yada Yahowah* remains the ultimate expression of Taruw'ah in today's world. It is the lone voice of reason calling out in the wilderness of peculiar religious and political agendas. It stands alone, completely separate and apart from Judaism, Christianity, Islam, and Progressive Babel.

I have been singing Dowd's praises louder and longer than any other besides his Father. And I do so because when Dowd is properly positioned next to the Towrah, the Prophets, the Covenant, the Invitations to Meet, Yisra'el, and Yahowah's return, everything falls into place and makes sense. And until that occurs, anti-Semitism festers, holocausts occur, religions control, Yahowah remains unknown, and humanity stands apart from God.

With Dowd in his rightful place, we can look to our past and accept the Passover Lamb. We can appreciate the sacrifice which made Matsah possible. For the first time in a long time, we will understand why Yahowah called Dowd His Firstborn. And we can look to the future with confidence, knowing who is returning and when it will occur – all while gaining a newfound respect for our King.

We can also perceive Taruw'ah being fulfilled in accordance with the Towrah, Naby', wa Mizmowr. We can picture this in the context of Dowd's arrival on Kipurym to anoint the Mercy Seat of the Ark of the Covenant as prescribed in the Towrah and foretold by the prophets to forever reconcile Yahowah with a united Yisra'el. Dowd will serve as the *Gibowr* | Mighty Defender of God's people through Sukah, when, during the final Miqra', Dowd will become our Shepherd and King. That is God's plan and how Dowd reigns in the middle of it.

Additionally, by accepting all Dowd represents, we see our God as our Father and recognize that we are His children. We understand that it is the Towrah, with its Beryth and Miqra'ey, which makes this possible,

perfecting the imperfect. We perceive Yahowah as merciful in our salvation and generous in our inheritance. We have footsteps to follow, a life to emulate, a big brother to show us the way, a shepherd to lead us, a messiah to defend us, a prophet to counsel us, a king to lead us, and a singer to entertain us. And soon, God's people will give Dowd his due.

In this light, and as shared previously, we are reading Dowd's Psalms correctly when we see ourselves in his words, as someone standing in his footsteps expecting the same result. And so, should you prefer that this prophecy regarding Dowd's Herald pertains to you, then make it so. If you want to join us in contributing to the Family, we will all openly applaud your effort and welcome your contributions.

This known, Dowd is the exemplar of Yahowah's mercy and how it is derived from the Miqra'ey...

“Your desire is to listen (*shama'* – You want to hear (qal imperative second-person masculine singular)), **Yahowah** (*Yahowah* – God's name pronounced as guided by His *towrah* – instructions on His *hayah* – existence), **to my voice** (*qowl 'any*) **as I call out, reciting an invitation to meet** (*qara'* – when I issue a summons, reading the welcoming proclamation).

You have decided to favor me (*wa chanan 'any* – You want to be generous toward me (qal imperative)), **and so Your will is to be overtly involved, focused upon, and actively engaged with me, to sing with me, to communicate through me, and to respond by providing me as an answer** (*wa 'anah 'any*).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:7)

When this statement is errantly rendered, it can lead the ill-informed astray. Dowd was not asking Yahowah to listen to him because that would be counterproductive at this point. Our relationship works best when we listen to

God and then share what we have learned with those eager to grow in their knowledge of Him. I have never and will never tell Him that He needs to listen to me. But that does not mean He isn't aware of and enjoying what we have to say about His *qara'* | invitations to meet.

Instead, this conveys that Dowd realizes that God wants to hear what he has to say. And this is because, more than anyone else, Yahowah loved hearing him sing of how he intended to fulfill the Miqra'ey – Pesach, Matsah, Bikuwrym, Kipurym, and Sukah – because these are all celebrations of family. Father and Son knew that the sacrifice would be over in a day or two but that the benefits would endure forever.

This is particularly important because God is focused upon and engaged with Dowd. He has chosen to communicate through His Son. And His preference would be to respond to us the same way. God changed the universe with His Son – imagine what He would have done with two.

Our Messiah is the answer to so many of our needs and concerns. Simply stated, Dowd is Yahowah's *'anah* | answer to Judaism and Christianity, to God being wrongly perceived as wrathful and mean, to Him being thought of as unforgiving, and to having allegedly changed His mind to make a New Testament or Talmud possible. With his first life playing out 3,000 years after the expulsion from 'Eden, 1,000 years after the introduction of the Covenant, 1,000 years prior to the implementation of the three Spring Miqra'ey, and 3,000 years in advance of the fulfillment of the three Fall Mow'ed, he is the fulcrum upon which everything pivots – the very center of God's long and compelling story.

Yes, indeed...

“Regarding You (*la 'atah*), my thoughts and judgment (*leb 'any* – my mind and heart) acknowledge

(*'amar*) that **You have chosen to call my presence into account** (*baqash paneh 'any* – You want to encourage seeking and investigating my appearance, just as you are holding me accountable and responsible).

Your appearance (*'eth paneh 'atah*), **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence), **I consistently seek, request, and inquire about** (*baqash*)." (*Mizmowr / Lyrics to be Sung / Psalm 27:8*)

Dowd is the *'anah*. He is Yisra'el. He is the exemplar of the *beryth*. He is proof that the *Towrah yasha'*. Dowd embodies what it means to be *tsadaq*. He exemplifies what it means to be *dowd*.

Even though God's Son had his moments, and he was far from perfect, with the *Towrah's* provisions, all of this became possible. And so, he is confident in acknowledging what every Covenant member knows, but none other than Dowd would have the courage to say...

"You will not conceal Your presence from me for a prolonged period of time (*'al sathar paneh 'atah min 'any* – You will not hide Your appearance from me on an ongoing basis (hifil imperfect second-person masculine singular jussive)).

You are not inclined to spread out or elongate frustration, resentment, or displeasure (*'al natah ba 'aph* – You will not hold a grievance and turn away in anger for a protracted period (hifil imperfect)) **with Your coworker and associate** (*'ebed 'atah*).

You have been (*hayah*) **my helper, my influential and powerful assistant** (*'ezrah 'any*).

You will never abandon me (*'al natash 'any* – You will never discontinue using me or hand me over to another (qal imperfect second-person masculine singular jussive)),

just as You will never reject or forsake me (*wa 'al 'azab* 'any – You will never desert me, forgoing our association or neglecting our relationship (qal imperfect second-person masculine singular jussive)), **O God** (*'elohy*) **of my deliverance, emancipation, and salvation** (*yasha' 'any* – of my freedom, welfare, victory, and protection).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:9)

Dowd was not perfect but was perfected. He made a number of poor decisions and lived to regret them, even though they were forgotten by his Father.

What's amazing here is that, by using the hifil imperfect, Dowd is able to be precisely accurate. Yahowah would, indeed, hide His presence from His Son when Dowd fulfilled Matsah – taking our guilt to the place of separation – but Yahowah had prearranged for their estrangement to be short-lived.

Further, it was wholly appropriate for Dowd to be bold in this regard. He was certain that his destiny was to be with God. And deep down, we know it's true of everyone who has accepted the conditions of the Covenant and answered the Invitations, who knows and loves Yahowah by observing the Towrah and Prophets.

God celebrates our understanding and conviction, just as He did when He inspired Dowd to scribe these statements on our behalf. Yahowah expects us to take Him at His word, to realize that He is going to perform as promised. This isn't a taunt – it's the answer. It is the response to His provisions Yahowah wants to hear His children profess.

In a pronouncement full of bold statements, it may strike the uninitiated as conceited to infer that Yahowah serves us, and that He is constantly working through His Ruwach to assist and enable those of us committed to promoting His agenda. Until we become exceedingly familiar with Yahowah, indeed, become close to Him,

there is the tendency to accept the prevailing sentiment that God wants us to lift Him up in praise and worship Him. But, not only is that counter to Yahowah's intent, by doing so, we'd get nothing accomplished. The fact is, God is so eager to work with us and through us, when He finds someone willing to listen and then engage, He provides everything we need to succeed.

And yet, it is utterly incomprehensible for most to consider God as our assistant. But when the relationship is working properly, it must be true. For example, based upon what Yasha'yah reported of the *Choter* | Sucker, I'm being assisted by Seven Ruwach, providing all manner of help to accomplish the mission together.

Perhaps this means that Dowd was smarter, bolder, and more articulate since he was able to outperform the rest of humanity relying upon a single *Ruwach*. The realization that God has devoted Seven Spirits to our mission either means He thinks I need a lot of help, or we are running out of time and failure isn't an option. Either way, I'm delighted to be contributing to the Family even if, especially if, Yahowah deserves the credit.

By way of personal example, I have made my share of mistakes, but I make up for it with my passion to correct the record so that the books and broadcasts are right. I am at times distracted, but no one works any more diligently or passionately on behalf of His people. And while I'm frustrated at times for missing important insights that should have been obvious in hindsight, by human standards, the last twenty-three years have been amazingly productive as a result of what Yahowah has contributed to making this possible.

As His coworker, empowered and enlightened by His Spirit, I can be like a mini-Dowd at times because God sees and celebrates everything we accomplish together while remaining deliberately unaware of my shortcomings. Since

no one else was willing, I was afforded the greatest job since, well, ever. This is the most exciting time to serve, and we find ourselves in the best possible place.

The countdown is on, and Father and Son will be here as foretold on Yowm Kipurym in 2033. And right now, there aren't enough Yahuwdym and Yisra'elites who know them to make the reunion possible, much less as rewarding as it is intended. So, with so much at stake, with so little time remaining, with so few, if any, alternatives, God's all in. Just as He was with Dowd, He's never going to give up on our relationship. Moreover, based upon all of the accolades in the Towrah and Prophets, He's happy with what we are accomplishing.

Furthermore, this is not a one-sided affair. God gains a great deal from what we achieve. Just because we get more out of the relationship than He gains individually does not diminish the realization that this is advantageous for Him, too. Through the Covenant, we are engaged in a mutually beneficial relationship. Sure, He invests more into it, and we get a lot more out of it, but that is the way He designed it and wants it to be.

So go ahead and tell Yahowah you know that He will never be frustrated by you, never abandon you, and will continue to assist you. He knows it's true and can't wait to hear you say it.

As we continue to write ourselves into his story, many of us are like Dowd in this way, too...

“Indeed, it is true (*ky*), my father (*‘ab ‘any*) and my mother (*wa ‘em ‘any*) had rejected and forsaken me (*‘azab ‘any* – they had abandoned me, deserting me (qal perfect)), but (*wa*) **Yahowah (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God), **having taken me in, will always be with me** (*‘asaph ‘any* – he will always bring**

me home and receive me, gathering me in as in a harvest (qal imperfect third-person masculine singular).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:10)

Dowd was not alone in this regard. The overwhelming majority of families are broken at multiple levels. The grating irritation can come from parents, spouses, children, siblings, grandparents, grandchildren, or in-laws. Like Dowd, I survived poor parenting. His father, Jesse, thought very little of his youngest son and sent him off to fend for himself at a young age. He comes across through the dialogue as a waste of breath during his brief discussion with Shamuw’el. And Dowd’s mother was so insignificant or caustic, she is never mentioned. In truth, people are disappointing, especially to other people and to God.

When Dowd compared Yahowah to his birth parents, he correctly assessed that one relationship was far more enjoyable and productive than the other. The same has been true with me and with every other Covenant member. However, Dowd was special. As we read elsewhere, his relationship with God was Father and Son. That is infinitely superior to Lord and subject.

Based upon the contrast that Dowd is making, we also see that Yahowah interacts with the Covenant Family as our Heavenly Father and Spiritual Mother. This is, therefore, the intent of the fifth statement etched in stone, which encourages us to highly regard our (Heavenly) Father and (Spiritual) Mother.

The Son’s statement affirms that Yahowah is not only dependable, but He’s also welcoming. He is waiting for us with open arms. Once Covenant, always Family.

This serves to reinforce the Covenant’s lone prerequisite: we are asked not only to walk away from the babel of religion, politics, and societal traditions but also from our father’s house. This is symbolic of leaving the family of man to be part of the Family of God.

As we take a closer look, we find that the primary meaning of *'asaph* is “to gather and collect as in a harvest.” Throughout the Towrah, *'Asaph* is an “Ingathering.” It is associated with Bikuwrym, Shabuw’ah, and Taruw’ah. So, Dowd is addressing the three harvests of saved souls associated with the Miqra’ey – and particularly with Taruw’ah, which he has just mentioned by name, and on Kipurym, when he will return.

As we move forward and see that, once again, Dowd is using Yahowah’s name, I would encourage everyone to continue to follow in his footsteps. When we do as he does in the Mizmowr, we endear ourselves to God.

Be careful, however, not in speaking Yahowah’s name but in the context you convey it, as well as your acceptance of others who use it. There have been numerous religious and conspiracy cults whose leaders have misappropriated the transliterations disclosed within the YAHOWAH branded books. Using God’s name to promote such idiocy is an unforgivable sin, resulting in a guaranteed one-way trip to *She’owl* | Hell. No amount of sex, power, or money is worth it. Do not do it, and do not be fooled by those who do. This includes the so-called “Black Hebrew Israelites.” They are among the most pathetic and anti-Semitic morons in the long history of religious charlatans.

Ignoring Yahowah’s name is akin to circumcision in a way. Being circumcised will not open heaven’s door, but being uncircumcised will close it for a man. Rejecting Yahowah’s name will bar entry to the Beryth and to Shamaym. However, since even Satan knows Yahowah’s proper designation, it does not guarantee admission. He covets it as if it were his own, and yet, his fate is to be eternally separated from Yahowah.

As we learned long ago, the proper pronunciation of Yahowah can be discerned by examining other commonly used Hebrew words containing the same vowels. They are

found in *hayah*, the verb Yahowah used to introduce Himself to us in the *Towrah*. There are a thousand similar examples revealing how each letter is pronounced, including the name of *Yisra'el's* | Israel's current Prime Minister, Netanyahu.

Even the verb, *yarah*, which serves as the actionable root of *Towrah*, is helpful...

“You want to guide and teach me (*yarah* ‘any – Your desire is to instruct and direct me, making me aware of (hifil imperative second-person masculine singular)) **Your way** (*derek* ‘any – Your path), **Yahowah** (*YaHoWaH* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as our ‘*elowah* – God).

Your will is to reliably lead me (*wa nachah* ‘any – You have chosen to create the opportunity to guide and direct my movements in a trustworthy and dependable manner (qal imperative second-person masculine singular)) **by the upright and level, correct and straightforward, agreeable and elevated** (*ba myshowr* – just and fair, straight and right, approved and pleasing) **route** (*orach* – way, path, conduct, manner, and thoroughfare leading to one’s destiny in life) **on account of** (*la ma’an* – due to) **my adversaries** (*sowrar* ‘any – those in opposition to me).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:11)

Good parents guide and teach their children. It is among the most enjoyable aspects of the relationship and is not by obligation. In this regard, Yahowah serves as a perfect example. If seeking His will for your life, reread what Dowd just stated.

The path to Yahowah is clearly demarcated, straightforward, approved, pleasing, correct, and singular. The seven Mow’ed Miqra’ey work in conjunction with the Beryth to bring Yahowah’s Family to Shamaym.

We also know from reading Yasha'yah that God would deploy the *Qowl* | Voice of the King's *Basar* | Herald to prepare Yisra'el to walk along this upright and straightforward, elevated highway to Him prior to His arrival. And we are aware that it will whisk the remnant of Yisra'el away from the tormenting 'Arabs, who, as Muslims, have been so ruthlessly adversarial.

In the process of walking away from the religious, political, and societal babel of man and trusting and relying upon Yahowah by observing the terms of His Covenant, we are perfected when we enter through the doorway of life on Pesach, leaving our faith behind when crossing the threshold of Matsah to become God's children on Bikuwrym. On this day, we are enriched, empowered, and enlightened by our Heavenly Father and Spiritual Mother. And we are ready for emancipation, leaving the physical world during Shabuw'ah and Taruw'ah so that we can be Home with Family. And as a result of the sacrifice of the 'Adamah Parah on the morning of Taruw'ah, Yahowah's remaining people will be reconciled prior to His return on Kipurym so that they can camp out with our Father during Sukah in conditions similar to those experienced in the Garden. That is the way.

In the battle between religion and relationship, between the path to God and the ways of man, between right and wrong, Dowd was and will be our most competent combatant. And by fighting for the things which please his Father, he knew that he would prevail.

“You have decided not to give me over to (‘*al nathan* ‘any ba – You, by choice, are committed to never allowing me to be subject to (qal imperative)) the soul of my adversaries, who would diminish, belittle, constrain, and negate me (*nepesh tsar* ‘any), who, indeed, will have risen up and become established to take a stand (*ky quwm*) against me (*ba* ‘any) to bear false witness, provide deceptive and misleading testimony and

commit fraud (*'ed sheqer*). **They exude** (*wa yaphach* – they breathe and fan) **injustice and oppression, immorality and ignorance, wrongly plundering, terrorizing, and destroying** (*chamas* – violence and cruelty).” (*Mizmowr / Lyrics to be Sung / Psalm 27:12*)

Through his continued use of the imperative mood which conveys volition in the second person, it becomes increasingly evident that Dowd knew the will of God. And since we seek it, this is yet another benefit of reading his *Mizmowr / Psalms*.

By using *nepesh* | soul at this juncture, we realize that Dowd ascribed the ongoing problem of debasing him to an individual in league with others. *Nepesh* was singular while *tsar* was plural. In other Mizmowr, and through other prophets, the identity of the person most responsible for degrading Dowd is provided. His name is Sha'awl, whom Christians know as Paul. His initial attack against Dowd, where he undercut the Messiah to buoy the myth of a Christ, occurred in Galatians – Christianity's inaugural document.

Paul committed fraud of the worst order when he deliberately provided misleading and deceptive testimony. And as a result of his malignant rhetoric, countless millions of Jews have been oppressed and plundered by billions of ignorant and immoral Gentiles. Should you be interested in knowing more about what Dowd was condemning, please read *Appalling, Towrahless, Devil's Advocate, Incredible,* and *Foolology* in the *Twistianity* Series.

It is, therefore, the religious who have been the most adversarial to God's Chosen One. They needed to usurp his credibility to create the pretense of legitimacy.

“It is true that (*luwle*) I am certain, knowing that it is established, verifiable, and true (*'aman*) that I will witness and reveal (*la ra'ah ba*) the fairness and appropriateness (*tuwb* – the beneficial qualities) of

Yahowah (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *‘elowah* – God) **in the land of the living** (*ba ‘erets chayym*).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:13)

He was a prophet and a son, so he knew both statements were true. Yahowah’s personality is attractive and a relationship with Him is beneficial. He is both fair and good.

We know that the Son of God witnessed his future because he wrote extensively about it, describing his fulfillment of Pesach, Matsah, and Bikuwrym in painstaking detail. And when we listen to what Yahowah had to say about His Son throughout the Prophets, it becomes readily apparent that Dowd was aware of what was going to happen over the next several thousand years. Therefore, the Messiah understood that by his fulfillment of the Miqra’ey, Yahowah could be fair while delivering the benefits of the Beryth. He also recognized that the sacrifice of his Herald as the Red Heifer would deliver a similar result. Therefore, having witnessed what was going to occur while still in the realm of the living, Dowd wrote about what he knew was certain, verifiable, and true.

As a prophet, of course, Dowd’s confidence surpassed all but a score of other men. And while ours cannot currently reach this same level, it can come close because we not only have his testimony to rely upon but also other prophets like Yasha’yah, Yirma’yah, Zakaryah, Howsha’, Chabaquwq, Yow’el, and Mal’aky. Collectively, they offer tremendously valuable insights, a consistent explanation of our past and future, and so many fulfilled prophecies that with some effort, we can know a great many things for certain.

The more we read, the closer we look, the more we

will come to know. And as we think our way through what Yahowah has revealed, and make the proper connections, we will come to understand who God is, what He is offering, and what He expects from us in return. And with comprehension comes confidence. These are attributes Yahowah admires in us.

“You should choose to confidently place your expectations toward a beneficial result, looking forward (*qawah* – of your own volition favorably anticipate the gathering in (piel imperative second-person masculine singular)) **to** (*‘el*) **Yahowah** (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalom* – reconciliation as our *‘elowah* – God).

You should want to be strong and prevail (*chazaq* – choose to be intense, powerful, firm, tough, and even overpowering (qal imperative second-person masculine singular)). **And with your courageous character and reinforced judgment** (*wa ‘amets leb ‘atah*), **choose to confidently anticipate the beneficial future ingathering** (*wa qawah* – of your own volition favorably expect the gathering in (piel imperative second-person masculine singular)) **to** (*‘el*) **Yahowah** (*Yahowah* – pronounced as guided by His *towrah* – instructions on His *hayah* – existence).” (*Mizmowr* / Lyrics to be Sung / Psalm 27:14)

The point that Dowd is making seems to be lost on almost everyone, particularly the religious. Faith is for fools. Confidence counts. It fuels the courage and competence of those who understand. That is why God provided this prophetic testimony. It is why we are extracting every nuance, examining it under the microscope of amplification, and then analyzing it. Understanding builds confidence, and confidence builds character, commitment, and competency.

As Covenant members, we should be looking forward

to the Ingatherings and then to Yahowah's return with Dowd. We should boldly share the good news. Eternity is long, the universe is large, and both will be more enjoyable when shared with like-minded souls.

When it came to Yahowah, Dowd was mind over heart while engaging both. But when it came to fighting for what was right and battling his people's foes, Dowd was the exemplar of unwavering confidence and courage. He was a tough guy with biting rhetoric, a strong arm, and a sharp sword. He was an intense fellow with an overpowering presence, oozing charisma and demonstrating unwavering resolve. He was intellectually superior, exceedingly articulate, and typically judgmental, even condemning. And since we know that Yahowah loved him more than any other, we should strive to reflect these qualities. This is why, in his closing comments, Dowd encouraged us to read ourselves into his script – to be as he was and will be.

Among the most enlightening of Psalms, this is worth repeating...

“Yahowah (*YaHoWaH*) is my light, my illumination and enlightenment (*’owr ’any*), my freedom, deliverance, and salvation (*wa yasha’ ’any*). So, whom should I respect and revere (*min my yare’*)? Yahowah (*Yahowah*) is the protector and fortress (*ma’owz*) of my life (*chay ’any*). From whom should I fear (*min my phachad*)? (*Mizmowr 27:1*)

By encroaching upon me (*ba qarab ’al ’any*), immoral and ignorant countrymen (*ra’a*) seek to devour my person and message and consume my body and proclamations (*la ’akal ’eth basar ’any*). My belittling adversaries (*tsar ’any*) and my enemies (*wa ’oyeb ’any*), they will stumble and bring injury and ruin (*hem kashal*) with their approach toward me (*la ’any hem*). And they will fall (*wa naphal*). (*Mizmowr 27:2*)

Even with (*’im*) him being pitched and inclined

against me (*chanah 'al 'any machaneh*), **my heart and thinking** (*leb 'any*) **will not be anxious or apprehensive nor show any fear or respect** (*lo' yare'*).

Even if (*'im*) **he is rising up and taking a stand against me** (*quwm 'al 'any*), **to battle and fight** (*milchamah*) **against this** (*ba zo'th*), **I will remain confident and reliant** (*'any batach*). (*Mizmowr 27:3*)

One thing (*'echad*) **I have asked** (*sha'al*) **from** (*min 'eth*) **Yahowah** (*Yahowah*) **through this** (*'eth hy'*), **'May I continually seek to learn about** (*baqash*) **me dwelling** (*yashab 'any*) **within the house and family** (*ba beyth*) **of Yahowah** (*Yahowah*) **all of the days** (*kol yowmym*) **of my life** (*chay 'any*), **to look upon, observe, and gaze into** (*chazah ba*) **the favorable acceptance and loveliness** (*no'am*) **of Yahowah** (*Yahowah*) **and to look at, inspect, and consider exploring** (*baqar*) **in His Sanctuary and Home** (*ba heykal huw'?*)" (*Mizmowr 27:4*)

For He will conceal me (*ky tsaphan 'any*) **in His shelter** (*ba sok huw'*). **During the day** (*ba yowm*) **of destructive shepherds and harmful countrymen** (*ra'ah*), **He will conceal me, causing me to vanish** (*sathar 'any*) **in the protection of His tent and Tabernacle** (*ba sether 'ohel huw'*).

With a sharp Crag (*ba tsuwr*), **He will lift me on high to increase my prominence** (*ruwm 'any*). (*Mizmowr 27:5*) **And then** (*wa 'atah*) **my stature will rise** (*ro'sh 'any*) **above my opposition who are rancorous toward me** (*'al 'oyeb 'any*) **on every side, surrounding me** (*sabyb 'any*).

I want the sacrifice prepared (*wa zabach*) **in His radiant tent and Tabernacle** (*ba 'ohel huw'*), **with the sacrificial offerings killed and presented** (*zebachym*) **during Taruw'ah** (*Taruw'ah*).

I will choose to sing (*shyr*) **because I want to make**

music for the enjoyment (*wa zamar*) **of Yahowah** (*la Yahowah*). (*Mizmowr 27:6*)

Your desire is to listen (*shama'*), **Yahowah** (*Yahowah*), **to my voice** (*qowl 'any*) **as I call out, reciting an invitation to meet** (*qara'*). **You have decided to favor and distinguish me** (*wa chanan 'any*). **Your will is to be overtly focused upon and engaged with me, to sing with me, to communicate through me, and to respond by providing me as an answer** (*wa 'anah 'any*). (*Mizmowr 27:7*)

Regarding You (*la 'atah*), **my thoughts and judgment** (*leb 'any*) **acknowledge** (*'amar*) **that You have chosen to call my presence into account** (*baqash paneh 'any*). **Therefore, Your appearance** (*'eth paneh 'atah*), **Yahowah** (*Yahowah*), **I consistently seek, request, and inquire about** (*baqash*). (*Mizmowr 27:8*)

You will not conceal Your presence from me for a prolonged period of time (*'al sathar paneh 'atah min 'any*).

You are not inclined to spread out or elongate frustration, resentment, or a grievance (*'al natah ba 'aph*) **with Your coworker and associate** (*'ebed 'atah*).

You have been (*hayah*) **my helper, my influential and powerful assistant** (*'ezrah 'any*). **You will never abandon me** (*'al natash 'any*), **just as You will never reject or forsake me** (*wa 'al 'azab 'any*), **O God** (*'elohy*) **of my deliverance, emancipation, and salvation** (*yasha' 'any*). (*Mizmowr 27:9*)

It is true (*ky*), **my father** (*'ab 'any*) **and my mother** (*wa 'em 'any*) **had rejected and forsaken me** (*'azab 'any*), **but** (*wa*) **Yahowah** (*Yahowah*), **having taken me in, will always be with me** (*'asaph 'any*). (*Mizmowr 27:10*)

You want to guide and teach me (*yarah 'any*) **Your way** (*derek 'any*), **Yahowah** (*YaHoWaH*). **Your will is to**

reliably lead me (*wa nachah 'any*) by the upright and level, correct and straightforward, agreeable and elevated (*ba myshowr*) route (*'orach*) on account of (*la ma'an*) my adversaries (*sowrar 'any*). (*Mizmowr 27:11*)

You have decided not to give me over to (*'al nathan 'any ba*) the soul of my adversaries, who would diminish, belittle, constrain, and negate me (*nepesh tsar 'any*), who, indeed, will have risen up and become established to take a stand (*ky quwm*) against me (*ba 'any*) to bear false witness, provide deceptive and misleading testimony and commit fraud (*'ed sheqer*). They exude (*wa yaphach*) injustice and oppression, immorality and ignorance, wrongly plundering, terrorizing, and destroying (*chamas*). (*Mizmowr 27:12*)

It is true that (*luwle'*) I am certain, knowing what is established, verifiable, and true (*'aman*). I have looked upon and witnessed, even revealed (*la ra'ah ba*) the goodness and fairness, the appropriateness and attractiveness (*tuwb*) of Yahowah (*Yahowah*) in the land of the living (*ba 'erets chayym*). (*Mizmowr 27:13*)

You should choose to confidently place your expectations for a beneficial result, looking forward (*qawah*) to (*'el*) Yahowah (*Yahowah*). You should want to be strong and prevail, to be as tough as you are intense (*chazaq*). And with your courageous character and reinforced judgment (*wa 'amets leb 'atah*), choose to confidently place your expectations for a beneficial result by looking forward (*wa qawah*) to (*'el*) Yahowah (*Yahowah*)." (*Mizmowr / Lyrics to be Sung / Psalm 27:14*)



When we think of prophets, we tend to perceive uninterrupted communication from God, of the Almighty

always having their ear. In actuality, they were like the rest of us. They had families and responsibilities. And this was truer for Dowd than most.

Also, with the *naby*', their situation was different from ours today. Books were rare. Dowd would have had the Towrah available to him and likely a copy of *Yahowsha*' / Joshua and the *Shaphat* / Judges but nothing else.

By comparison, we have these books plus ready access to Samuel, Kings, Chronicles, the Psalms and Proverbs, as well as a considerable number of prophetic books, including Howsha', Yasha'yah, Yirma'yah, Chabaquwq, Zakaryah, and Mal'aky. So, when it comes to listening to Yahowah, we are somewhat advantaged over the Messiah. Amazing as this sounds, it is nonetheless profoundly important and true.

It is even true with regard to his Mizmowr and Mashal. While Yahowah spoke directly through Dowd and inspired his lyrics, since he shared everything in writing with us, we are all on the same footing, even with regard to his personal revelation. We should, therefore, treasure this opportunity Yahowah has afforded us.

“For You (*'el 'atah* – to You and on Your behalf), **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *'elowah* – God), **I am the essence of what it means to be called out, continually proclaiming the summons to meet while announcing the invitations, and I consistently read and recite because I have been designated and appointed, and I will be known and remembered by the Miqra'ey** (*qara'* – I consistently proclaim the meetings to be called out and be welcomed (qal imperfect first-person singular)).

My sharp Crag (*tsuwr 'any* – my prominent rock), **You are never unresponsive or silent toward me, and**

You take no action apart from me (*'al charash min 'any* – You never scheme against me nor inscribe anything apart from me, and You are not silent regarding me (qal imperfect second-person masculine singular jussive)), **because if you were unresponsive with me and silent regarding me** (*pen chashah min 'any*), **then I might be likened to one who governs and speaks in catchy phrases, with my proverbial wisdom and memorable discourse while even compared** (*wa mashal*) **with those who will be brought down to** (*'im yarad*) **the pit** (*bowr* – dungeon and prison).” (*Mizmowr* / Lyrics to be Sung / Psalm 28:1)

Yahowah has invited us to engage in His *Beryth* | Covenant Family and attend His *Mow'edym* | Meetings Regarding His Eternal Testimony and Restoring Witnesses. But they do us no good unless we are made aware of them and are encouraged to respond. Dowd is not only advancing our awareness, he is a contributor to and beneficiary of the first three and an integral part of the final three. Taruw'ah is about preparing Yisra'el for his return on Kipurym to anoint the Mercy Seat of the Ark of the Covenant so that he can reign over Sukah.

In this pronouncement, Dowd is calling on Yisra'elites to leave corrupt human institutions so that they can answer Yahowah's Invitations to Meet and be welcomed into the Covenant. Having read the Towrah, he is now reciting his Mizmowr.

In this case, the *tsuwr* | prominent and sharp crag may represent Yahowah, who, because He is reliable, is serving as Dowd's Rock. However, with Yahowah's propensity to achieve His objectives through others, this is more likely the same *Tsuwr* | Crag deployed in the previous Psalm, who was being acknowledged for elevating the Messiah's status prior to his return. Either way, the result is the same. Being responsive to what Dowd represents will prevent those who are studious from misconstruing God's purpose.

There is the tendency to normalize Dowd, such that he is seen as a king who lived long ago and as nothing more. And because he was neither a conqueror nor a tyrant, his divine accolades are seldom acknowledged. Moreover, because he has been robbed of his significance by Christians to deify Jesus, there is the tendency to think of him as king of the catchy phrases and proverbial wisdom but not as our Savior, the Son of God, or Messiah.

Dowd is *qara'* | the living embodiment of what it means to be called out, or someone known for having fulfilled the Miqra'ey. And it is his words that we *qara'* | read and recite to capitalize upon what he has done to bring us into the Covenant Family.

Repeating what he shared previously, Dowd is reaffirming that Yahowah enjoys hearing him speak of his preferred place in His plans. In addition, when he describes God as the One who is assisting him, Yahowah is all the more pleased.

“You want to hear (*shama'* – You enjoy listening to (qal imperative second-person masculine singular)) the sound (*qowl*) of my generosity, kindness, and compassion (*tachanuwn* ‘any – of my consideration and love) while requesting help (*ba shawa'* – by imploring aid) for me concerning You (‘any ‘el ‘atah).

In lifting me up (*ba nasa'* ‘any), my hands and influence (*yad* ‘any) are for Your set-apart word, Your most special message, and Your most distinctly uncommon nature (‘el *dabyr qodesh* ‘atah).” (*Mizmowr / Lyrics to be Sung / Psalm 28:2*)

When we are about the business of condemning what God disdains while sharing what He cherishes, Yahowah is committed to assisting us. By prioritizing His message, we demonstrate our compassion. And the more we allow God to help us, the freer we are to read and write, listen and speak, learn and teach.

While it should go without saying that God doesn't want to lump us in with those who are working against Him, He doesn't necessarily want to withdraw us, either. We are a light in the darkness without being overshadowed by it or enveloped in it.

“You do not want to continually draw me away, dragging me off and prolonging my time (*'al mashek* ‘any – You will not take me away such that I remain (qal imperfect)) with the guilty and condemnable who are wrong (*'im rasha*’), with those who devise and carry out (*wa 'im pa'al*) deceitful and troublesome religious idolatry (*'awen*), or those who speak of peace and reconciliation (*dabar shalom*) with their culpable countrymen (*'im rea' hem*) when perverted calamities (*wa ra'ah*) occupy their hearts, heads, and judgment (*ba lebab hem*).” (*Mizmowr* / Lyrics to be Sung / Psalm 28:3)

If Yahowah removed His most effective spokesmen from our troubled and hypocritical world, then how would those who are open to learning find reliable teachers? And should your answer be that they can pick up a Bible and read it, consider how much of it will be spurious and contradictory to Yahowah's message and how the rest will be inaccurately translated.

This is especially pertinent relative to the Shabuw'ah and Taruw'ah Ingatherings of the Covenant Family. In one respect, the earlier, the better because we go from a world at war and in turmoil to living in Heaven with our God. But the longer we stay, the better it is for those who are open to learning about Yahowah and the Covenant. And considering that this additional time is short for us relative to eternity and prolongs the lives of the beneficiaries for an infinite duration of time, the cost-benefit analysis is obviously favorable.

By saying that those who speak of peace are devoid of it, God has inspired Dowd to infer that rabbis and

politicians are hypocrites. They are among the most conflicted and disingenuous of individuals.

There is a popular myth among Christians that being forgiving is a virtue and that it leads to a more harmonious world. That is not God's position. He advocates recompense.

“Your will is to provide them (*nathan la hem* – You intend to offer and give them) with that which is comparable to (*ka*) what they have done (*po'al hem*), according to the immoral nature of their foolish endeavors (*wa ka roa' ma'alal hem*).

Consistent with the ventures they influence (*ka ma'aseh yad hem*), You intend to give it back to them (*nathan la hem*).

Your will is to return (*shuwb*) what they have done, rendering recompense and restitution to them (*gemuwl hem la hem*).” (*Mizmowr* / Lyrics to be Sung / Psalm 28:4)

There is no other way to be just. If there is no recompense, there is no compassion for the victims. If there is no restitution, crime pays and anarchy reigns.

Therefore, to be fair, God will judge the world. And as is usually the case, the thing which separates the condemned from the commended is understanding...

“Since they do not realize or understand (*ky lo' byn* – because they do not discern, apprehend, perceive, distinguish, regard, appreciate, or teach (qal imperfect)) that which pertains to Yahowah's reward and recompense (*'el pa'ulah Yahowah*), or that which concerns the work of His hands (*wa 'el ma'aseh yad huw'*), He will tear them down, eliminating them (*haras hem*). And He will not reestablish them (*wa lo' banah hem* – so He will not build them back up (qal imperfect jussive)).” (*Mizmowr* / Lyrics to be Sung / Psalm 28:5)

A time is swiftly approaching when every soul will be

placed in one of three categories. In this case, the ignorant will be eliminated, their souls ceasing to exist. At the same time, those who were instrumental in betraying the trust of the people and leading them astray will be cast into She'owl – eternally separated from those who remain. And it is those who understand what Yahowah is offering and expects in return whose souls will endure in Shamaym.

Once this occurs, all who are left are Covenant and the restored remnant – all of whom are alive and blessed as a result of what Yahowah and Dowd have accomplished on our behalf.

“Lifted up in love and blessed (*barak*) is Yahowah (*YaHoWaH*). Indeed (*ky* – it is certain), He had heard (*shama*) the voice (*qowl* – the verbal articulation) of my generosity, kindness, and consideration (*tachanuwn* ‘*any* – of my favoritism, love, and compassion).”
(*Mizmowr* / Lyrics to be Sung / Psalm 28:6)

The more we extol the realization that we are set apart and special in God’s eyes, and thus favored by Him, the more our message will resonate with those who yearn to be part of His Family. For some very impressive reasons, Dowd remains the most favored among the chosen.

When our relationship with Yah is at its peak performance, He is our offense and defense – our ability to prevail without fear of reprisal. We can be bold, knowing that He is not only supporting our efforts but also providing for our safety.

“Yahowah (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our ‘*elowah* – God) is my offense, my source of empowerment and fortitude (‘*oz* ‘*any* – my source of determined resilience, my stubborn stance, providing me with the ability to accomplish what is intended, desired, and necessary), and my defense, my

protective shield (*wa magen* ‘*any* – my protection against attack).

In Him (*ba huw*’), **my head and heart** (*leb* ‘*any*) **trust and rely** (*batach* – are confident and confide), **and I was supported and assisted and was, therefore, able to help** (*‘azar* – I have received and provided vital assistance (piel perfect)). **And so** (*wa*), **my heart and thinking** (*leb* ‘*any* – my innermost nature and essence of who I am and what I want) **rejoice** (*‘alaz* – are genuinely happy, even jubilant and delighted).

With my song (*wa min shyr* ‘*any*), **I exuberantly express my appreciation to Him for allowing me to accomplish His will while acknowledging how His influence enabled something exceptionally wonderful to occur for me and for Him** (*yadah huw*’ – I publicly confess His influence and hand in what I have made possible along with my awareness and knowledge of His contribution; denominative of *yad* – hand and influence and *yada*’ – knowing and acknowledging (hifil imperfect first-person singular energetic nun jussive paragogicum energeticus)).” (*Mizmowr* / Lyrics to be Sung / Psalm 28:7)

It is the best life can be, productive and purposeful, joyful and rewarding. It is a high-stakes game without risk. It is like watching the opposition show up with picks and shovels when God is wielding a nuclear-powered excavator.

The question for us to consider when contemplating the full extent of Dowd’s trust and Yahowah’s assistance is just how far they were willing to go to save us from ourselves. Witnessing Dowd’s reliance on and confidence in Yahowah is something beautiful to behold. Their love and respect for one another is beyond our imagination. And as a result, with His Messiah, Yahowah delivers and saves.

“Yahowah (*Yahowah* – transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His

role in our *shalown* – reconciliation) **is their source of enrichment and will provide everything they require, fortifying them ('oz la hem), while empowering with the strength to prevail, protecting and enabling (wa ma'oz – making unassailable by offering the needed assistance), delivering salvation (yashuwa'ah – making victorious and liberating) with His, yes, His anointed Messiah (mashyach huw' huw')."** (*Mizmowr* / Lyrics to be Sung / Psalm 28:8)

It is so peculiar of the religious to have gotten something this essential wrong when it is so plainly stated. Yahowah's *mashyach* | anointed Messiah is Dowd, who is the prophet and king who wrote this *Mizmowr* | Song about his relationship with his Father.

Unfortunately, Jews do not recognize him as *ha Mashyach* and are blindly awaiting another. And Christians worship a misnomer on whom they have transferred a corrupted Greek variation of the title as if it were a last name. To have created the world's most popular religion by getting something this straightforward wrong speaks to the collective stupidity or gullibility of humankind. As such, God damns religion.

Mashyach is a uniquely Hebrew concept, one born in the pages of the Towrah – which is where it is explained. And I suppose that is why Paul and Company removed its origin away from the Towrah and forewent an explanation of how the title applied to the counterfeit caricature he was conceiving. He would translate the title into Greek, affording his latest variation of Dionysus a purloined past.

But he did not act alone. In fact, since he failed to provide a justification for "Jesus Christ," it was left to the Roman Catholic Church to cover over his mistake. But rather than distract from the conclusion of the *Mizmowr*, let's table that analysis until the end of the chapter.

God's approach has been clearly stated since the

creation of the universe and conception of life. The fulfillment of Chag Matsah in 33 CE, in the Yowbel year of 4000 Yah, would have been the only thing Yahowah has done without the assistance of a human coworker. But such speculation is a waste of time since God just identified the individual who volunteered to serve in this role.

This known, the Messiah's motivation would have to have been exemplary because the suffering would be extraordinary. It would only be by focusing on the enormous benefits to be achieved that the sacrifice would be deemed appropriate.

And yet here it is, right before our eyes: the most elaborately hidden treasure in human history. How has everyone missed it?

We just read that Yahowah empowers His people so that they can prevail while protecting, delivering, and providing salvation with His anointed Messiah. And there is only one person anointed in this role, and he is the same individual that Yahowah refers to as "His Mashyach." Therefore, there is a singular option, one man among billions through whom God delivered on His promise to save His people.

For those who trust God, Dowd is our Savior. For those who prefer religion, there is no savior. That was true then, now, and forever.

Yahowah did not provide a checklist with a variety of options. Dowd is the Chosen One.

In Hebrew, when a word is repeated, as is the pronoun *huw'* | His, then the intent is emphatic and often exponential. Dowd is Yahowah's Anointed Son. He is *huw' huw'* | His in every sense of the word.

Ha Mashyach's | the Messiah's follow-on statement is equally profound...

"Your will and my overwhelming desire, Your

decision and my choice, is to accomplish what must be done to save (*yasha'* – You and I want to facilitate the rescue, deliverance, and sparing, providing victory and salvation by working effectively together as one (hifil imperative second-person masculine singular paragogic he cohortative)) **Your people and family** (*'eth 'am 'atah*).

You have chosen to lovingly lift up and bless (*wa barak* – You want to commend and invoke the benefits of favoring (piel imperative doubled second-person masculine singular)) **Your heir apparent as an inheritance to Your children** (*'eth nachalah 'atah* – Your possession, property, and portion, Your inalienable hereditary rights) **because You want to shepherd them, to lead, nurture, and protect the sheep** (*wa ra'ah hem* – it is Your desire to guide and feed Your flock as a friend and companion (qal imperative second-person masculine singular)).

You want to lift them up, carry them away, and raise them (*wa nasa' hem* – You have chosen to uplift and bear them, forgive and honor them, even celebrate with them (piel imperative)) **as an enduring witness** (*'ad* – with the restoring testimony) **forevermore** (*ha 'owlam* – throughout eternity).” (*Mizmowr* / Lyrics to be Sung / Psalm 28:9)

It is rare, although always revealing, when we encounter multiple expressions of volition in the same statement. Here, the operative verb is *yasha'*, which means “to liberate, deliver, spare, keep safe, and, most especially, to save.” It was written in the cohortative and imperative moods to express first- and second-person volition, communicating the desire of the speaker, Dowd, and the listener, Yahowah, to deliver salvation. Further, the hifil stem reveals that they are collectively committed to making this possible on behalf of their people, and to such an extent, one is enabling the other. And by using the paragogic, Dowd underscored the urgency of their plan to

save Yisra'el.

Therefore, the anointed Messiah said of himself and his Father: **“Your will and my overwhelming desire, Your decision and my choice, is to accomplish what must be done to save (*yasha*) Your people (*‘eth ‘am ‘atah*).”**

There is no other way to accurately render this verb or the implications of the volitional moods denoting the intent. Therefore, just as was the case with the previous admission, we either accept the fact that Yahowah and Dowd jointly decided to deliver on the promise to save Yisra'el through this man and in this manner, or we are left without a God, Messiah, and Savior because there is no other credible source from which they can be drawn.

If this were just a man, saying it would be one thing, but doing it quite another. But that is not the case here because this man is the acknowledged Son of God, His Anointed Messiah, and the King of Yisra'el. And as a Prophet, his words were inspired by the God with whom he was agreeing and would partner.

To make their pronouncement of mutual intent a reality, and to do so in a manner consistent with the Towrah and Prophets, there would be only one solution – the first three Mow'edym would have to be honored by the second coming of Dowd in year 4000 Yah. This is because, to fit the Towrah's pattern, the Passover sacrifice would be honored forty Yowbel from when, and in the same location where 'Abraham and Yitschaq confirmed the Covenant, foreshadowing this day. Therefore, Dowd would arrive in Roman-occupied Judaea a few years prior to Pesach, Matsah, and Bikuwrym in 33 CE. And that is precisely as he, himself, foretold in his prophecy to Daniel.

From this, we can confidently surmise that the Messiah and Son of God was speaking of himself in his 22nd and 88th Psalms when he vividly described what he

would endure while fulfilling Pesach, Matsah, and Bikuwrym. And it means that Yasha'yah was addressing Dowd in Isaiah 9 and 53. Therefore, Dowd is more than the Messiah and Son of God, the Shepherd who became King: he is our Savior.

Further, this means that the caricature attributed to Jesus Christ was nothing more than a crude counterfeit of the actual Messiah, Son of God, and Savior. There was, therefore, no basis for Christianity. The religion was based upon identity theft and character assassination. The most beneficial act in human history would be buried under a mountain of lies.

As such, there was no justification for the first rabbis to promote the false messiah bar Kokhba in rebuttal to the Christian fraud. And it was that error in judgment which ultimately led to the destruction of Yahuwdah, the Diaspora, and the Holocaust. With lies piled on top of beguiling deceptions, the world, especially for Jews, turned dark and troubling, And it could have been decidedly different had they read and accepted this prophetic pronouncement.

So, let's read through this pronouncement again while contemplating how it affects our relationship with God and the preservation of our souls. And while doing so, let's consider why Dowd wanted to save Yisra'el and then ponder why God offered His unqualified approval and support. This is, after all, the only reasonable response since this Mizmowr was written by Dowd and these things were stated in his voice. And it is even extant among the Dead Sea Scrolls with no discrepancies present between the oldest witness and the Masoretic Text.

“Yahowah (*Yahowah*) is their source of enrichment and will provide everything they require, fortifying them (*'oz la hem*) while empowering them with the strength to prevail, protecting and enabling them (*wa*

ma'oz), **delivering salvation** (*yashuwa'ah*) **with His, yes, His anointed Messiah** (*mashyach huw' huw'*). (*Mizmowr 28:8*)

Your will and my overwhelming desire, Your decision and my choice, is to accomplish what must be done to save (*yasha'*) **Your people and family** (*'eth 'am 'atah*).

You have chosen to lovingly lift up and bless, offering these benefits while favoring and commending (*wa barak*) **Your heir apparent as an inheritance to Your children, confirming their inalienable rights** (*'eth nachalah 'atah*) **because You want to shepherd them, to lead and guide the flock, and to nurture and protect the sheep** (*wa ra'ah hem*).

You want to lift them up, carry them away, forgiving and raising them (*wa nasa' hem*) **as an enduring witness through the restoring testimony** (*'ad forevermore throughout eternity* (*ha 'owlam*)).” (*Mizmowr / Psalm 28:9*)

Should you be surprised that the Messiah's pronouncement was so bold and resolute, so far-reaching and all-encompassing in its implications, welcome to the club. Among the most important declarations ever made, it has been neglected for the past 3,000 years. And in all of that time, the obvious conclusions we have been contemplating have been ignored, even among the Jews for whom this message was intended.

There is so much valuable information conveyed by Dowd in this pronouncement, let's consider what serving as our Savior would entail. He inferred that, as a result of Yahowah's Mashyach fulfilling Pesach and Bikuwrym, God would be able to enrich and empower the Covenant's children on Bikuwrym – providing everything we would need to be productive and prevail in life and while working with Him. In this way, Yahowah would accomplish His

primary goal with the consent of His Son, which has always been to save His people so that they can become His family.

To achieve this result, Yahowah would be offering the benefits of the Covenant relationship by lifting up and commending His Son as His heir apparent. Dowd would receive and then redistribute the ultimate inheritance. The rights of the Firstborn would be shared by all during *Bikuwrym* | Firstborn Children – just as was foretold in the Towrah.

Yahowah would shepherd His flock by deploying His beloved shepherd, Dowd. The Messiah would guide and protect his Father’s flock. And then as a result of *Shabuw’ah*, the Children of the Covenant would be lifted up and carried away, ascending to Heaven.

This is the enduring witness and restoring testimony of our God and His Son. It will stand tested and true forevermore. That is the message of the 28th Mizmowr / Psalm. These are lyrics to sing.

And while this is wonderful news, as good as Divine revelation gets, there is also a sad undercurrent. The greatest of all tragedies was the unrelenting pain Jews inflicted upon their Messiah by failing to appreciate and capitalize upon all he endured to fulfill Chag Matsah. The religions of Judaism and Christianity have made a mockery of his sacrifice, completely denying him credit for the most loving and heroic act ever contemplated, much less accomplished. The religious have muted the message of Father and Son, and in the process, they have misrepresented the Miqra’ey.

And so, here again are the lyrics to Dowd’s magnificent song...

“For You (*‘el ‘atah*), Yahowah (*Yahowah*), I am the essence of what it means to be called out, continually

proclaiming the summons to meet while announcing the invitations, and I consistently read and recite because I have been designated and appointed, and I will be known and remembered by the Miqra'ey (*qara*).

My sharp Crag (*tsuwr* 'any), you are never unresponsive or silent toward me, and you take no action apart from me ('*al charash min* 'any), because if you were unresponsive with me and silent regarding me (*pen chashah min* 'any), then I might be likened to one who governs and speaks in catchy phrases, with my proverbial wisdom and memorable discourse while even compared (*wa mashal*) with those who will be brought down to ('*im yarad*) the pit (*bowr*). (*Mizmowr* 28:1)

You want to hear (*shama* ' the sound (*qowl*) of my generosity and compassion (*tachamuwn* 'any) even in requesting help (*ba shawa* ' for me concerning You ('any 'el 'atah). In lifting me up (*ba nasa* 'any), my hands and influence (*yad* 'any) are for Your set-apart word, Your most special message, and Your distinctly uncommon nature ('*el dabyr qodesh* 'atah). (*Mizmowr* 28:2)

You do not want to continually draw me away, dragging me off and prolonging my time ('*al mashek* 'any) with the guilty and condemnable who are wrong ('*im rasha* '), with those who devise and carry out (*wa 'im pa'al*) deceitful and troublesome religious idolatry ('*awen*), or those who speak of peace and reconciliation (*dabar shalown*) with their culpable countrymen ('*im rea' hem*) when perverted calamities (*wa ra'ah*) occupy their hearts, heads, and judgment (*ba lebab hem*). (*Mizmowr* 28:3)

Your will is to provide them (*nathan la hem*) with that which is comparable to (*ka*) what they have done (*po'al hem*), according to the immoral nature of their

foolish endeavors (*wa ka roa' ma'alal hem*). **Consistent with the ventures they influence** (*ka ma'aseh yad hem*), **You intend to give it back to them** (*nathan la hem*). **Your will is to return** (*shuwb*) **what they have done, rendering recompense and restitution to them** (*gemuwl hem la hem*). (*Mizmowr 28:4*)

Since they do not realize or apprehend, they do not understand or regard, they do not even perceive or appreciate (*ky lo' byn*), **that which pertains to Yahowah's reward and recompense** (*'el pa'ulah Yahowah*), **or that which concerns the work of His hands** (*wa 'el ma'aseh yad huw'*), **He will tear them down, eliminating them** (*haras hem*). **And He will not reestablish them** (*wa lo' banah hem*). (*Mizmowr 28:5*)

Lifted up in love and blessed (*barak*) **is Yahowah** (*YaHoWaH*). **Indeed** (*ky* – it is certain), **He had heard** (*shama'*) **the voice** (*qowl*) **of my generosity, kindness, and consideration, of my love and compassion** (*tachanuwn 'any*). (*Mizmowr 28:6*)

Yahowah (*Yahowah*) **is my offense, my source of empowerment and fortitude, my determination, providing me with the ability to accomplish what is intended, desired, and necessary** (*'oz 'any*), **and my defense, my protective shield** (*wa magen 'any*).

In Him (*ba huw'*), **my head and heart, especially my innermost being and most salient motivations** (*leb 'any*), **trust and rely** (*batach*), **and so I was supported and assisted and was, therefore, able to help others** (*'azar*).

And so (*wa*), **my heart and thinking at the very core of who I am and what I want** (*leb 'any*) **rejoice and are jubilant, reveling exuberantly and genuinely delighted** (*'alaz*). **With my song and in these lyrics** (*wa min shyr 'any*), **I exuberantly express my appreciation to Him for allowing me to accomplish His will while acknowledging how His influence enabled something**

exceptionally wonderful to occur for me and for Him (*yadah huw*). (*Mizmowr* 28:7)

Yahowah (*Yahowah*) is their source of enrichment and will provide everything they require, fortifying them ('*oz la hem*) while empowering them with the strength to prevail, protecting and enabling them (*wa ma'oz*), delivering salvation (*yashuwa'ah*) with His, yes, His anointed Messiah (*mashyach huw' huw*'). (*Mizmowr* 28:8)

Your will and my overwhelming desire, Your decision and my choice, is to accomplish what must be done to save (*yasha*) Your people and family ('*eth 'am 'atah*).

You have chosen to lovingly lift up and bless, offering these benefits while favoring and commending (*wa barak*) Your heir apparent as an inheritance to Your children, confirming their inalienable rights ('*eth nachalah 'atah*) because You want to shepherd them, to lead and guide the flock, and to nurture and protect the sheep (*wa ra'ah hem*).

You want to lift them up, carry them away, forgiving and raising them (*wa nasa' hem*) as an enduring witness through the restoring testimony ('*ad*) forevermore throughout eternity (*ha 'owlam*)." (*Mizmowr* / Psalm 28:9)

It is embarrassing that Christians and religious Jews have gotten something this essential and plainly stated wrong. Yahowah's *Mashyach* | anointed Messiah is Dowd. He is the prophet, shepherd, and king who wrote this *Mizmowr* | Song, explaining God's intent.

In spite of being able to read Hebrew, Jews do not recognize Dowd as *ha Mashyach*. They have been beguiled into expecting another. And Christians worship a misnomer and counterfeit on whom they have transferred

a corrupted Greek variation of the title as if it were their “Jesus Christ’s” last name. It is such a preposterous proposition, I wanted to share its origins with you – even if it is only the tip of the iceberg. A far more profound truth awaits.

This transformation from Dowd being the *Mashyach* | Messiah according to God, to Jesus being the Christ according to men, is so maniacal and twisted that the justification for it wouldn’t be conceived until the 4th century CE under the purview of the Roman Catholic Church. It was added to the 8th chapter of Mark and then embellished for the 16th chapter of the entirely plagiarized fraud known today as the Gospel of Matthew.

As evidence of this, not a word of what Constantine’s principal promoter, a man named Eusebius, composed on behalf of his Roman Catholic overlords in Matthew 16 or Mark 8 is found in any of the 69 pre-Constantine codices containing portions of the Christian New Testament. The earliest evidence of the Gospel of Matthew and Mark – Papyrus 45 – was written circa 250 CE in Alexandria, Egypt. It contains the text of Matthew (chapters 20-21 and 25-26), along with portions of Mark (chapters 4-9 and 11-12), Luke (chapters 6-7 and 9-14), John (chapters 4-5 and 10-11) and Acts (chapters 4-17) and thus not a word from the 16th chapter – thereby excluding the religion’s most essential citation. And as for Mark 8, P45 contains 8:1, 14-25, and 34-40 but nothing of the narrative that suspiciously starts with the 27th verse and ends with the 30th.

“Jesus and his followers went from there to the towns of Caesarea Philippi. As they went, he asked His followers, ‘Who do people say that I am?’ They answered, ‘Some say John the Baptist and some say Elijah and others say one of the early preachers.’ ‘But what about you?’ he asked. ‘Who do you say I am?’ Peter answered, ‘You are the Christ.’ But Jesus warned, strictly charging them, that they should tell no one of him.” (Mark 8:27-30)

Not only is this line devastating to the Christian myth, it appears nowhere prior to Eusebius' 4th-century Codexes Vaticanus and Sinaiticus. Moreover, Eusebius made a careless mistake, adding additional commentary to the text of Matthew when it was penned two to three decades after Mark's hearsay account by an imposter. Unwritten information is always lost over time, never gained. Therefore, by adding considerable detail to the much later account composed as an act of plagiarism by someone writing six decades after these events took place, it's an obvious fraud.

Nevertheless, in the narrative Eusebius composed to justify Christianity in the Gospel of Matthew, he picked up where he left off at the Gates of Hell and then became a novelist. And as we read this, keep in mind that these men had allegedly been "disciples" for three years and this subject, the most important in Christendom, had never been discussed. Further, there were no Baptists at the time, and even in Christian mythology, "John" had been beheaded. And "Elijah" sounded nothing like Gospel Jesus. In fact, his message in opposition to the Lord and the Queen of Heaven destroyed the emerging religion 888 years before it was conceived. And Jerimiah's renewal of the Covenant was with Jews, not Gentiles, and it was based upon the integration of the Towrah, negating any prospect of a New Testament. And, of course, there were no "early preachers" because they are a Christian invention and "Hell" has no power or influence over anyone. Clearly, Eusebius wasn't a very intelligent man, and as a result, his "Jesus" comes across as a nincompoop. I'm surprised that he wasn't compared to Santa Claus, the Tooth Fairy, and the Easter Bunny.

"Jesus came into the country of Caesarea Philippi. He asked his followers, 'Who do people say that I, the Son of Man, am?' They said, 'Some say you are John the Baptist and some say Elijah and others say Jeremiah or one of the

early preachers.’ He said to them, ‘But who do you say that I am?’ Simon Peter said, ‘You are the Christ, the Son of the living God.’ Jesus said to him, ‘Simon, son of Jonah, you are happy because you did not learn this from man. My Father in heaven has shown you this. And I tell you that you are Peter. On this rock I will build My church. The powers of hell will not be able to have power over My church. I will give you the keys of the holy nation of heaven. Whatever you do not allow on earth will not have been allowed in heaven. Whatever you allow on earth will have been allowed in heaven.’ Then with strong words He told His followers to tell no one that He was the Christ.” (Matthew 16:13-20) This is so blatantly fraudulent, it’s amazing that Christians are so easily duped.

Beyond the points previously made, there is no precedence for recognizing someone as “the Christ” because this title was not part of any prophecy, prediction, or prior lore. And if he was the returning Mashyach, then his name was Dowd, who, as the Son of God, would not have called himself “the son of man” because that title comes from the demonic tome of Ezekiel. Further, “Jesus” was neither a Hebrew, Roman, or Greek name, and it would not actually appear as such in the New Testament prior to the early 1600s.

While Eusebius and Peter were wrong, and being right matters, “you are happy” is an irrelevant and rather absurd response. That which is discerned from our “Father in Heaven” is correct, and this was not. “Peter” is a crude transliteration of the Greek word “petros,” and Gospel Jesus supposedly spoke Hebrew and Aramaic. And as we have discovered in his own prose, Dowd had a Crag, and Peter wasn’t it.

There is no underlying Hebrew word even remotely aligned with “church.” So, Gospel Jesus could not have had one of those. The closest ancient name to church comes by way of *The Odyssey*, where Circe (pronounced with the

hard “ch” sound), as the daughter of Helios (the Sun), was the goddess who used her sorcery to prevent Odysseus from returning home. But at least like gilded cathedrals, she was a lustrous nymph with a lovely appearance. She not only served wine, with her magic powers, she built herself an imposing palace where, as an enchantress, she became famous for using spells capable of turning men into swine – which proved handy when offering ham for Easter.

Further, heaven isn’t a nation, and what is allowed on Earth is not allowed in Shamaym. As proof, there are no Christians there. Then there is the issue that according to God, Dowd holds the keys.

So, this is an achievement of sorts. It isn’t every day that someone manages to get everything wrong and yet is believed. It’s a miracle.

This wondrous achievement duly noted, Christ, Christian, Christianity, and church are all negated by “Jesus” closing remark... “**Then with strong words He told His followers to tell no one that He was the Christ.**” How did the religion manage to survive that comment?

While it is hard to believe, the tripe which follows is even more harmful to the Christian myth – especially with Paul having admitted to having been demon-possessed three decades before “Matthew” was plagiarized and three centuries before it was editorialized.

“From that time on Jesus began to tell his followers that he had to go to Jerusalem and suffer many things. These hard things would come from the leaders and from the head religious leaders of the Jews and from the teachers of the Law. He told them He would be killed and three days later He would be raised from the dead. Peter took Jesus away from the others and spoke sharp words to Him. He said, ‘Never, Lord! This must not happen to You!’ Then Jesus turned to Peter and said, ‘Get behind Me, Satan! You are standing in My way. You are not thinking how God

thinks. You are thinking how man thinks.” (Matthew 16:21-23)

Since fulfilling Pesach, Matsah, and Bikuwrym was the sole reason for the Messiah’s return, why was Gospel Jesus just now telling the “disciples” this? And since the Miqra’ey are Yahowah’s, since they are presented in the Towrah, and since fulfilling them was Dowd’s idea, why would he lie and claim that he would suffer as a result of Jewish religious leaders who taught from the Torah?

Why predict bodily resurrection when it’s counterproductive and would serve no purpose? Why claim to die and be raised three days later when the Messiah’s soul never died, when his body was destroyed, and when the duration of time from the conclusion of Pesach to the beginning of Bikuwrym is only 24 hours? And that’s not the worst part.

This is... “Never, Lord! This must not happen to You!’ Then Jesus turned to Peter and said, ‘Get behind Me, Satan! You are standing in My way.” This is religion by dumb and dumber. And to think, this farce is Dowd’s rival as Messiah, Son of God, and Savior.

The realization that, by a factor of a million to one, people have chosen to believe “Don’t-Call-Me-Christ” and his demonic pals instead of trusting Dowd and his Father, Yahowah, is so insane, let’s linger here a while longer. There was actually an incriminating pretext to all of this in Matthew 16. As this story unfolds, we are told that the Pharisees and Sadducees, the forerunners of today’s Ultra-Orthodox rabbis and Progressive politicians, had come to stump the counterfeit who came to bear the name “Jesus” in 17th-century Europe. These supposedly dastardly Jewish leaders, as the story is told from the Christian perspective, were scheming against the newly minted man-god. So, they “tested him by asking him to show them a sign from heaven.” (Matthew 16:1 NIV)

Funny thing, however, they never asked this of Dowd, and he was the genuine article. And had they done so, his answer would have been, “Read my Mizmowr.”

Gospel Jesus, however, wanted to discuss the weather. Although, to be fair, even to the misnomer “Jesus,” none of this can be found in a manuscript prior to Constantine and the Romanization of Christianity. It was all written to resolve Jesus’, Paul’s, and the Disciples’ glaring omission. There had been no justification provided for “Christ,” concocted or otherwise.

“He replied, ‘When evening comes, you say, “It will be fair weather, for the sky is red,” (Matthew 16:2) and in the morning, “Today it will be stormy, for the sky is red and overcast.” You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. (Matthew 16:3) A wicked and adulterous generation looks for a miraculous sign, but none will be given it except the sign of Jonah.’ Jesus then left them and went away.” (Matthew 16:4)

Oops, again. Even if we were to overlook the inability to provide a sign, or the absurd attempt at deflection by addressing the weather, a handful of men does not comprise a generation, religious Jews don’t solicit miracles, and “Jonah” was a false prophet. The entire book bearing his name fails the Towrah’s Dabarym 18 test of Divine inspiration. The prophetic accounts of Passover, UnYeasted Bread, and Firstborn Children are found in Psalms 22 and 88 and then in Isaiah 53.

Dowd wrote extensively on this subject so he would not have punted in this fashion. Even ‘Abraham, who wasn’t the sharpest tool in the shed, provided a credible answer. So, you could confidently wager your last shekel that the Passover Lamb knew it as well...

“And Yitschaq spoke to ‘Abraham, his father, stating, ‘My father.’ And he responded, ‘Here I am, my

son.’ Then he asked, ‘I have noted the fire and the wood, but where is the lamb to elevate and enrich the experience?’

Then ‘Abraham answered (*wa ‘amar ‘Abraham*), ‘God (*‘elohym*), He will be seen, He will reveal, and He will come into view to provide and show (*ra’ah* – He will actually and consistently reveal (qal imperfect third-person masculine singular)), for Himself (*la huw’* – on His behalf to approach Him), the lamb (*ha seh*) to rise as an acceptable sacrifice (*la ‘olah*), my son (*ben ‘any*).” (*Bare’syth* / Genesis 22:7-8)

That is the answer. There is no other.

No doubt, Pharisees and Sadducees would have been looking for the lamb’s arrival. They were not stupid. They knew that this was the right time because they were just days away from Pesach in the Yowbel year 4000 Yah when it was foretold that this would occur. But unfortunately, had this meeting taken place, rather than recording the actual question and answer, the Roman Catholic Church plastered over it with one of their own – one that hid the truth and promoted a self-serving lie.

Beyond the religious drivel, the lone prophecy which speaks of the Messiah arriving and being cut down is briefly mentioned in Daniel 9. But it is not only directed toward Dowd, it was delivered by him.

Over the course of 1,000 years, from 1447 BCE through 447 BCE, from Moseh to Mal’aky, the “Father in Heaven,” a.k.a. Yahowah, revealed more information regarding what would occur and its significance to our lives than we could process over a lifetime, and yet, never once did He mention that the Passover Lamb would be the “Christ.” So, since Yahowah most assuredly did not reveal this corruption of His prior testimony, who did?

“I’ll take The Greatest Deceivers for \$1,000, Alex.”

“While serving Emperor Constantine, he wrote the most cited line in the Gospel of Matthew.” “Who is Eusebius?”

The only informed and rational answer, of course, and the winning answer to the proposed question on *Jeopardy*, is that it was revealed by Eusebius. He is the only one with the means and motive to commit this crime. It is one that has cost billions their souls – Jews and Christians alike – while ushering in the most anti-Semitic and oppressive institution since Imperial Rome.

And upon this lie, the Christian Church would be built. Not in Yaruwshalaim, of course, but in Rome – even though this was written to serve Emperor Constantine in Constantinople.

Earlier, I mentioned that the “keys” to unlock Heaven’s door were held by Dowd. But they were not given to him by anyone because he earned them. And these keys control access to everything pertaining to the House and Family of Dowd – including Yahuwdah and Yisra’el, the City of Dowd and the planet Earth, the Home of Yahowah on Mowryah, the expanse of the universe, and breadth of the heavens.

Speaking of how He would reward *Chazaqyah* | Hezekiah for having reestablished the observance of Pesach and Matsah, God revealed in *Yasha’yah* / Isaiah 22:22, “**Then I will set the key of the House of Dowd on his shoulder. When he opens, no one will shut. When he shuts, no one will open.**” Thereby, *Yaruwshalaim* | Jerusalem was protected from the Assyrian assault in 711 BCE.

But the truth was of no interest to the Roman Catholic Church. In fact, it remains an obstacle to overcome. Likewise, Yahowah, *Yasha’yah*, *Yaruwshalaim*, and *Yahuwdym* meant nothing to them – only Dowd – because without plundering him, there would be no Christ, Son of God, Christian, or Church. The institution most at odds

with Yahowah and His Towrah, the one which would preclude billions from entering Heaven and send thousands to Hell, was justified upon this sleight of hand – an incredulous but well-placed lie.

And this is not a trifling error because these would represent the most beneficial days of all time. The Messiah had returned to make his people immortal and perfect children of the Covenant. His *basar* | body would fulfill Passover while his *nepesh* | soul carried our guilt to She'owl, never to be seen again. The most beneficial sacrifice in human history was fulfilled as proclaimed throughout the prophets, both in Dowd's Mizmowr and in the Towrah of Moseh. We even have a marvelous accounting of events presented in Yasha'yah. No further explanations were needed.

Dowd knew full well that the reason for his sacrifice was to honor God's promise to 'Abraham and provide the benefits of the Covenant. This ordeal had nothing to do with "the Jewish elders" or the "chief priests (of which there was only one)." They were irrelevant. And had there been any "teachers of the Towrah" at the time, they would have precluded this gibberish from being postulated and popularized. The Towrah explains why he would be sacrificed on Mowryah in Yaruwshalaim during Pesach in the Yowbel year of 4000 Yah. The Prophets even reveal his identity. The voluntary victim actually foretold his arrival – accurate to the week, month, and year.

The pain would be inflicted by Imperial Rome which evolved directly into the Roman Catholic Church. But to cover up their complicity in their crime, their favored alibi became, "Blame the Jews."

The body of the Passover Lamb was killed – in fact, executed. Its death occurs to provide an extension of life to those celebrating the Miqra'. It would defeat the purpose if the body of the lamb came back to life. It might have also

been a little weird to have feasted on the lamb, and incinerated its remains later that night, only to see all of the little lambies emerging intact and animated from the ashes two days later.

Resurrections were part of Dionysus' story and that of the others like Osiris, Tammuz, and Bacchus. To make the newly minted Christ similarly magical and illustrious as them, and worthy of Greek and Roman veneration, he would also have to rise from the dead.

Dowd's portrayal of what he had decided to achieve was brilliantly and cogently stated in the 28th Psalm. However, should it not be sufficient for some, my advice would be to reconsider the 89th Mizmowr and rediscover Dowd's place in God's plans. It is so vital to our understanding, you will find it in *Yada Yahowah* Volume 7 and *Coming Home* Volumes 1 and 2. Much of it is also repeated in *Twistianity* Volume 4 and *Babel* Volumes 1 and 3. Or you can stay the course because I'm going to present it yet again at the conclusion of the next chapter.

Within it, there is no mention of a Jesus or a Christ. But God has a lot to say about His Son, the Messiah, and returning King. When reading the 89th Mizmowr from the proper perspective, it is definitive regarding the identity of the *nepesh* who volunteered for this mission. And to my thinking, it is the crescendo of the most inspiring lyrics ever composed. It is Dowd's Song.



2

Voice

The King's Herald...

The ordeal Dowd withstood to deliver the benefits of the Covenant would be so horrific that only one prophet was allowed to present what his *basar* | body and *nepesh* | soul endured to fulfill Pesach, Matsah, and Bikuwrym. And while there is much discussion of his magnanimous act throughout the Prophets, the agonizing details were foretold exclusively in the 22nd and 88th Mizmowr. And in them, it is evident that Dowd, as the author, was more than an onlooker to sacrifices that would redeem his people.

It would be tough duty, and it would take its toll, even on the most courageous and valiant of men. It likely affected everything Dowd would experience and share from the moment he envisioned his role in our redemption and put pen to parchment to compose these Psalms. They serve as the only eyewitness accounts of Roman crucifixion – which was how the Passover Lamb was slaughtered. His Mizmowr also presents what he experienced in *She'owl* | Hell to perfect his family.

And while both the 22nd and 88th Psalms are presented elsewhere in the books carrying the YAHOWAH brand, in due time, we will cover them again in *Coming Home*. But for now, I want to stay the course a while longer and continue to pursue the Mizmowr in the order they are currently presented. To appreciate the reason that this is important, in the 29th Mizmowr, Dowd speaks of the lone individual giving Voice to his sacrifice.

Having celebrated the magnificent and revealing, indeed, life-altering, 28th Psalm, let's turn to the 29th Mizmowr. It was, of course, scribed by the Messiah and Son of God, our Savior and King, Dowd.

This exceedingly unique Song begins...

“A Song (Mizmowr) of Dowd (la Dowd – concerning the Beloved).” (*Mizmowr / Song / Psalm 29 Dedication*)

These lyrics come with an impeccable pedigree. And as we would expect, the subject is of monumental importance. And yet, this is a thinking man's Song because comprehension is only possible by making the proper connections.

For example, the prevailing verb in the Song's opening chorus, *yahab*, is introduced in a loving manner in *Bare'syth / Genesis 29:21*. There, Ya'aqob tells his father-in-law that he has earned the right to be intimate with his wife, who he expected to be Rachel but turned out to be Leah because of Laban's deceitful switcheroo. Although, it worked out well in the end because Leah would become the true Mother of Yahuwdah and Yisra'el.

Since *yahab* is defined by context, it can be rendered as “come and ascribe, give and bestow, bring and offer.” Other options include “to give and take or to choose and grant.” It is also interesting to note that *Yahab* opens with Yahowah's name and concludes with a contraction of 'ab | father. So, with this in mind, here is the opening line...

“You should care sufficiently to ascribe (*yahab* – you all should want to come, offer, and bestow, giving (qal imperative, second person plural)) **the Children of God** (*beny 'el*) **to Yahowah** (*la Yahowah*).

You should want to come by offering and bestowing to (*yahab la* – should care and want to give, choosing to ascribe to (qal imperative, second person plural)) **Yahowah** (*Yahowah*) **honor and respect** (*kabowd*

– glory, splendor, power, and significant rewards) **as well as** (*wa*) **the strength to do as intended and necessary** (*‘oz* – the boldness and might to prevail). (*Mizmowr* / Song / Psalm 29:1)

You should care enough that you want to give (*yahab la* – you all should want to come, offer, and bestow to (qal imperative, second person plural)) **Yahowah** (*Yahowah*) **the honor and respect due** (*kabowd* – the glory and splendor, the significance and distinction afforded to) **His name** (*shem huw’* – His designation and renown).” (*Mizmowr* / Song / Psalm 29:2 in part)

The Children of God are Yahowah’s. He is our Father, just as *Yahab* implies. We are Covenant.

Since Yahowah is offering the Children of the Covenant the ultimate reward, empowering and enriching us, the least we can do is appreciate Him for doing so. At the same time, we would be wise to acknowledge that God has the power and authority to do as He intends. And when it comes to His Family, He has promised more than we can even imagine.

Yahowah’s name appears in every verse of the Messiah’s Song, often twice per refrain. Dowd knows that honoring and respecting *ha shem* are essential. While the first step to God is away from religion, the second is incorporating Yahowah’s personal and proper, indeed, essential and wonderful name into one’s life.

In this regard, among the two most challenging obstacles impeding Yisra’el’s return to Yahowah through embracing Dowd is an all-consuming Jewish aversion to pronouncing God’s name. Second to this is that, even with the last three thousand years of their history drenched in blood and agony, Jews remain captive to the ways of the rabbis who have led them away from Yahowah and to their doom throughout the millennia.

And yet, when we consider the lives and lyrics of the man chosen by God, anointed by God, loved and engaged more than any other by God, he proudly sang and scribed Yahowah's beautiful name. The King treasured *ha shem* above all else.

So, how could it be possible that the Prophet and Messiah of Yahowah was wrong, and the rabbis of the Talmud of Judaism are somehow right? Rationally, there isn't a single chance in the eternity of hell that the rabbis and Judaism are correct and Yahowah's inspired word is invalid regarding *ha shem* and *ben 'elohym*.

With this in mind, and with *yahab* reading like "Yahowah is our Father," the opening line of the 29th Mizmowr could well have been rendered, **"When we care about Yahowah as our Father, we are ascribed and given the status of (*yahab la*) Children of God (*beny 'el*) by Yahowah (*Yahowah*). With Yahowah as our Father, we come to (*yahab la*) honor and respect (*kabowd*) Yahowah's (*Yahowah*) strength to do as intended and ('*oz*). Then, to take the first step in the right direction, you should care sufficiently to want to give, choosing to ascribe to (*yahab la*) Yahowah (*Yahowah*) the honor and respect due (*kabowd*) His name (*shem huw*)."'**

Yisra'el, stop being so retarded and obnoxious over *ha shem 'elohym*. He told you in His Towrah that it was and will always be Yahowah. Until Yahuwdym acknowledge Yahowah's *shem*, He will not acknowledge them.

The next line in Dowd's Song was sung under the direction of the hitpa'el stem and imperative mood. This reveals that, while it is our choice, we would be wise to respond to Yahowah in a manner that is independent of religious, political, cultural, or family influences.

"On your own initiative, apart from any societal influences, choose to make an announcement to explain (*chawah* – you should want to independently declare and

expound upon (hitpa'el imperative second person plural)) **the approach to** (*la* – drawing near and concerning) **Yahowah** (*Yahowah*) **which is set apart in glorious splendor and majesty** (*ba hadarah qodesh* – beautifully adorned and unique, uncommon, and separate).” (*Mizmowr* / Song / Psalm 29:2)

Just as we were individually conceived and born, we must stride from the material to the spiritual realm independently. Human religious and political customs are like a spider's web, trapping the aspirant such that they grow tired and give up long before breaking free, only to be paralyzed and then devoured.

And in this regard, when we break free and begin our journey to Yahowah, there comes a time when we will be asked to explain what we have done and why we have done so. God wants us to announce and expound upon His role in our lives. Our silence would be selfish and counterproductive when compared to the glorious splendor of what Yahowah is offering.

Speaking of making this pronouncement, and of being the most independent spokesperson in the universe, of boldly announcing the influence of Yahowah's name, the extent of His Son's acclaim, and the majesty of God's aim, the remainder of the *Mizmowr* is devoted to God's *Qowl* | Voice. He is the one devoted to reintroducing Yahowah's *shem* and restoring His Son's reputation among His people.

We know this to be true because, apart from the Prophets, God stopped speaking directly to the Children of Yisra'el 460 years prior to the time this Song was scribed and 3,472 years before *Coming Home Dowd ~ Beloved* was written. And as we shall soon see, Yahowah has ascribed the characteristics of a bull to the man speaking to His people on His behalf. And in his service as the Red Heifer, his body will be over and above the cleansing waters cascading off the Temple Mount. Dowd is, therefore,

introducing his *Basar* | Herald...

“The *Qowl* | Voice (*qowl* – the audible sound and verbal communication) **of Yahowah** (*Yahowah*) **is over and above** (*‘al* – is on and in proximity to) **the waters** (*ha maym*) **of God** (*‘el* – the Almighty).

The glorious presence and magnificent reward (*kabowd* – the honor and respect) **of Yahowah** (*Yahowah*) **is resounding and thunderous** (*ra’am* – loudly roars) **over, around, and above** (*‘al* – on and in proximity to) **the abundant waters** (*maym rab*).” (*Mizmowr* / Song / Psalm 29:3)

The waters associated with the *Qowl* of Yahowah emerge within the Temple Mount and under the sacrifice of the *‘Adamah Parah* | Productive Man serving as the Red Heifer. These cleansing and purifying waters cascade off of Mount Mowryah, down the ridgeline of Tsyown, throughout Yaruwshalaim, and to the eastern and western seas.

In this pronouncement, we have two options: one of which is true and the other may be accurate as well. Yahowah, now just ten days from His return, and with the means to prepare His People for His arrival in place, He will break His silence. This means that He will be adding His voice to that of His prophet *‘Elyah*, who will be serving as Master of Ceremonies during the sacrifice of the Red Heifer. It is a role he played to perfection two millennia 888 years earlier.

The reason that I suspect that the mortal remnant of His People will actually hear God’s own voice at this time is because He will have returned to miracle mode. He will not only have produced a majestic display of Show-and-Tell in the sky above *‘Elyah* and Yada as they have voiced His message, He will have opened the floodgates below my body to cleanse His People and then will have ignited the fire, consuming it to enlighten them while incinerating

their guilt.

For the first time in 3,480 years, when Yahuwdym told Yahowah that they never wanted to see His flame or hear His voice again, they will be reconciled to observe and listen now. And if not now, when?

Additionally, Yahowah will have orchestrated the sacrifice of the Red Heifer. My death prevails because of Him, and apart from Him, it's just a brutal murder. Yahowah wants His people to dance in these waters.

As for the clue that Dowd has provided, saying that “the glorious presence and magnificent reward of Yahowah is thunderous over the abundant waters,” this may infer that God is making Himself seen and heard as He did at the beginning of the Exodus, in Voice and Flame. But it could also mean that once my *nepesh* | soul is released from the bludgeoned *basar* | body, I will speak loudly of the great reward Yahowah is offering to the remnant of Yisra’el through my death as the Red Heifer. And that is the other option, that I will speak to Yisra’el as a voice above the waters and flames, calling them home one last time.

So that you can envision what is going to occur, after 3½ years of ‘Elyah and myself speaking from atop the Temple Mount to all who will listen, on the morning following the Taruw’ah Gleaning of Yisra’elites, I will release the mal’ak who have been protecting me. I will then invite ha Satan, now in corporeal form, to do as he has long desired – which is to silence me by killing me. I will taunt him, just as did Dowd with Goliath, the foul-mouthed, uncircumcised Philistine. By striking and killing me, Satan not only demonstrates his morbid fascination with death, but he will unleash the means for Yisra’el to endure.

I suspect that this scene will play out for all to see on the southern end of the Temple Mount, overlooking the City of Dowd, and in the shadow of where the repulsive

Al-Aqsa Mosque once stood. It will be followed by a solar eclipse, at which time, ‘Elyah will move my beaten body to where the approach to the First Temple once stood. He will follow Yahowah’s instructions as laid out in Numbers 19, which commence with sprinkling some of my blood in the direction of the Tabernacle, which will have served as our residence. Then he will place cedar planks beneath my bloody carcass, as is addressed in the Towrah and in this Psalm. Yahowah will unleash the waters and ignite the flame.

Therefore, if Yahowah allows my *nepesh* to speak over the sacrifice of my *basar*, then adding His to mine, it will be just as He did with Moseh before the Children of Yisra’el when last they spoke. Coming full circle, and returning to where things began, is one of Yahowah’s most endearing proclivities. It is the sign of a thoughtful playwright.

As we move on to Dowd’s next pronouncement, there would be no reason for the Messiah to say this of God because it is a foregone conclusion. But this is something the King would say when endorsing his *Basar* | Herald...

“The *Qowl* | Voice (*qowl* – the audible sound and verbal communication) **of Yahowah** (*Yahowah*) **is in one who is authorized and capable, empowered and resourceful** (*ba ha koach* – is with the one who is qualified to shout, adequate and able).

The *Qowl* | Voice (*qowl* – the audible sound and verbal communication) **of Yahowah** (*Yahowah*) **is with the one who is qualified and inspiring** (*ba ha hadar* – is in the one who has an aura of nobility and status, who shows partiality and is honorable).” (*Mizmowr* / Song / Psalm 29:4)

Clearly, Dowd is biased, as is Yasha’yah, when speaking of the *Qowl* of Yahowah. Without what Yahowah and I have accomplished in restoring Dowd’s place in our

lives while illuminating Yasha'yah's prophecies, their essential contributions to the Covenant would have remained unheralded. That is not to suggest that I am great, only that they perceive the role Yahowah has orchestrated as supremely important. And, indeed, it is.

Without Yada, Dowd remains unappreciated and Yahowah does not return. There is no Shabuw'ah Harvest, no Taruw'ah Gleaning, no Red Heifer, and no one to come home to, precluding the fulfillment of Kipurym and Sukah. Satan wins and the Earth is rendered lifeless.

The books presented under the YAHOWAH brand are not only what prevents this from occurring, they cultivate the seeds which grow into productive harvests. Yahowah's name is restored, and His Son returns to glory. The mortal remnant of Yisra'el left behind on Taruw'ah is reconciled and, therefore, prepared after 3,480 years to see and hear Yahowah's flaming appearance and thunderous voice. Getting their attention, and yours, is why Dowd was inspired to write this Song.

The Messiah and returning King wants his people to know that the Qowl of Yahowah has been authorized and empowered by his Father, making him capable and resourceful, adequate and able to inspire the desired result.

In what follows, the only reason to mention the 'erez | cedars which will be shattered is because 'Eiyah will have placed them under the body of the sacrificial Heifer in concert with the Numbers 19 narrative. And, therefore, Yahowah is stating through His Son that He will be enabling the intended result. That which has been used to block access to Him will be shattered.

“The *Qowl* | *Voice* (*qowl* – the audible sound and verbal communication) of **Yahowah (*Yahowah*) **makes physical contact with and shatters** (*shabar* – dramatically crushes (qal participle masculine singular)) **the cedars** (*'erez*).**

Therefore (*wa*), **Yahowah** (*Yahowah*) **makes physical contact with and shatters** (*shabar* – dramatically crushes (piel imperfect third-person masculine singular)) **that which pertains to the cedars** (*'eth 'erez*) **of the full moon and writing tablets** (*ha labanown* – of that which purifies, making white, Lebanon, or frankincense).” (*Mizmowr* / Song / Psalm 29:5)

Ha Labanown is a heavily loaded concept. At this moment, the nation bearing that name, having been infected by jihadi Muslims, will lie in ruins. So it is what *labanown* means that matters. And in Hebrew, the *own* suffix reveals that it is all things pertaining to *laban*.

Laban speaks of being white and, thus, purified and cleansed – which is the purpose of the Red Heifer. It addresses the white light reflected off of the surface of a full moon, which is relevant because Yada is to Dowd as the moon is to the sun. The lesser luminary reflects the greater luminary’s light. It is the lesson God first introduced during the fourth day of Creation – and one He reinforces in the 89th Psalm. So it is interesting Dowd would say that on the first day of the seventh month and, therefore, during a new moon, that the moon will be *laban* full because this is when the life of his Herald is most brilliant and enlightening.

A *laban* is also a writing tablet, in keeping with all that I have written on Yahowah’s and Dowd’s behalf. And it is a paved and raised highway, something that the Voice is preparing for Yahowah’s and Dowd’s return. And since Yahowah has promised to lift up the *Nes* | Sign the *Choter* | Stem and Sucker has compiled in the *YAHOWAH* series to bring His people home, God is lifting it up now.

It is likely true that Dowd is biased. He probably thinks he can dance, too. And even if he can’t, no one would be dumb enough to tell the King he is clumsy. But as for me, I have no rhythm. Although, this causes me to reflect on

the day Dowd danced, dressed in the robes of the High Priest, as the Ark of the Covenant was carried into Yaruwshalaim...

“And He causes him to leap about and dance (*wa raqad hem* – He is responsible for all of his jumping for joy (hifil imperfect third-person masculine singular)) **much like and when** (*kamow*) **a Bull or Heifer is a continuous part of the story from the beginning** (*‘egel* – as a calf, bull, or cow who comes around full circle).

The full moon’s writing tablets which purify (*ha labanown* – of that which cleans, making white, Lebanon, or frankincense) **and set the remnant free** (*wa sharyon* – providing body armor; from *sharah* – to release the remnant) **can simultaneously be associated with the children** (*kamow ben* – at another point in time will be compared to the child) **of an uplifting bull** (*ra’am* – of the wild ox who lifts up).” (*Mizmowr* / Song / Psalm 29:6)

Dowd is brilliant, he is a master linguist and an inspired prophet, so to keep pace, we must be thoughtful. The dancing Bull is a tribute to one of the initial events in the Covenant’s development when Yahowah spoke to ‘Abraham about preparing the ‘Ayil, ‘Egel, and ‘Ez | Ram, Bull, and Goat. They are present again as part of Shabuw’ah and while anointing the Mercy Seat of the Ark of the Covenant on Kipurym.

The ‘Egel dancing in this scene is also presented as part of Yahowah’s last prophetic pronouncement to Yisra’el. Speaking of fulfilling Yowm Taruw’ah at dawn as the Red Heifer burns, Yahowah says of His designated ‘Egel | Bull...

“Please pay especially close attention because, as a matter of branding (*ky hineh*), **the day** (*ha yowm*) **will vividly and actually arrive** (*bow’*) **that a fiery light will burn, blazing and consuming that which is combustible as part of a burnt offering to purge and remove that**

which is senseless and stupid (*ba'ar*) like (*ka*) a flaming oven, a firepot, and furnace for an exceptionally brilliant blaze serving as a crucible to incinerate the serpent (*ha tanuwr*).

Then (*wa*), all who are presumptuous and arrogant, full of themselves and morally contemptible (*kol zed*), in addition to all who engage in and act upon (*wa kol 'asah*) that which is wickedly wrong so as to bear their guilt and remain condemnable (*risha'ah*), will become (*hayah*) worthless stubble and wasteful chaff (*qash*). And it will be scorched and set ablaze, burning them up and consuming them (*lahat 'eth hem*).

This day (*ha yowm*) which is coming (*ha bow'*), says (*'amar*) **Yahowah** (*Yahowah*) of the heavenly hosts (*tsaba'*), 'for there to be joy in the relationship (*'asher*), the steadfast *Soresh* | Sucker emerging from the root of the family line (*Soresh*) and '*Anaph* | Stem branching out of from the trunk to provide cover (*'anaph*), will not free or release them nor will he abandon or forsake those left behind (*lo' 'azab la hem*). (*Mal'aky* 4:1)

So, then (*wa*) she [the Red Heifer] will appear at dawn with the sunrise, shining brightly, ascending with the sun for the dawning of a new day, providing enlightenment (*wa zarach*) on your behalf and for all of you to approach (*la 'atem*) who respect and value (*yare'*) My name (*shem 'any*), the rightful and vindicating Sun of Righteousness (*shemesh tsadaqah*), along with restoration and reconciliation, providing a remedy for mortal men, curing them of the plague (*wa marphe'*) within her extremities, the exposed epidermis in the outermost part of her appearance as she takes flight to the Cornerstone (*ba kanaph hy'*).

You should all come forth as during an exodus (*wa yatsa'*). Leaping and frolicking (*puwsh*) like (*ka*) young bulls who have come full circle, back to where it all

began (*'egel*), contemplating being able to stretch out in a restful dwelling place again (*marbeq*). (*Mal'aky* 4:2)

Then (*wa*), you will tread upon and trample down (*'asas*) the religious who are wicked and wrong, guilty and condemnable (*rasha'*) because, branded with a stigma (*ky*), they have chosen to be (*hayah*) ashes (*'epher*) under (*tachath*) the soles of your feet and hooves (*kaph regel 'atem*) during (*ba*) the day (*ha yowm*) which, for the benefit of the relationship (*'asher*), I am going to engage and act (*'any 'asah*),' says (*'amar*) Yahowah (*YaHoWaH*) of the assembled spiritual envoys (*tsaba'*). (*Mal'aky* 4:3)

'Remember, recalling the information, events, and men mentioned in (*zakar*) Moseh's (*Mosheh*), My associate's (*'ebed 'any*), *Towrah* | Source of Teaching and Instruction (*Towrah*) which, to lead to the benefits of the relationship and along the path to get the greatest joy out of life (*'asher*), I instructed and directed (*tsawah*) through him (*'eth huw'*) upon (*ba*) *Choreb* | the Cutting Edge and Dividing Line (*Choreb*) on behalf of all *Yisra'el* | Individuals who Engage and Endure with God (*'al kol Yisra'el*), even the inscribed prescriptions which cut you into the relationship (*choq*) and the means to execute good judgment regarding resolving disputes (*wa mishpat*). (*Mal'aky* 4:4)

Look (*hineh*), I (*'anky*) will send out (*shalach*) on your behalf (*la 'atem 'eth*), 'Elyah (*'Elyah*), the prophet (*ha naby'*), to come (*la bow'*) before (*paneh*) the great (*ha gadawl*) and awesomely awe-inspiring (*wa ha yare'*) day (*yowm*) of Yahowah (*YaHoWaH*). (*Mal'aky* 4:5)

And he will promote change to turn around, restore, and return (*shuwb*) the thinking and judgment, motivations and inclinations (*leb*) of parents (*'abowth*) over and regarding sons (*'al benym*), and thinking, judgment, and attitude (*wa leb*) of sons to their

Progenitors (*ben 'al 'aboth hem*), **lest** (*pen*) **I come** (*bow*) **and I strike** (*wa nakah*) **the Earth** (*'erets*) **as accursed, a gift which has been disfigured, mutilated, and destroyed** (*charam*).” (*Mal'aky / My Messenger / Malachi 4:6*)

When we consider the timing and subject, this is the ultimate treatise on what the 'Egel will deliver to the mortal remnant of Yisra'el as the final Taruw'ah dawns.

Of this 'Egel | Reoccurring Heifer and Bull, the *Par* and *Parah* | Bull and Heifer, and especially as the 'Adamah *Parah* | Bloody Red Man in the role of the Productive Heifer, who is the subject of Yahowah's Farewell Address, the same man is featured again at the conclusion of *Yasha'yah / Isaiah* in the 63rd chapter...

“Who (*my*) **is this** (*zeh*) **who comes** (*bow*) **out of 'Edowm, from the bloody red nature of Rome** (*min 'Edowm*) **in vibrant red** (*chamuwts*) **garments** (*begeg – apparel*) **from the sheepfold in a fortified and protected place** (*batsrah*)? **He is the one** (*zeh*) **who is shown great favoritism and is respected** (*hadar*). **Therefore, he is suitably adorned and arrayed** (*ba lebuwsh huw*'), **striding purposely and walking forthrightly with a sense of intensity and purpose** (*tsha'ah*) **in the abundance** (*rob*) **of His influence and authority** (*koach huw*'). **I am sharing this message** (*'any dabar*) **accurately** (*tsadaqah*) **to liberate and save** (*la yasha*) **many** (*rab*).” (*Yasha'yah / Isaiah 63:1*)

This is one of the greatest prophet's most essential statements. All Yisra'el should be anticipating the arrival of the Man from 'Edowm | Bloody Red Rome because he will save them from themselves.

I have always pictured a well-spoken word as the ultimate weapon, one vastly superior to bullets and bombs. My King agrees...

“The *Qowl* | *Voice* (*qowl* – the audible sound and verbal communication) of *Yahowah* (*Yahowah*) engraves and lacerates (*chatsab* – inscribes and cuts, carves out) like blazing flames, a slashing sword, and a weapon comprised (*lahab* – gleaming and bright blades) of fire (*‘esh*).” (*Mizmowr* / Song / Psalm 29:7)

The ‘Adamah Parah will give new life to Yisra’el, such that the barren nation which has questioned the Word will be fruitful and productive again. More specifically, the Red Heifer will cure the Adulterous Woman such that the Messiah can reclaim the unfaithful religious whore.

“The *Qowl* | *Voice* (*qowl* – the audible sound and verbal communication) of *Yahowah* (*Yahowah*) causes the labor pains (*chyl* – birth pangs) of the barren wasteland of questionable words (*midbar* – lifeless wilderness where the word is questioned; from *my* – to ponder the implications of and *dabar* – the word).

***Yahowah* (*Yahowah*) prompts the birth pangs (*chyl*) among the Set Apart (*qodesh* – the separated and uncommon) in the barren places where the word is pondered (*midbar* – lifeless wilderness where the word is questioned).”** (*Mizmowr* / Song / Psalm 29:8)

The books branded under YAHOWAH’s name and Manowrah exist to bring Yisra’el back to the *Towrah* | Guidance of *Yahowah*. Relative to the Covenant Family, she has been barren far too long.

In a very real way, at least for me, my beautiful and vivacious wife, who is very Jewish, embodies the nation and people to whom I am striving to give new life. She is my *‘ayalah* | ewe and I am her *‘ayil* | ram; she is an elegant but vulnerable frolicking *‘ayalah* | gazelle while I am the one she has chosen to protect her, always envisioning the most favorable outcome when we are together. She is also my research assistant as I have composed *Yada Yahowah* during these anguishing times plaguing Yisra’el...

“The *Qowl* | Voice (*qowl* – the audible sound and verbal communication) of **Yahowah (*Yahowah*) causes the ewe of the ram to be trusting and give birth in agitating times, making it possible for the gazelle doe of the strong man to trust that she can dance expecting a favorable outcome (*yachal* ‘*ayalah*).**

Then you strip the underbrush bare (*chasaph ya’ar* – you tear off the veneer, façade, and covering of the thicket). And in His illuminated and illustrious Sanctuary, Residence, and Temple comprised of light where He prevails and endures (*hekal huw’* – His empowered place; from *yakol* – to be capable and accomplished), everyone says of him (*kol huw’* ‘*amar*), ‘Glorious, honorable, and respectable (*kabowd* – greatly valued, rewarding, and empowering).’” (*Mizmowr* / Song / Psalm 29:9)

Part of my mission is to strip away the underbrush choking out the productive harvest of souls. The false façade that hides the hideous forms of religion must be uncovered and exposed for a sufficient number of people to walk away and then to God.

While there are a number of options available to us regarding *hekal huw’*, from His residence all the way up to and including His Temple, I find both extremes plausible. These events are occurring on the Temple Mount. The eternal rendition of Yahowah’s Covenant Home will be comprised of light. And the replica Tabernacle of the Restoring Witness that Yada and ‘Eiyah will call home during the previous 3½ years will be located here.

As an advocate for the less imposing rendering, the two Witnesses will be restoring and reestablishing those dwelling in the presence of the inundating waters flowing from beneath the Red Heifer. And this *Hekal* will precede Dowd’s return to a more suitable residence for the King.

Then, in favor of the *Hekal* representing Yahowah’s

Home on Earth, our God is clearly Glorious, Honorable, and Empowering. He is Greatly Valued and Rewarding. However, it's too soon for everyone to confess any of this; the flood waters are still present, and the King has not yet returned. So, it appears that while this may be the Sanctuary of Light shining forth from above the Temple Mount, it's apparent that the one being acknowledged as valuable and respectable is the man who offered his life for Yisra'el to live.

As a result of the thirty-two years we have worked cooperatively, the Covenant Family will be restored and reestablished, with the cleansing waters performing as Yahowah intended...

“Yahowah (*Yahowah*) will be restored and reestablished, dwelling (*yashab* – inhabiting, living, and renewing (qal perfect)) near (*la* – beside and by way of) the great release of inundating waters (*ha mabuwl* – the flood of overwhelming proportions).

And then Yahowah's (*wa Yahowah*) King (*melek* – designated sovereign) will be established and live (*yashab* – will dwell and remain (qal imperfect)) forever (*la 'owlam*).” (*Mizmowr* / Song / Psalm 29:10)

The 35 volumes under the YAHOWAH brand have done more to restore Yahowah's name than anything ever written – certainly, since the Towrah was revealed introducing it and Dowd's Mizmowr were scribed celebrating it. And working together, we have been effective at reestablishing the Covenant and Yahowah's love for Yisra'el. I have also done my part to rid the world of the notion that the hideous scars of the Dome of the Rock and Al-Aqsa Mosque belong on the Temple Mount, reclaiming it for Yisra'el.

Further, the great release of inundating waters depicts those God has brought forth from below Mowryah to cleanse His people, preparing the mortal remnant of

Yisra'el and Yahuwdym to listen to and be present around Him again. They will emerge from beneath the sacrifice of the Red Heifer.

Even when the King credits others with the role they play in telling his story, the man among men will always be Dowd. He will be King of Everything Forevermore.

Therefore, '*am huw*' can be seen as God's Covenant Family, as Dowd's Family since he made it possible, or the restored Family of Yisra'el, now enjoying the sights and sounds of God in their presence. Either way, our Father is now protecting His flock.

“Yahowah (*Yahowah*) strengthens, empowers, and protects ('oz) His family (*la 'am huw*' – His people).

Yahowah (*Yahowah*) consistently offers (*nathan* – He gives and bestows (qal imperfect)) to kneel down and lift up, greeting and blessing (*barak* – invoking the favor (piel imperfect)) His people ('*eth 'am huw*') with reconciliation, friendship, and peace (*ba ha shalom* – with favoritism, companionship, satisfaction, and contentment).” (*Mizmowr* / Song / Psalm 29:11)

The very idea of Yahowah, the Creator God of the Universe and Author of Life, kneeling down to greet, lift up, and bless His Children is my favorite way to picture my Heavenly Father. It is so consistent with His nature and purpose and inconsistent with the religious conceptions of Him that it pleases me to see God doing what He most loves – showering the participants in the Beryth with affection and attention, love and support. It is the way it should be. It is the way it will be.

And in the end, we will enjoy perfect *shalowm* | favoritism, satisfaction, and contentment. And this is not the end of God's story but, instead, just the beginning.

Dedication

Victory...

As we approach the lyrics of the 30th *Mizmowr* / Psalm, it is apparent that we are being drawn back into the scene of the then-future and now-past fulfillment of Passover and UnYeasted Bread, leading to Firstborn Children. And like the others the Messiah has composed, Dowd conveys the ordeal in first person to more vividly express what he was perceiving and enduring as the lone eyewitness capable of recording what occurred.

As with the 22nd *Mizmowr*, which dramatizes the excruciating tortures of Roman crucifixion on Pesach, the lyrics of the 30th take us into the depths of *She'owl* | Hell so that we might witness what occurred during the fulfillment of Matsah. And fortunately, as we are about to discover, since there was no way to communicate from *She'owl*, this witness comes to us on Bikuwrym after being released and returning to his Father. By the time we are hearing of what transpired, it is a memory.

“A *Mizmowr* | Song (*Mizmowr* – lyrics accompanied by music) **to be sung** (*shyr*) **for the dedication to disciplined instruction** (*chanukah* – with a commitment to teaching what is honorable and special) **of the Family Home** (*ha beyth* – the House and Household) **of Dowd** (*la Dowd* – the Beloved).” (*Mizmowr* / Lyrics to be Sung / Psalm 30 Dedication)

Chanukah ha Beyth is the Home of Devoted Learning for the Family who Understands. *Chanukah* speaks of

being dedicated to studying and committed to teaching.

The tagline, *la Dowd*, could be read that this is the House of Dowd. Or, it could be said that this song regarding the dedication of the House of Instruction was composed by the Beloved. While the natural inclination is to consider the second, the first is actually more appropriate.

Our Messiah and King, Shepherd and Savior, Son of God and Prophet, was also a songwriter extraordinaire. And while he did not build the first Home of God, he acquired the summit of Mount Mowryah where it would be erected by his son. He accumulated the materials and worked out the plans with his Father. And now we know that he composed the Song that would be sung at its dedication.

And this being the case, we will return to Shalomoh's Dedication Address for the House of Yahowah in 2 Chronicles 6 at the conclusion of this Mizmowr which was scribed and sung on this occasion.

The opening statement is how all who come to know Yahowah perceive our relationship with Him. God never fails to impress.

“I am always proud of You and continually honor You (*ruwm 'atah* – I lift You up and exalt You, reaching up to You (polel imperfect first-person singular – Yahowah benefits from Dowd's approach)), **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *'elowah* – God), **because truly** (*ky* – surely, emphasizing the importance of this statement), **You have lifted me up and withdrawn me from the depths** (*dalah 'any* – You have drawn me out, pulling me up from a deep pit, saving me and not allowing me to languish while providing a wellspring of understanding pertaining to the doorway entering the home

(piel perfect second-person masculine singular)).

And you have not allowed anyone adversarial to me to rejoice over me (*wa lo' samach 'oyeb 'any la 'any* – You have prevented those who would defame me from celebrating because of me).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:1)

There is only one man in human history who could say of God, “You have lifted me up and withdrawn me from the depths, saving me by pulling me out of the pit so that I would not languish there.” And this is because after Dowd’s *nepesh* | soul carried our guilt with him into *She'owl* | Hell on Matsah to perfect us, Yahowah released His Son from the pit, raising the Messiah to the heights of *Shamaym* | Heaven.

Therefore, by saying this, Dowd is affirming that he fulfilled UnYeasted Bread and Firstborn Children following his Passover sacrifice. This is the only scenario that fits this narrative, making it profoundly important.

Dalah is an interesting word to translate. In all three of its appearances in the Towrah, the discussion pertains to the seven daughters of a Midian priest. They were protected by Moseh when trying to draw water while shepherding their father’s flock. This story, in which *dalah* plays its part, provides a wonderful insight into Moseh’s exemplary character. He risked his own life to protect women he did not even know from a gang of hostile men.

The only other time *dalah* appears, Dowd uses it in *Mashal* / Proverbs 20 as it is deployed here. He writes: **“Profoundly deep and well below the surface of the waters is advice and counsel regarding the plan in a person’s thinking and judgment, and an intelligent individual who understands draws it out (*dalah*).”** (*Mashal* 20:5) I can assure you that the 30th Psalm will live up to that billing.

Also revealing, *dalah* is scribed identically to *dalah* | the door which provides entry into a home. In the context of dedicating the Home of Understanding, knowing how to enter the House as a result of the fulfillment of Pesach and Matsah is germane to the discussion. Pulling this all together, I rather like the rendering: “You have withdrawn me from the depths, providing a wellspring of understanding pertaining to a doorway entering the home.”

Now moving to the third expression of the opening refrain, *’oyeb* addresses anyone who is adversarial. In the plural, they are enemies. And with his people benefiting from what he and his Father accomplished by fulfilling the initial Miqra’ey, Dowd had three individual and institutional foes – Paul and Christianity, Akiba and Judaism, and Muhammad and Islam. However, they would not get the last laugh.

Samach, which means “to celebrate and rejoice,” was negated. Therefore, those who would plunder the Messiah to advance their fraudulent claims remain frustrated that Dowd was drawn out of the depths. By God having done so, the purpose of Pesach, Matsah, and Bikuwrym is as obvious as is the identity of the man who fulfilled them.

While I have come to do so, I readily acknowledge that it is hard for most to fathom why the King would volunteer to subject himself to such torment and even more difficult to perceive why Yahowah would allow His Son to suffer such things. But since both obviously occurred and are irrefutably documented, it is incumbent upon us to contemplate the reasons this would be so.

From God’s perspective, He was incapable of fulfilling any of these Mow’edym on His own. Regarding Pesach, He does not have a physical body, His enormity will not fit in the universe He created, much less within a single being, and God cannot die. Pursuant to Matsah, Yahowah, by definition, cannot go to the place of

separation from Himself and He cannot be associated with man's religious and political guilt. And while God wants a Family, He could not fulfill Bikuwrym because God cannot be born.

Therefore, for Yahowah's plan of salvation to work, He would have to fulfill the Miqra'ey in tandem with exceptionally compassionate, courageous, and capable men. These responsible individuals would also have to be reasonably bright because they would have to discern that God and His people needed them to perform in this manner, with only the Towrah and Prophets to illuminate the path and influence their decision. But even more than this, since Yahowah is insistent upon freewill, these same individuals would have to perceive that doing so was not only the right decision for everyone involved, but also that it was in their personal interests to do so.

It is my assessment that Dowd came to realize he was the right person to fulfill Pesach, Matsah, and Bikuwrym when, after hearing God refer to him as His Son whose throne would endure forever, he read how Yahowah resolved the problem of the lack of a lamb for the sacrifice on Mowryah to establish the Covenant a thousand years earlier, thereby sparing 'Abraham's son, Yitschaq.

It was when he contemplated all that Moseh endured leading the unruly, ungrateful, and obnoxious Yisra'elites from slavery to the Promised Land and then compared this to their rebellious nature under his leadership that he realized fulfilling Pesach and Matsh would be the best way to galvanize their trust and respect. And only then, when everyone realized that they were still living because of what he had done, would the impossible be possible.

While he would agonize over what he would endure for a thousand years, and even write about it, once begun, the suffering would be over in 30 hours. Therefore, the calculation was horrifyingly and joyously simple. He

would volunteer to allow the Beast of Rome to crucify his body from noon to sunset on Pesach and then to consent to have his soul be burdened with our guilt, such that he could deposit it in She'owl, remaining there between the sunsets comprising Matsah. As a result, he would earn every beneficiary's respect for all eternity. It makes perfect sense.

Removing any doubt that we are listening to the voice of the King whose *nepesh* | soul went into and was removed from *She'owl* | Hell during the fulfillment of Matsah...

“Yahowah (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), **my God** (*'elohym 'any*), **I had implored You to assist me in the moment** (*shawa' 'el 'atah* – to You, I had made a request to be released and to find relief, crying out with intensity for a finite period in time (piel perfect first-person singular)), **and You restored me forevermore** (*wa rapha' 'any* – so You healed me, resolving the problem and making me acceptable, You repaired the damage and brought recovery which is still ongoing). (*Mizmowr* / Psalm 30:2)

Yahowah (*Yahowah* – God's one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God), **in a moment in time, You facilitated the withdrawal and the raising** (*'alah* – in a once and done situation, You caused the lifting up and carrying away (hifil perfect)) **of my soul** (*nepesh 'any* – of my consciousness, my ability to observe what is happening around me and respond) **out of She'owl | Hell** (*min She'owl* – from the place of questioning and begging of the eternally separated, a lightless and perpetual prison of no return for souls and spirits akin to a black hole).

In an instant, You brought me back to life (*chayah 'any* – at that moment, You restored and preserved my life,

reviving me, causing me to recover and be alive (piel perfect second-person masculine singular)), **away from those who are cast down** (*min yarad* – out of those who come down and are diminished (qal participle masculine plural – serving as a verbal adjective and, thus, indicative of expressive action)) **to the pit, the lightless prison** (*bowr* – to the dungeon for prisoners).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:3)

The *nepesh* | soul of the individual who wrote the lyrics of this Song and made this claim was in She’owl on God’s business and then removed. And this means that Dowd entered the depths of Hell to fulfill Matsah after suffering through Pesach. That is not only the best explanation of these two statements, it is the only plausible depiction.

So that there is no misunderstanding, humans are comprised of a physical body, *nepesh* | consciousness, and a *neshamah* | conscience. Our *nepesh* is the essence of our life. Without it, we cease to exist. Our soul is the reservoir of our personality, thinking, feelings, experiences, memories, attitudes, and aptitudes. We all have one. Some are better than others. So why has everyone been oblivious to the obvious?

While discussing these things, it is helpful to know that we humans are comprised of three elements. Our *nepesh* | consciousness resides within our *basar* | corporeal bodies while our *neshamah* | conscience guides our thinking. The latter is a tool, something that not only makes us human, differentiating us from other animals, it provides us with the ability to discern right from wrong. When deployed properly, it enables us to be moral, judgmental, and rational. We can use our *neshamah* to help our *nepesh* find, understand, and connect with Yahowah. We can also use it to determine the identity of the *nepesh* | soul who endured Pesach and Matsah.

Our physical bodies are important to us while we reside trapped in the ordinary flow of time in the mortal realm. Take good care of yours. However, for us to go beyond three dimensions to six in traveling throughout the universe and then seven when entering Shamaym, we must jettison everything physical. Our *nepesh* and *neshamah* represent the entirety of who we are, and these aspects of our nature are all Yahowah allows to enter Heaven...or Hell.

In this case, Dowd's *nepesh*, once dispatched to fulfill Matsah, would be essentially incommunicado with Yahowah until Bikuwrym. And yet, I suspect that Yahowah envisioned a way to monitor His Son's situation, thereby assuring Dowd that this would be over soon and that he would return to Heaven.

This might be somewhat similar to what NASA's engineers experience when their planetary probes go off and explore alien worlds – albeit this *nepesh* would have feelings, thoughts, personality, and a sentient consciousness, making this an interesting comparison to the exchange between HAL and Dr. David Bowman as they conversed throughout their voyage to Jupiter in *2001 A Space Odyssey*. And while I think we will discover a more fitting variation of this theory, there is no question that a soul could communicate in this manner with the proper receptor.

This was something that had to be done because it will always be well beneath God to be unjust or allow Himself to be exposed to human corruption. Since He wants to raise us as His children, our guilt would have to be removed. The idea of carrying it to She'owl, where nothing escapes, was a brilliant solution. And the Messiah's sacrificial death on Pesach paid the price for us to live. The result was Bikuwrym – lots of immortal and perfected children.

Under the plan of the Miqra'ey, it would be enough for

one body and soul to serve in this way. The basar would fulfill Pesach offering life while his nepesh removed our guilt. There will never be another. Every Child of the Covenant has Dowd to thank for the disposition of their soul. It is something we should all recognize, appreciate, and celebrate.

“You should choose to strum an instrument and sing a song (*zamar* – of your own volition, make music (piel imperative second-person masculine plural)) **to Yahowah** (*la Yahowah* – to God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God) **as His dedicated and set apart, His zealous and Godly ones** (*chasyd huw’* – those seeking His favor and mercy), **while showing that you want to express your appreciation for the influence and awareness** (*wa yadah* – and you should choose to publicly and openly exclaim your gratitude) **for His uncommonly special** (*qodesh huw’*) **renown, reputation, and name** (*la zeker* – status, way of being recalled and remembered, even for recalling the memory of this event).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:4)

It would be, and now has been, the most glorious and beneficial act in the history of the universe. Fulfilling Pesach and Matsah opens the door to walking away from the crippling and deadly institutions of religion and politics, making our souls immortal, all while our errors in judgment are removed and our souls are perfected. We should celebrate, even join the Messiah in singing a song to Yahowah in appreciation for His gift.

It is, therefore, important to announce that Dowd was not writing this Song to celebrate the dedication of the Temple but, instead, to fill his Father’s Home with children. There would be billions of buildings but only one Covenant Family. And while even stone buildings crumble over time, life in the Beryth is forever.

It would be just over a day, but the implications would reverberate throughout eternity. We know it, and so did our King...

“Indeed, for an instant (*ky rega*’ – truly for only a moment, a very brief period of time), **His angst and displeasure were intense** (*ba ‘aph huw*’ – His grievance and righteous indignation); **for a lifetime and for the living** (*chayym* – for lives and renewal), **He is pleased and accepting** (*ba ratsown huw*’ – He is approving and makes amends).

With the sunset and ensuing darkness (*ba ha ‘ereb* – as the light diminishes), **there would be a night of enduring sorrow and bitter humiliation** (*lyn baky* – a dark period of genuinely regrettable weeping and tears), **but toward the morning and the dawn’s early light** (*la ha boqer*), **there would be the joy of having overcome** (*rinah* – jubilation and singing over the sacrifice, a time of celebration and even a legitimate reason for justifiable pride).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:5)

As the sun set on Pesach, and the torturous agony of crucifixion ended, the Messiah’s *nepesh* | consciousness descended into *She’owl* | Hell carrying the burden of our guilt. He had experienced the consequence of mankind’s political and religious revolt against God, which is death, and now he would endure the penalty for this rebellion – separation. As the lyrics profess, it would be as the sun’s light first caressed Mowryah during the morning of Bikuwrym that this rare soul was freed. He had overcome – for all of us.

I must now confess the error of my ways. I was initially stumped on how to deal with what has arisen. *Nepesh* | soul is feminine in Hebrew, but the individual providing the consciousness was a man. To accommodate this in Hebrew, every reference to the speaker is first-person singular, with gender undisclosed as either

masculine or feminine. So, I could refer to the ultimate *nepesh* as an “it,” but that sounds so impersonal.

While Yahowah has a vitally important feminine aspect to His nature, the *Ruwach Qodesh* | Set-Apart Spirit, as our Spiritual Mother, plays a different role in this drama. She conveyed Dowd’s *nepesh* | consciousness from Pesach into Matsah and back home on Bikuwrym – from Earth to Heaven with a short stay in Hell along the way.

Clearly, we should acknowledge that women are better suited for some things because they are more pain-tolerant and are better at multitasking, even superior in making sacrifices for the family. And yet, the Passover Lamb is male, and so was the man whose body was crucified. Therefore, I cannot refer to this *nepesh* as a woman any more than Dowd could in writing this because good men celebrate the differences between men and women that make us both better.

For now, especially considering the options available to us in English, I will resume using “he” because “she” is misleading and “it” isn’t appropriate. And when we think of “she” in this drama, She is the *Ruwach*, the facilitator, not the *nepesh* who suffered through the ordeal.

Just as the *nepesh* | souls of the *Beryth* | Covenant Family will enjoy an eternity in the *Shamaym* | Heavens, so will this *nepesh*...

“As for me (*wa ‘any*), **I expressed** (*‘amar* – I said at that moment (qal perfect first-person singular)) **during my now tranquil and secure, indeed, satisfying circumstance** (*ba shaluw ‘any* – my quiet relief over my productive achievement and having succeeded), **I will never again be removed, slipping into a troubling and unfavorable place** (*bal mowth* – I will not be shaken or fall, I will never lose control or be taken down and oppressed (nifal imperfect first-person singular)) **for all eternity** (*la ‘owlam* – forevermore).” (*Mizmowr* / Lyrics to

be Sung / Psalm 30:6)

One and done. There would be no need for a repeat performance. That is the beauty of the Miqra' and the Beryth it enables.

The physical *basar* of the Pesach 'Ayil, which this *nepesh* was occupying, was sacrificed – something of no value in Heaven and incompatible with eternal life. And since Dowd's soul lived on, nothing of value was lost and nothing worthwhile was retained on Earth. The bludgeoned flesh was incinerated during the night.

When the Messiah breathed the last breath of his second of three lives, body and soul were separated. At this moment, Dowd cited his own 22nd Mizmowr, directing our attention to his explanation of what was occurring and why he was enduring it.

In the fleeting moments of Pesach, as the last rays of the setting sun graced Mowryah, the Ruwach Qodesh burdened the Messiah's soul with the guilt of the Covenant Family and then escorted Dowd's consciousness to the darkness of She'owl. This occurred as *Matsah* | UnYeasted Bread was just beginning. And since there would be a lot of guilt to unpack, Dowd would endure the darkness and separation for twenty-four hours – on Earth. But if She'owl is akin to a black hole, as I suspect, it would have seemed like minutes.

Then, the second the sun set in Yaruwshalaim, and long before the City of Dowd would experience the emerging light of a new day, it would be time to celebrate the ingathering that is *Bikuwrym* | Firstborn Children. And therefore, the light our Savior experienced at this moment came from the Set-Apart Spirit.

Having delivered the Covenant's benefits by fulfilling Pesach and Matsah, the King's *nepesh* | soul left She'owl and returned to Shamaym to celebrate his achievement

with his Father. Having been removed from the best of places and sent to the worst of them, the *nepesh* had come back home.

This is the conversation that ensued between them...

“Yahowah (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *‘elowah* – God), **by Your acceptance and favor** (*ba ratsown ‘atah* – with Your approval and decision to be genuinely pleased by this event, accepting it as completely satisfactory), **You caused the mountain to be present and accounted for, taking a stand at this time** (*‘amad la har* – You made it possible for the mount to sustain and endure, standing upright and firm (hifil perfect second-person masculine singular)), **prevailing by mightily strengthening and empowering** (*‘oz*).

However, when You concealed Your presence for that moment (*sathar paneh ‘atah* – when Your appearance disappeared in an instant, vanishing (hifil perfect second-person masculine singular)) **for a time, I was horrified and terrified, alarmed, anguished, and anxious** (*hayah bahal* – I existed for that finite period overwhelmed, despondent, bewildered, and afraid, alert and in a tremendous hurry to hasten the torture (qal perfect first-person singular)).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:7)

The mountain was not named because its identity is obvious to those who know and love Yahowah and Dowd. There was no need to write in the 30th *Mizmowr* / Psalm that the *har* is Mount *Mowryah* | Respect Yah, commonly known as Moriah. It became special when 40 Yowbel, or 2,000 years, after ‘Adam and Chawah’s expulsion from *Gan ‘Eden* | the Garden of Great Joy, the Father of the Covenant Family asked ‘Abraham and Yitschaq to come to Mount Mowryah to observe the first Passover, during

which, Yahowah provided the lamb. This occurred in the Yowbel year, when debts are forgiven, people are freed, and all can return to the Land, of 2000 Yah, 1968 BCE. Yahowah's Beryth was confirmed at this time, creating the Family of God.

While that was a giant stride in the right direction, we humans would still need a path back to 'Eden – a way to come back to God. So, 20 Yowbel after establishing the Covenant, its most important son would lay claim to Yaruwshalaim, building the City of Dowd on Mowryah. He would even acquire the threshing floor which would become home to Yahowah's Home on Earth near the summit of Moriah. It is also noteworthy to report that Dowd's son, Shalomoh, would lay the Cornerstone of the Beyth that would bear Yahowah's name in 968 BCE, precisely 1,000 years to the day God established the Family through the Covenant who would live in it.

Then, in the Yowbel year of 4000 Yah, God honored the promise He had made to 'Abraham and Yitschaq while they were on Mowryah – likely within a stride of the same place the lamb had appeared 40 Yowbel before. Therefore, the Son of God fulfilled the initial Miqra' as Yahowah's Firstborn when he served as the Passover lamb.

With His Son having honored Pesach's promise to remove the Covenant Family from the deadly nature of religious and political oppression, God incinerated the remains of the sacrificial victim serving as the lamb on Mowryah. But even before this occurred, He had the *Ruwach Qodesh* escort the King's *nepesh* into *She'owl* on Matsah. Dowd's soul was laden with our guilt in order to perfect us.

But that is not the end of the story because at the dawn of Bikuwrym, even before the first rays of light streaked across Mount Moriah, the *Ruwach* returned the *nepesh*, bringing God's Beloved Son, Dowd, Home. And so in this

way, Yahowah's *Bakowr* | Firstborn became the first of many to enjoy *Bikuwrym* | Firstborn Children.

In these marvelous ways, the Mountain of God was present and accounted for. This is the place where the *nepesh*, who had resided there two thousand years ago, took the ultimate stand on our behalf. And it is to this very place that he will return.

From this perspective, the story that unfolds and plays out on Mowryah provides a beautiful portrait of our Savior's devotion to his people and the Covenant Family. But at what price? For the King, the fulfillment of Chag Matsah was agonizing beyond measure, but the worst part of the ordeal is that after being tortured by the Beast of Rome and then isolated in *She'owl* | Hell to carry away our guilt, his own people rejected him. They vociferously denied what he had done. They even replaced him. The uplifting and loving relationship he enabled withered, choked out by an oppressive religion.

With Yahowah's propensity for coming full circle and His preference for foreshadowing one event with another, there are elements of what Dowd experienced on Mowryah during Chag Matsah that will be witnessed again on the morn of Taruw'ah forty Yowbel thereafter. The setting will again be Mowryah. It will be a Yowbel year. The Miqra' will be enjoyed at sunset, while the sacrifice will occur during the day. As was the case with Pesach, so will it be with Taruw'ah, albeit the meal that provides life will be played out as an Ingathering of eternal life.

In both cases, Dowd and Yada would summon the Beast that would kill them. And through the sacrifice of two replaceable and corruptible *basar*, two eternally perfected *nepesh* would emerge. Both mortal lives would be taken as a public spectacle, and both bodies would be incinerated. Yahowah spoke of what both men would do in His Towrah and Prophets long before the sacrifices were

made. And in both situations, God's relationship with these men was developed and matured long before He would allow them to perceive what they would ultimately volunteer to accomplish. And, of course, both men would write vociferously about what they would endure – even as the overwhelming preponderance of people continue to dismiss and demean them.

While the climactic chapters of this story are all about these men and the roles they play to prepare willing souls to abide in Yahowah's presence, they are responsible for less than a trillionth of what God achieves through them. But since it is in Yahowah's nature to celebrate what He can achieve through the likes of 'Abraham, Noach, Moseh, Dowd, and Yada, we read all about them. Because building and raising the Covenant Family is the desired result, God knows that He can achieve more by crediting others than He can by working alone. And by drawing Yisra'el's attention to these individuals, indeed, by commending them to those reading His love letters to His Family, God is ensuring the best possible outcome.

Living in this, the most brilliant of spotlights, is intimidating. It not only showcases our strengths, but it also reveals our weaknesses and flaws, making us vulnerable. It may be why the Yisra'elites told God to go away during the Exodus from slavery to the Promised Land. To preclude this from affecting Moseh, Dowd, and Yada, Yahowah imbued them with His Ruwach, encouraging and empowering, fortifying and protecting them. Nevertheless, living with this responsibility became too much for all of them. And that is why there are also differences between how Yahowah would deploy them.

The belligerent, antagonistic, and self-destructive nature of the Yisra'elites became so suffocating and overwhelming, Moseh was retired. And even Dowd, as great as he was, found it difficult to overcome the internal insurrection orchestrated by his son against his authority.

But in those situations, there would be time, lots of it, to let the potential of what God was offering through them sink into the skulls of His resolutely stubborn people. There would be nearly 3,500 years from the revelation of the Towrah, 3,000 years from Dowd's initial life and lyrics, and 2,000 years from his fulfillment of Pesach, Matsah, and Bikuwrym. But there would only be thirty-two years from God introducing Himself to Yada to the end of the play. And during that time, since he would be a Witness and not a prophet, he would have to learn and teach, learn about his purpose and then write about it. One Ruwach wouldn't be nearly enough – Seven Spirits would be required to achieve the desired result.

And more limiting still, from the final Zarowa's sacrifice, there would be just ten days left prior to Yahowah's return with His Son. With this short time remaining to prepare His people for His Homecoming and Family Reunion, with no room for second chances or failure, and with the fate of the Covenant and the planet on the line, rest assured, Yahowah will reengage miraculously. But be aware, should you still be on the sidelines and reading this, determined to see it all play out before you commit, relatively few of those living today will survive to witness any of this play out on the Temple Mount.

Therefore, even though God will augment the voice of His Witnesses with His own at this time, don't risk the fate of your soul on being there to respond. The time is right now.

As we move to the next statement, I will underscore a reality that I've suspected for a long time but did not publicly acknowledge in my role as the King's Herald until 2022, just four years in advance of the Shabuwa'ah Harvest which marks the beginning of the Time of Ya'aqob's Troubles. Previously, I was not ready to say it, and you were not prepared to hear it either. And this is because until

we understand Dowd's and Yahowah's underlying motivations, we simply cannot process this profoundly important treasure.

But now, here we are, and it's past time that everyone who wants to live with Yahowah comes to appreciate why the 22nd Mizmowr was written in first person by Dowd. We need to understand why it was the Messiah, presented as *Gabry'el* | God's Most Capable and Courageous Man, who spoke of himself fulfilling Passover and UnYeasted Bread in Dany'el 9. To be part of forever, we must ponder the reasons why the story of the sacrificial lamb in *Yasha'yah* / Isaiah 53 was presented after asking the reader to ponder the insights of the man who came to expose the identity of the three *Zarowa'*. It's long past time to expose and condemn the religious counterfeits of the Messiah while revealing all that can be known about the man who made the greatest contribution to our lives.

Let's deal with fact and be reasonable in answering the question as to why there are no prophecies pertaining to Jesus or Allah, and yet, they abound pertaining to Dowd. At long last, let's admit and acknowledge that the *basar* and *nepesh* writing the lyrics to this Song knew what he was talking about because he was there – and not just as an eyewitness to his fate.

“To You (*'el 'atah*), **Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), **I was appointed to call out and continually proclaim the summons and to make the invitations known pursuant to the Miqra'ey** (*qara'* – I am mentioned and named when reading and reciting the offers to meet and be welcomed (qal imperfect first-person singular)).

And with (*wa 'el*) **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah*

– guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our ‘*elowah* – God [from 4QPs vs. the MT which has ‘*adony* – my Lord]), **even alone and unassisted for a while, I am continually shown compassion, great kindness, enduring love, and loyal devotion** (*chanan* – uninfluenced and independent in my decision to be generous, I have now received unrelenting adoration (hitpael imperfect first-person singular)).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:8)

It is certain that Dowd was the one who is making this known to us through this Song. The author of the Mizmowr is summoning us back Home and to his home on Mowryah. He is inviting us to seek, meet, and be welcomed by his Father. He is saying that he was appointed to proclaim the Appointments he would fulfill.

While he would have been alone and unassisted while fulfilling Pesach and Matsah, now that the sacrifices are over and his *nepesh* | soul is enveloped in Yah’s love, the Messiah can sing of his Father’s *chanan*. Working together, Yahowah, the *Ruwach Qodesh*, and the Beloved Firstborn Son carried out the most merciful and kind, ultimately compassionate act in the history of the universe.

Once accomplished, justice would prevail. He paid the price to ransom and redeem the Beryth Family. Having endured the consequence (death) and the penalty (separation) for the Covenant’s children having been wrong and having missed the way, after the sacrifice, God could fairly, honorably, and justifiably save us from ourselves. And so now, here it is again, the ultimate admission...

“In what way is there a dishonest gain, deception, or an unfair advantage (*mah betsa*’ – where is there an ill-gotten benefit or something unjust, even unrighteous) **in my bloodshed** (*ba dam* ‘*any*) **with being cast down** (*ba yarad* – in being abandoned and subjugated after

descending (qal infinitive construct)), **myself** ('any), **toward the lightless prison** (*la shachath* – approaching the darkness of the dungeon [preposition from 4QPs vs. 'el in MT])?

Will the material realm (*ha 'aphar* – will the soil of the ground, the natural elements or dust) **choose to express its appreciation for You** (*yadah 'atah* – extol and openly acknowledge Your influence (hifil imperfect third-person masculine singular jussive))? **Will it be informative and announce** (*ha nagad* – will it report the message (hifil imperfect third-person masculine singular)) **Your trustworthiness and enduring reliability** ('*emeth 'atah* – Your dependability, honesty, loyalty, and integrity)?" (*Mizmowr* / Lyrics to be Sung / Psalm 30:9)

Yahowah conceived and Dowd enabled a plan to perfect the imperfect that was forthright and fair, easy to articulate and appreciate. One would die for many to live. One would carry our guilt away to perfect an entire Family.

There would be no dishonesty, no capriciousness, no suppression of evidence or reason. There was no deception because the truth was revealed in considerable detail long before any of this occurred. And in this regard, consider Moseh's Towrah Exhibit T, Dowd's Mizmowr Exhibit M, the Prophets like Yasha'yah Exhibit P, and now the books under the YAHOWAH brand as Exhibit Y. We not only know why the Zarowa's blood was shed on Pesach but also why he was cast down on Matsah.

And while these profoundly credible witnesses should have been more than sufficient to reveal the most exquisite treasure, it remained hidden in plain sight until now. By witnessing this discovery for yourself, one even more valuable than finding the Ark of the Covenant, you should want to immediately express your appreciation for Yahowah and Dowd. Because they were trustworthy, we can rely on them.

As difficult as it is for many to accept that this occurred and that Yahowah allowed Dowd's *basar* and *nepesh* to fulfill Passover and UnYeasted Bread leading to Firstborn Children, we are, nonetheless, drawn to embrace this conclusion by the plethora of statements worded in such a way that there is no other rational possibility. Clearly, obviously, openly, Dowd not only volunteered to fulfill these Mow'edym, but he also made this same impassioned argument to Yahowah that he is now sharing with us.

If 'Abraham's willingness to sacrifice his only son, Yitschaq, affirmed his commitment to the Covenant, why wouldn't the same be true with Yahowah and His beloved Firstborn Son Dowd? And should someone protest that Yahowah prevented 'Abraham from sacrificing Yitschaq on Mowryah, it was because He knew well in advance that He would be providing the perfect Lamb. After all, Yahowah can see all of time at any moment in time.

As a student of the Towrah and as a prophet, Dowd would have known that the ordeal would be completed in slightly over one day, that Yahowah's great love for him would prevail, and that his *nepesh* would return to Shamaym on *Bikuwrym* | Firstborn Children – where he would have solidified the great distinction of being referred to as God's *Bakowr* | Firstborn Son.

From Yahowah's perspective, offering to sacrifice His Son's *basar* | corporeal body on Pesach, while enormously painful, particularly while watching the Beast of Rome torture him as His people aimlessly passed by, would have been far more agonizing for Yahowah than it would have been to endure the ordeal personally. Similarly, even when the perceptions were reduced to minutes as hours ticked away on Earth, the torment His Son's *nepesh* | consciousness experienced during its separation in She'owl would have been horrific for his Father to accept. However, since He could not go there Himself, it could not be

avoided.

Knowing Dowd as we do, having listened to his conversations with His Father, I don't think anyone could have talked him out of it – including God. The man who had prevailed in every battle would be victorious once again, and this time, the victory would be over death and separation for all time.

So, Dowd asks: **“In what way is there a dishonest gain, deception, or an unfair advantage, anything unjust (*mah betsa*) in my bloodshed (*ba dam* ‘any) with being cast down, abandoned, and oppressed (*ba yarad*), myself (‘any), toward the lightless prison (*la shachath*)?”**

“Myself,” wrote the author, and that’s impossible to deny. Yahowah’s Son and Prophet, our Messiah and King, is trying to help us deal with all of this and fathom the implications. The lament was but for a moment, while his jubilation would last forever. He is proud of having contributed to the eternal life and perfection of his people.

The King enthusiastically pleaded his case with his Father and obviously prevailed. And this is because Yahowah was predisposed to His Son’s decision. He knew that it was *tsadaq* | right. Moreover, Dowd would not act alone. God was and remains his biggest supporter...

“Yahowah (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our ‘*elowah* – God), **You listened** (*shama*’ – You heard (qal perfect second-person masculine singular) [from 4QPs]) **and showed compassion, were merciful, and spared me** (*chanan* ‘any – and generously favored me (qal perfect) [from 4QPs]).

Yahowah (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), **it**

was Your will to exist as (*hayah* – You want to be (qal imperative second-person masculine singular)) **my helper who supports and assists me** (*'azar la 'any*).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:10)

Yahowah encourages us to *shama'* | listen to Him. He's a lot smarter than we are. But there was one man whose voice Yahowah loved to hear...Dowd's. He wrote the lyrics to the songs God enjoys most.

Dowd was both a son and a prophet. He knew that His Father would bail him out, lift him up, and assist him in this way. And Dowd may be the lone man among us bold enough to call Yahowah “*'azar la 'any* – my helper, supporter, and assistant.” Although, this is a role Yahowah cherishes and excels.

As Dowd's Song progresses, the destructive ordeal of Passover was now over and the great lament of Matsah was complete. Dowd was dancing before his Father. It was then that his ordinary clothes were removed so that he could be dressed for the occasion. What better robes for the King of 'Eden to wear than those representing the Great Joy celebrated by all he has brought back to the Garden? He will serve as the King of *Sukah* | Camping Out, after all.

“You have overwhelmingly changed, transforming (*haphak* – You have turned being destroyed and demolished and flipped the contrarian nature of (qal perfect second-person masculine singular)) **my wailing lamentation** (*misepfad 'any* – my shrieking and howling) **to dancing all around** (*la machowl* – of joyous movements while pondering the anguishing pain) **for me** (*la 'any*).

You have loosened and released (*patach* – You have opened and freed (piel perfect)) **my sackcloth of common clothing** (*saq 'any* – my coarse and humiliating apparel), **and You have girded me** (*wa 'azar 'any* – You have continually equipped and encompassed me, clothing me

(piel imperfect)) **in delightful happiness and pleasurable gladness** (*simchah* – cheerfulness and jubilation in the most favorable of circumstances), (*Mizmowr* 30:11) **so that, as a result** (*la ma'an*), **I can continually sing** (*zamar*) **of You** ('*atah*) **as honorable and rewarding, glorious and powerful** (*kabowd* – as tremendously important and wonderfully enriching).

And by never being silent or unresponsive (*wa lo' damam* – never ceasing, never stopping, never resting or still (qal imperfect)), **my God** ('*elohym any*), **forevermore** (*la 'owlam* – throughout eternity), **I will continually express my appreciation to You for Your influence in my life and for casting me down and then lifting me up** (*yadah 'atah* – I publicly confess my gratitude for being taken down and then extolled (hifil imperfect first-person singular energetic nun jussive paragogicum energeticus)).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:12)

He earned it. He deserves it. And best of all, because of what he has done, we can all dance and sing alongside our beloved Zarowa' – eternally happy – having returned to 'Eden.

Amazingly, Dowd-ingly, rather than take credit for what he had done, this remarkable Son directed all of the accolades at his Father who had made it possible. He had trusted his Father more in this than anything else, and He had proven Himself reliable.

So here now, for your consideration, is the 30th Mizmowr, complete and without interruption. Enjoy...

“A song (*shyr*) **dedicated to disciplined instruction with a commitment to teaching what is honorable and special** (*chanukah*) **of the Family Home and Household** (*ha beyth*) **of Dowd** (*la Dowd*)...

I am always proud of You and continually honor

You (*ruwm 'atah*), **Yahowah** (*Yahowah*), because truly, emphasizing the importance of this statement (*ky*), **You** have lifted me up and withdrawn me from the depths, not allowing me to languish, while providing a wellspring of understanding pertaining to the Doorway entering the Home (*dalah 'any*).

And you have not allowed anyone adversarial to me to rejoice over me, preventing those who would defame me from celebrating over me (*wa lo' samach 'oyeb 'any la 'any*). (*Mizmowr 30:1*)

Yahowah (*Yahowah*), **my God** (*'elohym 'any*), **I had implored You to assist me in the moment to find relief** (*shawa' 'el 'atah*), and **You restored me forevermore** (*wa rapha' 'any*). (*Mizmowr 30:2*)

Yahowah (*Yahowah*), **in a moment in time, You facilitated the withdrawal and the raising** (*'alah*) **of my soul, my consciousness, my ability to observe what is happening around me and respond** (*nepesh 'any*) **out of She'owl | Hell** (*min She'owl*). **In an instant, You brought me back to life** (*chayah 'any*), **away from those who are cast down and diminished** (*min yarad*) **to the pit, the lightless prison** (*bowr*). (*Mizmowr 30:3*)

You should choose to strum an instrument and sing a song (*zamar*) **to Yahowah** (*la Yahowah*), **His dedicated and zealous who are set apart recipients of His mercy** (*chasyd huw'*) **while showing that you want to express your appreciation for the influence and awareness** (*wa yadah*) **of His exceedingly uncommon and special** (*qodesh huw'*) **renown, reputation, and name, as well as for recalling this event** (*la zeker*). (*Mizmowr 30:4*)

Indeed, for an instant (*ky rega'*), **His frustration and angst were intense** (*ba 'aph huw'*); **for a lifetime and for the living** (*chayym*), **He is pleased and accepting** (*ba ratsown huw'*).

With the sunset and ensuing darkness (*ba ha 'ereb*), there was a night of enduring sorrow and bitter humiliation (*lyn baky*), but toward the morning with the dawn's early light (*la ha boqer*), there was joy at having overcome, jubilation and singing over the sacrifice during a time of celebration providing a legitimate reason for justifiable pride (*rinah*). (*Mizmowr 30:5*)

As for me (*wa 'any*), I expressed ('*amar*') during my now tranquil and secure, indeed, satisfying circumstance, having succeeded (*ba shaluw 'any*), I will never again be removed, slipping into a troubling and unfavorable place (*bal mowth*) for all eternity (*la 'owlam*). (*Mizmowr 30:6*)

Yahowah (*Yahowah*), by Your acceptance and favor, with Your approval and decision to be genuinely pleased by this event, accepting it as completely satisfactory (*ba ratsown 'atah*), You caused the mountain to be present and accounted for, taking a stand at this time ('*amad la har*), prevailing by mightily strengthening and empowering ('*oz*).

However, when You concealed Your presence for that moment (*sathar paneh 'atah*) for a time, I was anguished and anxious, in a tremendous hurry to hasten the torture (*hayah bahal*). (*Mizmowr 30:7*)

To You ('*el 'atah*), Yahowah (*Yahowah*), I was appointed to call out and continually proclaim the summons and to make the invitations known, and I am mentioned by name when reading the offers to meet (*qara*).

And with (*wa 'el*) Yahowah (*Yahowah*), even alone and unassisted for a while, I am continually shown compassion, great kindness, enduring love, and loyal devotion (*chanan*). (*Mizmowr 30:8*)

In what way is there a dishonest gain, deception, or

an unfair advantage (*mah betsa*) in my bloodshed (*ba dam* 'any) with being cast down and alone (*ba yarad*), myself ('any), toward the lightless prison (*la shachath*)?

Will the material realm (*ha* 'aphar) choose to express its appreciation for You (*yadah* 'atah)? Will it be informative and announce (*ha nagad*) Your trustworthiness and enduring reliability ('emeth 'atah)? (*Mizmowr* 30:9)

Yahowah (*Yahowah*), You listened (*shama*) and showed compassion, were merciful, and spared me (*chanan* 'any). Yahowah (*Yahowah*), it was Your will to exist as (*hayah*) my helper who supports and assists me ('azar *la* 'any). (*Mizmowr* 30:10)

You have overwhelmingly changed, transforming (*haphak*) my wailing lamentation (*misephad* 'any) to dancing all around (*la machowl*) for me (*la* 'any).

You have loosened and released (*patach*) my sackcloth of common clothing (*saq* 'any), and You have girded me (*wa* 'azar 'any) in delightful happiness and pleasurable gladness (*simchah*), (*Mizmowr* 30:11) so that, as a result (*la ma'an*), I can continually sing (*zamar*) of You ('atah) as honorable and rewarding, glorious and powerful (*kabowd*).

And by never being silent or unresponsive (*wa lo* 'damam), my God ('elohym 'any), forevermore (*la* 'owlam), I will continually express my appreciation to You for Your influence in my life and for casting me down and then lifting me up vociferously and passionately (*yadah* 'atah).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:12)

If I may be so bold, it is obvious that Dowd wanted this; no, he needed it. He knew what he had done, and he did not think he was deserving of being considered Yahowah's Firstborn Son and the eternal King of the

universe throughout eternity. He already knew that he lacked the respect of his people. So, he pleaded with Yahowah for this opportunity. He recognized that, without it, he would forever agonize over whether he should have done more to earn his people's trust.

If Yahowah allowed him to do this, to save the lives of every member of the Covenant Family and offer redemption to every Yisra'elite, indeed, all humankind, we would view him differently, recognizing just how much he deserved our appreciation and our respect.

He became our brother when he became his Father's Firstborn. In life, he devoted himself to defending his people, and so this act was in keeping with his character. He didn't just talk the talk better than anyone, he walked The Walk.

It was the gift he wanted most to offer to His Father – to build His Family Home. It was the gift of life, of salvation, that he gave his people. And it was the ultimate gift that his Father gave to his Son – allowing him to do this for us.

Having some appreciation for the power of these words, there are tears streaming down my cheeks as I share them with you. I have always loved and admired Dowd. More recently, I have become thrilled and honored to serve as his Herald. But now, at this moment, I am humbled in his presence. My respect is immense.



While the 30th Mizmowr was significantly more focused on the Covenant Family than it was on the dedication of Yahowah's Home on Mowryah, there are things that we can learn from the construction of the House and Shalomoh's speech on the occasion – particularly

when addressing the relationship between his father and Yahowah while readdressing the subject of homes in 2nd Shamuw'el 7.

“At that time (*‘az*) *Shalomoh* | Reconciliation (*Shalomoh*) gathered together and assembled (*qahal*) the elders of Yisra’el (*‘eth zaqen Yisra’el*) with the heads of every tribe (*‘eth kol ro’sh ha mateh*), the leadership (*nasy’*) of the fathers of the Children of Yisra’el (*‘ab la beny Yisra’el*), to the king (*‘el ha melek*), to Solomon in Jerusalem (*Shalomoh Yaruwshalaim*), to ascend with the Ark of the Covenant (*la ‘alah ‘eth ‘Arown Beryth*) of Yahowah (*Yahowah*) from the City of Dowd (*min ‘iyr Dowd*) which is Tsyown (*hy’ Tsyown*).” (*Melekym* / 1 Kings 8:1)

Construction of the building on the summit of Mowryah known as the “First Temple” had commenced seven years earlier. And now it was time to bring the Ark of the Covenant Home. This *Beyth Shem Yahowah* was incomplete without the *‘Arown Beryth Yahowah*. Similarly, the relevance of the *‘Iyr Dowd* is that it resides on *Tsyown* where the Signs are Posted Along the Way.

The arrival of the Children of Yisra’el, and the Ark of the Covenant that made them special, would coincide with the *Chag* | Celebrations in the seventh month which would bring everyone back together – Taruw’ah, Kipurym, and Sukah. By establishing this date, Yahowah wants us to project what we are witnessing forward three millennia to Taruw’ah in 2033 / year 6000 Yah when the *‘Arown Beryth* of Yahowah will return and the *Beyth Shem* of Yahowah will be reestablished in the *‘Iyr Dowd* on the ridgeline of Tsyown.

“And were gathered to King Solomon (*wa qahal ‘el ha melek Shalomoh*) all of the men of Israel (*kol ‘iysh Yisra’el*) in the lunar month (*ba yerah*) of *‘Eythan* | Ever Flowing and Long Established (*‘Eythan*) during the

Chag | Celebration (*ba ha Chag*) **of the promise of the seventh month and time of renewal** (*huw' ha chodesh ha shaby'iy*).” (*Melekym / 1 Kings 8:2*)

This timing is relevant because Yahowah wanted to predict and showcase what would transpire in the seventh month three thousand years later because the Taruw'ah Gleaning and Sacrifice would bring Yisra'el back together with Dowd and Yahowah during Kipurym in exactly this same location. And God intends for His Homecoming to be a joyous *Chag | Celebration*.

“And all of the elders of Yisra'el and the priests (*wa kol zaqen Yishrael wa ha kohen*) **came and lifted up the Ark** (*bow' wa nasa' 'eth ha 'Arown*). (*Melekym / 1 Kings 8:3*)

They ascended with the Ark (*wa 'alah 'eth 'Arown*) **of Yahowah** (*Yahowah*) **and with the Tent and Tabernacle of the Restoring Witness to the Eternal Testimony** (*wa 'eth 'Ohel Mow'ed*), **in addition to all of the set-apart and special vessels and implements** (*wa 'eth kol kaly ha qodesh*) **which, for the benefit of the relationship** (*'asher*), **were in the Tabernacle** (*ba ha 'ohel*).

The priests and the Lowy (*ha kohen wa ha Lowy*) **ascended with them** (*'alah 'eth hem*).” (*Melekym / 1 Kings 8:4*)

Based upon what I've seen and read, I not only envision the Temple Mount being cleansed of the Islamic trash now scarring it as 'Elyah and I arrive on the 1st of 'Abyb in 2030, but I also see the Tabernacle of the Restoring Witnesses being positioned prominently on the Mount over the existing footprint of the *Beyth Shem Yahowah*. I think this is the reason that it was brought along with the Ark of the Covenant.

With the House completed, it was no longer needed,

but with the Covenant Home gone when the Witnesses return, it's the perfect addition. 'Elyah and I will reside within it over the next 3½ years while the Tabernacle serves as our home and home to the 'Arown Beryth Yahowah, which our Father will dust off and raise for the occasion.

I suspect that the last line was redundant for a reason. Since the priests were all Lowy at this time, the best explanation of why they were listed as separate and distinct is that, when 'Elyah and then Dowd serve in the role of priest on Taruw'ah and Kipurym, neither are Lowy.

“And the king (*wa ha melek*), Solomon (*Shalmoh*), and the entire witnessing community of Yisra'el (*wa kol 'edah Yisra'el*), who had chosen to meet and join together (*ha ya'ad*) over him (*'al huw'*), were with him before the Ark (*'eth huw' la paneh ha 'Arown*).

A goat, a bull or heifer (*tso'n wa baqar*) were sacrificed (*zabach*) for the benefit of the relationship (*'asher*). They were not counted or proclaimed (*lo' saphar*), and they were not numbered or apportioned (*wa lo' manah*) from the many (*min rob*).” (*Melekym / 1 Kings 8:5*)

In the first statement, it is curious that *kol 'edah Yisra'el* | all of those providing a restoring witness to the eternal testimony on behalf of those who Engage and Endure with God were *'al huw'* | over and above this man playing king. This is because the same thing will occur when those who speak on behalf of Yahowah oppose the corporeal manifestation of ha Satan, who will claim to lord over all during Taruw'ah in year 6000 Yah.

When this is reenacted on the Temple Mount in Jerusalem on the 1st day of the 7th month in year 6000 Yah, there will be another supreme sovereign in Israel gathering the people together while touting his plan for religious reconciliation and political peace. Solomon is, in my

judgment, a harbinger of what is to come.

And from this perspective, rather than extrapolating *lo' shaphar* | not counted or proclaimed and *lo' manah* | not numbered or apportioned as “too many to be counted,” I see this as prophetic of something of vital importance. On the 1st day of the 7th month during the 120th Yowbel year, a Goat named ‘Elyah will oversee the sacrifice of Yada as the ‘*Adamah Parah* | Red Heifer on behalf of the Passover Lamb to restore Yisra’el and prepare God’s People for His imminent arrival. They are the ones counted among those who have chosen to be with God. And it is the blood of a Goat and a Bull that will anoint the Mercy Seat of the Ark of the Covenant on Kipurym when Dowd returns with Yahowah on Kipurym – the 10th day of the seventh month.

Since I recognize that it’s difficult for some to grasp why Yahowah would use male and female names and titles for Himself, for those working with him, and for those things which are vital for us to understand, I would like to share something very few consider. While men and women share 95% of the same genetic material, when the 23rd pair of chromosomes are XX the individual is female. And every man shares the chromosome which, when paired with itself, is female. Genetically, women are amplified femininity with two X chromosomes ~ XX. Human males have one X and one Y chromosome ~ XY, giving us masculine and feminine characteristics – just like Yahowah. This is why He said that He wrote, “**So, God created *ha' adam* | the man in His image, in the image and resemblance of God He created him; male and female He created that which is associated with them.**” (*Bare'syth* / Genesis 1:27)

For example, when I’m in my primary role, *Chotering* | Serving as a Stem off of the Tree of Lives and Knowledge, as the *Nakar* | Observant Foreigner, the Man from ‘Edown is *Yada* | One who Knows – a man after Yahowah’s heart. Therefore, as Yahowah’s *Qowl* | Voice and Dowd’s *Basar*

| Herald, my masculine qualities shine. But when I'm Cultivating the Harvest of Covenant Children as the final *Zarowa'*, the role requires a feminine touch. And so it is with the '*Adamah Parah* | Bloody Red Man and Productive Heifer, giving the final remnant of Yisra'el a bath and then new life. By contrast, normally, you'll find me stamping out human snakes and demonic serpents as a *Par* | Bull.

From this perspective, Dowd may have been the most fully integrated and expressive projection of XY. He was a songwriter, singer, lyricist, and lover overcome with emotions one moment and the strong man, valiant defender, judgmental orator, and rational thinker the next. He loved men and women. He, as a *Gibowr* | Courageous and Competent Man, was filled with the *Ruwach* | Spirit, giving him a nurturing feminine perspective.

As we consider this prophetic narrative of our future, know that on the morning of September 23rd, 2033, 'Elyah will be acting in the role of *kohen* as he follows the Towrah's Numbers 19 instructions relative to the sacrifice to restore the Children of Yisra'el...

“The priests arrived and brought (*wa bow' ha kohen*) the Ark of the Covenant of Yahowah (*'eth 'Arown Beryth Yahowah*) to its innermost place of the Word (*'el maqowm huw' dabyr*) of the Family Home (*ha Beyth*), to the Most Set-Apart Place (*'el qodesh ha qodesh*), to under the wings (*'el tachath kanaph*) of the Cherubim (*ha karuwbym*).” (*Melekym* / 1 Kings 8:6)

Since their role was twice defined, initially shown protecting 'Adam and Chawah in the Garden and then having the backs of the Covenant's Children as we are afforded the opportunity to sit on the Mercy Seat of the Ark, I am expecting *Karuwbym* to not only protect the '*Arown Beryth* of Yahowah within the '*Ohel Mow'edym* | Tabernacle of the Restoring Witnesses but also to be protecting the Witnesses themselves.

“Indeed, the Cherubim (*ky ha Karuwbym*) wings spread out (*paras kanaph*) to the place over the Ark (*‘el maqowm ha ‘Arown*) and over its poles (*wa ‘al bad huw’*) from above (*min la ma ‘al*). (*Melekym / 1 Kings 8:7*)

The poles alone were so long (*wa ‘arak ha bad*) that the ends of the poles were seen (*wa ra ‘ah ro ‘sh ha bad*) out of the Set-Apart Place (*min ha qodesh*) beyond the presence of the inner sanctum of the word (*‘al paneh ha dabyr*). But they could not be seen (*wa lo ‘ ra ‘ah*) from the outside (*ha chuwts*).

And they existed there (*wa hayah sham*) as a restoring and eternal witness (*‘ad*) of this day (*ha yowm ha zeh*).” (*Melekym / 1 Kings 8:8*)

Indeed, even though this cast of characters had ascended the ridgeline of Tsyown en route to the summit of Mowryah, now just 11 years removed from Dowd’s inspiring influence, this served as proof that they were tumbling downhill in a hurry. Dumb-didy-dumb-dumb... the poles were only to be inserted when carrying the Ark of the Covenant. Once in the proper position within the *Beyth Shem Yahowah*, they should have been removed.

While the replacement set of the Two Tablets of Stone Yahowah engraved represented the most treasured items within the Ark, there were others. Moreover, beside the ‘Arown, if not in it for safekeeping, would have been the original autograph of the Towrah scribed by Moseh. It was the greatest treasure of all.

“There was nothing in the Ark (*‘ayn ba ha ‘Arown*) except the two Tablets (*shanaym luwachowt*) of Stone (*‘eben*) that, for the benefit of the relationship (*‘asher*), Moseh (*Mosheh*) placed there (*nuwach sham*) at Choreb (*ba Choreb*) where, to show how to get the most out of life (*‘asher*), he established the Covenant (*karath*) of Yahowah (*Yahowah*) with the Children of Yisra’el (*beny Yisra’el*) by bringing them out (*ba yatsa ‘ hem*) of the

Land (*min 'erets*) of *Mitsraym* | the Anguishing and Confining Crucibles of Oppression (*Mitsraym*).”
(*Melekym* / 1 Kings 8:9)

There are two ways to view what happens next because the Home of Yahowah’s Name was immediately consumed by a cloud of smoky water vapor, and to such an extent, the *kohen* were rendered even more confused and incompetent. They were kept out of the newly erected House, unable to proceed.

It is my conclusion that Yahowah was exceedingly disappointed in Solomon’s attitude and the priestly competency, and that this was His way of showing His consternation. He ran them out of the Home for the Covenant Family because they did not belong.

Further, by filling the Covenant Home with a massive cloud of smoke and water, Yahowah is bringing us forward 3,000 years in time to Taruw’ah in year 6000 Yah. It is then that He will unleash a torrent of water beneath the sacrifice of the Red Heifer while igniting a fire that will send smoke billowing to the heavens. And it is all for the final *Yatsa’* | Exodus from *Mitsraym* | the Crucibles of Troubling Religious and Political Oppression to the *Beyth Beryth* | Covenant Family.

That, however, was not Solomon’s take on God fumigating His Home. He did as so many have done after him – he put words in God’s mouth that did not belong. But first, here is what occurred...

“And it came to pass when (*wa hayah ba*) the priests came out (*yatsa’ ha kohen*) of the Set-Apart place (*ha qodesh*), then this cloud of water and smoke (*ha 'anan*) completely filled (*male’*) the Family Home (*Beyth*) of Yahowah (*Yahowah*), (*Melekym* / 1 Kings 8:10) such that the priests (*wa ha kohen*) became incompetent and confused, incapable (*lo’ yakol*) of remaining present and standing (*la 'amad*) as attendants (*lo shareth*) as a result

of the presence (*min paneh*) of the cloud of water and smoke (*ha 'anan*). For it completely covered (*ky male*) Yahowah's honorable and respectful nature (*kabowd Yahowah*) within Yahowah's Family Home (*'eth Beyth Yahowah*).” (*Melekym* / 1 Kings 8:11)

That does not sound inviting or welcoming to me. I'd prefer to see Yahowah as light rather than darkness. I'd rather understand than be confused. Given the option, competence is better than ineptitude.

Since Shalomoh's response casts Yahowah in a very poor light while the king not only improperly gloated over what others had achieved while misquoting the Almighty, I see this as a harbinger of what will commence during the upcoming Time of Israel's Troubles. Solomon, rather than representing Yahowah or Dowd, is playing the role of the Towrahless One. The corporeal manifestation of the Adversary will emerge from relative obscurity over the next three to five years to world prominence. And, therefore, I think that all of this is prophetic...

“Then, at that moment (*'az*), *Shalomoh* | **Reconciliation (*Shalomoh*) said (*'amar*), ‘Yahowah has stated that He would dwell (*Yahowah 'amar la shaken*) in the deep gloom and miserable darkness of a thick cloud which blocks all light (*ba ha 'araphel*).” (*Dabarym ha Yowmym* / 2nd Chronicles 6:1)**

No. All God said was that during the Exodus, He would watch over and lead the Children of Yisra'el out of harm's way and to the Promised Land as a columnar cloud during the day and as a pillar of light by night. Yahowah is Light, not darkness. This is Replacement Foolology.

Then, after sending Yahowah to the lightless realm of She'owl for a miserable and gloomy existence, and extinguishing God's light, the King turned the spotlight on himself...

“But I, myself, have built (*wa ‘any banah*) a magnificent dwelling with extraordinarily beautiful construction, a celestial palace (*zabuwl*) of a House (*Beyth*) for You (*la ‘atah*), a dwelling place and site (*wa makown*) for You to sit in and inhabit (*la yashab*) forever (*‘owlam*).” (*Dabarym ha Yowmym* / 2nd Chronicles 6:2)

As I will point out in due time, Solomon didn’t build the House. The support beams, stone masons, and lead contractor were all from Lebanon. And the House was actually understated, not near the scale of the imposing pyramids, ziggurats, and temples built to house pretentious kings and their false gods.

Moreover, Yahowah resides in Shamaym in the seventh dimension. He’s not about to be reduced to or be restrained in something men have made. And, of course, since the House was looted many times thereafter and then razed to the ground four centuries later, “forever” may not have been the proper depiction of time.

But such are the wiles of men. They want gods they can control and cut down to size. But we digress, this was Solomon’s time to shine...

“Then the king (*ha melek*) came full circle, turning back to the beginning (*sabab*) with his presence (*‘eth paneh huw’*). And he knelt down to lift up and bless (*wa barak*) the entire assembled community (*kol qahal*) of *Yisra’el* | Individuals who Engage and Endure with God (*Yisra’el*) while (*wa*) everyone gathered and assembled (*kol qahal*) of *Yisra’el* (*Yisra’el*) was present and standing (*‘amad*).” (*Dabarym ha Yowmym* / 2nd Chronicles 6:3)

Then he said (*wa ‘amar*), ‘Yahowah (*Yahowah*), the God of *Yisra’el* (*‘elohym Yisra’el*), benefits and is extolled (*barak*) based upon what He has communicated (*‘asher dabar*) with His mouth (*ba peh huw’*) to Dowd (*‘eth Dowd*), my father (*‘ab ‘any*). And with his hand

and influence (*wa ba yad huw'*), **He has fulfilled these proclamations** (*male*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:4*)

The first royal son of King Dowd was aptly named *Shalomoh* | Reconciliation because, with this unique spelling, he would be the alternative to what his father would be advancing on this day. For indeed, reconciliation is Dowd’s trademark. It is also symbolic of the day Dowd will return to reclaim his throne and home – *Yowm Kipurym* | the Day of Reconciliations. This is one of the many ways Yahowah *sabab* | comes full circle with His plans, bringing us back to where we began.

The primary connotation of *barak* is to get down on one’s knees to lift someone up. It is a picture of our Heavenly Father getting down on His knees symbolically to lift up His children so that we can be empowered to walk with Him. Therefore, *Yisra’el* | Individuals who Engage and Endure with God defines what it means to be part of God’s Family.

But do you think that this was what Solomon intended to convey? Or was the King the one offering the blessing while he claimed that Yahowah was the beneficiary of what he was doing? These are legitimate questions because very little of what Yahowah promised was fulfilled on this day. Further, since God allowed the House to be plundered and destroyed, it’s rather obvious that He wasn’t nearly as enamored by it as Solomon and the religious and political aspirants around him.

It is worth noting that since it was claimed that Yahowah’s presence was in this place on this day, please note that the entire community of *Yisra’el* elites was *‘amad* | standing. This is how it should always be between our Heavenly Father and His Children.

To *Shalomoh*’s credit, Yahowah’s and Dowd’s names were cited throughout his presentation. Our fate hinges

upon what Father and Son discussed. It is what Yahowah and Dowd achieved and fulfilled together that transforms our lives.

It had been four centuries since the Chosen People were freed from religious and political persecution in Mitsraym, but it was still fresh on everyone's mind...

“For it was said (*la ‘amar*), ‘From the day (*min ha yowm*) that, for the benefit of the relationship (*‘asher*), I brought out (*yatsa’*) My people (*‘am ‘any*) from the realm of the Crucibles of Troubling Confinement and Oppression (*min ‘erets Mitsraym*), I did not choose (*lo’ bachar*) a city (*ba ‘iyr*) from among all of the tribes (*min kol shebet*) of Yisra’el (*Yisra’el*) to build (*la banah*) a Home (*beyth*) for My name (*la shem ‘any*) to exist (*hayah*) there (*sham*).

Further (*wa*), I had not chosen (*lo’ bachar*) a man (*ba ‘iysh*) to exist as (*la hayah*) a worthy, conspicuous, announced, acknowledged, and proper leader (*nagyd*) over My people Yisra’el (*‘al ‘am ‘any Yisra’el*).”
(*Dabarym ha Yowmym* / 2nd Chronicles 6:5)

In actuality, none of this was stated in the Towrah. Shalomoh was ad-libbing. Yahowah disclosed to ‘Abraham and Yitschaq that He would build His Covenant on Mount Mowryah, which is now in the heart of Yaruwshalaim. And the Towrah clearly states that the Mow’edym would be fulfilled in the place where Yahowah’s name would dwell. Further, Moseh was a valiant leader of the Yisra’elites during the *Yatsa’* and his famous prophecy in *Dabarym* 18 points directly to Dowd.

Yaruwshalaim and Dowd were chosen during creation, long before the Exodus from Mitsraym. Also, while there are aspects of *nagyd*, which obviously apply to Dowd, as *melek*, he is more than *nagyd*. These things known, the following is true...

“But now I have chosen (*wa bachar*) with *Yaruwshalaim* | the Source of Guidance on Reconciliation (*ba Yaruwshalaim*) that My name (*shem ‘any*) will exist (*la hayah*) here (*sham*). And I have chosen (*wa bachar*) with Dowyd (*ba Dawyd*) to be (*la hayah*) over My people, Yisra’el (*‘al ‘am ‘any Yisra’el*).”
(*Dabarym ha Yowmym* / 2nd Chronicles 6:6)

Jerusalem, not the Vatican or Ukraine. Dowd, not Netanyahu or Trump.

This is also accurate...

“And it was (*wa hayah*) in the heart and mind, the inclination and judgment (*‘im lebab*) of Dowyd (*Dowyd*), my father (*‘ab ‘any*), to build (*la banah*) a Home (*beyth*) for the name (*la shem*) of Yahowah (*Yahowah*) the God of Yisra’el (*‘elohym Yisra’el*). (*Dabarym ha Yowmym* / 2nd Chronicles 6:7)

Then (*wa*) Yahowah (*Yahowah*) said (*‘amar*) to Dowd (*‘el Dowyd*), my father (*‘ab ‘any*), ‘Because (*ya’an*) it was (*hayah*) in your best judgment (*‘im lebab ‘atah*) Dowyd (*Dowyd*), my father (*‘ab ‘any*), to build (*la banah*) a Home (*beyth*) for My name (*la shem ‘any*), what was in your heart and mind (*ky hayah ‘im lebab ‘atah*) is beautiful, good, generous, and beneficial (*towb*).”
(*Dabarym ha Yowmym* / 2nd Chronicles 6:8)

While Shalomoh was stumbling over his choice of pronouns and including himself in the narrative, he may also have been projecting his thoughts into a discussion that occurred apart from him. Yahowah was actually disappointed by Dowd’s desire to build Him a house, as is demonstrated conclusively in the text of 2 Shamuw’el 7.

“Nevertheless, that notwithstanding (*raq*), you will not build the House (*‘atah lo’ banah ha beyth*), but instead (*ky*), your son (*ben ‘atah*), the coming forth from your loins (*ha yatsa’ min chalats ‘atah*). He will build

(*huw' banah*) **the Home** (*ha beyth*) **for My name** (*la shem 'any*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:9*)

What is particularly revealing here is that the *beyth* was a “Home” not a “Temple” and Yahowah had no intention of living there or even occupying the premises. Its purpose was to serve as a home for His name – and yet, that was the first thing Jews removed.

As for Solomon, methinks he is too impressed with himself. He was simply an implement. And it is one thing for Yahowah to give him credit for building the *Beyth* of the *Shem*, it is another for him to claim it for himself...

“Now (*wa*), **Yahowah** (*Yahowah*) **has taken a stand to establish and fulfill** (*quwm*) **His statement** (*'eth dabar huw'*) **that, for the benefit of the relationship** (*'asher*), **He has spoken** (*dabar*). **And I have taken a stand to establish and fulfill** (*wa quwm*) **beneath** (*tachath*) **Dowd** (*Dowyd*), **my father** (*'ab 'any*).

And I sit (*wa yashab*) **on the throne** (*'al kise*) **of Yisra'el** (*Yisra'el*) **as Yahowah spoke** (*ka'asher dabar Yahowah*). **And I have built** (*wa banah*) **the Home** (*ha beyth*) **for the name** (*la shem*) **of Yahowah** (*Yahowah*), **the God of Yisra'el** (*'elohym Yisra'el*). (*Dabarym ha Yowmym / 2nd Chronicles 6:10*)

And I have placed (*wa sym*) **there** (*sham*) **the 'Arown** | **to Behold the Ark** (*'Arown*) **which beneficially and relationally** (*'asher*) **there is** (*sham*) **the Beryth** | **Covenant** (*beryth*) **of Yahowah** (*Yahowah*) **to show the way to get the most out of life** (*'asher*) **cut** (*karat*) **with the Children of Yisra'el** (*'im beny Yisra'el*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:11*)

The positives here are that Shalomoh was committed to proclaiming Yahowah's name, that he knew the building was a *Beyth Shem*, and that he recognized he was in this position due to the relationship Yahowah developed with

his father, Dowd.

He also saw to it that the Ark of the Covenant was housed within the Home for Yahowah's Name. This is to suggest that Yahowah's Shem surrounds the *'Arown* and is integrated into the *Beryth*.

Further, as we discovered in 1 Kings 8, and is affirmed in 2 Chronicles 5, the Ark of the Covenant was carried by the priests from the City of Dowd, along the ridgeline of Tsyown, and into the *Beyth Shem*. It was placed in the *Qodesh Qodesh* during the Chag of the Seventh Month – which would include Taruw'ah, Kipurym, and Sukah.

However, as I have hinted, Solomon didn't actually build the "Temple." The stonemasons and milled cedar and cypress beams came from Tyre and Gebal / Byblos in Lebanon. Dowd forged the alliance with King Hiram that his son capitalized upon (1 Kings 5-9 and 2 Chronicles 2-7). To compensate Hiram for the building materials and craftsmen, Solomon sent copious amounts of grain, olive oil, and wine to Tyre. Even the lead foreman, also named Hiram, came from Tyre (although his mother was a Yisra'elite of Naphtali descent). The Lebanese contribution was so considerable that at the conclusion of the project, Solomon, over and above the grain, oil, and wine, compensated Hiram by surrendering twenty cities in northeastern Yisra'el in the swampland of *Galyl* | Galilee to the city-state of Tyre. Although, they were seen as more of a burden than an asset to Hiram, who called them "*Kebel* | Bonds and Fetters."

The image cast next is of Shalomoh standing and then kneeling upon a platform he had built to serve as the *mizbeach* | altar to ponder the implications of the sacrifice of Yahowah...

"And he was present, standing (*wa 'amad*) before the presence (*la paneh*) of the altar to ponder the implications of the sacrifice (*mizbeach*) of Yahowah

(*Yahowah*), **conspicuously in the presence** (*neged*) **of the entire gathered community** (*kol qahal*) **of Yisra'el** (*Yisra'el*). **Then he spread out** (*wa paras*) **the palms of his hands** (*kaph huw'*). (*Dabarym ha Yowmym / 2nd Chronicles 6:12*)

Shalomoh (*Shalomoh*) **made** (*'asah*) **a bronze platform to be used as a caldron and basin** (*kyowr nachowheth*) **and offered it as a gift** (*wa nathan huw'*) **within the inner court** (*ba tawek ha 'azarah*), **it being five cubits, or eight feet, long** (*chamesh 'amah 'orek huw'*) **and five cubits, or eight feet, wide** (*wa chamesh 'amah rochab huw'*), **while it was three cubits, or nearly five feet, high** (*wa 'amah shalosh gomah huw'*).

And he stood on it (*wa 'amad 'al huw'*). **Then he knelt on his knee** (*wa barak 'al berek huw'*) **conspicuously before** (*neged*) **all those assembled of Yisra'el** (*kol qahal Yisra'el*). **He spread out** (*wa paras*) **the palms of his hands** (*wa paras kaph huw'*) **toward the heavens** (*ha shamaym*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:13*)

The altar to contemplate the implications of the sacrifice is noteworthy because of its size and location outside of the House. Not only will the bloodied body of the Red Heifer sit within such an elevated basin, but let's not miss that it was designed to be a cauldron. As such, a replica would serve nicely as a platform on which to burn the *'Adamah Parah* in 3,000 years (or 9 years from now in 2024).

As for getting down on a knee and spreading out his hands, I'm not a fan. It goes against *Yahowah's* intent and instructions. But Solomon loved the attention and drama. He was playing to the crowd.

“He said (*wa 'amar*), **‘Yahowah** (*Yahowah*), **God of Yisra'el** (*'elohym Yisra'el*), **there is nothing like you** (*'ayin kamow 'atah*), **God in the Heavens and on the**

Earth (*'elohym ba ha shamaym wa ba ha 'erets*), **considering and exploring** (*shamar*) **the Beryth | Covenant** (*ha beryth*) **and the One showing unfailing love and devotion, genuine favor and affection** (*wa ha chesed*) **to Your coworkers** (*la 'ebed 'atah*) **who walk toward Your presence** (*ha halak la paneh 'atah*) **with all their thinking and emotions, their judgment and motivations** (*ba kol leb hem*), (*Dabarym ha Yowmym / 2nd Chronicles 6:14*) **who, for the benefit of the relationship** (*'asher*), **closely examine and carefully consider** (*shamar*) **the approach of Your co-worker** (*la 'ebed 'atah*) **Dowd** (*Dowyd*), **my father** (*'ab 'any*) **that, to reveal the proper way** (*'asher*), **You spoke to him** (*dabar la huw*).

You spoke with Your mouth (*wa dabar ba peh 'atah*), **and with Your hand** (*wa ba yad 'atah*), **You have fulfilled the essence of this** (*male' ka*) **today** (*ha yowm ha zeh*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:15*)

The idea of Yahowah *shamar* | considering and exploring the *Beryth* | Covenant Family is appealing. And clearly, when doing so, God expresses His *chesed* | love and devotion. Although, while Yahowah favors those who work with Him, He is affectionate toward every Covenant member.

When we are completely devoted, mind and heart, intellectually and emotionally, to Yahowah, life is better. And the best way to achieve this is to do as Shalomoh states – closely examine and carefully consider Dowd’s approach to Yahowah. That said, very little of the essence of what Yahowah shared with Dowd was completed or fulfilled on this day.

Then if only...

“Now, therefore (*wa 'atah*), **Yahowah** (*Yahowah*), **God of Yisra’el** (*'elohym Yisra'el*), **observe** (*shamar*) **on behalf of Your coworker** (*la 'ebed 'atah*), **Dowd, my**

father (*Dowyd 'ab 'any*), **what You, for the benefit of the relationship, spoke to him** (*'eth 'asher dabar la huw'*), **to say** (*la 'amar*), **“Not will cut off for you** (*lo' karat la 'atah*) **a person** (*'ysh*) **from before me** (*min la paneh 'any*) **to sit on the throne** (*yashab 'al kise'*) **of Yisra'el** (*Yisra'el*) **if only under the restrictive condition** (*raq 'im*) **your sons** (*beny 'atah*) **observe, closely examining and carefully considering** (*shamar*) **their way to walk** (*'eth derek hem la halak*) **in My Towrah | Guidance and Teaching, Instructions and Directions** (*ba Towrah 'any*), **consistent with the beneficial way** (*ka 'asher*) **you have walked before Me** (*halak la paneh 'any*).”” (*Dabarym ha Yowmym / 2nd Chronicles 6:16*)

That didn't happen, but it was prophetic. Solomon failed to live up to this bargain, and as a result, the throne of a united Yisra'el would soon be unoccupied. And even then, virtually every leader of the Northern Kingdom and of Yahuwdah failed in this regard. But on the positive side, this statement does affirm that Dowd was resolutely Towrah-observant. And it was by walking in the Towrah that Dowd's life became so exemplary.

There can be no “now therefore” when the conditions pursuant to the agreement are not met. Nonetheless...

“Now, therefore (*wa 'atah*), **Yahowah** (*Yahowah*), **God of Yisra'el** (*'elohym Yisra'el*), **let Your word be trustworthy and dependable, enduring and true** (*'aman dabar 'atah*) **which, for the benefit of the relationship** (*'asher*), **You spoke** (*dabar*) **to Your coworker, Dowd** (*la 'ebed 'atah la Dowyd*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:17*)

Since *'aman* was conveyed in the jussive volitional mood, Solomon is saying that he and those gathered before him wanted Yahowah's testimony to be truthful and dependable. And while that may have tickled the ears of the faithful and religious, it was a terrible thing to say. It

implies that God has the option of reneging on His promises and of being misleading. It creates the impression that Yahowah can be disingenuous and capricious – both of which are required for Judaism, Christianity, and Islam.

Had Solomon been as wise as his father, he would have rendered this next pronouncement as a statement rather than a question. And he would have used his earlier statements regarding this being a Home for Yahowah's Shem to explain its purpose and describe the resident.

“Except, is it actually possible (*ky ha 'umnam*) for God (*'elohym*) to dwell or even sit (*yashab*) with the men like ‘Adam (*'eth ha 'adam*) on the Earth (*'al ha 'erets*)?” (*Dabarym ha Yowmym* / 2nd Chronicles 6:18 in part)

Yes, it is possible for God to dwell with His Covenant Family on Earth. That is what occurred between Yahowah and ‘Adam in the Garden. It is the point of the Miqra'ey, and particularly of Kipurym and Sukah. This is something Solomon should have known since his father will serve as King over the Earth when it is transformed back into the conditions experienced in ‘Eden.

“Behold (*hineh*), the heavens (*shamaym*), and the heavens of the heavens (*wa shamaym ha shamaym*) cannot hold or contain You (*lo' kuwl 'atah*), so much more by contrast (*'aph ky*) this House (*ha beyth ha zeh*) that (*'asher*) I have built (*banah*).” (*Dabarym ha Yowmym* / 2nd Chronicles 6:18 conclusion)

Shamaym is plural, so it is simply verbose to say, “*Shamaym wa shamaym ha shamaym*.” And while there are lexicons which claim that the notion of heaven is derived from the idea that *shama* means “lofty.” But I disagree since *shamaym* shares the Sh-M root of *shem* | name, *shama'* | listen, and *shamar* | observe. Therefore, it is more likely that when we listen to and observe what is said in the name of our God, we are more likely to live with Him.

Shamaym is not a prison like *She'owl*, so it does not have the capacity to *kuwl* | hold or contain anyone. Further, while we exist in 3½ dimensions as physical beings encumbered by bodies, when we become akin to light, we will be liberated in spacetime. And it is my conclusion, having studied Dowd's 19th Mizmowr, that the universe is a six-dimensional construct and that *Shamaym* exists in the seventh dimension.

And while all of Yahowah, as a seven-dimensional being, won't fit in the physical universe He created, much less on Earth, in a House, or a corporeal body, there is a solution that achieves the desired result. First, a tiny portion of spiritual energy can be transformed into matter and, thus, a body through Einstein's equation $E=mc^2$. Second, Yahowah, like all living beings capable of observing and responding, has a *nepesh* | soul for this purpose. When it is placed within a spiritual or physical being, it projects that individual's personality and individuality, their character and characteristics, their memories, experiences, and ambitions – somewhat like an avatar. This is how Yahowah walked in the Garden with 'Adam. It is how He dined with 'Abraham. It is how He will return with Dowd.

Also telling in this regard, it was by reconstituting Dowd's *basar* | corporeal body through his DNA and then inserting his *nepesh* | consciousness into it that the King was able to fulfill Pesach, Matsah, and Bikuwrym. This is how Yahowah will dispatch Yada and 'Elyah from *Shamaym* to Earth to serve as Witnesses.

Shalomoh was no doubt wise by human standards, but it is readily apparent that he could not hold a candle to his father. Apart from what Solomon will announce prophetically in the 32nd and 33rd statements of this speech, which were spoken at an entirely different level, there is very little of what Dowd's son said or wrote that is worthy of our consideration – at least on face value as a historic

record. He was too full of himself to make room for Yahowah in his life. And all too often, when he gave God lip service, it was just for show. Therefore, this is important because it is prophetic.

As we proceed, we are confronted by one of the more challenging Hebrew terms – *tapilah*. It is routinely rendered as “prayer” in English Bibles even though its etymological basis suggests no such thing. And while the popular Strong’s Hebrew Lexicon claims that *tapilah* was based upon *palal* | to intervene, intercede, and mediate, the more reasonable deduction would be *palah* | to be distinct and separate, distinguished and wonderfully uncommon, or even *palach* | to revere and serve. Then when we expand our consideration to the *ta* prefix, it could be a contraction of *ta’ah* | to err and wander away (with an Ayin and thus unlikely), *ta’ah* | to mark or point out (with an Aleph), *tow* | to desire, or *ta’* | room or chamber.

Therefore, the most reasonable deduction from its component parts would be to render *tapilah* as “to point out the means to be distinct and separate, set apart and wonderfully special.” Also possible, but less probable, *tapilah* means “to mark out the way to intervene and intercede.” But either way, there is no Hebrew word for “pray” or “prayer” because Yahowah solicits neither.

This known, throughout what follows, the man whose propensity be religious rather than promote the relationship his father fostered and who, as a result, was largely responsible for upending the camaraderie Dowd had built between Yahowah and a united Yisra’el, uses *palal* in ways that beg being rendered as “prayer.” In fact, much of what follows is dripping in drama that does not belong anywhere near the Home of the Covenant.

“Yet (*wa*) You turn to face and appear (*panah*) for the pointing out of the means to be distinct and separate, set apart and uncommon (*tapilah*) of Your

coworker ('ebed 'atah) and to his plea and petition for favor (tachinah hurw'), Yahowah (Yahowah), my God ('elohym 'any), for listening (la shama') to the rejoicing shouts and pleading ('el ha rinah), and to the pointing out of the means to be distinct and separate, set apart and uncommon (tapilah) that Your coworker ('asher 'ebed 'atah) mediates, arbitrates, and intervenes (palal) toward Your presence (la paneh 'atah)." (Dabarym ha Yowmym / 2nd Chronicles 6:19)

That's about as clear as mud. Yahowah does not turn. It is men and women who must *panah* to become set apart.

Consistent with this mistake, Shalomoh has it backward. We benefit when we listen to Yahowah and typically impugn ourselves when we ask Him to listen to us, especially in prayer. In fact, Yahowah is on record stating that the Towrahless who pray to Him have dung on their faces.

And if we are being objective, while Dowd *palal* | intervened for us on Pesach and Matsah, his son never did. So, at best, the message is muddled.

If the *tachinah* | favor Solomon is requesting is for Yahowah's eyes to be constantly viewing the House, then it is a request that God could not heed. There is far more to the world than a single building, no matter how special. And this one would not stand. Further, the souls of the men and women who work with Yah to achieve His purpose are far more interesting to Him. Affirming this, Yahowah is on record stating that He will never look away from His Son, Dowd.

"So (la), Your eyes ('ayn 'atah) will be (hayah) open (pathach) to the House ('el ha beyth ha zeh) day and night (yowmam wa layl), to the place where ('el ha maqowm 'asher) You have said to place ('amar la sym) Your name (shem 'atah) there so that You can listen (sham la shama) to the prayer to be distinct and separate, set apart and

uncommon (*ha tapilah*) **that Your coworker** (*‘asher ‘ebed ‘atah*) **independently prays for intervention** (*palal*) **toward this place** (*‘el ha maqowm ha zeh*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:20*)

Wrong again. God isn’t continually staring at the building that was corrupted by His people and destroyed by their foes. And God does not ask for or listen to prayers. Further, it is foolish to ask Yahowah to intervene in ways that are consistent or inconsistent with His testimony. By doing so, the petitioner either demonstrates that they don’t know or don’t trust God’s promises or that they don’t care what He said because they want the Almighty to capitulate to their agenda.

It pains me to criticize Solomon. He was Dowd’s son, and I serve his father. And although he was selected by Yahowah, it is apparent that it was because he became an exemplar of poor judgment. That notwithstanding, his prophetic testimony at this moment is clearly stated, surprisingly specific, and completely accurate – making all of this a troubling anomaly. But nevertheless, this is what he said and much of it is inconsistent with the Towrah. Therefore, we cannot let it pass without comment, especially since it gets worse...

“And so You should listen (*wa shama’*) **to the pleas for mercy and requests for favors** (*‘el tachanuwn*) **of Your coworker** (*‘ebed ‘atah*) **and of Your people Yisra’el** (*wa ‘am ‘atah Yisra’el*) **when** (*‘asher*) **they pray for mediation and arbitration or furnish justification** (*palal*) **to this place** (*‘el ha maqowm ha zeh*).

And You, Yourself, should continually listen (*wa ‘atah shama’*) **from the place of your dwelling** (*min maqowm yashab ‘atah*) **from the heavens** (*min ha shamaym*). **Then You listen** (*wa shama’*) **and You forgive** (*wa salach*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:21*)

King Sha’uwl didn’t go this far afield of the Towrah

and Yahowah openly disenfranchised him. Yahowah isn't a genie in a bottle, ready to turn wishes into on-demand gifts. We ought not tell God to listen to us nor request favors from Him. And this is largely because we learn and mature when we listen to Him, and the favors we need bestowed, He has already provided.

Most especially, Yahowah does not listen and forgive. Those seeking entry to heaven by having their guilt removed need to approach God in the manner He has articulated and facilitated. And since Shalomoh's father was the chief provider, he, of all people, should have known better.

Quite frankly, I don't know what to make of the following. The only way to expunge guilt is by relying upon what Dowd did to remove it during Matsah. And there is no telling why Solomon repeated '*alah* | curse so many times in this statement. The only curse that men and women bring on themselves is a result of overtly opposing Yahowah or the Towrah. And while there is no excuse for deceiving a neighbor, what does any of this have to do with the dedication of the Covenant Home?

“If a man errs and does wrong, incurring guilt (*'im chata* 'iysh), with his neighbor (*la rea* 'huw'), and he is deceptive with him (*wa nasha* 'ba huw') a curse is sworn regarding him (*'alah la* '*alah huw*').

Then comes a curse or oath (*wa bow* 'alah) to the presence (*la paneh*) of Your altar (*mizbeach* 'atah) in this House (*ba ha beyth ha zeh*), (*Dabarym ha Yowmym* / 2nd Chronicles 6:22) so You continually listen (*wa shama*) from the heavens (*min ha shamaym*) and You act (*wa 'asah*) and You judge (*wa shaphat*) Your coworkers (*'eth 'ebed* 'atah), to return and restore (*la shuwb*) the wickedly guilty and condemnable religiously (*la rasha*) by allowing or giving (*la nathan*) his way in his head (*derek huw* 'ba ro 'sh huw') so as to acquit and vindicate

the correct and upright (*wa la tsadaq tsadyq*) **by giving to him** (*la nathan la huw'*) **according to him being right** (*ka tsadaqah huw'*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:23*)

As confusing as was the initial sentence, the follow-on declaration is a complete enigma. God does not want us bringing curses to Him or to the place where the sacrifices are contemplated. Thankfully, He does not constantly listen from the heavens. If He did, we'd all be doomed and He would have given up on humankind long ago.

Yahowah has no reason to ever judge His coworkers. By the time we are engaged doing God's bidding and working with Him, we are most certainly Covenant. Therefore, a coworker is never restored. Moreover, the wickedly guilty do not return. There is no allowance for the religiously condemnable. Similarly, our way is irrelevant to God and it has no influence on our salvation. Finally, there is no explanation for Shalomoh's transition from the wicked and cursed to the acquitted and vindicated, making this much like a word salad.

This may not be any better, and might be worse...

“And if Your people, Yisra'el, are plagued, afflicted, and defeated (*wa 'im nagaph 'am 'atah Yisra'el*) **before the presence of an adversary** (*la paneh 'oyeb*) **because they have missed the way and are wrong** (*ky chata'*) **regarding You** (*la 'atah*), **and they return and acknowledge by confessing** (*wa shuwb wa yadah*) **Your name** (*'eth shem 'atah*), **and they furnish justification or pray for intervention** (*wa palal*), **and they plead for pity and favors and generosity** (*wa chanan*) **to approach Your presence** (*la paneh 'atah*) **in this House** (*ba ha beyth ha zeh*), (*Dabarym ha Yowmym / 2nd Chronicles 6:24*) **then, You, Yourself, must constantly listen** (*wa 'atah shama'*) **from the heavens** (*min ha shamaym*), **and You should be indulgent and**

forgiving, so as to pardon (*wa salach*) the offensive sins and wrongdoing associated with missing the way (*la chata'ah*) of Your people, Yisra'el ('*am 'atah Yisra'el*), and You return them to the earth or ground (*wa shuwb hem 'el ha 'adamah*) that, for the benefit of the relationship, You gave to them ('*asher nathan la hem*) and to their fathers (*wa la 'ab huw'*)." (*Dabarym ha Yowmym* / 2nd Chronicles 6:25)

To be *nagaph* | plagued is to be religious. It is viral, pandemic, and deadly. It mandates that the infected be isolated and quarantined. The only cure is to cleanse oneself of all contaminated material, avoid all future contact, and then capitalize on Dowd's cure during Chag Matsah – none of which Solomon mentioned.

Confession is a waste of time. And there is no return independent of the way Yahowah has provided. Apart from what Dowd accomplished by fulfilling Pesach, Matsah, and Bikuwrym, there is no intervention. And pleading for favors is among the surest ways to irritate God. His provision is there for the accepting. Either take it or leave it, but don't ask God for a special dispensation.

Even today, 3,000 years later, neither Yahuwdym nor Yisra'elites have had the decency, good manners, or sense to embrace Yahowah's name. This is a necessary first step in coming home.

However, the House of the Name cannot be the source of forgiveness. The building erected during Solomon's reign beginning in 968 BCE was plundered in 926 BCE by Pharaoh Shoshenq I. It was looted a century later by Yisra'elite King Jehoash, who broke through a wall to carry away many of the remaining implements and treasures. Thereafter, when King Ahaz of Judah was threatened by Rezin of Damascus, he bribed King Tiglath-Pileser IV to defend him by offering the silver and gold in the House of Yahowah. Even King Hezekiah plundered the

House, cutting off the gold from the doors and doorsteps to bribe King Sennacherib, also of Assyria.

While the Beyth Shem was restored under King Joash, with the funding derived from popular donations, it would not endure. The building was plundered by King Nebuchadnezzar II of Neo-Babylon in 598 BCE. A decade later, Nebuchadnezzar, following a thirty-month siege, breached the walls of Yaruwshalaim in 587/6 BCE. He and his men looted the city and torched it over the next year, demolishing the building that had withstood the angst and greed of kings for 400 years.

With God, man's prayers and justifications fall on deaf ears. Truth be known, Yahowah's presence was seldom in the House of His Name. And as previously stated, it is in our interests to listen to God rather than expect Him to listen to us.

God is not indulgent or particularly forgiving. His plan has always been to remove our guilt by having His Son take it to She'owl, never to be seen again. Without evidence against us, we appear innocent and perfect – without the need for forgiveness.

It is curious that Shalomoh would speak of *shuwb hem 'el ha 'adamah* | returning them to the earth or ground. They were currently united and living in peace in Yisra'el. Further, *'adamah* means “ground,” whereas the “Land” of Yisra'el is characterized by *'erets*. Therefore, this may have been prophetic. Recognizing that this speech coincides with Taruw'ah's approach to Kipurym and Sukah, and that it is the 'Adamah Parah who will actually resolve this issue of Yisra'el's collective and individual guilt as part of their return to Yahowah, the reference is likely the Red Heifer – the *'adamah* | bloody red man on the ground. This is underscored by the realization that it is for the benefit of the relationship God offered to them and to their fathers.

As we press on, Solomon addresses the lack of rain, and thus of living waters, something Yahowah will provide in overwhelming quantities for those who will have missed the way during Taruw'ah in year 6000 Yah...

“With the heavens being held back (*ba ‘atsar ha shamaym*) and there is no rain (*wa lo’ hayah matar*) because they have missed the way to You (*ky chata’ la ‘atah*) and then they pray for intervention toward this place (*ky palal ‘el ha maqowm ha zeh*) and they acknowledge while expressing appreciation for Your name (*yadah ‘eth shem ‘atah*) from their guilt attributable for missing the way (*min chata’*), they will return (*shuwb*) because You will either answer or afflict them (*ky ‘anah hem*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:26*)

I suppose that this could be prophetic of Taruw'ah in 6000 Yah. Many will begin proclaiming Yahowah's name. And those who seek a remedy for their guilt at that time will find intervention through the Red Heifer. This is Yahowah's answer for those who wish to return.

“Then You, Yourself, will constantly listen (*wa ‘atah shama’*) in the heavens (*ha shamaym*), and You will purge them (*wa salach*) of the offensive sin and resulting guilt (*la chata’th*) of Your coworkers (*‘ebed ‘atah*) and Your people, Yisra’el (*wa ‘am ‘atah Yisra’el*), because You will teach and guide them (*ky yarah hem*) toward the way which is beneficial, productive, and pleasing (*‘el ha derek ha towb*) which they should walk in it (*‘asher halak ba hy’*) and give rain upon Your Land (*wa nathan matar ‘al ‘erets ‘atah*) which You gave to Your people (*‘asher nathan la ‘am ‘atah*) as an inheritance (*la nachalah*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:27*)

Should this be addressing Yowm Taruw'ah's fulfillment, then Yahowah will be listening at that time – while He wasn't then or thereafter. However, on the eve of

His return, and as a result of His coworkers, particularly ‘Elyah and Yada, He will teach and guide His people, placing His Towrah within the remnant of Yisra’el. This is the benefit of the Red Heifer and the rejuvenating waters that will emerge beneath his sacrifice to cleanse and restore life throughout the land. Thereupon, Yahowah will allocate His inheritance to His people.

As we proceed, Shalomoh is becoming ever more prophetic with his pronouncements. For example, during the seven years of Yisra’el’s Troubles prior to the fulfillment of Taruw’ah, Kipurym, and Sukah in year 6000 Yah, the Land and its people will be plagued, blighted, and torched by all manner of swarming pests, human cockroaches if you will, with the death cult of Islam oppressing the Land and infecting the people with the sickness of their religion while Progressives spread the mind virus of socialist politics. Yahuwdym will plead for intervention, for some sign of Divine favor, but apart from those who catch the last flight out of town during the Taruw’ah Gleaning, they will have to wait until the following morning to assuage their physical trauma and mental anguish.

Since a replica of the Tabernacle of the Restoring Witness will be erected on the Temple Mount on April 4th, 2030 as the Witnesses arrive, those struggling to survive the last three and a half years of Israel’s Anguish will have the semblance of something to reach out to after thousands of years otherwise. And those who turn to Yah will find God ready to receive this remnant of His people...

“Indeed, famine will exist (*ra’ab ky hayah*) in the Land (*ba ha ‘erets*), plague and pestilence (*a*), also, there will be blight and scorching heat (*ky hayah shidaphown*), crop failures and fungal infections (*wa yeraqown*), locusts, caterpillars, and cockroaches (*‘arbeh wa basyl*).

Surely (*ky*), their adversaries and enemies (*‘oyeb*

huw') **will oppress them** (*ky hayah ky tsarar la huw')* **in the Land and at their gates** (*ba 'erets sha'ar huw')*.

Every assault and pandemic, every sickening disease (*kol nega' wa kol machalah*), (*Dabarym ha Yowmym / 2nd Chronicles 6:28*) **will prompt many pleas for intervention, even isolation** (*kol tapilah*).

Everywhere there will be requests for assistance and favors (*kol tachinah*), **such that it becomes pervasive among all people** (*'asher hayah la kol ha 'adam*).

And for the entirety of Your people, Yisra'el (*wa la kol 'am 'atah Yisra'el*), **each man will be keenly aware of his personal afflictions** (*'asher yada' 'iysh nega' huw')*, **of his pain, physical traumas, and emotional anguish** (*wa mako'b huw')*.

And so he will stretch out his hands (*wa paras kaph huw')* **toward the Family Home** (*'el ha beyth ha zeh*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:29*)

This time is upon us. The cockroaches will soon return but in far greater numbers. The fungal infections are mind viruses – particularly Progressive ideology and Islam; this incredibly insane and hypocritical alliance of opposites has become the greatest threat to Jewish existence.

What follows, however, has not yet occurred and will not until the 1st day of the 7th month in the weeks before the 7th millennium when the plight of humans outside of the Garden will be resolved. From His dwelling place in Shamaym, Yahowah will not only listen as Taruw'ah is being fulfilled, He will act. And as a result, the entire surviving remnant of Yisra'el whose ways become aligned with Yah's will be pardoned as a result of the Red Heifer.

“Then You, Yourself, will hear from the heavens (*wa 'atah shama' ha shamaym*), **Your dwelling place** (*makown yashab 'atah*), **and You will provide a pardon** (*wa salach*) **and give to each individual** (*wa nathan la ha*

'iysh) according to all of his ways (*ka kol derek huw'*) whose inclinations and judgment You know (*'asher yada' 'eth lebab huw'*).

Indeed, You, only You (*ky 'atah la bad 'atah*), **know the hearts and minds** (*yada' 'eth lebab*) **of the children of humankind** (*beny ha 'adam*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:30*)

It will be a judgment call, one only Yahowah will be able to make as He determines in the days before His arrival with Dowd who stays and who goes. With the waters pouring off of the Temple Mount, with the flames burnishing the sky, and the smoke rising to the heavens, some will dance and others will drown, some will breathe and others will suffocate.

But make no mistake; throughout the 4,000-year history of Yisra'el, there has been no time in which the majority, much less everyone, came to respect and revere Yahowah. This will occur for the first time during the Homecoming and Family Reunion on Yowm Kipurym – sunset in Yaruwshalaim, October 2nd, 2033...

“Therefore (*lama'an*), **they will come to respect and revere You** (*yare' 'atah*), **then they will walk in Your ways** (*la halak ba derek 'atah*) **all of the days that they live** (*kol ha yowm 'asher hem chay*) **upon the presence of the earth** (*'al paneh ha 'adamah*) **that You gave** (*'asher nathan*) **to our fathers** (*la 'ab 'anachnuw*).” (*Dabarym ha Yowmym / 2nd Chronicles 6:31*)

Far fewer than one in a million have walked in Yahowah's ways up to this point in time. Moseh and Dowd are preeminent examples, but so are men like Shamuw'el, Yasha'yah, Yirma'yah, Zakaryah, Yow'el, Mal'aky, and the returning 'Elyah. This, however, will soon change when the entire surviving remnant of God's People capitalize on Taruw'ah and Kipurym and participate in Sukah.

This will be the last chance to come clean, to walk with Yahowah, and to inherit the benefits of the Covenant. And so, to encourage Yisra'el to capitalize on this once-in-a-lifetime opportunity, Shalomoh prophetically pronounces that there will be another. After 2,448 years, a *Nakry* | Observant Foreigner, Yasha'yah's Choter and Man from 'Edowm, will walk out of the pages of the Towrah and into the lives of God's People...

“Beyond all of this (*wa gam* – moreover, besides, and finally), **regarding someone else, the observant and discerning, especially responsive, foreigner from a different ethnicity and geographic location who will come to understand** (*'el ha nakry* – pursuant to someone from a different place and culture, speaking a different language, who, having paid attention will comprehend and respond; from *nakar* – one who, by being attentive and astute, will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), **who, to show the way to the benefits of the relationship** (*'asher*), **is not of your people** (*lo' min 'am 'atah*), **this Yisra'el** (*Yisra'el huw*’).

He will come (*wa bow'* – he will actually arrive at a moment in time (qal perfect third-person masculine singular)) **from a distant country after a long interval of time** (*min 'erets rachowq*) **for the express purpose of being a Witness and voicing answers regarding** (*lama'an*) **Your** (*'atah*) **vitaly important** (*ha gadowl*) **name** (*shem*) **and Your influence, as Your Hand** (*wa yad 'atah*), **as an influential troubadour, a prepared and resolute person willing to engage in battle** (*ha chazaq*), **and** (*wa*) **as Your Zarowa' | One Cultivating the Seeds Sown for Your Harvests** (*Zarowa' 'atah* – one who is fruitful in his ways, sowing the seeds which take root and grow while denoting and advancing the purpose of the Arm of God, of His Shepherd, and Sacrificial Lamb) **whom You have extended** (*ha natah*).

When (*wa*) he arrives on the scene and chooses to pursue this (*bow* – he comes at that moment in time (qal perfect third-person)), then (*wa*) apart from political or religious influence, he will help interested parties reconcile their relationship by providing those who exercise good judgment with the requested information and justifications to make a reasoned decision pursuant to this intervention (*palal* – he will serve as an intercessor for some and pronounce judgment of others (hitpael perfect third person)) regarding the Familial Relationship and Family Home (*‘el ha beyth ha zeh*).” (*Dabarym ha Yowmym* / 2nd Chronicles 6:32)

This is how all that Shalomoh has addressed will be resolved and accomplished. His father’s Herald as the final Zarowa’ would come at long last and restore the relationship with Yahowah that Yisra’elites had broken millennia ago. Listen to him because the *Nakry* | Observant Foreigner and *Zarowa*’ | One Cultivating the Harvests is the *Qowl* | Voice of God in advance of Yahowah’s return.

“When you hear as if out of the heavens, listen to what comes out of the spiritual realm (*wa ‘atah shama’ min ha shamaym*) within the location where you live, no matter where you are (*min makown yashab ‘atah*), then (*wa*) engage and act accordingly, doing everything (*‘asah ka kol*) which, to show the way (*‘asher*), the *Nakry* | Observant and Responsive Foreigner from a different ethnicity and geographic location who understands (*ha nakry* – this man from a different place and culture, speaking another language who is uniquely discerning) has proclaimed and invited you to read, summoning you (*qara’ ‘el ‘atah*), for the express purpose of serving as a Witness, a teacher who provides answers such that (*lama’an*) all peoples of the Earth (*kol ‘am ha ‘erets*) will have a genuine and ongoing opportunity to become familiar with Yada’, to know, acknowledge, accept, and understand (*yada’*) Your name (*‘eth shem ‘atah*),

coming to respect and revere You (*wa la yare' eth 'atah*) **simultaneously along with** (*ka*) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle with the Almighty becoming Those who Engage and Endure with God).

And also, so that (*wa la*) **they may know, acknowledge, accept, and appreciate** (*yada'*) **that, truthfully** (*ky*), **Your Family and this House** (*'al ha beyth ha zeh*), **which to reveal the correct path to walk to give life meaning that** (*'asher*) **I have built for the Family** (*banah*), **are designated and called, invited and welcomed** (*qara'*), **by Your name** (*shem 'atah*).” (*Dabarym ha Yowmym / Words of the Days / 2nd Chronicles 6:33*)

Other than Yahowah speaking directly to all humanity in His own voice, which isn't possible in this context because He's not a *nakry* | foreigner, imagine the wonderment in the minds of those listening to Solomon three thousand years ago, trying to ascertain how this could even be possible. Since God is not the voice out of the sky, and has pledged not to do so again without speaking through someone, they could not have foreseen the recent development of the internet that would make it possible for everyone on Earth to be able to listen and benefit concurrently. Even then, they would not have understood why God would speak through a foreigner to Yisra'el and to Gowym concurrently, from outside of Yisra'el, and in a language other than Hebrew. But now you know the end of the story.

It is interesting that this prophecy speaks of both listening to a voice that appears to come out of the ether and reading what the Nakry has written. I have an audio archive of thousands of hours of radio programs and a written legacy of 35 books. It is a tally unmatched by anyone, particularly on the subject being discussed, which is Yahowah, Yisra'el, the Towrah, Beryth, and Beyth

Shem. And as I write these words in November of 2024, I am in the process of transitioning from translator and writer to broadcaster as I give voice to Yahowah's words.

The capability to do so is now 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. Yet, consider the unlikely intersection of someone thousands of years and thousands of miles from Yisra'el, a complete stranger in a distant place and time, becoming so enthralled with Yahowah's words that he would compose twenty thousand pages of insights on the Towrah, Miqra'ey, and Beryth, all gleaned by translating Yahowah's testimony into the lingua franca of the world – the language spoken by more Yahuwdym than Hebrew – somehow coming upon the realization that Dowd is the Son of God, Yahowah's Mashyach and Melek, while also serving as the Zarowa'.

As is the case with the *Choter* | Secondary Stem and Sucker composing the *Nes* | Banner, Yahowah isn't calling anyone's attention to my life but, instead, the presentation of His words that emerge from our collaboration. The only achievements of the *Nakry* | Observant and Discerning Foreigner that matter are the books and message presented under the YAHOWAH brand. I am doing what Solomon attempted on this day – citing the promises Yahowah made to Moseh and Dowd on behalf of Yisra'el. But I have an advantage beyond even the recorded words of Moseh, Yahowsha', Shamuw'el, and Dowd – the Seven Spirits of Yahowah combined with the seven prophets Yasha'yah, Yirma'yah, Howsha', Chabaquwq, Zakaryah, Yow'el, and Mal'aky, even those of my partner, 'Elyah.

Three thousand years ago, Yahowah revealed that He would use a Gentile to reach His People and call them Home. He would even endorse what he would write and say, telling Yahuwdym to do as he said, recognizing that this *Nakry* would “*nakar* – come to know Him by being

observant, that he would understand by being discerning.” He would explore by closely examining and carefully considering the *Towrah, Naby’, wa Mizmowr* | the Guidance, Prophets, and Songs to *Yada’ Yahowah!* – revealing the proper pronunciation and importance of knowing God’s name.

This is why Yah wanted His message written in English, the language spoken by more Jews and Gentiles than any other. It is why the proper assessment of Moseh and Dowd is so vital to Yah. It is why Yahowah turned to a *Nakry* known as *Yada* to awaken *Yisra’el*. It is the one and only time that God asked His people to engage based on what a foreigner had to say.

And that is because this *Nakry* would serve as a *Lama’an* | Witness and Teacher, as someone providing the answers which can be *qara’* | read and recited on behalf of all people, especially *Yisra’el*. Beyond the written translations and insights found in *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, Twistianity*, and *God Damn Religion*, even beyond the reach of Yah’s Word recited throughout *Yada Yah Radio* and social media outreach through YouTube, Rumble, Facebook, and X, this is also inferring that *Yada* will be invited to serve alongside ‘Elyah as the final Witness during the Time of Ya’aqob’s Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 4:14).

Beyond all of this, there is but one reason that the *Nakry* | Observant and Discerning Foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Covenant Home. Yahowah wants *Yisra’el*, and the world at large, to consider what His *Zarowa’* has translated and shared because the information, insights, and perspective he is providing are relevant and credible, valid and reconciling, and indeed dependable and trustworthy. He has thoughtfully considered what Dowd has accomplished

by fulfilling Chag Matsah and is willing to acknowledge and properly credit the Passover Lamb for the first time since the Prophets long ago.

Yada is devoted to cultivating the remaining Harvests, such that there will be a productive Shabuw'ah Qatsyr followed seven years later by a hard-fought Taruw'ah Laqat. Then, as the 'Adamah Parah, the Nakry will lay down his life for the remnant of Yisra'el. His blood and ashes will cleanse the Adulterous Woman. Yahowah will come home, as will Dowd, and they will enjoy their Family Reunion.

By investigating something others were afraid to even consider, the *Nakry* became so uniquely relevant to knowing Yahowah, to appreciating what He is offering, and to recognizing what He is asking in return, that God saw fit to validate His *Lama'an* | Witness to His *Shem*, to the *Towrah*, *Naby'*, *wa Mizmowr*, to the *Beryth* and *Miqra'ey*, to *Yisra'el* and *Yahuwdym*, and most of all, to His *Bakowr*, *ha Mashyach*, our *Ra'ah* and *Melek*, the *Zarowa'*, Dowd.



Chosen One

The Firstborn of God...

In the first volume of *Coming Home*, in the 10th chapter, *To Dowd or Not to Dowd*, we considered the 89th Mizmowr. This is the Song where Yahowah restates that Dowd is His firstborn Son. So now, having listened to the haunting and melodious chords of the Song of Matsah leading to Bikuwrym, I'd like to share how this occurred by returning to Dowd's Song. And while the answer that it boldly asserts regarding Dowd being Yah's Firstborn is presented in the 27th refrain, its resonance is not only enhanced when heard from the beginning, based upon what we have just learned, this may take your breath away.

As you read this Mizmowr, your appreciation for it may be enhanced knowing that it is Dowd's Song and it serves as the Cornerstone of the Covenant and of Yahowah's Home on Earth. It was written the same year it was set in place – the 60th Yowbel year of 3000 Yah / 968 BCE – three to four years after the conclusion of the first of Dowd's three lives. The 89th Psalm is the epitome of Divine prose – perhaps the single greatest piece of literature ever written.

“A Poem of Insights to Contemplate and Comprehend (*maskyl* – the lyrics to a Song written to convey important ideas worthy of thoughtful consideration; a compound of *ma* – to ponder the important questions regarding *sakal* – being circumspect and prudent, gaining insights and prospering from them, paying attention to understand while learning to comprehend)

regarding (*la* – through) **the Constant and Eternal, Productive and Established** (*‘Eythan* – steadfast, steady, profuse, continuous, permanent, perpetual, and enduring) **One who is the Beloved as the Native-Born Strong Arm** (*ha ‘Ezrachy* – the cherished one arising from the Land who is prepared for battle by being properly girded; from *‘ezrach* – strong arm and *chabab* – the beloved and valued).” (*Mizmowr* / Psalm 89: Dedication)

I have chosen to sing (*shyr*) **about the loyal love, steadfast devotion, enduring favoritism, and genuine mercy** (*chesed*) **of Yahowah** (*Yahowah*), **doing so forever** (*‘owlam*) **on behalf of** (*la*) **all generations throughout time** (*dowr wa dowr*).

With my mouth (*ba peh ‘any*), **I will make known** (*yada’* – I will respect and reveal, demonstrating that I am familiar with, acknowledge, accept, and appreciate) **Your trustworthiness and dependability** (*‘emuwnah ‘atah* – Your honesty and reliability, Your steadfast commitment to the truth). (*Mizmowr* / Psalm 89:1)

Yes, indeed (*ky* – it is surely true that), **I say** (*‘amar* – I express in words, declaring, and intending to say), **‘Now and forevermore** (*‘owlam*), **the Spiritual Realm of the Heavens** (*shamaym* – the abode of God in the 7th dimension) **was established and is continually built to procreate a restored, prosperous, and productive family** (*banah* – was conceived and is constructed as a home to raise and fortify children (nifal imperfect)) **on love and devotion, kindness and generosity** (*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)

Switching now to Yahowah's voice as He speaks of His Son...

“I have established, cutting through separation (*karat* – I have created, making a resolution by cutting off (as is the case with circumcision), a solemn agreement between parties with stipulations, responsibilities, and benefits) **the *Beryth* | Covenant for the Family and Home** (*Beryth* – the Family-Oriented Relationship Agreement which brings individuals together with action, commitment, and engagement in accordance with the stipulations required of both parties to the agreement), **through My *Bachyr* | Chosen One** (*la bachyr* ‘any – on behalf of and for the individual I have personally decided upon, having preferred and selected under the auspices of freewill, the one I favor for a special relationship and affection; from *bachar* – to choose and decide and *bachan* – to test, examine, and scrutinize).

I have sworn an oath, and I will affirm this promise seven times over (*shaba'* – I have made a binding commitment and I will always uphold the truth of this vow (nifal perfect)) **to Dowd** (*la Dowd* – concerning the Beloved; from *dowd* – the one who is loved and who loves in return), **My ‘Ebed | Authorized Agent and Coworker who serves on My behalf** (‘*ebed* ‘any – My coworker, associate, and servant; from ‘*abad* – to work).” (*Mizmowr* / Psalm 89:3)

According to God, and He's in the best position to know, a person can accept Dowd as the individual Yahowah chose to work alongside to establish His Covenant Family or die apart from Him and it. And since all five benefits of the Beryth are offered through the first three Mow'edym – Pesach, Matsah, and Bikuwrym – this means that Dowd fulfilled them.

This is the end of the line for alternative views. There

is no quarter here for the likes of Peter and Paul, Akiba and Maimonides, or for a New Testament and Talmud. Yahowah's plan and players are as presented in the books bearing YAHOWAH's name and nowhere else apart from the Towrah, Naby', wa Mizmowr.

Should you wish to argue against the message Yahowah and I are sharing with you, it will come at the cost of your soul.

Now, continuing to listen to God, He says of His Chosen One, Dowd, His Son and our Savior...

“Forevermore, as an eternal witness to the restoring testimony (*'ad 'owlam* – to provide enduring 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 the yield of what you plant and cultivate for the harvests).

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). **Selah | Pause now and contemplate the implications** (*selah* – take a moment to consider what has just been conveyed prior to moving on).” (*Mizmowr / Psalm 89:4*)

Dowd's eternal and restoring witness is found in his Mizmowr and Mashal. He revealed everything we need to

know about Yahowah, His Family, and the means to be part of it. Then in his second of three lives, he did what he promised so that we might live with him in his home.

The seed Dowd has sown will be cultivated and harvested on Shabuw'ah and Taruw'ah. Those who will be taken home during the fourth and fifth Miqra'ey are Covenant and, therefore, Dowd's offspring.

As we discovered when contemplating the prophecy about homes, who builds them and who lives in them, found in Shamuw'el / 2 Samuel 7, Yahowah told His Son that He would establish his throne forever. And now, we know that Yahowah, Himself, will be building the palatial residence in which our King will reside. Can you even imagine how stately and elegant it will be?

And yet, in spite of Yahowah being unequivocal in this regard, there are billions of morons who carry around a book containing this prophecy who still believe that Jesus will claim Dowd's throne and prove God a liar. And then there are millions of Jews who are not smart enough to know the name of their returning Messiah and King. Is it any wonder Yahowah despises religion or that he will exterminate the religious upon His return?

While stupidity is contagious here on Earth, according to the next statement, that isn't the case in Heaven. And so, as we proceed, after listening to God extolling Dowd's role in our lives, the following sounds as if Yahowah is conveying His Son's desire to direct our attention back to Him.

“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 *shalom* – 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) **Yahowah** (*Yahowah*) **among the sons of the Almighty** (*ba ben ‘el*)? (*Mizmowr* / Psalm 89:6)

God (‘*el*) **is inspiring and awesome** (‘*arats* – He is a well-regarded and awe-inspiring, exceedingly productive and accomplished) **in the council** (*ba sowd* – within the intimate fellowship where there is a foundation of trust, discretion, a conclave guided by proper instruction and grounded in 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)

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*), **Yahowah** (*Yahowah*), **including** (*wa*) **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?)” (*Mizmowr* / Psalm 89:8)

In a world replete with gods by all manner of names and depictions, there is only one actual God and His name is Yahowah. And unlike the disingenuous men who have conceived the imposters, Yahowah is trustworthy and reliable. He is also communicative in telling us what to avoid...

You have conveyed vivid parables (*'atah masha' –* 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* / Psalm 89:9)

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, Sacrificial Lamb, and One Cultivating the Harvests** (*zarowa'* – Strong Arm who prevails because he is effective, fully resolved with the overall ability to accomplish the mission, the remarkably impactful individual of action who, as a leader and fighter is engaged as a shepherd among the sheep, who is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the 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)

Yahowah has been loquacious in His pointed and uncompromising rhetorical attacks against religion, and yet, the religious persist in claiming that God has endorsed that which He clearly despises. But in all of the charlatans and their counterfeits, the most despised is Paul, the man who authored, orchestrated, and/or starred in the preponderance of its texts – including the religion’s initial 17 books – recognizing that his repulsive letters preceded

everything else. The reason for this is quite simple: Christianity is responsible for the counterfeit that robbed Yahowah's Son of his acclaim and His people of a relationship with Him.

This is perhaps while one of our shared titles – Zarowa' – was mentioned in this rebuke of religion. The five volumes of *Twistianity* not only provide the most comprehensive denunciation of the religion but also, at the same time, restore Dowd's place in our lives, his acclaim and accolades. This Zarowa' is the only person directed by God to write books repudiating all three so-called Abrahamic religions – Christianity (*Twistianity*), Judaism (*Babel*), and Islam (*God Damn Religion*) – while also reintroducing Yahowah's name and son to His people.

The voice of the man who knew Yahowah from the perspective of Earth and Heaven, which, of course, would be Dowd, revealed...

“The spiritual realm of the Heavens (*shamaym* – the abode of God in the 7th dimension) **is Yours** (*la 'atah* – are for You and to approach You). **The material realm** (*'erets* – the land), **the world** (*tebel* – the Earth), **and all that is in it** (*wa malo' hy'* – as well as the multitude of things that fill this space), **is also Yours** (*'aph la 'atah* – exist on Your 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 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 Israel, 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 to curse Jews); from *charam* – that which is prohibited) **shout for joy** (*ranan* – loudly, happily, melodiously, and publicly call out) **in Your name** (*ba shem 'atah* – with Your proper designation). (*Mizmowr* / Psalm 89:12)

Beside You, and on Your behalf (*la 'atah* – to approach You and concerning You, by Your side), **the Zarowa'** | **Protective Shepherd, Sacrificial Lamb, and One Cultivating the Harvests** (*Zarowa'* – the Strong Arm who shepherds the flock, the one who prevails because he is effective and capable, fully resolved with the overall ability to accomplish the mission, the impactful individual of action who, as a leader and fighter is engaged nurturing a fruitful ingathering of souls) **with considerable power, courage, character, and ability** (*'im gabuwrah* – with the will to fight and the capacity to perform, with what is required to accomplish what needs to be done; from feminine of *gibowr* – a mighty warrior, valiant soldier, and capable defender, a courageous hero worth noting) **will be Your strong hand** (*'azaz yad 'atah* – is the means You will use to confidently prevail, applying the force required to firmly establish and boldly overpower) **raised up high** (*ruwm* – lifted up as an extension from the source) **at Your right side** (*yamyn 'atah* – as Your right hand for having chosen to be right).” (*Mizmowr* / Psalm 89:13)

Just as Yahowah chose Dowd, He has chosen others.

And some of the others, like myself, serve to reacquaint Yisra'el with their God and foremost Son. And while I know that this says that His Zarowa' are powerful and courageous men of character and ability, most of what we achieve Yahowah facilitates through us. Such was even the case with Dowd. And that is the reason that this next pronouncement could be addressing either God or His Son since one is a reflection of the other.

“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) **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), **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)

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 (representing the first word I translated in 2 Shamuw’el 7)) **are the people** (*ha ‘am* – are the family members) **who are aware of and acknowledge Yada’s role in** (*yada’* – who are familiar and acquainted with, who learn about and make known, who comprehend and understand what Yada does on) **Taruw’ah** (*Taruw’ah* – Trumpets, the 5th of 7 Miqra’ey, the final Gleaning of Yisra’el, the day of the Zarowa’s sacrifice as the Red Heifer to prepare the surviving remnant for Dowd’s return, a time to expose corruptions while sharing the truth), **who walk** (*halak* – who choose as a way of living to continually travel about, exploring and moving (piel imperfect paragogic)) **with the light into Your presence** (*ba ‘owr paneh ‘atah* – along with this enlightenment into Your shining and brilliant appearance), **Yahowah** (*Yahowah*).” (*Mizmowr* / Psalm 89:15)

When it comes to speaking for God, about His Son, and to His People, nothing matters more than being *tsedeq* | right. This is particularly relevant when it comes to the *mishpat* because this process transpires through the Miqra’ey which serve as the means to resolve the disputes which separate humankind from God. These realizations are so foundational, and Dowd’s contribution so instrumental that they underpin Dowd’s position of honor and authority. By pursuing this advice, we find Yahowah’s mercy and enter His presence.

This pronouncement and realization is more than enough to justify my appraisal of this Song, calling it the most important ever written, but it’s what follows that should garner everyone’s undivided attention. Not only was ‘*asher* the first word I translated for *Yada Yahowah*, as well as the first word Dowd wrote in his first Psalm, it also leads to *Yada* – and to the role that becoming aware and knowing plays in our approach to God. *Yada* is also the verb preceding Yahowah’s name, explaining the purpose

of *Yada Yahowah* – including all of the books presented under YAHOWAH’s brand. Additionally, ‘*asher* plays a pivotal role in properly assessing the implications of Yahowah’s declaration regarding Dowd, His Son and our King, in Shamuw’el / 2 Samuel 7, which is the prophetic counterpart to the 89th Mizmowr.

In Yahowah’s parlance, and from the perspective of bringing a *tsadaq* | accurate *mishpat* | analysis of the *makown* | foundational basis of Dowd’s *kise*’ | throne and position of honor, while revealing the ‘*emuwnah* | truth regarding God’s *chesed* | love for those who *qadam paneh* | seek to enter His presence, *Yada* | the One Who Knows has consistently striven to ‘*asher* | show the way to get the most out of the relationship.

Having devoted almost every productive hour of my life these past twenty-three years since I first met Yahowah, on Taruw’ah in 2001, to sharing what I was learning about God, I only recently discovered what was in store for me, and for you, on Taruw’ah. Turns out, *Taruw’ah* is more than the name suggests – a time to call out a warning to those who are lost while heralding the good news of a way back home. The fulfillment of Yowm Taruw’ah is much more than a final *Laqat* | Gleaning of Olives, representing Yisra’elites. And yet, even this is Yada’s responsibility because, as the final Zarowa’, he is God’s chosen implement to cultivate this Ingathering. He, coordinating with the Ruwach Qodesh, will arrange after sunset at the beginning of the Shabat on Friday evening, September 23rd, 2033 / 6000 Yah a stream of light from Earth to Heaven transporting all of the most recent additions to the Covenant Family.

But that is not the half of it because this same night Yada will be culling the olives, determining which are to be gleaned and which will remain as a mortal remnant deliberately left behind for the Kipurym Homecoming, now just ten days away. However, since the determining

factor on who is included in the eternal ingathering and who remains mortal is acceptance of the conditions of the Beryth and attendance at the Mow'edym, those left behind will all be inadequately prepared to survive Yahowah's arrival. So, to resolve this problem and cleanse the mortal remnant of their religious and political guilt, Yahowah has arranged for Yada to offer his life in exchange for theirs – so that they might live to witness the Homecoming.

This sacrifice, known as the Red Heifer, is presented initially in the 19th chapter of *Bamidbar* / Numbers in the Towrah. Its prophetic implications are explained by Yasha'yah, Zakaryah, and Mal'aky. It all comes down to Yada, as the final Zarowa', the Man from Edom, striding to the south end of the Temple Mount at sunrise on the continuing Shabat of Yowm Taruw'ah, now September 24th, 2033, when, after summoning Satan, Yada will release his empowering Ruwach and protective mal'ak. My *basar* | body, serving as a witness, will be bludgeoned to death as a public spectacle. But that is when the beauty and compassion of this transformational event begins. 'Elyah, reenacting what he did two millennia 888 years earlier to expose and condemn the political and religious leaders of Yisra'el, will follow the Towrah's instructions, retrieving my body and placing it near the entrance to the Tent of the Restoring Witness and Eternal Testimony, now standing where the First Temple once stood. He will collect two samples of my blood and use the first to anoint the approach to Yahowah's Covenant Home. He will bring to my tortured carcass, planks of cedar, hyssop, and a scarlet grub, at which time, Yahowah will unleash a torrent of water from under the Temple Mount and then ignite the pyre. And as the towering flames reach up to the heavens and the ashen waters cascade off of the Temple Mount, the surviving mortal remnant of Yisra'el will come clean, their guilt expunged, so that they can participate in the Family Reunion.

In ten days, Yahowah will return with the Messiah, Dowd, as foretold in Zakaryah. And since none of this would have occurred without Yahowah choosing to work with Yada, teaching, inspiring, and otherwise equipping and emboldening him, we find ‘Asher-Yada-Taruw’ah boldly inserted into Dowd’s Song. My story is now integrated into his because, without mine, his remains largely unknown and, therefore, incomplete.

We are, therefore, *‘asher* | delighted to show the way to the benefits of the relationship for the *‘am* | people who *yada*’ | are now acquainted with and acknowledge Yada’s role on Taruw’ah, and who are now able to *halak* | walk *ba ‘owr paneh ‘atah Yahowah* | in the presence of Your Light, Yahowah!

And so let it be known that *tsadaqah* | vindication will come to those who *gyl* | celebrate Yahowah’s name...

“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)

Having introduced us to *Taruw’ah* | Trumpets moments ago, we find God approving the brilliantly illuminating horns we will raise for the occasion. This is an allusion to the Ram Yahowah supplied to affirm the Covenant 80 Yowbel prior to this date. Yahowah is, therefore, speaking of His Son, Dowd, as the Ram who fulfilled Passover. Further, the instrument used to sound the alarm and signal the good news concerning Taruw’ah is a Trumpet comprised of a ram’s horn. It is called a Showphar.

“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)

The fortifying and empowering adornment which presents the wearer as acceptable and approved, will have been cleansed and prepared in the ashen waters now emerging from under the Red Heifer and flowing off of the Temple Mount.

“**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)

Dowd is the *Qadowsh* | Set-Apart One who will serve as the *Melek* | King of *Yisra'el* | Individuals who Engage and Endure with God. Taruw'ah is focused on announcing his return as King and then preparing a remnant of *Yisra'el* elites for his Homecoming.

This has not been hidden, but available for us to know for 3,000 years...

“**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)

Yahowah has chosen His coworkers, whether they be *Mashyach* or *Zarowa*, *Ben* or *Melek*, *Choter* or *Tsemach*, even *Naby* or *Ed*. And while they share many common traits, these *Bacharym* | Chosen Ones are universally *Gibowr* | Capable and Courageous Characters – but none more so than Dowd. Yahowah always ‘*ezer* | provided what was needed to help them accomplish the mission.

While religious and political tyrants prefer the meek because they are readily subjugated, Yahowah prefers *Gibowr* | the Mightiest of Men. We either fight for what is right, or He will find another who will.

This continues to be in Yahowah’s voice as God speaks lovingly about His favorite and firstborn Son and Anointed Messiah...

“**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 the 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 revealing that He found Dowd, Yahowah is not only affirming that this was His choice among all men, but He is also revealing His preference for this man’s attitude, aptitude, and ability. This means that Yahowah is pleased when we strive to be like Dowd. It also means that God retains the prerogative to select those He invites into His presence and family.

By stating that He made Dowd known to us, Yahowah is taking credit for the accounts of his life and copies of his Psalms that have been made available for us to read 3,000 years after they were chronicled and composed. No other 11th-century BCE life is as contemporaneously or voluminously documented. Therefore, those who do not know why his life matters should be asking themselves

why this is so. Why did God intervene in human affairs in this way, at this time, in this place, and for this man?

We find more written about and by Dowd than we can process in a lifetime, preserved in the original language, verified and proven credible through prophecy, conscientiously maintained, and even extant among the Dead Sea Scrolls – parchments sealed in ceramics found less than twenty miles from where they were first composed.

By reaffirming that Dowd exists as His *'Ebed* | Coworker, God is giving us the opportunity to understand what He values and wants to accomplish. All we have to do is examine his lives and consider his lyrics, and we can reap the benefits. And this begins by acknowledging that Father and Son worked together to provide the Covenant's benefits by fulfilling Pesach, Matsah, and Bikuwrym.

Following Dowd's example, we know that Yahowah wants us to call Him by name and then relate to Him as we would a loving Father. He wants us to listen to and learn from Him, to share what we have come to know, to become part of His Family, to appreciate what He values, and to oppose what He disdains, fighting to protect His people while striving to be right. God is attracted to intellect and character, passion and reliability, to those who are not afraid to tell the truth, even when it isn't popular.

Further, by referring to Dowd as "the one who works on My behalf," Yahowah is reaffirming His predilection to accomplish what needs to be done with us and through us rather than alone. This remarkable fact reinforces His commitment to empower and enrich His children by being personally involved in our lives. It is why I've been afforded this opportunity to write these books to call god's people home.

On this occasion, Yahowah is announcing that He did something remarkable for Dowd that He has not done for

anyone else – “Out of My Set-Apart Oil, I have anointed him.” Should this be the oil of enlightenment, longevity, healing, protection, nourishment, or preparation for service, may you and I benefit from future allocations of it. And may we capitalize upon it with all of the passion and courage Dowd manifested.

That said, the *Shemen Qodesh* ‘Any | My Set-Apart Anointing Oil isn’t describing the application of olive oil on Dowd – although this occurred at Yahowah’s direction three times. It actually speaks of Dowd being immersed in the *Ruwach Qodesh* | Set-Apart Spirit when he was initially introduced by Yahowah as His *Mashyach* | Anointed Messiah at eight years of age. In conjunction with God explaining that His criteria for determining who He prefers differs markedly from mankind’s, Yahowah explained the process of anointing Dowd in conjunction with being immersed in the *Ruwach* – our Spiritual Mother – causing Dowd to be God’s Son.

There is one thing we should never do, and that is ignore what God has done, or worse, try to take it from this man and give it to another. Yahowah chose to personally anoint Dowd His *Mashyach* | Messiah. It was God’s decision, and we should respect it, appreciate it, accept and embrace it – capitalizing upon it by reading his 119th Mizmowr, his *magnum opus* on how to properly observe Yahowah’s *Towrah* | Teaching on these matters.

Beyond the fact that this decision was Yahowah’s, and without Him, we don’t even exist, He didn’t actually 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 affirm. 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 laying down his life to save his sheep. It is the greatest gift ever offered. Those who capitalize upon what Father and Son have accomplished live forever, are perfected and then are adopted into God's Covenant Family.

“In addition (*'aph* – even more), ***'Any Zarowa* | My Protective Shepherd, Strong Arm, and Sacrificial Lamb** (*zarowa* *'any* – My Productive Ram who shepherds the flock, who prevails because he is effective and strong, fully resolved with the overall ability to accomplish the mission, My remarkably important and impactful individual of action who, as a leader and fighter, is engaged to guide My sheep, who is fruitful in his ways, especially when sowing the seeds for the harvests while denoting and advancing the purpose of the harvests) **will empower and embolden you, strengthening you, while enabling your growth** (*'amets 'atah* – will help you grow, elevating your status, reinforcing and establishing you with the determination to persist and be courageous [4QPs corrects him to you]).” (*Mizmowr* / Lyrics to Sing / Psalm 89:21)

God could not have made this any more obvious. There is no need to interpret the text, extrapolate a conclusion, or speculate on the meaning. The *Bachar* | Chosen One from among the people, the anointed *Mashyach* | Messiah, the Son of God, the man Yahowah raised and exalted to work with Him, the very Hand of God and His *Zarowa* | Protective Shepherd and Sacrificial Lamb, has a name: Dowd. For those willing to listen and engage, his lives 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 the world accepts Dowd's special place 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 are the greatest lives ever lived and the greatest gifts ever given.

But never lose sight of the fact that there are three Zarowa', beginning with Moseh and concluding with Yada. Moseh served as the Strong Arm of God and Protective Shepherd in emancipating the Yisra'elites from slavery. Dowd was the Sacrificial Lamb fulfilling Pesach. And Yada is the Zarowa' Cultivating the Shabuw'ah and Taruw'ah Harvests. I share this now because there may be a shift from one Zarowa' to the next as we press forward.

And in this regard, as we continue to sing Dowd's Song, there is a slightly different order of things found within the Qumran parchments as opposed to the Masoretic Text. Psalm 89:25 follows Mizmowr 89:21 in the DSS. Further "his hand" becomes "My hand" and "My right side" in 4QPs. Therefore, after affirming that Dowd is the *Zarowa'* | Sacrificial Lamb, God shares a picture with us that I did not fully appreciate until this moment...

“As such (*wa*), I will place (*suwm* – I will appoint, direct, set, and establish) My hand (*yad* ‘any – My influence [from 4QPs whereas the MT read ‘his’ hand]) into (*ba* – within and over) the sea (*ha yam* – the oceans (a metaphor for *gowym*)) and My right side (*yamyn* ‘any – My right hand) adjacent to flowing waters (*wa ba ha nahar* – over the rivers and among the places water flows).” (*Mizmowr* / Psalm 89:22/25 repositioned based on the Dead Sea Scrolls)

The flowing waters that matter at this time are those emerging from inside Mowryah and beneath the sacrificial offering of the Red Heifer. For this to be on God's right side, He will be facing south, overlooking the ridgeline of Tsyown and the City of Dowd. It would then be His left hand over the Dead Sea, bringing it back to life as it fills with the cleansing and fresh waters cascading off of the

Temple Mount.

Recognizing that Yahowah has already disclosed that Dowd is the “*yad* – hand” of God, the Almighty’s positioning is temporary. At this very moment, His Son’s *Basar* | Herald, this Man from Edom who has served as the Red Heifer to prepare His people, is vital to the proceedings. So Yahowah has His hand over my sacrificial offering while looking toward His Son, knowing how this will prepare Yisra’el for the reign of their King.

But more than this, through the towering flames and cleansing waters, the Adversary will be singed and then dissolve like the Wicked Witch of Oz. There will be no denying Dowd, now the King of Kings. Satan will have met his match.

“**The Adversary** (*‘oyeb* – the hostile opposition, the enemy, the one with animosity, enmity, and rancor (masculine singular)) **will not outwit or nullify him** (*showa’ ba huw’* – will not negate his value or annul his position or purpose).

And (*wa*) **the Son of Evil** (*ben ‘awlah* – the awful child of wickedness, the prodigy of malice and injustice, the seed of the one who is wrong, harmful, and damaging; from *‘awal* (transliterated *‘evel* in the Masoretic Text) – the Evil One, who by being wrong deviates from the truth by perverting, twisting, and corrupting that which is correct (masculine singular)) **will not deny him or denigrate him because he will have no answer for him** (*lo’ ‘anah huw’* – he will not silence him or stop him, will not negate his answers or nullify his responsive declarations (piel imperfect energetic nun – the Son of Evil will not be allowed to continue his assault on Dowd)).” (*Mizmowr* / Lyrics to Sing / Psalm 89:22)

Showa’ wasn’t chosen by happenstance, nor was *‘awlah*. *Showa’* is used in the 3rd Statement Yahowah etched in stone to say that He would not forgive anyone

who sought to nullify or negate the value of His name. He's not going to allow Satan to denigrate or silence Dowd, either.

This is an important lesson because it means that God is as protective of His name and reputation as He is of His Son's. An attack on one is an assault on the other. To degrade the Son by failing to acknowledge what he has sacrificed to save Yisra'el or to replace him with a worthless counterfeit, 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'uwl* | 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'* or *Mashyach*.

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'uwl* | Saul, the wannabe Apostle and false prophet, *Sha'uwl* | Paul, and the self-acclaimed Messenger of God, Muhammad.

However, since the Plague of Death was explicitly named *Sha'uwl* 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'uwl*'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. And it is warranted because Christianity is nothing more than a crude counterfeit of the actual Messiah and Son of God.

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)

Dowd’s accomplishments and accolades have been suppressed by Christianity, Judaism, Islam, and the scholastic pundits of Progressive academia, so there is going to be plenty of payback, with many illusions shattered.

“**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; 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, and ongoing affection** (*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)

Since Yahowah's steadfast commitment and enduring favoritism are eternally directed at Dowd, there is no place for Judaism, Christianity, Islam, or Progressive politics around Yahowah. These belief systems which opine otherwise must go for Dowd to reign supreme.

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.

As we know, Yahowah told 'Abraham that He would provide the lamb. And so, when 'Abraham looked, he saw the lamb's "*qeren* – horns of radiant light" on the summit of Mowryah. And now, based on this statement, it is apparent that Yahowah was symbolically portraying what He would accomplish with Dowd 2,000 years later on Mowryah. After all, Dowd is not only the exemplar of the Beryth, 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 as Father and Son...

“He, himself, will call out to Me and welcome Me, announcing (*huw’ qara’ any* – he will genuinely invite Me into his life, actually reading and reciting to Me, continually proclaiming unto Me (qal imperfect)), “You are my Father (*‘ab ‘any ‘atah!*)” (*Mizmowr* 89:26)

I (*‘any*), also (*‘aph* – likewise and in relation [from 4QPs]), will appoint and make him (*nathan huw’* – will offer and present him, bestowing him as a gift, causing him by way of this relationship to be (qal imperfect)) *Bakowr ‘Any | My Firstborn* (*bakowr ‘any* – My firstborn son, serving as the basis of *Bikuwrym*, the 3rd of 7 *Miqra’ey*), the *‘Elyown | Highest and Uppermost* (*‘elyown* – the most exalted in status, rank, and position, the supreme, a title so Divine in nature, it is almost always reserved for God, Himself, meaning: Almighty God; from *‘alah* – to ascend above) **in comparison to the kings and rulers (*la melekym* – government leaders) **of the Earth** (*‘erets* – of the material realm and of the Land). (*Mizmowr* 89:27)**

For all eternity (*la ‘owlam* – forever, from antiquity and into the future without end) **I will keep watch over him, paying very close attention to him** (*shamar la huw’* – I will focus upon him, observing all there is to know about him, closely and carefully considering him, paying attention to him and guarding him). **My unwavering love, unrelenting devotion, enduring affection, and genuine favoritism** (*chesed ‘any* – My commitment to a loving relationship, to generosity and kindness, as well as My compassion and mercy) **in addition to My Family-Oriented Covenant** (*wa beryth ‘any* – as well as My binding oath and pledge to build a home and raise My family; from *beyth* – family and home and *banah* – to build a home to raise children) **are truthfully presented and reliably established, verifiable and enduring through**

him (*'aman la huw'* – are confirmed and credible, upheld and everlasting, especially real for him and through him).”
(*Mizmowr / Lyrics to Sing / Psalm 89:28*)

Second only to the introductory proclamations Yahowah made at the inception of Dowd’s Song, the last three pronouncements are as important as anything found in the Towrah and Prophets. Yahowah’s assessment of His relationship with Dowd is the reason that we turned to the 89th Mizmowr at this time.

In these words, we find Dowd announcing and Yahowah affirming that they are Father and Son. Just as there is no one else that Yahowah personally anointed, Dowd stands alone as the Firstborn and most acclaimed Son of God. Further, Yahowah is offering His Son to us as a gift. And this is insightful because it helps us appreciate the identity of the “child who was born and the son who is given” in *Yasha’yah / Isaiah 9:6*.

When Dowd refers to Yahowah as his Father and Yahowah responds by acknowledging that He perceives Dowd to be His Son, they are describing the nature of their relationship and the way they interact with one another. They are not describing a biological connection but, instead, something far more profound.

In a father / son relationship, the parent carries most of the responsibility and undertakes 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.

These are among the reasons Dowd earned the distinction of being called Yahowah's *Bakowr* / Firstborn. With this honor came the right to wear his Father's crown and share His throne. He would also inherit the birthright of a royal firstborn.

But there was a great deal of mutuality in their relationship. 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 illuminating term in this pronouncement is '*elyown*. When it is used throughout the *Towrah*, it is addressing Almighty God. So, 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 in this context. 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, 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 grow exponentially in dimensions, going from three to seven – which is an infinite increase four times over.

Also, as we approach the conclusion of this *Mizmowr*, Yahowah will tell us that Dowd will become as brilliant as the sun in His presence, with myself as the moon forever reflecting his brilliance. 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.

This means that it is long past time to silence the foolish religious rhetoric praising the likes of Jesus, Peter, Paul, Akiba, Muhammad, Allah, or Maimonides. They are

reprehensible scum.

Dowd's status with God is as God, and that is never going to change. We have Yahowah's word on it. He will continue to focus on His Son throughout eternity – as will those blessed to be in his presence.

Yahowah's statement speaks volumes. He is declaring for all of us to read that His love, affection, and mercy are best demonstrated and understood when we consider His relationship with Dowd. Further, the Covenant is most accurately presented, affirmed, fulfilled, and verified when we examine Dowd's participation via his lives and lyrics.

In this profound pronouncement spoken by the Creator about the man He deems to be the best among us, 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 and made it possible for us to follow him.

To be counted among God's children, we are advised to do as our exemplar has done, boldly stating to Yahowah, "You are my Father." And while there will be only one *Bakowr* | Firstborn Son, one *'Elyown* | Highest and Uppermost, and only one *Melek 'Erets* | King of the Earth, we can all accept the conditions of the *Beryth* and attend the *Miqra*'ey and become children in God's Family.

Without question, Yahowah 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 seldom tire of their children. And when children grow 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. And God’s relationship with His Firstborn was exemplary.

According to God, Dowd is the most interesting 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” Dowd’s every word and deed, we will follow him to Heaven.

Dowd’s most distinguishing and relevant title – Son of God – as affirmed here and elsewhere, is the one rabbis most aggressively deny, creating yet another obstacle precluding Yahuw’dym from coming home. Christians counterfeit it and Allah claims that he has no interest in a son, preferring slaves willing to kill for him.

And speaking of titles, Dowd’s second most important designation isn’t Messiah or King but, instead, *Zarowa’* | Sacrificial Lamb. This descriptive moniker is based upon the verb *zera’* which speaks of “sowing seeds which take root and grow, producing a productive harvest when properly cultivated.” In Dowd’s case, he fulfilled *Bikuwrym* | Firstborn Children, which is the first of the three Miqra’ey Ingatherings. But beyond this, by also fulfilling Pesach and Matsah, he made the Shabuw’ah Harvest of Standing Grain and Taruw’ah Gleaning of Olives possible. And through each, the Covenant’s Children are born into God’s Family and brought Home. And that is why we read...

“And I will establish (*wa sym* – appoint and preserve) **his seed, that which he sows, and the offspring he produces** (*zera’ huw’* – his posterity and descendants

as well as what is yielded from the seeds he plants and cultivates for the harvest), **as an eternal witness forever** (*la 'ed | 'ad* – as everlasting and enduring testimony and as evidence which serves as proof). **And** (*wa*) **his throne** (*kise' huw'* – his position and seat of honor) **will be equated to the days of heaven** (*ka yowm shamaym* – will be as time in the spiritual realm, which is everlasting).” (*Mizmowr / Lyrics to Sing / Psalm 89:29*)

Should anyone have misconstrued Yahowah's promise to Dowd in 2 Samuel 7 regarding his Son's return as King, believing that God was speaking of mythical Jesus (but somehow forgot the counterfeit's name), this resolves that question. It also negates the legitimacy of Paul's Single Seed Theory upon which Christian Replacement Foolology was based. Not only will many Covenant Members benefit from the three Harvests, but the *zera'* pertain to Dowd rather than the replacement player.

The Covenant's Children are the beneficiaries of what Dowd has sown. And as such, we are his offspring – the legacy of the Qatsyr he has facilitated. Through the Son, the Father has produced a Family. As a result, his throne and his offspring shall endure forever – as replete with time as are the days of heaven.

In this regard, the reason that the *yowm shamaym* are different from days are here on Earth is because once our souls are free of the hindrance of physical bodies, we become more like light. No longer stuck in the ordinary flow of time, we will be liberated in the fourth dimension.

We are reminded that the Spiritual Abode of God has a seat of honor, 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 throughout eternity in Heaven as well.

If we want to be among those with him, there are choices to be made, prior alliances to be broken and new

ones to be established. Dowd, having studied Yahowah's narrative with 'Abraham, understood the conditions of the Covenant and he chose wisely. Said another way, the Zarowa' devoted the time to closely examine and carefully consider Yahowah's Towrah. His 119th *Mizmowr* / Psalm is evidence of this. In its twenty-two eight-statement refrains, each representing one of the 22 letters in the Hebrew alphabet, Dowd explained how to properly observe the Towrah. As a result, the 119th Psalm remains one of the crowning achievements of his initial 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 sons** (*beny huw*’ – his children) **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 chahal* – profaning and desecrating My conditions, dishonoring what I’ve enacted and constituted (qal imperfect)), **and further** (*wa*), **if they consistently fail to observe the instructive terms of the relationship** (*mitswah* ‘*any lo’ shamar* – they fail to closely examine and carefully consider the requirements of the covenant

(qal imperfect)), (*Mizmowr* 89:31) **then** (*wa*) **I will hold them accountable** (*paqad* – I will consider all of these things and attend to them) **with the measure** (*ba shebet* – with the rod and scepter) **of their religious rebellion and popular political revolt** (*pasha' 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, and He's in the best position to know, souls who neglect His Towrah, die. The consequence of ignoring Yah's Teaching is to endure the plague of death. To reject God's Guidance is to be held accountable. There is no substitute for it and no getting around it. It's the Towrah or nothing – literally.

Yahowah's *Towrah* | Guidance provides the means to resolve disputes, specifically through Passover and UnYeasted Bread. Within it, we find Yah's clearly communicated prescriptions for living through Bikuwrym, Shabuw'ah, and Taruw'ah. Those who capitalize upon the Harvests return to celebrate Kipurym and enjoy Sukah – reconciled and at home.

To deviate from Yahowah's *Towrah* | Teaching through religious rebellion has devastating consequences causing widespread death and destruction. Consider the fate of Jews since they last valued the Beryth relationship over Judaism or prioritized Yahowah's *Towrah* over the rabbinical Talmud. Yahowah chose Yisra'el 4,000 years ago, but they have not reciprocated. This must and will change, and soon. Therefore, undoing this damage is the purpose of the *Yada Yahowah* series and all of the books

bearing the YAHOWAH brand.

As a result of statements like this, we can be assured that Paul's diatribe against the Torah in the New Testament wasn't worth the ink required to write it. Annulling the Towrah, forsaking, ignoring, and rejecting Yahowah's Teaching and Guidance is deadly. There is no cure, no salvation, for those who fail to observe and appreciate God's means to resolve disputes, or who hold His clearly communicated prescriptions for living in contempt.

Yahowah's mercy is afforded to the thousands among billions who embrace the instructive terms of His relationship agreement. It's our choice, but we will live or die as a result of it.

Also deadly, anyone who would ignore or purloin what was attributed to Dowd to create a religious counterfeit is plagued. 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 accurate 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* / Psalm 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* / Psalm 89:34)

'Echad | There is Only One (*'echad* – once and for all, there is only one man) **to whom I have affirmed the truth by having made a promise** (*shaba'* – to whom I have validated My commitment through a sworn oath to be affirmed seven times (*nifal perfect* – at a point in time, the subject, Yahowah, made this promise and at another, He will honor it)) **by Qodesh 'Any | My uniquely Set-Apart nature** (*ba qodesh 'any* – by that which is set apart from Me).

If not to (*'im la* – if it isn't regarding) **Dowd | the Beloved** (*Dowd*), **I will be proven a liar** (*kazab* – I have communicated that which is not true and is deceptive and false, and in the end will have failed through deception and delusion (*piel imperfect*)).” (*Mizmowr* / Psalm 89:35)

By itself, apart from the rest of this soul-penetrating testimony, this declaration would rank among Yahowah's most influential statements. However, when combined with the other profoundly important pronouncements God has made throughout Dowd's Song, this citation speaks more persuasively and passionately than any words ever written.

Mizmowr / Psalm 89:33 through 35 is the bright line drawn by Yah in the sands of time. Presented in year 3000 Yah, 968 BCE, exactly 3,000 years after we were escorted out of 'Eden and 3,000 years before we will return to the Garden. Yahowah unequivocally presented His most impassioned plea to His people. His focus was on His Family and His Foremost and Firstborn Son, Dowd. He is and these lyrics are the Cornerstone of the Family Home.

How is it then, with God being so uncompromising, that almost everyone denies that Dowd is the Son of God, that he is the Messiah, the returning King, the Chosen One, the exemplar of the Covenant, a prophet, and the man who volunteered to fulfill Pesach, Matsah, and Bikuwrym becoming our Savior? He is the One and there is no other.

Even with the other two Zarowa', Moseh predicted his arrival and accomplishments and Yada reestablished that Dowd is the One – the only one. The collective merit of the Lord, HaShem, Jesus, and Allah is navel lint by comparison – and frankly, that's being generous.

We come to the Father through His Son. We please and honor God by our respect for what this man accomplished. While Yahowah has made Dowd as brilliant as the sun in His presence, the sum of rabbis doesn't amount to a dead firefly.

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. There would have been no Christianity or Islam, no Inquisition, Holocaust, 9.11, or 10.7. Ignoring Yahowah comes at a very high price.

Had Jews accepted what God said about His Son, Dowd's return to fulfill the first three Mow'edym would have been celebrated, with God's people flocking to the

Covenant. Paul would have been immediately rebuked and discredited such that Christianity would never have existed. Akiba and his false Messiah would have gone unheralded, nipping the emergence of Judaism in the bud. There would have been no Diaspora and no oppression in Europe over the millennia. Without rabbis and their Talmud, Muhammad would not have had sufficient material to flesh out his Quran and Islam would have died in Petra. There would be no Dome of the Rock, no Al-Aqsa Mosque, and no Islamic terrorism. There would be no one pretending to be Palestinians, either.

If I might remind the religious, particularly the Haredi and Christians – you have done this to yourselves, necessitating Yahowah’s rebuke. Who are you to demand that God change everything He has said and done to accommodate you and your perverted religions? It is you who have called God a liar through your Talmud and New Testament. It is you who have replaced Yahowah’s Covenant with one of your own. You are to blame, not me for pointing out the obvious to you.

In particular, Christians, believing *Sha’uwl* | Paul over Father and Son, have created the most common, and thus profane, religion in history by transferring the promises made to Dowd and to Yisra’el to create the counterfeit “Jesus Christ” and turn the fable into a god. Shame on Christians for promoting contradictions of Yahowah’s pronouncements, for undermining the measure of His mercy and the reliability of His word!

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 a 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

as narrated by God in this Psalm?

The survival of Yisra'el and humankind, the salvation of souls, is predicated upon the words Yahowah spoke to us 3,000 years ago in the 89th *Mizmowr*. 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.

They made it so because Father and Son fulfilled the Miqra'ey together. This is the Cornerstone of the Family Home. Therefore, we enter Yahowah's presence and embrace God through the Son. They are inseparable and they are becoming indistinguishable. And that is why Yahowah declared that His Son Dowd was *'Elyown!*

It is also why...

“His offspring and that which he sows for the harvests (*zera' huw'* – his descendants, his posterity, his family, and his seed, that which he propagates by having planted and cultivated) **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* / Psalm 89:36)

Since it was important to God to repeat it, let's make sure we process it. *Zera'* is the actionable base of *Zarowa'* – the Sacrificial Lamb when addressing Dowd and the One Cultivating the Harvests when speaking of his Herald, Yada. Yahowah is not talking about seeds or fruit but, instead, saved souls. The Harvest Dowd sowed was

Bikuwrym | Firstborn Children. And as a result of Pesach and Matsah, he cultivated the Harvests of Shabuw'ah and Taruw'ah. The Covenant's Children, who are his beneficiaries, will exist forever.

Having performed in this way, by fulfilling Pesach, Matsah, and Bikuwrym, Dowd established his place of honor before Yahowah. And while Yahowah is infinitely more energetic than the hundreds of billions of stars in the hundreds of billions of galaxies that comprise the universe He created, His beloved Son, Dowd, will be as brilliant as our nearest star.

It wasn't until quite recently that I realized that I, as the third Zarowa' and Dowd's Basar, am being equated to the moon. And this is because my job is to reflect the Son's / Sun's brilliance. Since the moon is 400 times smaller (in diameter) than the sun, and since it has no light to share apart from the sun, we can perceive Dowd's and Yada's relative positions with Yahowah. However, size isn't everything since the moon is 400 times closer to us than our nearest star. And this suggests that I will implement the King's will among his people.

As for this difference in size, I say the greater, the better. Forevermore is Dowd's responsibility, while being his Herald is my opportunity. Life is actually more enjoyable when opportunity exceeds responsibility, so I like my relative position.

This known, I had once thought that upon Dowd's arrival, I would be retired, not unlike Moseh – even though I will have served eight fewer years. And while I will get the demotion I have sought, retirement does not seem to be in the offing...

“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) **throughout 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*)

We should not be surprised after all of this that the Son of God will be established forevermore or that he will continually serve as a reliable and truthful witness, even that his domain has been increased from Yisra’el to the Universe. What is surprising is that his cohort, the one reflecting his brilliance, will serve in a similar capacity and over the same territory. So, I’ll not be making vacation plans anytime soon.

Since I am one to muse the implications of things, to *selah* in Yahowah’s parlance, I perceive several relevant insights. As the greater luminary, Dowd is the star performer bringing us to God. However, since it’s the moon that designates the timing of the Mow’ed, Yada’s role is to elucidate their timing – revealing when each was and will be fulfilled. And as part of this proposition, I am responsible for explaining who is fulfilling each while conveying the purpose of doing so.

Recognizing that Dowd made the Shabuw’ah and Taruw’ah Harvests possible, my job is to cultivate what my King has sown. And by doing so, I am gathering the audience that will be celebrating his Homecoming.

But there is one day, on Yowm Taruw’ah, where my role, at least for the moment, is on par with the Zarowa’s. And that is perhaps why there will be a solar eclipse during the sacrifice of the Red Heifer. For this tiny sliver of eternity, Yahowah’s right hand will be on me, assuring me

that I have nothing to be anxious about in this regard. He has it all under control – right to the point of orchestrating an eclipse of the sun billions of years in advance of this day.

Also revealing, since I will be happily relegated to second fiddle by Sukah, two weeks later, on that day, the sun will project the Earth's shadow over what would have been a full moon, eclipsing me at the perfect moment in time.

When we come to appreciate the relationship between Dowd and Yada, the sun and the moon, we gain an appreciation for what Yahowah was revealing during the fourth day of creation. It was then that He spoke of a greater and lesser luminary and how they would serve to define the *Mow'edym* | Appointed Times for the Restoring Witnesses. Dowd fulfills the greater Miqra'ey while I the lesser. And together we illuminate the way Yahowah's engagement with mankind plays out through the years.

And if I may add a fourth insight, if you are among those who disrespect Dowd, preferring one of the counterfeits, or dislike me, preferring to listen to Paul, Akiba, or Muhammad, you're going to fit in better in Hell than Heaven. Our witness will be pervasive over time and space. And we do not like those who do not like Yahuwdym. We are not fond of the overtly political or religious either.

We have reached the transition within the 89th Mizmowr from benefit to consequence. 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 His Son and King.

And this is a serious problem because Dowd exemplifies and represents more than one individual man. Even more than Ya'aqob, Dowd is Yisra'el. The promises made to him were made to them, from being the children

of God and heirs to the Covenant, to being recipients of the Land. His joys and heartaches, his ongoing battles with *gowym*, his insights and confusion, the benefits he enjoyed in concert with the Covenant and the consequences he endured when he ran afoul of it are all shared by the nation he shepherded.

It was in concert with Dowd representing Yisra'el, and of Yisra'el's contribution to annulling the truths we have just considered, that these words were prophetically inscribed in parallel with 2 Shamuw'el 7. After all, it is Yisra'el that has...

“But now (*wa*) you, yourselves, have refused to accept, creating a foul stench by snubbing (*zanach* – your stagnation and lack of movement has caused you to be excluded and thrown 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 (hitpaal 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 told you so. And Christianity, Judaism, and Islam are the impoverished result. Poorly-played religious buffoons – and to think, you were forewarned a thousand years in advance, and yet you promoted your contrarian views, nonetheless. To have rejected Yahowah's warning and played your religious Tarot cards in a way that was far

more meshugana than chutzpah.

Yahowah's phrasing and timing are impeccable. He has affirmed this profound truth so many times and ways it's befuddling that as few as one in a million Yahuw'dym acknowledge Dowd or that five billion Christians and Muslims bequeath the Greek variation of this title to a clumsy counterfeit. After enduring 2,000 years of harassment for failing to accept "Jesus" as their Messiah, it turns out Jews were correct. Now it's time to take the next step and recognize the Mashyach for who he truly is so that the Family can be restored.

If you are a descendant of Ya'aqob, pause now and reflect upon this. Almost everything religious and secular Jews have claimed regarding their HaShem, David, their Mashyach, the fulfillment of the Mow'edym, and even the current year is inaccurate, 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 the pathetic and antagonistic culture of Judaism. It's time to walk away from the Waters of Marybah.

I understand that Yahuw'dym have been plagued over the centuries by those who foolishly believe Jesus Christ was the Messiah. And because Christians blame Jews for killing their counterfeit, 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 Christianity, second only to Islam, was the most horrific and anti-Semitic fraud ever perpetrated, the

truth is sweet revenge. The Messiah was here, and he is the Son of God. He not only fulfilled Pesach, Matsah, and Bikuwrym, one does not have to change his name or upend his identity to accept any one of the many hundreds of prophecies which point to him and what he has achieved. No Easter Bunny or Santa Claus required. No Shitmas Tree, Dead God on a Stick, funny colored eggs, or sliced ham.

Although, to be fair, since *shem* means “name” and anti means “against,” Judaism was actually the most anti-Semitic religion because it removed Yahowah’s name 7,000 times from His testimony in the *Towrah, Naby’, wa Mizmowr* while replacing it with the Adversary’s title, “the Lord.” This error in judgment and lapse in ethics has caused more harm to *Yahuwdym* | Jews than any other.

Had they listened to Yahowah, they would not 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 identity would not have been changed to “Jesus Christ,” and Christianity’s New Testament would have been stillborn, had the accolades and achievements of Yahowah’s Messiah been acknowledged by his people.

In that it has been conveyed by Yahowah, let’s affirm a heartbreaking reality: Jews have been their own worst enemy. The hitpael stem, modifying “‘*abar* – by improperly, and on your own initiative, meddling while presumptuously passing over” your Messiah, proves it. This uncommon stem reveals that the religious have “unjustifiably passed right by him in antipathy, somehow displeased with his affairs, all while acting on their own initiative” and, thus, not God’s. Equally telling, ‘*abar* is the basis of Pesach and thus Passover, equating the rejection of the Messiah with foregoing the purpose of the Miqra’.

On behalf of Yahuwdah and Yisra’el, even the Gowym who are listening: accept and embrace the Beloved

Mashyach and Melek as your brother and as God's Son, even as your Shepherd – but mostly as your Savior. Listen to Yahowah's *Bachar* | Chosen One, the *Qadowsh* | Set-Apart One of Yisra'el and concur with him because when it comes to God, Dowd is right.

As for religious Jews, it is a perplexing irony. Wearing black and bobbing their heads up and down as if to exorcise their demons, they babble to their nameless G-d in *minyan* | minions facing a stone wall while reciting Dowd's Mizmowr from rote. If only they would consider what he had to say instead. If only their heads were not as hard as the Edomite's wall, some of what they recite might actually penetrate their thick skulls. But alas, it is not to be. Dowd's Mizmowr and Yahowah's Dabar are for the nonreligious.

It wouldn't take long for Yahuwdym to hit rock bottom. The fall from Dowd was swift and painful. It began with Solomon capitulating to accommodate the religious interests of his wives and concubines. And so forecasting Yisra'el's impending and rapid descent, and of the consequence of religions they begot, Yahowah declares...

“You have repudiated and renounced (*na'ar* – you have disavowed, refusing to even acknowledge and actually lack any respect for (piel perfect)) **the Covenant** (*beryth* – the Family, Home, and Relationship Agreement) **with your coworker** (*'ebed 'atah* – of the one doing your work as your official advisor and associate; based upon *'abad* – to work).

You have dishonored and defiled (*chalal* – You have treated with contempt and desecrated by making common and no longer uniquely special, sullyng 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 has achieved for our benefit?

For Jews who may be protesting, saying that they haven't repudiated Dowd because they honor David by having chosen to fly a flag emblazoned with his star, may I challenge said assumption by categorically stating that there was never a Star of David and David isn't his name. Creating a false caricature of a man in this manner degrades his authentic nature. Hasn't enough of this already been done by Christians? If you want to honor Dowd, lift up Yahowah's name and then refer to the Messiah as the Son of God.

A little explanation may be helpful as we consider the next statement. The sheepfold, whose walls have been torn down, represents barriers around the Covenant which were designed to keep the religious, political, conspiratorial, and ignorant out.

“You have broken down and destroyed (*parats* – you have breached and in hostility shattered, negatively impacting with your opposition to) **his entire sheepfold and all of its walls** (*kol gaderah huw'* – the entirety of his protective enclosure and its hedges; from *gader* – the fences put around it and the way he constructed it). **You have caused** (*sym* – you have brought about (qal perfect)) **the undoing, the degradation and destruction** (*machatah* – the demolishing and ruination, to the point of disrepair by corrupting; from *ma* – to question and *chata'*

– what it means to miss the way) **of his fortifications** (*mibtsar huw'* – of its defensive structure; from *batsar* – to restrain from gathering, to cut off and make less accessible, withholding access).” (*Mizmowr* / Psalm 89:40)

As a rebuke to every religion, Yahowah has deliberately restricted access to His Covenant, effectively keeping the religious and political out. Ignorant of or averse to the five instructional terms God set as His conditions for entry, men like Akiba and Paul have sought to annul the Almighty’s intent while projecting their own.

The Garden of ‘Eden had walls. They were not there to keep ‘Adam and Chawah locked inside as if they were prisoners but, instead, to keep the rest of humankind out because the outsiders were religious and violent 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. And since Jews plundered Dowd of his achievements and acclaim to Christianity, Judaism, and Islam, God has a bone to pick with them...

“All who pass by this way (*kol ‘abar derek* – everyone crossing this path) **plunder him** (*shasas huw'* – they pillage and ransack him, looting him).

He has become (*hayah* – he is) **scorned and abusively ridiculed, defied and upbraided** (*cherpah* – insulted and held in contempt, even taunted by this disgraceful reproach) **by those who claim some affinity with him** (*la shaken huw'* – by those settling in close proximity, especially nations of people existing all around

it and him, even as residents and neighbors).” (*Mizmowr / Lyrics to Sing / Psalm 89:41*)

Claiming to have some affinity with “David” is common. His name appears in the New Testament, Talmud, and Quran – although in a derogatory fashion. Similarly, Christians, Jews, and Muslims, with wholly contradictory belief systems, all claim to be Abrahamic religions even though they degrade ‘Abraham’s legacy. Alleging similar origins, their gods share nothing in common. Christians are particularly guilty, lugging around the “Old Testament” with this tribute to *Dowd* | David, along with their revised one which plunders his legacy. They claim an affinity for the boy who slew the giant and who sang the 23rd Psalm, not knowing that it is Yahowah, for whose name’s sake, the song was written.

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 annoyed by what those who falsely claim to speak for Him have done to denigrate His Son and to sully and deny all they accomplished together.

Sadly, it was Jews who gave the upper hand to those who would later seek to usurp and then destroy Dowd’s

credibility. The four most toxic belief systems were all founded and abetted by Jews: Judaism, Christianity, Islam, and Socialist Progressive politics.

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, Yahuwdym opened the door for Christianity. Through their denials, they helped justify Replacement Foolology.

For Christianity to differentiate itself from Yahowah and Dowd, from their Towrah, Beryth, and Miqra'ey, sufficiently to become popular with Greeks and Romans, they would need a New Testament. And yet for it to be believable, it would have to borrow heavily from Yahowah's testimony – claiming its prophecies as its own. Therefore, the new religion proposed that it was authorized by the same god and justified by the same prophecies. But that isn't rational because the revision contradicts the original.

The magic for Christianity became what I have dubbed "Replacement Foolology." This sleight of hand wasn't simply about assigning the blessings and promises offered by God for Jews to the Gentiles who sought their eradication, it was about replacing one Covenant with another and then Yahowah and Dowd with "the Lord Jesus." If you don't concur, do what I've done. After scrutinizing Paul's renunciation of Dowd for the sake of his counterfeit, go to any Christian site and read their assessment of every prophecy pertaining to "David" that the Christian charlatan stole. You'll find that "Jesus" isn't named in a single prophecy, but every time Dowd's name appears, Christians insist that it actually applies to their "Christ." It is as if God didn't know His own name, the difference between Hebrew and Greek, and couldn't discern between His son, Dowd, and the mythical counterfeit, Iesoun. The Christian depiction of God became so senile and clueless, He couldn't remember who He

anointed *Mashyach*, inspired as a prophet to compose the Psalms, collaboratively fulfilled Pesach, Matsah, and Bikuwrym with, or would be returning with on Kipurym. And for that matter, to whom was He writing the 89th Mizmowr...Santa Claus?

The problem for Christians was as pervasive as it is profound. Without the Towrah, Prophets, and Psalms, they have no God and no credibility. But with them, they present a jumble of contradictions. Their only hope was for people to believe their lies long enough for faith to occlude judgment. They banked upon apathy and ignorance. And when that was not enough to control and fleece the masses, they turned to tyranny, treachery, and torture.

And yet today, at least for some, there is a battle raging throughout the world for hearts and souls, a struggle between right and wrong. The loudest voices are of those who claim that they worship religious gods while the chorus of those who stand with Dowd and speak for Yahowah is currently faint among these billions. Most will continue to denigrate and deny the message of the Herald.

“What’s worse, and adding to the resentment (‘aph – all the more to begrudge), you are turned around again (shuwb – you have pivoted such that you are pointed in the opposite direction (hifil imperfect)), such that you are averse to the sharp Crag (tsuwr – you are antagonizing and attacking the rock (qal infinitive)) during his battle for Choreb (choreb huw’ – of his fight with sword and chisel for the fire of Yah and revelation of His Towrah) and (wa) you do not stand with him or support him (lo’ quwm huw’ – you do not rise up or take a stand with him (hifil perfect)) in this conflict (ba ha milchamah – in this fight between opposing parties; from lacham – to engage in battle over yeasted bread [4QPs says “for” battle]).” (*Mizmowr* / Lyrics to Sing / Psalm 89:43)

There is a plethora of tantalizing insights in this

statement, beginning with the realization that *'aph's* primary connotation is to engender resentment and wrath. Those who continue to turn against Dowd will endure the sting of his judgment.

Also interesting, while *tsuwr* is translated as “the edge” in the *Jewish Publication Society Holy Scriptures According to the Masoretic Text*, it was scribed as a verb. There was no definite article in the text and “edge” is not among *tsuwr's* meanings had it been presented as a noun. Our options as a noun would have been “sharp crag, rocky outcropping, cutting flint, or stone.”

However, as a verb presented in the qal infinitive, *tsuwr* is not only active, but it also intensifies the actual and ongoing proceedings of “laying siege, enclosing, confining, and antagonizing in a hostile, harassing, and adversarial fashion.” This makes perfect sense because the perpetrators discrediting Dowd while renouncing his accolades are religious leaders, particularly rabbis, who have sought to constrain the Savior by assaulting his achievements. Further, if we are to read “rocky crag” or “stone” into this depiction, it was upon this sharp rocky edifice that Yahowah first revealed His fiery light to Moseh and then the Children of Yisra’el upon Mount Choreb – where He would also reveal His Towrah. It is the Crag that Moseh inappropriately struck to bring living water to the people. Moreover, it is my contention that Dowd’s Song is the Cornerstone of the Covenant Home and that it was revealed in the Yowbel year of 3000 Yah, 968 BCE, four years into Solomon’s reign as construction began on Yahowah’s Home.

Further, today, Yahowah is waging this battle over a return to Choreb, which is to Him, the Towrah, Beryth, and Miqra’ey, through a fellow whose given name is Craig, which is Celtic for sharp rocky crag. It’s Yah’s way of saying, I know who you are even if they do not.

As I'm sure almost everyone is aware, the Hebrew name for the mountain upon which Yahowah introduced Himself to Moseh and then revealed the Towrah is Choreb. Spelled the same way in the text, it also serves as the Hebrew word for "dry and desolate, battle and conflict, sword and chisel." And while we can choose any definition that works within this context, we are prudent to include each that fits so as not to deprive the reader of the full intent. Moreover, just as crag conveys more than mineral, choreb is more fluid than desolate.

In this case, I see Dowd standing astride the two mountains of God – Choreb and Mowryah – bringing the Towrah to the heart of the Land and fulfilling it in the City of Dowd. This is not only evident by the King's marvelous dissertation on the Towrah's Teaching in the 119th Mizmowr but, also, by his serving as the Pesach 'Ayil. After all, where do you think he came up with the idea?

There is a battle being waged for the souls of humankind. The religious are on one side and Father and Son are on the other. And while Judaism and Christianity have written Yahowah and Dowd, Choreb and Mowryah, the Towrah and Miqra'ey out of their story, Father and Son have deployed a sharp Crag to bring them to Yisra'el's attention.

This war of words has raged for the past three thousand years: to Dowd or not to Dowd. It is the ultimate question because where we stand with Dowd characterizes where we stand with God. With the exception of those who have come to know Yahowah and His beloved Son, many, if not all, through these books, this remains true of almost everyone else...

“You have truncated, causing a cessation to all of the work (*shabath* – you have made this like a Sabbath for doing nothing (hifil perfect)), removing and taking away from (*min*) his purifying brilliance and means to

restore, along with his glorious status (*tahar huw'* – his majesty and ability to renew, his clear and illuminating approach, especially the means to being purified and pronounced clean).

And his position of honor, dignity, and power (*wa kise' huw'* – his throne, royal authority, and appointed status, even his brilliant adornment) **you have hurled to the ground** (*la magar ha 'erets* – you have thrown into the dirt, tossing it from the Land (qal perfect)).” (*Mizmowr / Lyrics to Sing / Psalm 89:44*)

Clearly, God is disgusted. He is disappointed that the beloved Son whom He anointed as His Mashyach, the Shepherd He chose to establish His Covenant Family, and the Sacrificial Lamb who opened Heaven's Door, has been so universally discounted and defrauded by religious Jews. They have done to Dowd what they have done to the Shabat – reducing both from a celebration of the Covenant relationship to doing nothing. And in this case, by either failing to read the words Yahowah inspired in Dowd's song or failing to act upon them, the advocates of Judaism brought untold misery upon God's people.

The failure of rabbis to recognize and capitalize upon what Dowd represents and has accomplished is the fulcrum upon which the Jewish people have descended when they should have ascended. They were given the opportunity to restore their relationship with Yahowah and come clean by accepting Dowd's fulfillment of Chag Matsah. They would have been welcomed back into the Covenant by embracing Dowd's glorious status as the Messiah and King, Shepherd and Lamb. But the rabbis not only forewent all of this, they hurled Dowd's dignity away, tossing it to the ground.

Dowd was chosen by Yahowah and anointed with His Spirit at eight years old. And from what we have discovered, his best writing and his most profound spiritual insights were distilled within these Songs when his mind

was young and receptive and when he was fraught with the fewest distractions. Over time, the relentless burden of being responsible for rebellious ingrates grew wearisome, as it did for Moseh.

And if I may speak to this, while half his age, like Moseh, I was asked to spar with Israel's foes while saving Yahuwdym from themselves, later in life. And like Moseh, I have given it my all from sunrise to sunset, doing so for what will be a quarter century in the first phase and 32 years before Dowd takes back over. By that time, I will have given my full measure of devotion – writing and saying more than all of the prophets combined. And in the end, I will offer my life so that Yisra'el might live.

Yahowah has always been the perfect Father and a delight to serve alongside, but there is only so much that can be borne by a human body, eyes, ears, and mind. And so, while I understand that my role is to give voice to their achievements, there is a lot to know, understand, and share. And no one who knows Him wants to disappoint God.

There are two upcoming Harvests – Shabu'w'ah in May 2026 at the beginning of the Time of Ya'aqob's Troubles and Taruw'ah in September 2033 at its conclusion. Assuring that they are plentiful and productive is the current mission.

As for others...

“You have deprived yourselves of what is required to reap the benefits of the harvest (*qatsar* – you are lacking what is needed by depreciating his essential essence) **on the days** (*yowmym* – the time) **when his robust presence was concealed as a young man** (*'aluwmy m huw'* – when he was vigorous and obscured, manifesting tremendous strength of character (plural); from *'alam* – to cloak and veil, *'alam* – in the past and forevermore, *'elem* – while young).

You have covered over him (*'atah 'al huw'* – you have enveloped and clad him, enwrapping and veiling him) **shamefully by diminishing his status** (*buwshah* – plundering, dishonoring, and dismissing his purpose). **Take a moment and consider the implications** (*selah* – pause now to reflect on this).” (*Mizmowr* / Psalm 89:45)

There is a consequence to being wrong, especially when what someone believes is in conflict with what Yahowah has made known to us. The religious cheat themselves when they deny and deprive Dowd of what rightfully belongs to him because it shortchanges what he could otherwise offer them.

In this case, religious Jews are being accused of depriving themselves of what Dowd has provided such that they are not harvestable on Shabuw'ah or Taruw'ah. They have vigorously obscured what our Savior achieved during the fulfillment of Pesach and Matsah. They do not even acknowledge Dowd's robust presence in Yaruwshalaim in the Yowbel year of 4000 Yah in 33 CE – even though he provided them with the exact day he would enter the city as their Messiah to fulfill Passover in Daniel 9. Instead of admiring, respecting, and appreciating the Son of God and Sacrificial Lamb, they have veiled him in shame, disgracefully covering over what he achieved and, thereby, dishonoring him while depriving themselves.

Christianity and Judaism were conceived and exist today in defiance of this declaration from God in the 89th Mizmowr. And that is foolish.

In the next line, the Psalmist asks a rhetorical question for God's people to ponder – for which there is no good answer. God is annoyed, grieved, and anguished, He is appalled and disgusted that His beloved Son, His Chosen One, the King He Anointed, the Shepherd He groomed, the Prophet He inspired, and the Lamb He deployed has been so summarily and universally discounted and

counterfeited.

It is not for Yah to answer this question but, instead, for us to consider why this would be so. While the interval of time being questioned would be measured in millennia, being unknown to His people for this long was counter to everything God intended. And Yahowah has done His part, making it relatively easy for those who are serious in their pursuit to know Him. He has provided, and simultaneously validated, His revelation to us. Within His prophetically proven testimony we are given everything we need to know to engage in a relationship with our Father, to be invited into His Home as part of His Family. And, of course, all of this was tremendously enhanced by the discovery and publication of the Dead Sea Scrolls – providing us with a much earlier and more accurate rendering of the text.

I know this to be true, not only because I was able to figure it out by reading (actually by more accurately translating) what the prophets had revealed, but because I was chosen. There would have been no reason for Yah to work with a *gowy* if there had been a receptive *Yahuwd*.

This also explains God's decision to deploy a *Qowl* | Voice, *Basar* | Herald, '*Edah* | Restoring Witness, and *Choter* | Secondary Branch, as a *Zarowa*' | Sowing and Cultivating Seeds for the Harvest by way of a *Nakar* | Observant Foreigner who would come to *Yada* | Know rather than through another *Naby*' | Prophet – as He had done before. By taking this approach, Yahowah would demonstrate to His People that since a *Tsuwr* | Crag was able to figure everything out based on what His previous Prophets had revealed, they should have been able to do the same. Further, by relying on prophecies, the message being conveyed would be readily available and easily verified.

Why do you think that I initiated this unique style of providing amplified translations in which the Hebrew basis for the revelations is provided within the text? And why do

you suppose that I consistently correct the Masoretic Text by referring to the Dead Sea Scrolls – which not-so-coincidentally were published the year I began?

There are thousands of revealing and profoundly important insights presented within the 20,000 pages of translations and commentary provided within the YAHOWAH branded books, most all of which had eluded man's grasp and comprehension for the past two to three thousand years. And they are all proven accurate by properly presenting what Yahowah revealed long ago through His Prophets – men like Moseh, Yahowsha', Shamuw'el, Dowd, Yasha'yah, Yirma'yah, Howsha', Chabaquwq, Zakaryah, Yow'el, and Mal'aky. And woven into their words were the threads of the greatest discoveries in human history – the most marvelous of which is the realization that Dowd, as the Messiah and Son of God fulfilled Pesach, Matsah, and Bikuwrym to enable the Shabuw'ah and Taruw'ah Harvests in advance of his Kipurym return, along with the realization that the Covenant Family is returning to 'Eden during Sukah so that we can Camp Out with our Father.

The reason that so few have availed themselves of this marvelous opportunity is that religion and politics, militarism and conspiracy, have gotten in the way and obscured the view and cluttered the path. And so, from year 3000 Yah / 968 BCE until very recently with the advent of *Yada Yahowah*, Yahowah's name and nature remained hidden. And based upon what we have read throughout the Prophets and Psalms, Yahowah is enormously displeased.

“For how long (*'ad mah* – until when will the eternal witness and restoring testimony of), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **will You remain hidden, concealed, and virtually unknown** (*sathar* – will You be a secret to many)?

Your righteous indignation, overt displeasure, and furious antagonism (*chemah 'atah* – Your hostile response to all that is wrong) **is kindled and burns** (*ba'ar* – is ignited and ablaze (qal imperfect)) **eminently and prominently** (*la netsach* – majestically for an enduring period) **like fire** (*kamow 'esh* – similar to burning flames).

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).” (*Mizmowr* / Lyrics to Sing / Psalm 89:46-47)

The last time a majority of Yisra'elites knew Yahowah was 3,000 years ago under Dowd's initial reign as King, continuing through the initial years under his son, Solomon. Since that time, and until the turn of the 21st century, that number dwindled to zero. It would not be until I began to share the translations and insights compiled within the *Yada Yahowah* series online that this began to change. And to think, the 1.8 million Haredi (1.3 million in Israel representing 14% of the Jewish population) are so intellectually incapacitated by their rabbis, they will continue to engender Yahowah's overt antagonism and burning indignation without any hope of future awareness. All the while, they disparage Father and Son by claiming that their appalling religion is righteous.

The situation is no better among the unthinking, hypocritical, and morally compromised Israeli Progressives who represent another 13% of the Israeli population. They are particularly harmful inside Israel for dividing the nation and globally for having allied with the death cult of Islam against God's People. Their mass protests in Tel Aviv, under the pretense of being either pro-

democracy or pro-hostage, are neither.

Fortunately, of the over 70% of Jewish Israelis who are neither Ultra-Orthodox nor Ultra-Liberal, all but the most rabid right-wingers are among those who may reconsider what Yahowah said and Dowd did before it's too late.

These books are presented under the YAHOWAH brand for a reason. It seems more appropriate to please our God rather than continually antagonize Him. There are already 1,800,000 shrill Jewish religious voices split between the United States and Israel, 5.7 million Jewish Progressives split between the two nations, millions more rightwing whackos, and another 2.5 billion Christians and 1.9 billion Muslims fanning the flames of Divine wrath.

Three millennia is a very, very long time – at least by our standards, but perhaps not by God's. Time does not flow for Him as it does for us. Unlike creatures bound to the Earth, Yahowah, as a Spiritual Being, determines how He experiences time, varying the pace of its flow to suit His needs. The nineteen to twenty centuries that have crawled past since the Messiah, Dowd, fulfilled Chag Matsah were so horrid, it's unlikely God paid attention to anything that occurred during that span. Therefore, when considering all that has occurred during the past six millennia, it behooves us to perceive time from Yahowah's perspective, recognizing that it contracts and expands as is appropriate.

Fortunately, we have reached the conclusion of this interval. With each word we translate and share, Yahowah becomes less "hidden and unknown" to His people. The Shabuw'ah and Taruw'ah Harvests will be prolific. And when Father and Son return on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (October 2nd at sunset, 2033 in Yaruwshalaim), both will be known to the extent it is possible.

This is the stated purpose for His *Choter* | Secondary Branch, *Nakry* | Observant Foreigner, and *Nes* | Banner. Moreover, within six years of this writing, arriving on the first of ‘Abyb in 2030 (April 4th), we can expect ‘*EIYah* | Yah is God / Elijah to join *Yada* | He Knows so that the world recognizes in no uncertain terms just how displeased God is with humankind. And now it gets personal, as it should with all of us...

“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)

Since the question has been asked, I’m going to share what I have come to understand by considering this theme in the Towrah and Prophets. God’s position is most overtly stated in His last words to Yisra’el at the conclusion of Mal’aky in 447 BCE (presented in chapter 2 of this volume: *Voice*). According to the Almighty, had He not engaged to work with *Yada* from Taruw’ah in 2001 to Trumpets in 2033, the Earth would have been destroyed.

Apart from Dowd and those who preceded and accompanied him in the Covenant, it would all have been for naught. And even then, many would have been put at risk because the promises Yahowah made about Shabuw’ah, Taruw’ah, Kipurym, and Sukah would not have materialized.

Stated differently, there is no Happily Ever After in the Covenant Family without all three Zarowa’. Moseh was called to liberate the Children of Yisra’el and convey the Towrah, along with its Beryth and Miqra’ey. Dowd was called to live, explain, and fulfill the Towrah through its Beryth and Miqra’ey. And *Yada* was called to bring Yahowah, Moseh, Dowd, the Towrah, Beryth, and

Miqra'ey to the forefront, back to the attention of Yisra'el, reintroducing the wayward children to all they have forgotten and spurned.

Had Yahowah not done so, had He been content to allow Jews to figure this out on their own, and expect that after 3,000 years of neglect they would suddenly see the light in the last 30 years, and then do an about-face, it would not have occurred. There would have been no one to harvest and not a single attendee at the intended homecoming. Without anyone to reconcile, there would be no return, no family reunion, no cleansing of the planet, no restoration of life in the garden, and no one with whom to camp out.

The reason that there are so many marvelous prophecies pertaining to what we are accomplishing together is because it is essential. Religion gives way to relationship, antagonism becomes appreciation, wrong becomes right.

“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 deplorable civilization, his soul endures. It has and will never experience death.

Dowd is the antidote for the toxic venom spewed from *Sha’uwl’s* | Paul’s poison pen. He was not only immune to the Plague of Death, but he is also provided 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.

Since it is obvious, let’s be clear: this is addressing *Sha’uwl*, the man, not *She’owl*, the place. *She’owl* does not have hands or influence. The pit of separation can neither plague us nor kill us. In fact, *She’owl*, as a prison 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’uwl* that wrote the fourteen epistles which have plagued mankind. It is under his influence that Christianity was conceived and popularized among Gowym. He is the master manipulator behind diminishing Dowd’s influence, the hand that has sought to denigrate the Messiah, Son of God, and Passover Lamb such that he could replace him with his counterfeit.

Sha’uwl | 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 that culminated in the Holocaust without Paul's self-loathing.

Muhammad, likewise, would never have succeeded in establishing a religion predicated upon anti-Semitism without the foundation laid by his predecessor. In fact, the Quran even refers to the "New Testament" using Paul's terminology – Injeel for Euangelion.

Further, without Paul's propensity to promote a cult following and promulgate ignorance and irrationality such that they became commonplace and, indeed, established as politically correct, the growth of Multicultural Socialist Secular Humanism would have been truncated in the West. The entire impetus behind liberal politics was sanctioned by Paul on behalf of the Romans to impose a religious zeal for the most liberal use of government.

Sha'awl | Paul has become the Chosen People's fiercest and most embittered adversary. He is responsible for the death and estrangement of more souls than any other. To escape his grasp is difficult because the integrated religious and political scheme he concocted (read Romans 13) has tread upon the entire world – suppressing truth and impeding freedom.

Sha'awl will endure eternity in She'owl, and His Replacement Foolology will die at the hand of Dowd and his Herald, such that the man whose life and lyrics he sought to disparage will send him to Hell. And while I have pleaded for the opportunity to convict him, it's Mizmowr like this which will be brought to bear against Paul. Dowd

will get the debate he has sought. And the outcome is written in stone. Sha'owl will become synonymous with the place whose name he shares: *She'owl* | Hell. At least, Sha'owl earned naming rights.

While I have correctly associated King Dowd with all of this, he will not work alone. His Herald has composed the most effective expose against Paul, Jesus, the New Testament, and Christianity ever compiled in the five volumes of *Twistianity*. It is one of the many ways Yahowah, Dowd, and Yada have and will continue to work together for the benefit of humankind. However, it would be such a long time coming, we find God inspiring yet another probing question...

“Where (*ayeh* – posing a rhetorical question regarding an individual’s position) **is Your unwavering love and enduring favoritism** (*chesed ‘atah* – Your devotion to the familial relationship and unfailing kindness, Your genuine affection and merciful treatment) **which was expressed first and foremost in the beginning** (*ri’shown* – as the initial priority, as the most important consideration of what was occurring from the start, preceding this and of old) **which You promised** (*shaba’* – You truthfully proclaimed and affirmed as part of Your binding oath on seven occasions) **to Dowd | the Beloved** (*la Dowd* – to love and be loved in return), **in harmony with Your steadfast commitment to being trustworthy and reliable** (*‘emuwnah ‘atah* – by way of Your honesty and dependability, by being completely truthful, genuine, and real such that You can be trusted and relied upon), **my Upright One** (*‘edown ‘any* – my Upright Pillar, addressing the vertical beam which secures and enlarges a home, especially the Tent of the Enduring Witness)?” (*Mizmowr* / Lyrics to Sing / Psalm 89:49)

When we read a question in an inspired text such as this, the prophet not only knows the answer, but he has already provided it. Such is the case here with *‘emuwnah* |

trustworthy and dependable presented throughout Dowd's Song and repeated within this question. Therefore, because Yahowah is consistent and forthright, He is reliable. The things which He has favored from the beginning are the things He loves. These would include being creative and enjoying an active and conversational relationship with humankind in a pristine environment. And since the formation of the *Beryth* | Covenant with 'Abraham and Sarah is the dominant theme of *Bare'syth* | Genesis, this 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 for love to blossom and grow, and because the 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, they were 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 had taken me a score of years to learn – although, to my credit, I was the first since Yow'el, Zakaryah, and Mal'aky to share his conclusion with his people.

While confirming the Covenant on Mowryah, and in the midst of a discussion between Father and Son, Dowd understood that there had been a promise. He recognized that in the Yowbel year of 2000 Yah, as a harbinger of Passover, God said that He would provide the lamb.

Dowd further realized that the Pesach 'Ayil had also been instrumental in providing life and liberty for the Children of Yisra'el in Mitsraym. A student of the Towrah, the Messiah read that on Matsah, they had walked out of the realm of religious and political oppression. He saw that they were reborn into the Covenant as they emerged from the sea. And as a bright lad, he rightly concluded that the Towrah's enriching enlightenment had been initially offered during Shabuw'ah. The stage was set for the fulfillment of these Miqra'ey at a later date – with 'Abyb's Mow'edym honored 40 Yowbel from the day of the promise to 'Abraham in year 2000 Yah. This would place Dowd back on Mount Moriah in 33 CE / year 4000 Yah.

Having written the ultimate treatise on the Towrah in his 119th Mizmowr, Dowd would have understood as we have, that with the fulfillment of the first three Mow'ed, the benefits of the Beryth would be assured. So, he manned up, *gibowr*-ed in God's parlance, and volunteered to do the right thing. His *basar* | corporeal body became the Passover Lamb while his *nepesh* | soul carried Yisra'el's guilt into She'owl, depositing it there, never to be seen again. The Father's Firstborn was *Bikuwrym*-ed to enable the *Shabuw'ah* and *Taruw'ah* Harvests, living up to his title

while underscoring the Promise of Seven and the Herald of the Showphar. The Covenant was now firmly established. Its benefits were reliably provided. The Harvests would occur, and the Homecoming was certain once properly heralded. Problem resolved. Thanks to Father and Son, those who accept their gift will live forever, perfected and adopted, enriched and empowered.

The *geber* would prevail, given three lives, his soul and ours are saved. Heaven's Door was opened. Our relationship was reconciled. We were invited back into the *Gan Eden*.

And that is why **The poem of insights to contemplate and comprehend by being circumspect about the productive and beloved native-born strong arm who is cherished**, concludes...

“My Upright One (*‘edown ‘any* – my Upright Pillar and Foundation, addressing the vertical beam which secures and enlarges a home, especially the Tent of the Enduring Witness), **you remember and have chosen to mention that You are mindful of** (*zakar* – you recall and never forget to proclaim the truth (qal imperative)) **the contemptible and condescending taunts and the dishonorable and deplorable decrees which were determined** (*cherpah* – the disgraceful slurs and harmful insults, the reprehensible decisions and supposedly authorized judgments which were appalling (piel perfect)) **by all of the many nations and preponderance of the people** (*kol rabym ‘am* – by the totality of the human family, by every ethnicity, and by the most exalted of countries) **against those who work with you** (*‘ebed ‘atah* – Your coworkers, associates, authorized individuals, and servants who labor along with You) **which I have now brought to bear** (*nasa’ ‘any* – I have carried forward and have endured) **in my best judgment** (*ba heq* – from my chest which is the place my core values reside). (*Mizmowr* 89:50)

That is because (*'asher* – revealing their relationships and way) **those in open opposition to you** (*'oyeb 'atah* – Your enemies and adversaries, those who show their animosity, enmity, and rancor toward You) **are insulting with their bewildering derision and improperly discerned contempt, so as to discredit in an abusive manner** (*'asher charaph* – they are defiant and evil, causing people to think irrationally, confounding them through blasphemy (piel perfect)) **the footsteps** (*'aqeb* – the unwavering and reliable movements and willingness to dig in his heels) **of Mashyach 'Atah | Your Messiah** (*mashyach 'atah* – Your Anointed) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation). (*Mizmowr / Psalm 89:51*)

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*)

This is the second appearance of *'edown* | my Upright One in this Song, with the first scribed in the opening credits. There, I explained that it was the psalmist attributing the Song to his King, Dowd. And so here I have chosen to be consistent. Therefore, the “you” statements are addressed to Dowd as the subject of the Psalm, which is why they were presented in lowercase.

Dowd was chosen by Yahowah to serve Yisra'el as their Messiah, which is why the King is mindful of those who robbed His Son of this distinction in order to promote religious counterfeits and political substitutes. Not only is

the Messiah aware that most have bought into the schemes to deny him his due, he is committed to holding them accountable for the crimes of identity theft, fraud, and mass murder.

There is one *Mashyach* | Messiah and *Ben 'El* | Son of God, and he is *Dowd* | Beloved. He is Yahowah's *Bachar* | Chosen *'Ebed* | Coworker, an *'Ad 'Owlam* | Eternal and Restoring Witness, and our *Melek* | King. This *Mashal* | Articulate Leader is the *Gibowr* | God's Most Competent and Courageous Man, our *Yasha'* | Savior because he is the *Ra'ah* | Shepherd and *Zarowa'* | Sacrificial Lamb.

Many would lead God's people astray, but one would save them. Many have been wrong, but one was right.

Need anyone say more?



Heroic

Gaining our Respect...

Beginning with the 26th *Mizmowr*, and continuing through their 30th Psalm, Father and Son, Yahowah and Dowd, have led us to a place well beyond anything anyone has imagined, much less shared. It is a truth so pure and profound, its chords resonate within our very core, speaking to us in ways that open our minds and uplift our hearts.

From God's perspective, looking at it through the prism of His Towrah, Beryth, Miqra'ey, and Yisra'el, His 'Am, we are privileged to have witnessed the greatest treasure humankind has beheld. We have not only identified the individual who Yahowah distinguished with the right to fulfill the three most important events in human history – Pesach, Matsah, and Bikuwrym – we have discovered something far more valuable – why God allowed these monumental days to play out this way!

So, how did we come to this place and why has no one else been here before?

Our path to the truth has been incremental, albeit relentless, since Taruw'ah in 2001. Some conclusions came quickly and were obvious from the beginning, such as the importance of Yahowah's name, the realization that the Towrah contains His Guidance, that the *Beryth* | Covenant is the centerpiece of God's plan, and that the *Miqra'ey* are not only vital but, also, essential to bringing us Home.

It took a while to realize just how overwhelmingly counterproductive and contradictory the Christian New Testament was when compared to Yahowah's Towrah and Naby'. In our culture, it takes considerable comprehension and conviction to expose and condemn Paul and his accomplices and to see them from God's perspective as the Plague of Death. Then eventually, we must come to the realization that the Covenant has not yet been renewed – so there could not have been a new one.

Early on, as we began our prolonged trek through the Psalms, we began to see Dowd differently than he is perceived within Judaism and Christianity. I found his rhetoric so insightful, and his prose so brilliant, I was accused of developing a bromance with him. And indeed, I came to realize that Dowd is the centerpiece of Yahowah's interaction with His people.

Soon, thereafter, we realized that every accolade and distinction that Yahowah could offer a man, God bestowed upon *Dowd* | David. He is the Messiah, the Shepherd, the King, the Firstborn, the Chosen One, the Branch, and the Son of God. Moreover, it is Dowd who is coming back with Yahowah to fulfill Kipurym and reign over Sukah. Further, Shabuw'ah exists to enlarge and ensure the audience for his Homecoming while Taruw'ah prepares the remaining remnant for his Family Reunion.

As a result, we must acknowledge that this renders the Christian "Jesus" as nothing more than a crude and worthless counterfeit, which is why there is nothing said of him. Specifically identifying them, Moseh's and Dowd's names appear over 700 and 1,100 times respectively, second and third only to Yahowah. We find Yahowsha' ben Nuwn's name, as Moseh's successor, some 200 times, but not a single mention of a Jesus or a Christ. There are no prophecies pertaining to the future arrival of the Christian misnomer. Therefore, as expressive as Yahowah has been about everything else important to Him and His people, it

is obvious that no one named Jesus was of any value to God or His people. Jesus was not *ha Mashyach* | “the Christ” or *Ben ‘Elohyim* | the Son of God.

So, what now? Pesach, Matsah, and Bikuwrym were fulfilled in 33 CE, the Yowbel year of 4000 Yah. We have read eyewitness accounts of them in the *Mizmowr* / Psalms and in *Yasha’yah* / Isaiah. How were they fulfilled? Did God make an exception and do as He has never done before, acting independently rather than working with and through one of us?

With the answer staring us in the face, I was not able to accept it. No matter how many times the *Mizmowr* and *Yasha’yah* explained that it was Dowd’s *nepesh*, I rejected the plain reading of the words because I did not think our Father’s love would allow Him to subject His beloved Son to such torment.

Then, I came up with an elegant solution. The *nepesh* | soul within the body of the *Pesach ‘Ayl*, who was taken down to She’owl on Matsah to redeem us and then returned to the Father on Bikuwrym, was Yahowah’s. It would work as a probe, an avatar, enabling God to experience the pain without actually being there. Only one problem – that’s not what the *Mizmowr* or *Yasha’yah* convey.

While it is true, Yahowah has a *nepesh* | soul, and He could have deployed it to function in this manner. And if I may be so bold, I think that this was God’s intent in the beginning. It would have accomplished the mission – at least up to the point of *Bikuwrym* | Firstborn Children, where His soul would have been an awkward choice.

However, if my theory were correct, why were all of these Psalms, including 22 and 88, written in first person by Dowd? Why does every relevant prophecy regarding these events include Dowd’s name?

Then, there it was, right in the middle of yet another

irrefutable affirmation that Chag Matsah was fulfilled by Dowd's soul: **“Your will and my desire, Your decision and my choice, is to accomplish what must be done to liberate and save** (*yasha'* – You and I want to work together to facilitate the rescue, deliverance, and sparing, even the victory and salvation of (hifil imperative second-person masculine singular paragogic he cohortative)) **Your people** (*'eth 'am 'atah*).”

That was it, the moment of truth. All I needed was to understand why it was Dowd's choice and Yahowah's decision. Fortunately, the answer was instantaneous and immensely satisfying. Dowd wanted to do so. It is what he realized he needed. He was right, and his Father supported him in his decision.

Dowd loved the Towrah, so he knew that Moseh's character and service had been exemplary. Tasked with the most challenging of missions, he was as perfect as any man who has ever lived. But still, he was not respected by the Children of Yisra'el. Read the story of the Waters of Marybah (found in *Yada Yahowah* Volume 8, chapter 1) toward the conclusion of the *Yatsa'* | Exodus – Dowd had. The King knew that Moseh's mistakes along the way had been trivial compared to his own, which were monumental. Dowd's was a life on steroids, with highs and lows as extreme as Mowryah is from the Dead Sea.

The King had lost Yisra'el's respect, and he knew it. Jews are a tough crowd to please. They had even come to overwhelmingly disrespect Yahowah, so Dowd was in good company in this regard. Nonetheless, Yahowah wanted His Son to inherit His throne and to shepherd and guide His Covenant Family throughout the universe and time. However, the Messiah knew that, even with the best of them, he could not lead them without earning their respect. From this, he correctly reasoned that if his *nepesh* were allowed to serve by fulfilling Chag Matsah, he would instantly achieve the enduring love and admiration of the

Covenant Family. We would all owe our very lives to him.

It would be, as he has said, two days of Hell followed by an eternity of jubilation. The sandals Yahowah wanted him to fill were no longer too big. He would have earned his place – something that meant a lot to this man. And he would have been responsible for building the House he so desired in a way that really mattered.

Yahowah could not deny His Son the perfect solution. He wanted it for him because He loved him. So, He made it possible.

Dowd was, therefore, anointed three times, because he would appear three times. We got to know him better than anyone as he united Yisra'el and built Yaruwshalaim 3,000 years ago. He was the man from Bethlehem riding on a donkey. He was the Messiah, arriving to fulfill Chag Matsah. He was the *Zarowa'* | Protective Ram and Sacrificial Lamb. He is a portrait of Yisra'el finally manning up and becoming accountable.

He is the fulfillment of every relevant prophecy, which is why Christians had to rob Dowd of what was written of him to create their “Jesus.” Yasha'yah names Dowd throughout his prophecies because the prophecies were about him. Dowd is the only name listed in the sole prophecy that speaks of the arrival of the Messiah to fulfill Passover because he was the one who did so. And all of the Psalms which speak of his sacrifice were scribed in first person because the person writing them lived through them. Duh!

Using Dowd's *nepesh* per his wishes to fulfill Chag Matsah was the most brilliant and heroic decision ever made. Denying him of what he has done, as is the case with Judaism and Christianity, ranks among the most disingenuous and debilitating of decisions.

Returning for a moment to the name which was never

foretold. “Yahowsha” becomes nothing more than the name Dowd and Yahowah collectively chose to describe their mission together. The body wasn’t Dowd’s, only the soul, so they gave it the most appropriate name – Yahowah Saves.

He told us. We didn’t believe him.

And yet, they took us here with their words...

“You have chosen to be decisive regarding me (*shaphat* ‘any), Yahowah (*Yahowah*), because (*ky*) I (‘any), with my integrity intact, forthrightly and honestly (*ba tom* ‘any), have walked, journeying through life (*halak*) with (*wa ba*) Yahowah (*Yahowah*). I have trusted and relied (*batach*) without wavering (*lo’ ma’ad*). (*Mizmowr* 26:1)

You want to test me, examining and assessing me, proving my mettle (*bachan* ‘any), Yahowah (*Yahowah*), because You want to reveal my true nature by providing an opportunity to achieve Your desired outcome with me (*wa nasah* ‘any). Your will is for me to give you permission to demonstrably refine (*tsaraph*) my emotions (*kilyah* ‘any) and my judgment (*wa leb* ‘any). (*Mizmowr* 26:2)

Indeed, this is because (*ky*) Your steadfast love and genuine kindness (*chesed* ‘atah) are conspicuously before my eyes and correspond to what I am witnessing (*la neged* ‘ayin ‘any).

And so, I walk independently from others, journeying through life unaffected by outside influences, social, religious, or political constraints (*halak*), trusting and relying upon Your honesty and Your dependable and unwavering commitment to the truth (*ba ‘emeth* ‘atah).” (*Mizmowr* 26:3)

I do not live, sit, or remain with (*lo’ yashab* ‘im) the insignificant lice and parasites (*math*) who are vain,

fraudulent, and worthless (*shawa'*). And with the ignorant hypocrites, the charlatans who conceal and cover over the truth (*wa 'im 'alam*), I am not associated (*lo' bow'*). (*Mizmowr 26:4*)

I abhor and shun (*sane'*) the community and congregation (*qahal*) of immoral and ignorant countrymen (*ra'a*). And with the wickedly vexing and condemnable (*wa 'im rasha'*), I will not live or remain (*lo' yashab*). (*Mizmowr 26:5*)

I bathe my hands (*rachats yad 'any*) in innocence – with moral impeccability and freedom from guilt (*ba niqywon*). And I go around (*wa sabab*) Your altar (*mizbeach 'atah*), **Yahowah** (*Yahowah*), (*Mizmowr 26:6*) to listen (*la shama'*) to the voice (*ba qowl*) of thanksgiving (*towdah*), and to enumerate and quantify (*wa la saphar*) all of Your wonderful deeds (*kol pala' 'atah*). (*Mizmowr 26:7*)

Yahowah (*Yahowah*), I love (*'ahab*) the provisions and support (*ma'own*) of Your Home and Family (*beyth 'atah*), as well as the place (*wa maqowm*) Your glorious presence (*kabowd 'atah*) tabernacles and dwells (*mishkan*). (*Mizmowr 26:8*)

Do not harvest (*'al 'asaph*) my soul (*nepesh 'any*) with those who miss the way and lead others astray (*'im chata'*), nor my life (*chay 'any*) with bloodthirsty individuals (*wa 'im 'iysh dam*), (*Mizmowr 26:9*) in whose hands (*'asher ba yad*) are evil devices and spurious plots (*hem zimah*). Their dominant hand (*yamyn hem*) is filled with bribes, tributes, and gifts (*male' shachad*). (*Mizmowr 26:10*)

And as for me (*wa 'any*), with personal integrity (*ba tom 'any*), I will consistently walk (*halak*). You have chosen to redeem me (*padah 'any*) because You want to be kind, generous, loving, and merciful toward me (*wa chanan 'any*). (*Mizmowr 26:11*)

My stance (*regel* 'any) is to be present, standing tall, ready for evaluation (*'amad*) on elevated and yet level and agreeable ground (*ba myshowr*) within the community (*ba maqhel*). I will extol, consistently speaking favorably (*barak*) of Yahowah (*Yahowah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 26:12)

“Yahowah (*YaHoWaH*) is my light, my illumination and enlightenment (*'owr* 'any), my freedom, deliverance, and salvation (*wa yasha* 'any). So, who should I respect (*min my yare* ')?

Yahowah (*Yahowah*) is the protector and fortress (*ma'owz*) of my life (*chay* 'any). Whom should I fear (*min my phachad*)? (*Mizmowr* 27:1)

By encroaching upon me (*ba qarab* 'al 'any), immoral and ignorant countrymen (*ra'a*) seek to devour my person and message and consume my body and proclamations (*la 'akal 'eth basar* 'any). My belittling adversaries (*tsar* 'any) and my enemies (*wa 'oyeb* 'any), they will stumble and bring injury and ruin (*hem kashal*) with their approach toward me (*la* 'any *hem*). And they will fall (*wa naphal*). (*Mizmowr* 27:2)

Even with (*'im*) him being pitched and inclined against me (*chanah* 'al 'any *machaneh*), my heart and thinking (*leb* 'any) will not be anxious or apprehensive nor show any fear or respect (*lo' yare* ').

Even if (*'im*) he is rising up and taking a stand against me (*quwm* 'al 'any), to battle and fight (*milchamah*) against this (*ba zo'th*), I will remain confident and reliant (*'any batach*). (*Mizmowr* 27:3)

One thing (*'echad*) I have asked (*sha'al*) from (*min 'eth*) Yahowah (*Yahowah*) through this (*'eth hy*'), May I continually seek to learn about (*baqash*) me dwelling (*yashab* 'any) within the house and family (*ba beyth*) of Yahowah (*Yahowah*) all of the days (*kol yowmym*) of my

life (*chay 'any*), **to look upon, observe, and gaze into** (*chazah ba*) **the favorable acceptance and loveliness** (*no'am*) **of Yahowah** (*Yahowah*) **and to look at, inspect, and consider exploring** (*baqar*) **in His Temple, Sanctuary, and Home** (*ba heykal huw*'). (*Mizmowr 27:4*)

For He will conceal me (*ky tsaphan 'any*) **in His shelter** (*ba sok huw*'). **During the day** (*ba yowm*) **of destructive shepherds and harmful countrymen** (*ra'ah*), **He will conceal me, causing me to vanish** (*sathar 'any*) **in the protection of His tent** (*ba sether 'ohel huw*').

With a rocky crag (*ba tsuwr*), **He will lift me on high** **to increase my prominence** (*ruwm 'any*). (*Mizmowr 27:5*) **And then** (*wa 'atah*) **my stature will rise** (*ro'sh 'any*) **above my opposition who are rancorous toward me** (*'al 'oyeb 'any*) **on every side, surrounding me** (*sabyb 'any*).

I will choose to prepare the feast for consumption (*wa zabach*) **in His radiant tent** (*ba 'ohel huw*'), **sacrificial offerings** (*zebachym*) **for annunciation during Taruw'ah** (*Taruwa'ah*). **I will choose to sing** (*shyr*) **because I want to make music for the enjoyment** (*wa zamar*) **of Yahowah** (*la Yahowah*). (*Mizmowr 27:6*)

Your desire is to listen (*shama'*), **Yahowah** (*Yahowah*), **to my voice** (*qowl 'any*) **as I call out, reciting an invitation to meet** (*qara'*). **You have decided to favor and distinguish me** (*wa chanan 'any*).

Your will is to be preoccupied with me, to sing with me, to communicate through me, and to respond by providing me as an answer (*wa 'anah 'any*). (*Mizmowr 27:7*)

Regarding You (*la 'atah*), **my thoughts and judgment** (*leb 'any*) **acknowledge** (*'amar*) **that You have chosen to call my presence into account** (*baqash paneh 'any*).

Therefore, Your presence and appearance (*'eth*

paneh 'atah), **Yahowah (Yahowah)**, I consistently seek, request, and inquire about (*baqash*). (Mizmowr 27:8)

You will not conceal Your presence from me for a prolonged period of time (*'al sathar paneh 'atah min 'any*).

You are not inclined to spread out or elongate frustration, resentment, or a grievance (*'al natah ba 'aph*) with **Your coworker and associate** (*'ebed 'atah*).

You have been (*hayah*) **my helper, my influential and powerful assistant** (*'ezrah 'any*). **You will never abandon me** (*'al natash 'any*), **just as You will never reject or forsake me** (*wa 'al 'azab 'any*), **O God** (*'elohy*) **of my deliverance, emancipation, and salvation** (*yasha' 'any*). (Mizmowr 27:9)

It is true (*ky*), **my father** (*'ab 'any*) **and my mother** (*wa 'em 'any*) **have rejected and forsaken me** (*'azab 'any*), **but** (*wa*) **Yahowah (Yahowah)**, **having taken me in, will always be with me** (*'asaph 'any*). (Mizmowr 27:10)

You want to guide and teach me (*yarah 'any*) **Your way** (*derek 'any*), **Yahowah (YaHoWaH)**. **Your will is to reliably lead me** (*wa nachah 'any*) **by the upright and level, correct and straightforward, agreeable and elevated** (*ba myshowr*) **route** (*'orach*) **on account of** (*la ma'an*) **my adversaries** (*sowrar 'any*). (Mizmowr 27:11)

You have decided not to give me over to (*'al nathan 'any ba*) **the soul of my adversaries, who would diminish, belittle, constrain, and negate me** (*nepesh tsar 'any*), **who, indeed, will have risen up and become established to take a stand** (*ky quwm*) **against me** (*ba 'any*) **to bear false witness, provide deceptive and misleading testimony and commit fraud** (*'ed sheqer*). **They exude** (*wa yaphach*) **injustice and oppression, immorality and ignorance, wrongly plundering,**

terrorizing, and destroying (*chamas*). (*Mizmowr 27:12*)

Surely (*luwle*'), I am certain, knowing that it is established, verifiable, and true ('*aman*), that I will look upon and see, then revel in (*la ra'ah ba*) the goodness, fairness, and attractiveness (*tuwb*) of **Yahowah** (*Yahowah*) in the land of the living (*ba 'erets chayym*). (*Mizmowr 27:13*)

You should choose to confidently place your expectations for a beneficial result, looking forward (*qawah*) to ('*el*) **Yahowah** (*Yahowah*).

You should want to be strong and prevail, to be as tough as you are intense (*chazaq*). And with your courageous character and reinforced judgment (*wa 'amets leb 'atah*), **choose to confidently place your expectations for a beneficial result by looking forward** (*wa qawah*) to ('*el*) **Yahowah** (*Yahowah*)." (*Mizmowr / Lyrics to be Sung / Psalm 27:14*)

"For You ('*el 'atah*), **Yahowah** (*Yahowah*), I am the essence of what it means to be called out, continually proclaiming the summons to meet while announcing the invitations, and I consistently read and recite because I have been designated and appointed, and I will be known and remembered by the *Miqra'ey* (*qara*').

My Rock (*tsuwr 'any*), **You are never unresponsive or silent toward me, and You take no action apart from me** ('*al charash min 'any*), because if you were unresponsive with me and silent regarding me (*pen chashah min 'any*), then I might be likened to one who governs and speaks in catchy phrases, with my proverbial wisdom and memorable discourse while even compared (*wa mashal*) with those who will be brought down to ('*im yarad*) the pit (*bowr*). (*Mizmowr 28:1*)

You want to hear (*shama*') the sound (*qowl*) of my

generosity, kindness, and compassion (*tachanuwn* 'any) even in requesting help (*ba shawa* ') for me concerning You ('any 'el 'atah). In lifting me up (*ba nasa* ' any), my hands and influence (*yad* 'any) are for Your set-apart word, Your most special message, and Your distinctly uncommon nature ('el *dabyr qodesh* 'atah). (*Mizmowr* 28:2)

You do not want to continually draw me away, dragging me off and prolonging my time ('*al mashek* 'any) with the guilty and condemnable who are wrong ('*im rasha* '), with those who devise and carry out (*wa* '*im pa'al*) deceitful and troublesome religious idolatry ('*awen*), or those who speak of peace and reconciliation (*dabar shalown*) with their culpable countrymen ('*im rea* ' hem) when perverted calamities (*wa ra'ah*) occupy their hearts, heads, and judgment (*ba lebab hem*). (*Mizmowr* 28:3)

Your will is to provide them (*nathan la hem*) with that which is comparable to (*ka*) what they have done (*po'al hem*), according to the immoral nature of their foolish endeavors (*wa ka roa* ' ma'alal hem).

Consistent with the ventures they influence (*ka ma'aseh yad hem*), **You intend to give it back to them** (*nathan la hem*). **Your will is to return** (*shuwb*) what they have done, rendering recompense and restitution to them (*gemuwl hem la hem*). (*Mizmowr* 28:4)

Since they do not realize or apprehend, they do not understand or regard, they do not even perceive or appreciate (*ky lo' byn*), that which pertains to **Yahowah's reward and recompense** ('el *pa'ulah Yahowah*), or that which concerns the work of His hands (*wa 'el ma'aseh yad huw'*), **He will tear them down, eliminating them** (*haras hem*). **And He will not reestablish them** (*wa lo' banah hem*). (*Mizmowr* 28:5)

Lifted up in love and blessed (*barak*) is **Yahowah**

(*YaHoWaH*). **Indeed** (*ky* – it is certain), **He had heard** (*shama*) **the voice** (*qowl*) **of my generosity, kindness, and consideration, of my love and compassion** (*tachanuwn* ‘any’). (*Mizmowr* 28:6)

Yahowah (*Yahowah*) **is my offense, my source of empowerment and fortitude, my determination, providing me with the ability to accomplish what is intended, desired, and necessary** (‘*oz* ‘any’), **and my defense, my protective shield** (*wa magen* ‘any’).

In Him (*ba huw*), **my head and heart, especially my innermost being and most salient motivations** (*leb* ‘any’), **trust and rely** (*batach*), **and so I was supported and assisted and was, therefore, able to help others** (‘*azar*’).

And so (*wa*), **my heart and thinking at the very core of who I am and what I want** (*leb* ‘any’) **rejoice and are jubilant, reveling exuberantly and genuinely delighted** (‘*alaz*’). **With my song and in these lyrics** (*wa min shyr* ‘any’), **I exuberantly express my appreciation to Him for allowing me to accomplish His will while acknowledging how His influence enabled something exceptionally wonderful to occur for me and for Him** (*yadah huw*’). (*Mizmowr* 28:7)

Yahowah (*Yahowah*) **is their source of enrichment and will provide everything they require, fortifying them** (‘*oz la hem*’), **while empowering them with the strength to prevail, protecting and enabling** (*wa ma’oz*), **delivering liberty while providing salvation** (*yashuwa’ah*) **with His, yes, His anointed Messiah** (*mashyach huw’ huw*’). (*Mizmowr* 28:8)

Your will and my overwhelming desire, Your decision and my choice, is to accomplish what must be done to liberate and save (*yasha*’) **Your people and family** (‘*eth* ‘*am* ‘*atah*’).

And so, You have chosen to lovingly lift up and

bless, offering benefits while favoring and commending (*wa barak*) **Your heir apparent, Your inheritance to Your children, and Your heritage, confirming Your inalienable hereditary rights** (*'eth nachalah 'atah*) **because You want to shepherd them, to lead and guide the flock, nurture and protect Your sheep** (*wa ra'ah hem*).

And You want to lift them up, carry them away, forgiving and raising them (*wa nasa' hem*) **as an enduring witness through the restoring testimony** (*'ad forevermore throughout eternity* (*ha 'owlam*).” (*Mizmowr / Psalm 28:9*)

“A song (*shyr*) **for the dedication to disciplined instruction, with a commitment to teaching what is honorable and special** (*chanukah*), **of the Family Home and Household** (*ha beyth*) **of Dowd** (*la Dowd*)...

I am always proud of You and continually honor You (*ruwm 'atah*), **Yahowah** (*Yahowah*), **because truly, emphasizing the importance of this statement** (*ky*), **You have lifted me up and withdrawn me from the depths, not allowing me to languish, while providing a wellspring of understanding pertaining to the doorway entering the home** (*dalal 'any*).

And you have not allowed anyone adversarial to me to rejoice over me, preventing those who would defame me from celebrating over me (*wa lo' samach 'oyeb 'any la 'any*). (*Mizmowr 30:1*)

Yahowah (*Yahowah*), **my God** (*'elohym 'any*), **I had implored You to assist me in the moment to find relief** (*shawa' 'el 'atah*), **and You restored me forevermore** (*wa rapha' 'any*). (*Mizmowr 30:2*)

Yahowah (*Yahowah*), **in a moment in time, You facilitated the withdrawal and the raising** (*'alah*) **of my soul, my consciousness, my ability to observe what is**

happening around me and respond (*nepesh* 'any) out of She'owl | Hell (*min She'owl*).

In an instant, You brought me back to life (*chayah* 'any), away from those who are cast down and diminished (*min yarad*) to the pit, the lightless prison (*bowr*). (*Mizmowr* 30:3)

You should choose to strum an instrument and sing a song (*zamar*) to Yahowah (*la Yahowah*), His dedicated and zealous Godly ones who are seeking His favor and mercy (*chasyd huw*'), while showing that you want to express your appreciation for the influence and awareness (*wa yadah*) of His set-apart, uncommon, and special (*qodesh huw*') renown, reputation, and name, as well as for recalling this event (*la zeker*). (*Mizmowr* 30:4)

Indeed, for an instant (*ky rega*'), His resentment and displeasure were intense (*ba 'aph huw*'); for a lifetime and for the living (*chayym*), He is pleased and accepting (*ba ratsown huw*').

With the sunset and ensuing darkness (*ba ha 'ereb*), there was a night of enduring sorrow and bitter humiliation (*lyn baky*), but toward the morning with the dawn's early light (*la ha boqer*), there was joy at having overcome, jubilation and singing over the sacrifice during a time of celebration providing a legitimate reason for justifiable pride (*rinah*). (*Mizmowr* 30:5)

As for me (*wa* 'any), I expressed ('amar) during my now tranquil and secure, indeed, satisfying circumstance, having succeeded (*ba shaluw* 'any), I will never again be removed, slipping into a troubling and unfavorable place (*bal mowth*) for all eternity (*la 'owlam*). (*Mizmowr* 30:6)

Yahowah (*Yahowah*), by Your acceptance and favor, with Your approval and decision to be genuinely pleased by this event, accepting it as completely

satisfactory (*ba ratsown 'atah*), You caused the mountain to be present and accounted for, taking a stand at this time (*'amad la har*), prevailing by mightily strengthening and empowering (*'oz*).

However, when You concealed Your presence for that moment (*sathar paneh 'atah*) for a time, I was horrified and in agony, alarmed, anguished and anxious, in a tremendous hurry to hasten through the torture (*hayah bahal*). (*Mizmowr 30:7*)

To You (*'el 'atah*), Yahowah (*Yahowah*), I was appointed to call out and continually proclaim the summons and to make the invitations known, and I am mentioned by name when reading the offers to meet (*qara'*).

And with (*wa 'el*) Yahowah (*Yahowah*), even alone and unassisted for a while, I am continually shown compassion, great kindness, enduring love, and loyal devotion (*chanan*). (*Mizmowr 30:8*)

In what way is there a dishonest gain, deception, or an unfair advantage (*mah betsa'*) in my bloodshed (*ba dam 'any*) with being cast down (*ba yarad*), myself (*'any*), toward the lightless prison (*la shachath*)?

Will the material realm (*ha 'aphar*) choose to express its appreciation for You (*yadah 'atah*)? Will it be informative and announce (*ha nagad*) Your trustworthiness and enduring reliability (*'emeth 'atah*)? (*Mizmowr 30:9*)

Yahowah (*Yahowah*), You listened (*shama'*) and showed compassion, were merciful, and spared me (*chanan 'any*).

Yahowah (*Yahowah*), it was Your will to exist as (*hayah*) my helper who supports and assists me (*'azar la 'any*). (*Mizmowr 30:10*)

You have overwhelmingly changed, transforming

(*haphak*) **my wailing lamentation** (*misepfad* ‘any) to dancing all around (*la machowl*) for me (*la* ‘any).

You have loosened and released (*patach*) my sackcloth of common clothing (*saq* ‘any), and **You have girded me** (*wa* ‘azar ‘any) in delightful happiness and pleasurable gladness (*simchah*), (*Mizmowr* 30:11) so that, as a result (*la ma’an*), **I can continually sing** (*zamar*) of **You** (‘*atah*) as honorable and rewarding, glorious and powerful (*kabowd*), and of never being silent or unresponsive (*wa lo’ damam*), **my God** (‘*elohym* ‘any), forevermore (*la* ‘owlam).

I continually express my appreciation to You for Your influence in my life and for casting me down and then praising me vociferously and passionately (*yadah* ‘*atah*.)” (*Mizmowr* / Lyrics to be Sung / Psalm 30:12)

It is obvious that Dowd made the decision to serve in this role and that Yahowah supported him. The king knew that Yisra’el was impossible to please and that their respect would be hard-earned. So, this was his way of resolving that problem forever.

This means there was no Jesus Christ and that Yahowsha’ was nothing more than a way of describing the outcome. Christians and Jews had both gotten it wrong. The kinsman redeemer, the object of every prophecy, did as was foretold.

But Dowd was more than the Passover Lamb – he fulfilled UnYeasted Bread. It was the greatest sacrifice by the greatest man to have ever lived.

If this does not garner your respect, Yisra’el, then you are not worthy of him.

Yes, we have been over this ground before, but let’s return to it yet again with open eyes and a receptive mind...

“I have established (*karat*) **the Beryth | Covenant, the Home for the Family** (*Beryth*) **with My Chosen One**

(*la bachyr* 'any). **I have sworn an oath** (*shaba* ' to Dowd (*la Dowd*), **My authorized agent who works on My behalf** ('*ebed* 'any). (*Mizmowr* 89:3)

I will establish (*kuwn*) **your offspring and that which you sow** (*zera* ' *atah*) **as an eternal witness** ('*ad* ' *owlam*). **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*).'

Selah | **Pause now and contemplate the implications** (*selah*). (*Mizmowr* 89:4)

You humbled and crushed ('*atah daka*') **the contentious pleas and 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*'), **isolating and separating** (*pazar*) **Your adversaries** ('*oyeb* ' *atah*). (*Mizmowr* 89:10)

Beside You and on Your behalf (*la* ' *atah*), **the Zarowa** | **Protective Shepherd and Sacrificial Lamb** (*zarowa*') **with tremendous power 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 (*tsedeq*) **regarding executing good judgment and justly resolving disputes** (*wa mishpat*) **serves as the foundation** (*makown*) **of 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 your presence** (*qadam paneh* ' *atah*). (*Mizmowr* 89:14)

Delighted to show the way and blessed ('*ashry*) **are the people** (*ha* ' *am* – are the family members) **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). And (wa) in Your justice and vindication, by being right (ba tsadaqah 'atah), they are lifted on high (ruwm). (Mizmowr 89:16)

For (ky) our deliverance and protection (magen 'anachnuw) are from (la) Yahowah (Yahowah). Accordingly (wa la), the Set-Apart One (qadowsh) of Yisra'el (Yisra'el) is our King (melek 'anachnuw). (Mizmowr 89:18)

At the time ('az) You spoke (dabar) in a revelation (ba chazown) to (la) those whose love for You and commitment to You is unwavering (chasyd 'atah), saying ('amar),' 'I have provided (shawah) assistance, supplying what is needed ('ezer) on behalf of ('al) the one with the strength to prevail, the character and courage to champion the most virtuous cause (gibowr).

I have raised up and exalted (ruwm) the Chosen One (bachar) from (min) the people ('am). (Mizmowr 89:19)

I discovered and then made known (matsa') Dowd (Dowd), My coworker ('ebed 'any). Out of (min) My set-apart oil which uniquely distinguishes (shemen qodesh 'any), I have anointed him (mashach) (Mizmowr 89:20) so that to show the way to the relationship ('asher) My hand (yad 'any) will be established and steadfast (kuwn) with you ('im 'atah).

In addition ('aph), My Zarowa' | Protective Shepherd and Sacrificial Lamb (zarowa' 'any) will empower and embolden you, strengthening you and helping you grow, elevating your status ('amets 'atah). (Mizmowr 89:21)

The Adversary ('oyeb) will not nullify him (showa') and (wa) the Son of Evil (ben 'awlah) shall not deny him or denigrate him (lo' 'anah huw'). (Mizmowr 89:22)

And so (wa) I will pulverize and crush (kathath) his foes, especially those who seek to constrain and restrict him while diminishing his acclaim (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, failing to appreciate what his love represents (sane' huw'). (Mizmowr 89:23)

Therefore (wa), My steadfast commitment to the truth ('emuwnah 'any) and (wa) My love, devotion, and enduring favoritism, My unfailing affection and genuine mercy (chesed 'any) are with him ('im huw').

In My name (wa ba shem 'any), his light will radiate and enlighten (qaran huw'). (Mizmowr 89:24)

He shall 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 appoint him (nathan huw') My Bakowr | Firstborn (bakowr 'any), the highest of all ('elyown) of the kings and rulers (la melek) of the Earth ('erets). (Mizmowr 89:27)

For all eternity (la 'owlam) I will keep watch over him, paying very close attention to him (shamar la huw'). My unwavering love, unrelenting devotion, enduring affection, and genuine mercy (chesed 'any) as a part of My Family-Oriented Covenant agreement (wa beryth 'any) are truthfully presented and will reliably endure with him ('aman la huw'). (Mizmowr 89:28)

And I will establish (wa sym) his seed, that which he sows, and his offspring (zera' huw'), as an eternal witness forever (la 'ed | 'ad). And (wa) his throne (kise' huw') shall be equated to the days of heaven (ka yowm

shamaym). (*Mizmowr* 89:29)

Accordingly (*wa*), My unwavering love, enduring devotion, unmitigated affection, and genuine commitment to an adoring relationship (*chesed* 'any) I will never remove from him (*lo' parar min* 'im *huw*') because I will never communicate something which is not true nor will I ever contradict (*wa lo' shaqar ba*) My steadfast commitment to the truth ('*emuwnah* 'any). (*Mizmowr* 89:33)

I will never dishonor, nor will I poke holes in (*lo' chahal*) My Covenant (*beryth* 'any) nor will I ever alter or change (*wa lo' shanah*) that which has gone forth from (*mowtsa* ') My lips (*saphah* 'any). (*Mizmowr* 89:34)

There is only one ('*echad*) to whom I have affirmed the truth by having made a promise (*shaba* ') by My Set-Apart nature (*ba qodesh* 'any). If not to ('*im la*) Dowd (*Dowd*), I will be proven a liar (*kazab*). (*Mizmowr* 89:35)

His offspring and that which he sows (*zera* ' *huw*') shall exist and endure (*hayah*) forever (*la 'owlam*). And (*wa*) his place of honor (*kise* ' *huw*') shall be as (*ka*) the sun (*ha shemesh*) before Me as My counterpart (*neged* 'any). (*Mizmowr* 89:36)

But now (*wa*) you have refused to accept (*zanach*) and (*wa*) you have rejected by diminishing the merit of, even over time becoming averse to (*ma'as*) your Messiah (*Mashyach* ' *atah*), improperly, and on your own initiative, meddling while presumptuously passing over ('*abar*) any association with him ('*im huw*')! (*Mizmowr* 89:38)

You have repudiated and renounced (*na'ar*) the Covenant (*beryth*) with your coworker ('*ebed* ' *atah*), dishonoring and defiling (*chalal*) his dedication and preparation, even his demonstration of unparalleled devotion (*nezer huw* '). (*Mizmowr* 89:39)

What's worse, in addition ('aph), you have deliberately turned away from (shuwb) what he has chiseled in stone and written by the prominent crag (tsuwr chereb huw') such that (wa) you do not stand with him or support him (quwm huw') in this conflict (ba ha milchamah). (Mizmowr 89:43)

His brilliance and its splendor (tahas huw') and his position of honor (wa kise' huw') you have truncated (shabath) because (min) you have hurled it to the ground (la magar ha 'erets). (Mizmowr 89:44)

You have cut short, curtailing the ability to accomplish the mission (qatsar) during the days (yowmym) of his youth ('aluwmym huw'). You have shamefully covered him over, dishonoring him ('atah 'al huw' buwshah). Take a moment and consider the implications (selah).'" (Mizmowr / Psalm 89:45)

If, after all of this, you are unwilling to accept Dowd as your Savior in addition to your Shepherd, Messiah, and King, perhaps you don't belong in his company.

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6

Lamb

Speaking for Himself...

The 22nd *Mizmowr* / Psalm has been translated early and often for numerous volumes presented under the YAHOWAH brand because of its vivid eyewitness depiction of Passover's fulfillment in 33 CE. It was initially retranslated as part of the concluding chapter of the previous volume of *Coming Home, Mashyach ~ Messiah*, in my quest to better understand why Dowd's testimony regarding the fulfillment of Pesach was written in first person. But then I removed it, placing it here, because I wanted to establish a more comprehensive foundation for the Zarowa's self-assessment. And subsequently, based upon what we have discovered, a review of the 22nd *Mizmowr* now appears in *Yada Yahowah* volumes 4 and 7, *Miqra'ey ~ Invitations* and *Shanah ~ Years*. It is also now in *Twistianity*, volume 5, *Foolology ~ Imposter*.

Needless to say, we have learned a great deal and have grown in our relationship with Yahowah. And as part of this growth in understanding, we have come to appreciate and acknowledge Dowd's desire to fulfill the *Miqra'ey* and subsequent actions to do so.

And now, as we strive to properly present the life and lyrics of the Messiah and Son of God, it is time to return to his eyewitness portrayal of Pesach's fulfillment in year 4000 Yah. His excruciatingly graphic and copiously detailed, first-person account of what the Passover Lamb endured was written by the man who endured it. I want to give our King his due by properly conveying the lyrics of

the Messiah and Son of God as he described the events of the 14th of ‘Abyb in year 4000 Yah.

As we proceed, we find that the dedication of Psalm 22 includes a unique variation of a common word – ‘*ayil*’ which was written ‘*ayilth*’. And since ‘*owth*’ would create the plural of ‘*ayil*’, my assessment based upon what we have recently discovered is that Dowd intends for us to consider how each definition of ‘*ayil*’ applies during the fulfillment of Pesach.

Dowd | David wrote...

“To the Glorious Director and Everlasting Guide (*la ha natsach* – concerning the approach of the brilliant Conductor and preeminent Orchestrator who is enduring and magnificent), **according to the leadership of the Ram, the Lamb opening the Doorway, leaping like the Buck** (‘*ayil-th*’ – the plural of ‘*ayil*’ – ram or male lamb, the leader who governs, the door jamb or doorposts, a buck or stag, and one who is sufficiently strong, healthy, and vigorous to protect the flock) **of the Dawn** (*ha shachar* – of the sunrise at daybreak).

A Song (*mizmowr* – a psalm with lyrics set to a melody) **of (la) Dowd** (*Dowd* – the Beloved).” (*Mizmowr* / Lyrics of a Song / Psalm 22 Dedication)

It is marvelously befitting what follows. Dowd would represent all of these things on this day and those that would follow. The Lamb of God who opened Passover’s Door prophetically revealed that he would say...

“My God (‘*ely*), **my God** (‘*ely*), **why** (*la-mah* – for what reason, for how long, and to what end) **have You in this moment forsaken me** (‘*azab* ‘*any* – have You, even for this finite time, abandoned and relinquished me, have You left me during this period and are now separated from me, having departed from me, releasing me and thus damning and deserting me (qal perfect second-person masculine singular))?” (*Mizmowr* / Song / Psalm 22:1 in

part)

Dowd was among the most prolific prophets and wrote these words a thousand years prior to fulfilling them. He had volunteered for this mission. He knew why. This question was rendered for our benefit.

'Azab speaks of separation, of abandonment and damnation. So, when his distancing is from God, we know that Dowd's *nepesh* was isolated and prepared for its impending journey to She'owl. Therefore, and profoundly important in this case, *'azab* was scribed in the qal stem and perfect conjugation. The "separation" would be genuine, albeit for a finite period of time. This means that Dowd would transition from fulfilling Pesach on Mowryah to enduring Matsah in She'owl before coming home to Shamaym on Bikuwrym before the dawn's early light.

Since the torture of Passover would end, and the celebration of Bikuwrym would be just a day away, the period of damnation would be limited in time but not anguish. This distinction is particularly relevant because Dowd's *nepesh* had been inseparable from Yahowah in Shamaym for 1,000 years prior to this occurring.

Keep in mind that Dowd is relating his own experience and talking about something that he would not endure for another thousand years. So, as he takes us on a tour of his future and our past, he will be drawing us in and out of the timeline as he recalls his perceptions of these monumental events that played out long after he wrote about them. Such is the nature of prophecy, especially when the prophet is revealing his own story.

Before Pesach, Dowd's soul was resident in either a nondescript *basar* | body or a reconstituted version of his own through the use of his DNA. Either way, as a mangled mess, it would soon be discarded and then obliterated. A corporeal form was necessary to fulfill Pesach as the man

was recast as the Lamb, but it would have been counterproductive thereafter. A physical body cannot enter She'owl, just incorporeal souls and spirits, and come Bikuwrym, having mass would have precluded Dowd's soul from transitioning the dimensions and reentering Heaven.

Prior to this life, Dowd had enjoyed the comfort, encouragement, perfecting nature, enlightenment, and support of his Father in Shamaym. Then, accompanied by the *Ruwach Qodesh* | Set-Apart Spirit during his brief stay on Earth, his association with God would have remained up close and personal. She would be his constant companion during this life as She had been during his previous one a thousand years earlier. Therefore, with Her now serving as a transport mechanism rather than protector and supporter, even if only briefly, there would have been a massive void.

Regarding the body he was using, parting with it would be good riddance. It was now a gory mess. The Romans had ripped the skin off of his tendons and bones with their whips and now were anguishing it further by nailing it to a pole. What was left of the basar was nearly dead, and having served its purpose, it would soon be incinerated in accordance with the Towrah's instructions – never to be seen in this form again.

“**Far** (*rachowq* – remote in distance and time, separated in space; alienated and no longer in a state of close association; from *rachaq*, meaning to be removed and distant, to be sent off and to go far) **away from** (*min* – out of and separated from) **my liberation and deliverance** (*yashuw'ah* ‘*any* – my rescue and salvation, but especially my freedom) **are the words** (*dabary* – are the spoken and written statements, messages, communication, records, and accounts) **of my anguished groaning** (*sha'gah* ‘*any* – of my roaring moan as a lion, my guttural cries in torment (by alluding to the ‘roar of a lion’ Dowd is equating himself to

the Lion of Yahuwdah)).” (*Mizmowr / Song / Psalm 22:1* (every verse is one number advanced in the *JPS Tanakh* to accommodate the long introduction, making this 22:2))

The realization that Dowd’s soul had a long way to go to accomplish the mission is particularly relevant. Pesach is just the beginning, the first of three successive Miqra’ey. And the most visible, Passover isn’t actually the most important step in his or our journey to God. That occurs on Matsah when our souls are perfected by the removal of our guilt because Dowd would carry it to She’owl.

There is a common mistake made by Jews who believe that Passover is the main event, and that Matsah is just something to eat during it. This errant perception is advanced in Ezekiel, where Passover is the only Miqra’ Satan wants to pervert and then maintain. It is within his autobiographical account that Matsah, rather than a Mow’ed, is simply an ingredient – thereby supporting the rabbis while defeating God’s intent.

God calls this time Chag Matsah. Accordingly, Passover is the Doorway to UnYeasted Bread leading to Firstborn Children. And, therefore, from Dowd’s position during Pesach, the main event still lay before him.

When speaking to puzzled Jews about this realization, I ask them, “What happened among Yisra’elites during the first observance of Pesach?” They will claim liberation, but the answer is, “Nothing.” They ate a lovely dinner and went to bed. They were freed from Mitsraym on Matsah as they passed into the Sinai. And, therefore, while their lives were spared by Pesach when others around them lost theirs, they walked away from religious and political corruption during UnYeasted Bread. And once free, they became the Children of Yisra’el as they were symbolically reborn when emerging from the sea on their way to the Promised Land as a family.

However, while Yahowah would take the Yisra’elites

out of Egypt, He was not about to remove the Egyptian influence from them without their permission – which they never offered. And so, to resolve this problem, Dowd carried Yisra’el’s legacy of rebelling against Yahowah with him into She’owl where their collective guilt would remain.

Also worth noting, time would flow differently for Dowd’s soul in She’owl during Matsah. If Hell is the equivalent of a black hole, then 24 hours on Earth may have passed from his perspective in a matter of seconds due to the relative mass. But since She’owl was designed to incarcerate souls forever, it may have seemed like an eternity. And while Dowd surely knows, the concept of relativity, of time flowing at different rates relative to the observer’s proximity to mass or velocity, was so far beyond the vocabulary of the day, and of his people’s need to know, that we can only speculate in this regard.

“My God (‘elohym ‘any), I am appointed to call out and continually proclaim the summons and to make the invitations known (qara’ – I am mentioned and named when reading and reciting the offers to meet and be welcomed (qal imperfect first-person singular)) this day (yowmam – during this day), but (wa) You do not answer (lo’ ‘anah – You do not reply or respond (qal imperfect)), so (wa) by night (laylah – in the absence of the light in the darkness), there is no relief for me, no expectation of rest or silence (wa lo’ duwmyah la ‘any – there is no cessation of noise for me, or the expectation of anything right; from damah – to cease as a result of being cut off from Yah).”
(Mizmowr / Song / Psalm 22:2)

Dowd is announcing that he was on Mount Mowryah in the City of Dowd during the 80th Yowbel year to fulfill the Miqra’ey. He wanted his invitation delivered so that his sacrifice would not be in vain. Finally, at long last, mission accomplished.

I have long speculated whether, prior to Dowd volunteering, Yahowah's original plan to fulfill Pesach and Matsah would have been to deploy His own *nepesh*. This way, He would have endured the consequence and penalty of our guilt by carrying it into She'owl. And while He may have engineered a way to prevail, this approach would have been tremendously awkward. It is inconceivable that God would allow Romans, whom He despised, to torture Him. And if He intended to be the Lamb, why did He tell 'Abraham that He would provide the lamb for the sacrifice rather than serve as the sacrifice? And who incinerates the basar the *nepesh* occupied, if the *nepesh* is Yahowah?

But then it really gets messy because Yahowah cannot be associated with our guilt, which is the whole purpose of Dowd carrying it away and depositing it in She'owl. Further, Yahowah cannot go to the place of separation from Himself. Even stranger, come *Bikuwrym* | Firstborn Children, how does Yahowah's *nepesh* play the role of His son?

Even beyond this litany of impossibilities, had God fulfilled Passover and UnYeasted Bread, by doing so alone, He would have acted out of character. There would no longer be a justification for Moseh, Dowd, or Yada if Yahowah was willing to work alone to achieve His goals. Further, God would have deprived His beloved Son of the opportunity to earn the respect he needed to guide Yisra'el into the future.

Therefore, Yahowah facilitated Dowd's desire by not responding to withdraw him. He would do so, but not until the conclusion of Matsah. The full day and night of separation would not only isolate Dowd's soul, but during this time there could be no communication between Father and Son.

It is interesting to note that there is no noise in space. This is because there is no medium for the waves to

promulgate, as does sound through the air. But within the extreme density of a black hole, the noise would be oppressive as the fabric of the material realm is pulverized. It would have been anguishing.

When allowing his soul to enter She'owl, Dowd had to implicitly trust Yahowah to an extent we can only imagine. No soul had ever been allowed to escape. His would be the first and last.

Of course, the good news for us is that when Dowd carried his people's guilt with him into She'owl, leaving it there, our souls were unleavened. The pervasive fungus of religion and politics was forever expunged. In this way, the Covenant's Children are perfected, preparing us for adoption during Bikuwrym. This is what Matsah accomplishes, and it explains why it is so essential for those who want to live with God.

The Hebrew word translated night, *layl*, actually defines She'owl as "the adversity of being away from light." There would be no rest as his soul descended into the darkness – the one place God Himself could not go. This is why I was so critical of Solomon when he claimed that Yahowah would continually dwell in darkness.

Incarcerated in Hell, Dowd's soul would suffer, after the body he had occupied was sacrificed during Pesach to open the Door to Life. However, suffering was ancillary to the purpose of Unyeasted Bread which exists to remove the fungus of religion and politics. Our guilt was carried into She'owl and deposited there, never to be seen again.

Projecting his thoughts toward his Father, and recognizing that they were now on opposite sides of the universe, Dowd reminisced...

"You are Set Apart (*wa 'atah qodesh* – You are separated and distinct, unique and uncommon), **living to establish** (*yashab* – dwelling throughout time, intent on being the living embodiment and establishing a dwelling

place (qal participle)) **the renown and reputation** (*tahilah* – the adoration and excellent character, even the credibility and subsequent empowerment; from *halal* – the brilliance) **of Yisra’el** (*Yisra’el* – individuals who persist and persevere, engage and endure, with God, freed and empowered by God).” (*Mizmowr* / Song / Psalm 22:3)

That is my point – Yahowah is Set Apart from all things perverted and common, and thus from religion. The fungus could not be borne by Him. It was removed so that we could be set apart unto Him.

There is no better news or greater gift. When Dowd carried his people’s guilt with him into She’owl, leaving it there, our souls were unleavened and, thus, perfected. In this way, the Covenant’s Children are presentable for adoption during Bikuwrym. This is what Matsah facilitates, making it essential for those who want to live with God.

Also relevant, Yahowah does not want to be worshiped or obeyed but, instead, as our Father, He wants to reestablish the reputation of His Family, Yisra’el. That is an amazing insight into His character and purpose. This remains His prime objective.

Even before we realized that this was Dowd fulfilling Chag Matsah, this statement was devastating for Christianity, because it means that the Passover Lamb was not enduring this sacrifice on behalf of a Gentile church or Christians. This Son knew what he was talking about in this regard...

“In You (*ba ‘atah*), **our fathers** (*‘ab ‘anachmuw*) **relied** (*batach* – they trusted, at least for a while, and they were totally confident and genuinely secure (qal perfect)). **They trusted** (*batach* – genuinely relied for a time, placing their confidence in (qal perfect)), **and** (*wa*) **You continually rescued them** (*palat hem* – You brought them away from danger to a safe place, delivering them, helping

them escape and survive (piel imperfect)).” (*Mizmowr / Song / Psalm 22:4*)

The King was serving his people. After uniting and defending Yisra’el in his first life, he would restore them to fellowship by making them perfect and immortal children of God in his second life. And in this way, Yahowah is consistent. When we rely, He delivers.

Unfortunately, it has been a long time since Yisra’el cried out to Yahowah. And yet, on this side of the Exodus and with the Towrah before us, the first step home begins by summoning Yahowah by name.

This, however, was not an academic exercise for the Messiah. He was going to be imprisoned within the most extreme manifestation of *Mitsraym* | the Crucibles of Religious and Political Oppression. As the plural (*ym*) contraction of *my* | to consider the implications of *tsarah* | being confined and anguished, Yahowah’s liberation of the Children of Yisra’el enslaved in Mitsraym serves to foreshadow what God would do for His Son. So, in his plea, Dowd is identifying with Yisra’el at the most magnificent moment in their long history...

“To You (*‘el ‘atah* – to You), **they cried out for help** (*za’aq* – they called for assistance and they summoned, (qal perfect)), **and they were delivered** (*wa malat* – they were spared, saved, and rescued (niphil perfect)). **In You** (*ba ‘atah* – with You), **they trusted and relied** (*batach* – they placed their complete confidence (qal perfect)), **and they were not disappointed or disapproved** (*wa lo’ bowsh* – they did not suffer emotional or physical distress or despair because they were not considered wrong or mistaken and they were no longer ashamed (qal perfect)).” (*Mizmowr / Song / Psalm 22:5*)

As mentioned, Dowd’s declaration goes way back, all the way to the *Yatsa’* | Exodus. He was putting his sacrifice in the context of history – his people’s experience when

Yahowah delivered and saved them from religious and political oppression and slavery. The lesson is two-fold. First, Yahowah came with Moseh to deliver the Children of Yisra'el from the torment of civilization – from being abused and worked to death by an authoritarian religious and political regime. And while their lives were spared on Pesach, they were liberated from the controlling influence of Egypt during Matsah.

Second, their preferential circumstance would be short-lived. And, that is made evident by the perfect conjugation. The Yisra'elites had, unfortunately, bonded with their captors and took their preference for false gods with them.

In that these are Dowd's thoughts as he was completing his service as the *Pesach 'Ayl*, each word should be understood in the context of Passover. The Mow'ed was and remains the doorway through which we can escape the deadly consequence of religious and political corruption. On the other side is the Promised Land. Passover is the portal to a new life, one that is perfect and eternal. Those allowed to pass through it en route to UnYeasted Bread are never disappointed.

While Dowd volunteered, for it to matter, Yahowah would have to allow His Son's soul to be separated in our stead in the process of carrying our guilt away. While we do not fully understand the mechanics of how he was able to carry the evidence against us with him to deposit it in She'owl, we do not need to know *how* it happened to appreciate *why* it occurred – or to benefit from it.

Since this was written by Dowd to describe what he endured on our behalf, let's acknowledge something that is vitally important: By misappropriating the promises and accolades Yahowah afforded him, and transferring them to the counterfeit "Jesus Christ," Christians do Father, Son, as well as Yisra'el, a grave injustice. God is made out to be a

liar, we lose sight of Dowd’s heroics, and we devalue all Yah sought to accomplish through His beloved Son. This Psalm exists to explain *how, why, when, and by and for whom* the Passover sacrifice was made manifest.

And let’s be clear – this was tremendously painful. *Mizmowr* / Psalm 22 will go on to detail the most torturous elements of Dowd’s suffering. It was at the end of a long day. Our King had been through the pretense of a trial, spit upon, beaten, and whipped by the Romans who had invaded and were now occupying his country.

The body that God’s *ruwach* and his *nepesh* occupied had suffered and bled beyond our comprehension. Inhumanely designed Roman flagella ripped away the soft tissues from his vulnerable back and legs. Then this Beastly empire nailed what was left of the Lamb to a post and beam to die an excruciating and humiliating death. And therefore...

“I am but (*wa ‘anky* – with regard to the speaker and this discussion, I now exist as) **a crimson grub** (*wa towla’ah* – a bloodied worm and scarlet pulp (*Coccus ilicis* from which red dye is extracted)), **no longer extant or present as a person** (*wa lo’ ‘iysh* – no longer a man or individual [i.e., I’m now less than human], *‘ysh* is from an unused root meaning ‘extant’), **rebuked and taunted, insulted and dishonored** (*cherpah* – scorned and disgraced as contemptible, defied and railed against, insulted with slurs) **by humankind** (*‘adam* – mankind, specifically the descendants of ‘Adam), **and disrespected and demeaned** (*bazah* – disregarded, held in contempt, and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (*‘am* – by the people who are kin and nation of Yisra’el).” (*Mizmowr* / Song / Psalm 22:6)

This statement is exceedingly important for a number of reasons. The reference to the *towla’ah* | bloodied worm is both prophetic and telling. The Romans, like the Roman

Catholic Church after them, were sadistic in their development and deployment of the most excruciating ways to torture and kill. Having been under their control, the body that Dowd's *nepesh* still occupied was so abused, it no longer appeared human.

This is something God will never forget. Be assured, He will hold the leadership of Imperial Rome accountable, as well as the Roman Catholic Church because they would develop and popularize a conspiracy to blame Jews for what they, themselves, had done.

Additionally, this not only reveals that this body was disposable, and being used to represent the sacrificial lamb, it makes the specter of a physical resurrection macabre. In this light, we should *lo' 'iysh* | not focus on the appearance of the corporeal body that was bludgeoned but, instead, on the soul who endured the torment and survived it to tell us his story.

Also revealing, Dowd's sacrifice was not only dishonored by the men torturing him, these Gentiles representing Rome, but he was also rejected by the people of Yisra'el – his family whose respect he was there to earn. By comparison, their disregard would make the tumult of the Waters of Marybah, something which still stains the collective Jewish soul, look like a minor disagreement. With all of the prophecies pointing to Dowd at this moment, there is no excuse for Yisra'el getting this so wrong. And approaching 2,000 years later, they still haven't figured it out.

And this is why Yahowah instructed 'Elyah, who will be performing as the priest while serving as the Master of Ceremonies for the Number's 19 sacrifice of the '*Adamah Parah* | Bloody Red Heifer, to toss in a *towla'ah* | crimson grub on top of the body before Yahowah ignites the fire. God wants His people to look back in time 3,000 years to when Dowd used this same unique term to describe the

wreckage of his *basar* | body. Not only will the *basar* | body of his *Basar* | Herald be similarly bludgeoned on Taruw'ah, Yahowah wants Yisra'el to understand the connection between these men. Without Yada, they would not know Yahowah's Shem, understand the Beryth, capitalize upon the Miqra'ey, or appreciate what Dowd had done to make these days matter.

Further, Dowd was now serving as the “Worm of Jacob” and, thus, of Israel. This was foretold by *Yasha'yah* | Isaiah 300 years after Dowd wrote this Mizmowr. In Isaiah 41:14, we read...

“You should never be afraid (*'al yare'* – you (singular) should not be anxious (qal imperfect second-person feminine singular jussive)), **O Worm** (*towla'ah* – bloodied grub (feminine singular)) **of Ya'aqob | Israel** (*Ya'aqob* – serving as a synonym for *Yisra'el*). **People** (*mathy* – men (masculine plural)) **of Yisra'el | Israel** (*Yisra'el*), **I, Myself, am here to help and support** (*'azar* – I, Myself, will assist at this time (qal perfect first-person singular)) **you** (*'ath* – you, feminine singular, and thus addressing the *towla'ah*), **prophetically announces** (*na'um*), **Yahowah** (*YaHoWaH*).

‘Your kinsman redeemer (*ga'al 'ath* – the one from the same family who pays the price to reacquire those of you who are stained and defiled and ransom you from the control of others (qal participle)) **is the Set-Apart One** (*qodesh* – is the most uniquely qualified, respected, awe-inspiring, uncommon, and special, the essential, dedicated, and upright individual) **of Yisra'el | Individuals who Engage and Endure with God** (*Yisra'el* – Israel).” (*Yasha'yah* / Isaiah 41:14)

Dowd's Mizmowr and *Yasha'yah*'s prophetic portrayals of our salvation are inseparable, especially when identifying Dowd as the Sacrificial Lamb and when presenting the Set-Apart One of Yisra'el as the Kinsman

Redeemer of his people.

Dowd used three different words for man in his previous sentence. After accurately describing the condition and appearance of the flogged body, he said that it was no longer present as a person. *Tysh* is also the term Yahowah used to describe His form when He visited with ‘Abraham and then Ya’aqob according to the patriarch.

We were then told that the sacrificial victim was being accused by ‘*adam* – symbolic of the first man created in God’s image. While symbolic of what humankind had become, particularly as demonstrated by the Beast of Rome, this could also suggest that Dowd was assuming the guilt of each Covenant member all the way back to ‘Adam – and thus serving as a metaphor for taking on the sin of many. But more than this, the aspect of ‘Adam which made him unique was his *neshamah* | conscience. And yet, it is man’s inability to think that has caused so many to disregard the Lamb’s purpose.

Beyond this, the use of ‘*Adam* is indicative of the ‘*Adamah Parah*. The word conveys man, red, and ground, all of which are applicable when describing the Red Heifer.

Also, ‘*am* means “people” and is often used in reference to Yisra’el. A millennium before it actually occurred, Yahowah told us that the Messiah’s offer of redemption would be disrespected by his own family: Yahuwdym.

In this regard, Jews have long dishonored the sacrifice of the Passover Lamb. They have even made a religion out of denying that it was accomplished. And now that we know who was serving on their behalf, it makes the rabbinical rejection all the more disappointing.

Even today, the vast preponderance of people show no regard for Dowd’s compassion or heroics. Not one person in a million acknowledges the association between the King and the fulfillment of *Chag Matsah*. And this is

inexcusable since there are so many exacting prophecies revealing what would occur – most of which were recorded many centuries before Rome or crucifixion existed – demonstrating that they were prophetic.

The Romans executed those they viewed as political rivals along popular roadways, usually naked because it was more humiliating. Like all despicable totalitarian regimes, the torment was designed to have a deterrent effect, evoking fear among eyewitnesses. More than this, civilizations like Rome serve as grotesque projections of gang mentality, because the larger the empire and more powerful the nation, the worse people within them behave.

This insight explains why Dowd revealed that the bystanders were gawking at him, shaking their heads, and saying senseless things – mouths running faster than their brains.

“All of those who see me (*kol ra’ah ‘any* – all who gaze at me, who look upon me), **they deride and mock me, speaking unintelligibly about me, disparaging me** (*la’ag la ‘any* – they speak incoherently about me, stammering disapproving ridicule while scoffing at me). **They shoot off their mouths** (*patar ba saphah* – they open their mouths, flap their lips, and release an unchecked flow of all manner of things) **while they shake their heads** (*nuwa’ ro’sh* – wavering from the very beginning).” (*Mizmowr / Song / Psalm 22:7*)

It has been this way from the beginning, and nothing has changed. The world over, everyone speaks unintelligibly about Dowd, the Son of God, and all he represents. He is, by a wide margin, the least understood and the most underappreciated man in history.

It was one thing for the Roman invaders to mock him. They, and the Church they inspired, never knew any better. They were and remain ignorant of Yahowah, His Towrah, Beryth, and Miqra’ey. Stupid is as stupid does. They

continue to be belligerent toward God, unintelligently stammering while slandering and deriding Him and His Son.

To make matters worse, the Roman Catholic Church deliberately negated Dowd's sacrifice by misattributing His titles, such that he would not be credited for having provided the greatest gift ever offered. It is one thing to have made the sacrifice, but to have the world's most popular religion predicated upon attributing it to a crude counterfeit, to a misnomer and myth, is particularly egregious.

Now that we are acknowledging that these Psalms were written in first person because Dowd endured this ordeal for our benefit, I am convinced that this next pronouncement occurred as it was written. Dowd was immensely proud of his Father's name, so much so it is apparent that he used the pseudonym Yahowsha' to depict what he and Yahowah would accomplish together. It would have been ideal, not only because Yahowsha' was Moseh's successor and followed in his predecessor's footsteps, it means "Yahowah Delivers."

Dowd was so courageous and bold, there is no doubt that he would have told all who would listen what he was going to do, why it would occur, and who was going to make it possible. But his audience, like praying zombies, was too busy talking to listen.

These are quotes from those mocking and demeaning the Passover Lamb as he was fulfilling Pesach to open the Doorway to Life everlasting with Yahowah...

“You have chosen to be rolled away, removed, and sent away to Yahowah (*galal 'el Yahowah* – you wanted to be taken to Yahowah (qal imperative second-person masculine)). **So, let's see if He wants to rescue him** (*palat huw'* – perhaps He will choose to have him escape and survive, rescuing him from this most unfavorable

circumstance, with Him choosing to deliver him (piel imperfect jussive)). **Let Him choose to deliver and save him** (*natsal huw'* – maybe He will decide to spare him and defend him (hifil imperfect jussive third-person singular masculine)). **Surely** (*ky*) **He desires to be with him** (*chaphets ba huw'* – He must want to be by him, He takes pleasure in and has a fondness for him (qal perfect third-person masculine singular)).” (*Mizmowr* / Song / Psalm 22:8)

The implications are earth-shattering. It is yet another nail in the coffin of Christianity – and Judaism. The lone eyewitness account, the single credible presentation, the only inspired testimonial of the fulfillment of *Pesach* | Passover reveals that those who were there had heard the Messiah tell them that he trusted and relied upon Yahowah! He knew that his soul would survive and be delivered from this ordeal – which is why he volunteered to do it! He realized that the purpose of Passover was to tangibly demonstrate Yahowah’s desire to rescue and save us as His Covenant Family from our mortality because God wants to be with His children, now and forever. Dowd was simply the foremost among us.

To have these numbskulls recorded saying these things means that Dowd spoke about his relationship with Yahowah. It reveals that he had made these declarations publicly – at least to the extent that those passing by could quote him. And yet, there isn’t even the slightest hint of Yahowah’s name, or how Yahowah intended to deliver the soul of the Pesach ‘Ayil, in anything Christians or rabbis call “Scripture.”

Other than what is recorded in *Mizmowr* / Psalms 22 and 88 and in *Yasha’yah* / Isaiah 41 and 53, there are no other inspired or credible eyewitness accounts of Dowd’s fulfillment of Yahowah’s Miqra’ey. Apart from these prophecies, we would know very little about how Matsah was fulfilled to unleaven our souls or even how Bikuwrym

was celebrated as a result.

Therefore, since this accounting reveals that the onlookers that day in Yaruwshalaim said these things using these words, they did so. And there is no possibility whatsoever that they would have said any of this if they had not heard Dowd expressing it. This realization destroys the narratives claimed by the Christian New Testament and Talmud Yerushalmi. And since their story is entirely different, you can either believe them or you can trust Dowd. Do you prefer the musing of men without prophetic credentials or would you rather rely upon the testimony of someone irrefutably inspired by God?

Should there be some confusion on this matter, the Talmud, both the Jerusalem and Babylonian editions, are strictly rabbinical affairs. They record rabbis debating what they want Jews to believe the Towrah means – as if they are better communicators than God. And in this regard, they are completely clueless. Given all they had to work with to discern the truth, to call these men sages is to elevate Dumb and Dumber to Mensa status.

That is not to suggest that, even when it is obvious, finding the truth is effortless. As I've admitted, while I had privately discussed the possibility that Dowd may have served to fulfill Chag Matsah, it wasn't until I understood his motivations that I was able to appreciate why Yahowah allowed him to do so in this heroic and compassionate fashion. And even then, before publicly acknowledging it, I had to test the validity of this conclusion against every prophecy pertaining to the fulfillment of the Miqra'ey to verify that they were consistent with what we were reading in the 1st through 30th Mizmowr.

And that's the relatively easy part because the real work is in coming to know and accept what the Towrah says about the Mow'ed Miqra'ey while developing an understanding of how the Naby' portray them in

conjunction with Dowd. One must then weave what we learn in the Mizmowr into these discoveries to develop a complete picture. And along the way, those who come to embrace the truth must be willing to go where few dare tread, because to find the answer, we must first expose and condemn the fundamentals of Judaism and Christianity.

Along the way, we also encounter some bumps in our path which must be addressed. One such obstacle is here in Psalm 22:8. There was an abrupt change in voice from Dowd serving as a first-person narrator to him relating what he heard being said about him. Adding complexity, Dowd is being addressed directly in the first sentence as “you” and then indirectly in the next three statements as “he” or “him.”

Then there is also the challenge of the opening verb, *galal*, which means “to roll away.” It sounds awkward to our ears when reading it in this context. But that’s fine since the dialogue attributed to idiots is not inspired and is only true in the sense that it accurately conveys what they stated. And it isn’t as ill-fitting in Hebrew as it seems in English because to roll away would have been extrapolated to mean “to be removed” and, thus, “freed.” Moreover, in the native tongue, there are additional connotations that may have been intended. He would have been crucified before the Golgotha escarpment of Mowryah, which derives its name from the same verb. Additionally, *galal* is used to reveal that the collective guilt of Yisra’el would be “rolled away” in this fashion.

Further pertaining to Mizmowr 22:8, knowing the response of the onlookers is helpful because it not only reveals that they used Yahowah’s name in conjunction with Dowd serving as the Passover Lamb, they also recognized that he had spoken of having a close and intimate relationship with Yahowah. He had obviously spoken of doing what he knew Yahowah wanted. As a result, they would have been aware that God’s intent would be to

rescue Dowd's soul – but not on this day.

As we move on to address the following pronouncement, we are faced with yet another opportunity to think our way through the Messiah's lyrics. And this is because we have not been told, frankly because we do not need to know, how Yahowah engineered the placement of Dowd's soul in this, now discarded body.

So now returning to the role of first-person narrator, principal actor, and eyewitness, we find the Messiah trashing another Christian myth...

“Indeed (*ky* – it is true by contrast that), **You** (*'atah* – speaking to Yahowah) **had me to gush forth and thrash about, in normal childbirth from** (*gyach 'any min* – brought me out through the normal pushing process only to wiggle around and fight through (the primary meaning of *gyach* is ‘surge, push, or burst forth as part of customary childbirth,’ making this a graphic depiction of breaking the water in the amniotic sac, causing the uterus to contract, and leading to pushing the baby out during delivery) (qal participle)) **the womb** (*beten* – the uterus in the abdomen), **causing me to rely** (*batach 'any* – causing me to place my confidence (hifil participle)) **upon** (*'al*) **my mother's breasts** (*shad 'em 'any* – my biological mother's mammary glands).” (*Mizmowr* / Song / Psalm 22:9 (22:10 *JPS Tanach*))

By using *gyach min*, this becomes a graphic depiction of natural childbirth, which is the opposite of a miraculous nativity. It describes the rupturing of the amniotic sac at the commencement of labor, known colloquially as the pregnant mother's “water breaking” before the newborn child is pushed out of the womb during painful contractions. A mother must contract her womb to deliver her child in less than twenty-four hours after the *gyach min* occurs for the newborn's safety and to prevent infection.

Similarly, this newborn child was like all others, in

that he had to rely upon his biological mother's breast milk to fight infection and survive. This is as ordinary as normal gets. Sorry, Twistians, with your Christmas pageantry, but you got the wrong guy and it didn't happen your way.

Surprisingly, even with billions of examples to study, scientists still do not understand how a new soul is generated during conception. They cannot even describe its composition. We know that it exists, that all animals have one, that it has no mass and, thus, must be a form of energy, and that its arrival is the spark of life while its departure is coterminous with death. Therefore, based upon our inability to understand even the most fundamental aspects of a *nepesh*, we should not be surprised that Yahowah didn't try to explain the process in Dowd's Second Coming.

Furthermore, I think the previous line depicting natural childbirth was literal of Dowd's first life while serving only to denounce the fabled virgin birth of the counterfeit of his second life. There would have been no purpose for Dowd to return as a baby to endure Pesach and Matsah, just as he will not come back as a child when King.

Other than to denounce the Christian Christmas fable, we are left to explain why Dowd would insert a reference to "gushing forth" and a "mother's breasts" as an ode to his Passover sacrifice and the brutality of crucifixion, especially since he found so little comfort in his mother that she is never mentioned by him. But we are now aware of another sacrifice, that of Dowd's *Basar* | Herald, one already acknowledged by the inclusion of the crimson grub, where copious amounts of water will gush forth providing new life for Yisra'el. And that sacrificial animal, as a Heifer, is best known for providing the nurturing milk children must rely upon to mature. This could be Yahowah coming full circle with His King and Herald, the great Ram as a Lamb and the rambunctious Bull as a Heifer, on Pesach and Taruw'ah, in years 4000 and 6000 Yah, dying so that

others might live.

Since this is one of the most important Songs ever scribed, I have to be careful not to take our attention away from its message while, at the same time, being thorough in explaining my King's more obscure references so that they are not lost on us. And in this regard, much of what I have just shared with you I learned as a result of studying the 27th Mizmowr. It is how we began this volume of *Coming Home* entitled *Dowd ~ Beloved*. He explained...

“Yahowah (YaHoWaH) is my light, my illumination and enlightenment (‘owr ‘any), my freedom, deliverance, and salvation (wa yasha’ ‘any). So, whom should I respect and revere (min my yare’)? Yahowah (Yahowah) is the protector and fortress (ma’owz) of my life (chay ‘any). From whom should I fear (min my phachad)? (Mizmowr 27:1)

By encroaching upon me (ba qarab ‘al ‘any), immoral and ignorant countrymen (ra’a) seek to devour my person and message and consume my body and proclamations (la ‘akal ‘eth basar ‘any). My belittling adversaries (tsar ‘any) and my enemies (wa ‘oyeb ‘any), they will stumble and bring injury and ruin (hem kashal) with their approach toward me (la ‘any hem). And they will fall (wa naphal). (Mizmowr 27:2)

Even with (‘im) him being pitched and inclined against me (chanah ‘al ‘any machaneh), my heart and thinking (leb ‘any) will not be anxious or apprehensive nor show any fear or respect (lo’ yare’).

Even if (‘im) he is rising up and taking a stand against me (quwm ‘al ‘any), to battle and fight (milchamah) against this (ba zo’t), I will remain confident and reliant (‘any batach). (Mizmowr 27:3)

One thing (‘echad) I have asked (sha’al) from (min ‘eth) Yahowah (Yahowah) through this (‘eth hy’), ‘May

I continually seek to learn about (*baqash*) me dwelling (*yashab 'any*) within the house and family (*ba beyth*) of Yahowah (*Yahowah*) all of the days (*kol yowmym*) of my life (*chay 'any*), to look upon, observe, and gaze into (*chazah ba*) the favorable acceptance and loveliness (*no'am*) of Yahowah (*Yahowah*) and to look at, inspect, and consider exploring (*baqar*) in His Sanctuary and Home (*ba heykal huw')*?' (*Mizmowr 27:4*)

For He will conceal me (*ky tsaphan 'any*) in His shelter (*ba sok huw')*. During the day (*ba yowm*) of destructive shepherds and harmful countrymen (*ra'ah*), He will conceal me, causing me to vanish (*sathar 'any*) in the protection of His tent and Tabernacle (*ba sether 'ohel huw')*.

With a sharp Crag (*ba tsuwr*), He will lift me on high to increase my prominence (*ruwm 'any*). (*Mizmowr 27:5*) And then (*wa 'atah*) my stature will rise (*ro'sh 'any*) above my opposition who are rancorous toward me (*'al 'oyeb 'any*) on every side, surrounding me (*sabyb 'any*).

I want the sacrifice prepared (*wa zabach*) in His radiant tent and Tabernacle (*ba 'ohel huw')*, with the sacrificial offerings killed and presented (*zebachym*) during Taruw'ah (*Taruwa'ah*).

I will choose to sing (*shyr*) because I want to make music for the enjoyment (*wa zamar*) of Yahowah (*la Yahowah*). (*Mizmowr 27:6*)

Your desire is to listen (*shama'*), Yahowah (*Yahowah*), to my voice (*qowl 'any*) as I call out, reciting an invitation to meet (*qara'*). You have decided to favor and distinguish me (*wa chanan 'any*). Your will is to be preoccupied with me, to sing with me, to communicate through me, and to respond by providing me as an answer (*wa 'anah 'any*). (*Mizmowr 27:7*)

Regarding You (*la 'atah*), **my thoughts and judgment** (*leb 'any*) **acknowledge** (*'amar*) **that You have chosen to call my presence into account** (*baqash paneh 'any*). **Therefore, Your appearance** (*'eth paneh 'atah*), **Yahowah** (*Yahowah*), **I consistently seek, request, and inquire about** (*baqash*). (*Mizmowr 27:8*)

You will not conceal Your presence from me for a prolonged period of time (*'al sathar paneh 'atah min 'any*).

You are not inclined to spread out or elongate frustration, resentment, or a grievance (*'al natah ba 'aph*) **with Your coworker and associate** (*'ebed 'atah*).

You have been (*hayah*) **my helper, my influential and powerful assistant** (*'ezrah 'any*). **You will never abandon me** (*'al natash 'any*), **just as You will never reject or forsake me** (*wa 'al 'azab 'any*), **O God** (*'elohy*) **of my deliverance, emancipation, and salvation** (*yasha' 'any*). (*Mizmowr 27:9*)

It is true (*ky*), **my father** (*'ab 'any*) **and my mother** (*wa 'em 'any*) **had rejected and forsaken me** (*'azab 'any*), **but** (*wa*) **Yahowah** (*Yahowah*), **having taken me in, will always be with me** (*'asaph 'any*). (*Mizmowr 27:10*)

You want to guide and teach me (*yarah 'any*) **Your way** (*derek 'any*), **Yahowah** (*YaHoWaH*). **Your will is to reliably lead me** (*wa nachah 'any*) **by the upright and level, correct and straightforward, agreeable and elevated** (*ba myshowr*) **route** (*'orach*) **on account of** (*la ma'an*) **my adversaries** (*sowrar 'any*). (*Mizmowr 27:11*)

You have decided not to give me over to (*'al nathan 'any ba*) **the soul of my adversaries, who would diminish, belittle, constrain, and negate me** (*nepesh tsar 'any*), **who, indeed, will have risen up and become established to take a stand** (*ky quwm*) **against me** (*ba 'any*) **to bear false witness, provide deceptive and**

misleading testimony and commit fraud ('ed sheqer). They exude (wa yaphach) injustice and oppression, immorality and ignorance, wrongly plundering, terrorizing, and destroying (chamas). (Mizmowr 27:12)

It is true that (luwle') I am certain, knowing what is established, verifiable, and true ('aman). I have looked upon and witnessed, even revealed (la ra'ah ba) the goodness and fairness, the appropriateness and attractiveness (tuwb) of Yahowah (Yahowah) in the land of the living (ba 'erets chayym). (Mizmowr 27:13)

You should choose to confidently place your expectations for a beneficial result, looking forward (qawah) to ('el) Yahowah (Yahowah). You should want to be strong and prevail, to be as tough as you are intense (chazaq). And with your courageous character and reinforced judgment (wa 'amets leb 'atah), choose to confidently place your expectations for a beneficial result by looking forward (wa qawah) to ('el) Yahowah (Yahowah).” (Mizmowr / Lyrics to be Sung / Psalm 27:14)

With every word, it is as if Dowd is explaining this portion of his 22nd Mizmowr to us. Not only did Dowd come to appreciate the enduring love and support of his Heavenly Father and Spiritual Mother all the more because he was deprived of a loving birth mother and father during his initial lives, so would be his Herald. And it would be as a direct result of his Basar that Dowd would rise above his adversaries and be accepted by his people for what he has achieved, which is why he mentioned the sacrificial offering that will be made by the Red Heifer during Taruw'ah. As a prophet, Dowd knew how all of this would play out over time.

Also relevant, while he allowed his body to be mutilated, Dowd, as Yahowah's anointed, was a handsome man. And as Yahowah's firstborn Son, he will return in God's image and be magnificent to behold. But this time,

during the second of three appearances, the *basar* Dowd's *nepesh* occupied would have become immaterial after fulfilling his mission. His corporeal form would be discarded following the abuse. Come Bikuwrym, he would be delighted to be free of it as I will be of mine as Taruw'ah passes into Kipurym.

Recognizing Dowd's brilliance, I wouldn't be surprised if he also intended for us to consider how the metaphors he selected also applied to the *Yatsa'* | Exodus since he was reenacting an intensely personal manifestation of it. The symbolic message inherent during the initial experience of Chag Matsah begins with the doorway to liberation and life being opened during Pesach while the firstborn of their religious and political oppressors were dying all around them. The Children of Yisra'el walked out of *'Erets Mitsraym* during Matsah, entering the Sinai wilderness on this day. It was indicative of walking away and disassociating from the caustic and controlling influence of religion and politics, thereby, unyeasting their souls of its corrupting stench. Then during Bikuwrym, they would be reborn in a flood of water, entering their new life, as the sea came crashing down behind them. After receiving the Towrah and following a period of attitude adjustment for infantile tantrums, they were headed to the Promised Land as children who would be nurtured by the milk she would provide.

“Before You (*'al 'atah* – toward, beside, and in association with You, because of and concerning You), **I was cast out of** (*shalak min* – You were compelled to throw me out, casting me off, forth, down, out, and away from (hofal perfect)) **the point of origin as an act of compassion and love** (*rechem* – the uterus or womb, the child-gestating and childbearing organ of the female, a spatial position indicative of the source who is merciful; from *racham* – love, mercy, affection, and compassion). **From (min) the womb** (*beten* – the uterus in the abdomen)

of my mother ('em 'any – my biological mother), **You are** ('atah) **my God** ('el 'any).” (*Mizmowr* / Psalm 22:9-10)

Shalak isn't a comforting term. It means “to throw, cast, hurl, or fling,” even “to throw away and cast down.” This clearly places the soul cast out of heaven and thrown away (temporarily) during Matsah in a tough situation. But that's just the beginning of the harsh implications. The hofal stem is uncommon because it is inconsistent with freewill. It indicates that the subject, Yahowah in this case, was forced, or at the very least, compelled, to part with him for a while, such that Dowd was cast out of the spiritual realm.

Therefore, the arguments in favor of the Son fulfilling Chag Matsah had to be so compelling his Father did what was necessary. Fortunately, in the perfect conjugation, the compulsion and intensity of being cast off was short-lived, literally once and done during a moment in time.

With the hofal stem being applied by Dowd when addressing Yahowah, it speaks volumes about the conclusions that we have drawn. Dowd's arguments on behalf of his soul being allowed to serve in this way were convincing, indeed, undeniable. To earn Yisra'el's respect to the extent required to serve as their eternal king, Dowd wanted this opportunity and wouldn't take no for an answer. A brilliant man made a compelling argument. Further, there is no greater expression of love than when a man willingly lays down his life to save his family.

Beyond what this sacrifice achieved in the long-term for Yisra'el and her King, there was also a significant benefit for Yahowah. Pesach and Matsah lead to *Bikuwrym* | Firstborn Children, representing our inclusion into the Covenant. Dowd's *nepesh* was the only way to create a literal fulfillment – and both Father and Son knew it.

The concluding thought is also indicative of Dowd's status. Devoid of a verb, it literally reads: “from womb of

my mother You God of mine.” So, no matter how we shape the action, it is apparent that Dowd and Yahowah have a history together.

During their initial romp around the paddock, it is likely that they met while Dowd was shepherding sheep in Bethlehem, perhaps as early as six to seven years young. He would be introduced to us as the anointed Messiah at eight. It was then that the boy who had not known the love of a mother or devotion of a father was embraced by the best of both, with God becoming his Father and the Ruwach Qodesh serving as his Spiritual Mother.

Upon his return, their Father-and-Son relationship was already well-developed, having spent the past 1,000 years together. And this time, at least initially, Dowd would enjoy the love of his adoptive family.

The prophetic portrayal of the Passover Lamb is always that of a person. God isn't a man. Recognizing then that being human was the only viable option, we are faced with the realization that it would have been impossible for such an individual to be perfect in every thought, deed, and phrase without God's assistance. Therefore, since the *Pesach 'Ayl* | Passover Lamb must be without fault, this was accomplished by observing the Towrah and being anointed with the Spirit. Its purpose, to perfect the imperfect, applies to everyone, but most especially Dowd. He said as much, and we should take him at his word.

In this regard, there is no basis for the notion that *Miryam* | Mary, in the unlikely event that this would have been her name, was unmarried, a virgin, or even a mother. Her mythical projection was derived from 'Astarte, the Mother of God and Queen of Heaven in the Babylonian religion.

In Hebrew society, there were no marriage vows. A woman traveling with a man, living with him, and raising a family was either his wife or concubine. Also pursuant to

his reentry, by using Dowd's soul, he would not need parents to demonstrate that he was a descendant of himself and ultimately of Ya'aqob and 'Abraham. His lineage was established a thousand years previous to this event.

For what it is worth, Miryam would not be a good choice of names. It is from *mary'* and directly related to *Marybah* – as in the waters of.... It means “contentious, rebellious, and embittered” and speaks of “provoking strife.” The secondary definition of *mary'* is “gross and domineering fatling.” *Mary'* is actually from the verbal root, *marah* | to be disobedient and rebellious. Yes, it was also the name of Moseh's sister, but in her case, since Yahowah struck her with leprosy, it was fitting.

There is also no validity to the notion that Gabry'el (who is actually Dowd) met with Dowd's non-mother – although, such a conversation would have been entertaining. Gabry'el, from *gibowr* and *'el*, describes Dowd as the most courageous and competent man of God. So... *“Hi, Mom, I'm gonna be your kid even though I'm also your great-grandfather 50 times over. You may have heard of me. Anyway, I'm going to be slaughtered as the Passover Lamb, so don't get too attached. And that's actually the easy part because, come Matsah, I'm going to Hell. So, let's chat again in, say, 9 months.”*

With these thoughts dancing in our minds, as we move on to the next statement, we find the then-future and now-past, sacrificial soul pleading with Yahowah, asking Him not to abandon him. He recognizes that he is headed to a rendezvous with *ha Satan*, the Adversary, where he will be afflicted. He knows that nothing exists that can protect him from this ordeal. It is the destiny he has chosen.

And this, too, was necessary. We find that Dowd is now speaking about the means to fulfill UnYeasted Bread. His soul was headed to the place of “*rachaq* – being severed and avoided, removed and separated.” He is

bemoaning She'owl, the lightless prison, where imperfect spiritual souls endure eternity. Separation from Yahowah is the only appropriate penalty for those who have led others away from God. This means that without the perfecting implications of Matsah, where our souls are unleavened from the fungus of religion and politics, the aforementioned sacrifice on Pesach, where we become immortal, would otherwise be counterproductive. So, Dowd's soul asks of Yahowah...

“Do not continually distance Yourself from me by allowing Your relationship with me to be severed for a prolonged period (*'al rashaq min 'any* – do not actually recede from me, avoiding me beyond the needed period, with You sending me so far away from You there is no return (qal imperfect jussive)) **because** (*ky*) **the oppressive confinement and anguish** (*tsarah* – the troubling oppression of internment, the unavoidable suffering and emotional distress associated with incarceration and the distressful imprisonment with the adversary; from *tsarar* – of being hard-pressed, diminished, bound, cramped, and constrained, vexed and harassed) **is imminent** (*qarowb* – personal, approaching, and near in spacetime). **And yet, indeed** (*ky*), **no one** (*ayn* – nothing) **can help** (*'azar* – can provide support, assistance, or aid (qal participle)).” (*Mizmowr / Song / Psalm 22:11*)

Thank God for the Hebrew language with its conjugations, otherwise, this would have been unbearable. While the imperfect, when associated with *rashaq*, speaks of ongoing and continuous separation, since he negated it with *'al*, Dowd realized that his time in She'owl away from Yahowah would be finite – one horrific day, but no more. Although, by contrast, it was the furthest place from Heaven, where he had been for the past 1,000 years.

When I put myself into the scene painted by Dowd's words, and when I try to feel what he was experiencing at this moment, it strikes me that he wasn't complaining about

enduring the horrific pain associated with the Roman flogging or even the excruciating nature of crucifixion but, instead, was lamenting the anguish of his relationship with Yahowah being momentarily severed. It was the thought of the imminent, unavoidable, and temporal distancing from his Father in *She'owl*, the lair of Satan, that was so anguishing. And yet, this is the sacrifice he made out of enduring love for his people that not one in a million so much as acknowledges.

This is the reason there are so many prophecies devoted to resolving this great injustice. It is why *Yada Yahowah* was written.

Since *tsarah* serves as the operative verb defining the Yisra'elite subjugation within the religious and political regime of Mitsraym, it is obvious now that Dowd was, indeed, presenting his Matsah exodus from She'owl as an intensely personal reenactment of the *Yatsa'* | Exodus. His “anguish” would come from *tsarah* | being constrained and diminished. He would *tsarah* | surrender his freedom and be incarcerated. She'owl would be *tsarah* | distressing, emotionally anguishing, and painful. And during this time, he would be with the *tsarah* | rival and competitor to God's company, the Adversary. Hell would be *tsarah* | vexing, a time of troubling tribulation and oppressive affliction.

Ha Satan | the Adversary has long been Dowd's rival, the one who saw himself as being in competition with him for human souls. But as a result of what Dowd has done, when he returns, Satan will be cast into She'owl and remain. There, he will experience *tsarah* | incarceration, being bound, constrained, and diminished. These are the attributes of She'owl – which is essentially a black hole.

Further, *tsarah* is the same word Yahowah has used to depict the Time of Ya'aqob's Troubles. This then suggests that Dowd will have endured *tsarah* on behalf of his people – Yisra'el – thereby earning the right to liberate them from

it on Kipurym.

Dowd's ordeal on behalf of Yisra'el would be "qarowb – imminent, personal, unavoidable, and near." At "a place and moment in spacetime of a location and duration certain from the perspective of the participant," bad things were going to occur. He knew it. A hellacious price would be paid to honor Yahowah's *Matsah* promise to perfect the Covenant Family.

We find *tsarah* embedded within Mitsraym, this Mizmowr, and the Time of Ya'aqob's Troubles because Yahowah has and will engage to deliver the Children of Yisra'el, the embodiment of Yisra'el, and the final remnant of Yisra'el from *tsarah* | anguishing torment. The Exodus, fulfillment of Chag Matsah, and the reconciliation of Yisra'el upon Yahowah's return are different phases of the same experience and story.

Dowd's foreboding Song reveals that, on the cusp of being tormented by Satan, the Romans continued to humiliate him, ripping the flesh from the remnant of his body. And to think that for most Jews and Christians alike, it was for naught. It's as if Passover and UnYeasted Bread were never fulfilled.

“Numerous (*rab* – a great many) **fiercely aggressive soldiers** (*'abyr* – fearsome and powerful warriors, even supernatural beings), **bullish beasts** (*par* – frustrated bulls and wild asses), **of the aggressively attacking supernatural** (*'abyr* – powerful, fighting, bullish, and spiritual warrior) **serpent** (*bashan* – snake; related to *bashanah* – shame (a metaphor for Satan)) **surround me** (*sabab* *'any* – they assemble around and encircle me, turning on me during this time (qal perfect)). **They have besieged and crowned me in hostile fashion** (*kathar* *'any* – in a coordinated fashion they gather about to hem me in, threatening me while adorning me with a circular crown).” (*Mizmowr* / Song / Psalm 22:12)

‘*Abyr* was a clever choice because it depicts “fiercely aggressive soldiers” in the first instance when modifying the *par* | bullish beasts and wild asses and then describes an “aggressively attacking supernatural” serpent when paired with *bashan* in the second. He would initially feel the sting of Roman warriors and then that of powerful *mal’ak* fighting on behalf of *ha Satan* | the Adversary.

Often worshiped as a sun god, Lord *Ba’al* was represented by a *par* | bull, not only because of its strength but because the sun crosses the constellation of Taurus the Bull during *Pesach* | Passover. And, of course, God chose an ‘*egel*, *baraq*, *par*, and *parah* to oppose *ha Satan*’s influence. Therefore, for everything Yahowah does, Shachar has a counterfeit.

Since it is implied in this prophecy, there may be some merit to the story that the King of Kings would be forced to wear a crown of thorns, one comprised of the same intertwined thickets that caught the lamb on Mount *Mowryah* | Moriah on behalf of ‘Abraham, Yitschaq, and the Covenant. They were witnessing a dress rehearsal for the seminal event of human history.

“They open (*patsah* – they part) their mouths (*peh hem*) against me (‘*al* ‘*any* – toward) like a fearsome beast (‘*aryeh* – a destroying lion and assassin in search of prey), mangling and tearing me to pieces as a violent and abhorrent way to die (*taraph* – plucking off my skin, ripping apart my soft tissues with sharp objects, violently flailing me so as to inflict a repugnant death) while roaring loudly (*sha’ag* – making an anguishing guttural sound that is thunderous).” (*Mizmowr* / Song / Psalm 22:13)

As Dowd returns to document the ordeal he endured fulfilling *Pesach*, he reveals that the Beast of Rome was ripping his body to shreds, tearing it apart with whips. His soul felt the burning sting of every lash. Dowd’s anguish on behalf of *Yisra’el* and the Covenant Family was no less

tortuous than being flayed alive. Second only to crucifixion, it was the most abhorrent way to die. And while Rome inflicted the carnage, not a single Jew lifted a finger to spare their Messiah and King of the needless anguish. A painless death would have sufficed – but not for Romans. Even as a church, they love torturing Jews. And so this is also how Satan and his minions will bludgeon Yada to death as the Red Heifer.

Long before these sadistic implements of pain were conceived, *Dowd* | David wrote of what he would experience. Blood would have dripped from his pen.

Taraph conveys “mangling of the flesh by ripping it from the body with sharp objects,” providing a poignant, yet accurate, description of the abuse inflicted by fifty lashes by a metal-barbed whip – which was Rome’s approach to those they perceived as threats to their supremacy.

Yet, removing muscle tissue from Dowd’s shoulders, back, chest, arms, and legs was insufficient by Roman standards. Our great hero would go on to describe the most horrid form of execution ever conceived by man. Five centuries before crucifixion with ropes was invented by the Assyrians, and 700 years before it was perfected by the Romans to include nails, Dowd previews its piercing violence. We are about to discover that his prophecies are painfully precise.

So that you will be able to more fully appreciate what follows, one of crucifixion’s most telling attributes is that it causes the victim’s bodily fluids to drain into their lungs, leaving them parched. While dying of thirst, they drown. Bones are not broken, but both shoulders and other major joints are dislocated.

Oxygen depletion occurs because the victim is unable to stretch their diaphragm while hanging by their arms, causing carbon dioxide toxicity in the bloodstream. This

results in strength melting away, starting with the heart muscles. We know this today, but these facts were not known 3,000 years ago which is when these words were inscribed by Dowd. That makes his depiction extraordinary. His physical mortality was ebbing away...

“As water (*ka ha maym* – as it pertains to bodily fluids), **I am poured out and weakened** (*shaphak* – I am drained and emptied (nifal perfect)).

And (*wa*) **all of** (*kol* – each of) **my most substantial bones** (*‘etsem ‘any* – my limbs) **are stretched, separated, and out of joint** (*parad* – have parted and are dispersed (hitpael perfect – clearly states that at this moment he is not being assisted by anyone and is enduring this on his own initiative)).

My heart is now (*leb ‘any hayah* – my heart has come to be (qal perfect)) **like wax** (*ka ha downag*). **It has melted, wasting away along with** (*masas ba tawek ‘any* – it is dissolving, weakened and discouraged, within (nifal perfect)) **my internal organs** (*me’eh ‘any* – the core of my body). (*Mizmowr 22:14*)

Like sunbaked dust (*ka ha cheres* – similar to a broken vessel of earthenware), **my vigor and strength** (*koach ‘any* – my vitality and potential, my physical muscular power) **are withered and failed** (*yabesh* – are dried up without moisture and incapacitated such that they no longer respond (qal perfect)).

And (*wa*) **my tongue** (*lashown ‘any*) **cleaves** (*dabaq* – clings and is made to stick (hofal passive)) **to the roof of my mouth** (*malqowch ‘any* – to my palate).

So, upon (*wa la* – drawing near and approaching) **the dust** (*‘aphar* – of the natural earthen material and ready to be pulverized [from 4QPs]) **of death** (*maweth* – of the plague), **they have placed me, validating why I’m here** (*shaphath* – they have put me here to ratify my purpose [4QPs ‘they placed’ vs. ‘you laid’ in MT] (qal

imperfect)).” (*Mizmowr* / Song / Psalm 22:15)

That is precisely how crucifixion kills, right down to its most unique symptoms. The victim’s inability to inhale robs their body of oxygen, and thus energy, causing *koach* / a helpless incapacity to perform any needed function. Likewise, *yabesh*, in association with *me’ah ba tawek*, describes “a withering paralyzed state in which the body no longer responds to the brain’s motor function commands.”

The textual base of *cheres* | potsherd is identical to *charash*, meaning “to be silent while others plot evil, devising a plan of action that cuts and separates.” All the while, his expendable physical body, comprised of the elements of the earth, was broken, being deprived of the fluids being drained into his lungs, suffocating him.

Maweth is “death personified.” It is “the disease that plagues us.” Fully amplified, *maweth* conveys: “the physical trauma of the body dying, the infliction of a disease that causes death, and a judgment in which the penalty is a death sentence.” It is derived from, and at the consonant level spelled identically to, *muwth*: “those who are executed and dispatched to die.”

The body Dowd’s soul was still clinging to was in the final throes of serving as the Passover Lamb. It would soon die so that we wouldn’t suffer the same consequence. Then his soul would be laden with the corruption of his people and taken to *She’owl*, the place of separation, in our stead. By bearing Yisra’el’s rebellion against Yahowah, he exonerated and pardoned his people on UnYeasted Bread.

The character of the overtly political and religious hasn’t changed much over the years. Addressing the Romans who became Roman Catholics, Dowd declared...

“For indeed (*ky*) the contemptible scum and abased yelpers (*keleb* – loud and attacking, unfaithful pagan dogs; evil male prostitutes of a lowly status and violent nature;

puppets and traitors) **have surrounded me** (*naqaph* ‘any – they have encircled me like a swirling wind).

A politicized religious community providing the testimony (‘*edah* – a congregation acting like a gang in a herd serving as witnesses) **of the disastrously corrupt** (*ra’a*’ – of those who are wrong, disturbing, evil, and injurious) **establishes a destructive annual cycle to denigrate what I’m doing** (*naqaph* ‘any – they go around me, severing me from my source in a destructive fashion).

They bore into (*ka’aruw* – they dug into and pierced [5/6HevPs has *ka’aruw*, a variation of *karah* – dig, bore, pierce while the MT has *ka’ary* – like a lion) **my hands** (*yad*) **and my feet** (*wa regel* ‘any).” (*Mizmowr* / Song / Psalm 22:16)

These canines would be wolves, Roman and Pauline. Over time, their unifying political and corrupt religious testimony would create a new cycle of events from Easter to Christmas. In so doing, they would completely denigrate Dowd’s sacrifice. There would be no provision for Chag Matsah on the religious calendar of Christians or Jews.

By denying Dowd’s great sacrifice, they would preclude their own participation in the Covenant while blocking their path to God. The enormity of what he had done was for naught – at least, for the false witnesses. It was Replacement Foolology at its worst.

As the Romans struck their blows, pounding nails into Dowd’s wrists (which were considered part of the hand in the first century) and into his heels, they “*ka’aruw* – bore through” them with primitive nails constructed of tapered iron rods. While using such crude implements in this excruciating fashion was repulsive, even reprehensible, there remains a far greater crime here than mutilating and murdering the Messiah.

If you are a Jew, faithful to the religious traditions of

the rabbis, what I'm going to share ought to make you angry. To keep you from knowing that your Messiah, Dowd, served as the *Pesach 'Ayl*, rabbis altered the passage to read: "Like a lion are my hands and feet." This was not a mistake. It was done on purpose.

All these many years later, even with the Dead Sea scroll found at Nahal Hever in 1950 and the *Septuagint* confirming *ka'aruw* | bore into rather than *ka'ary* | like a lion, Jewish scholars are still unwilling to acknowledge that Dowd, as a prophet, accurately described what he, as a great hero, endured. They argue in favor of the Masoretic Text. Their last vestige of denial comes by way of suggesting that the writing on the 2nd-century BCE fragment (over one thousand years older than the Masoretic Text) is too faint to read with certainty. However, you can look it up online, as I have done, and see a picture of it for yourself if you are still wondering who to trust. The Hebrew word ends in a Wah, not a Yowd.

The hands and feet of the Passover Lamb were nailed to an Upright Pillar on Mowryah during the 4000th observance of the Miqra'. But the Romans who did so were not the only criminals seeking to negate Dowd's sacrifice. Rabbis played their role, too.

Since what I am claiming regarding this prophecy is easily verified and accurate, it means that Dowd wrote that his hands and feet would be pierced five centuries before crucifixion was conceived by the Assyrians and seven hundred years before the piercing style of Roman execution was invented. It also means that the most esteemed rabbis are liars who should not be trusted. The authors of the oral traditions were deceitful men who were willing to alter God's testimony to suit their own personal agendas.

The prophet, *Zakaryah* | Zechariah, had a great deal to say about the role of Father and Son in this sacrifice. And

since it is especially relevant to this passage, we would be remiss if we didn't share Zakaryah 12:10 before we complete the *Mizmowr*. Yahowah is anticipating this moment...

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

Then (wa), they will be able to look (nabat – they, at this time, will be equipped to observe, focus upon, pay attention to, and regard, think about and then appropriately respond) to Me (‘el ‘any) accompanied by the one whom (‘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)

From the perspective of Yahowah allowing His Son to serve as the Pesach ‘Ayil and then to fulfill Matsah, this prophetic pronouncement sings to our hearts, reassures our minds, and comforts our souls. At long last, we can appreciate how and why this is possible and when it will occur.

The last opportunity for reconciliation is being poured out in this special way and at this opportune moment on behalf of the Household of Dowd. The Messiah represents *Yisra'el* | Individuals who Engage and Endure with God, *Yahuwdah* | the Beloved of Yah, and the *Beryth* | Covenant Family, such that the *Beyth Dowd* | Household of Dowd is comprised of select individuals representing a fusion of *Yisra'el*, *Yahuwdah*, and *ha Beryth*. And this is because there will be three distinct groups awaiting the King’s return. The remaining mortal remnant of *Yisra'el* will be joined by the Covenant Family harvested seven years prior during Shabuw’ah and the more recent gleaning of *Yahuwdym* during Taruw’ah.

God and King are returning to *Yaruwshalaim* | the Source of Guidance on Reconciliation on *Yowm Kipurym* | the Day of Reconciliations. As a result of what they have done for the Family during the preceding five *Miqra'ey* | Invitations to be Called Out and Meet with God, there will be an outpouring of compassion from the *Ruwach* | Spirit upon those who have gathered to receive them. It will be the ultimate Family Reunion. Our Heavenly Father, Spiritual Mother, and beloved Son, our Savior, have returned to claim their own.

For the first time in 3,480 years, since the Children of *Yisra'el* gathered around Mount Choreb and said that they

did not want to see or hear from Yahowah again, a final remnant will be prepared and ready for both by the sacrificial offering of the Red Heifer. Having been cleansed of their religious and political guilt, and with a newfound appreciation for Yahowah's name and His Son's acclaim, they will eagerly anticipate their Homecoming.

God will, of course, be accompanied by the one Yisra'el reviled and Rome pierced. And this is as it should be since the Beast did not crucify God but, instead, the one most beloved by Him. Recognizing the benefits he was providing, and how inappropriately people responded to him, those gathered before Father and Son are going to be genuinely sorry for the years of denial. The reaction will be bittersweet but initially more weeping than shrieking. It is hard to imagine Jews looking upon Father and Son realizing what their ancestors had done, only to add insult to injury by failing to appreciate his gift for 2,000 to 3,000 years – depending upon whether one counts from the time he announced what he would do or from when he accomplished it.

The early evening of October 2nd, 2033 will be the first opportunity to apologize to Dowd and then express gratitude. For Jews, they will be conflicted, horribly embarrassed for failing to recognize his sacrifice, and exceedingly joyful knowing that he earned the right to be their King. He saved them.

This surviving remnant of Yisra'el, and all those comprising the Covenant Family, will have made the connection between the Son who is given in Yasha'yah 9 and the Lamb who was sacrificed in Yasha'yah 53, between the Firstborn of Mizmowr 89 and the *Bakowr* of Zakaryah 12, between the piercing here and also in Psalm 22. With all of this having occurred as foretold, and with Yahowah and Dowd returning to Yaruwshalaim, it will be hard to hold back the tears as we witness our King in all of his glory and visualize the God our forefathers ignored.

Dowd's initial life among us 3,000 years ago was the most amazing in human history. He was the consummate poet and lyricist, shepherd and king, father of his nation and Son of God, a prolific prophet and heroic defender of his people. His life was so tumultuous, he represented the best and worst of Yisra'el. But in his relationship with Yahowah, he became the exemplar of the Covenant. And yet, sadly, most of what he came to represent was stolen from him to legitimize religions he would have vehemently condemned.

Dowd's second life 2,000 years ago was the most compassionate and magnanimous in the long history of humankind. He volunteered to have his soul sent down from Heaven and placed in a human body to serve as the Passover Lamb to open the doorway for his people to come home. And then, he carried the guilt of the Covenant Family into She'owl, depositing it there so that we might be perfected and live with him and his Father forevermore. He wrote openly and graphically of what he would endure and then he fulfilled his vows in the sight of his people. And yet, no one credited him with the most heroic and compassionate acts in the history of humankind. Worse, his people denied the Miqra'ey were fulfilled, while the gowym attributed his sacrifice to a figment of their imagination – damning Jews in the process.

The 22nd Mizmowr was written during Dowd's initial life about his second of three lives. It is hard to imagine what was going through his mind at the time.

With Zakaryah 12, we come full circle. The *Bakowr* | Firstborn during his life as the King of Yisra'el is projected through his return to fulfill the Miqra'ey as he was pierced for his people's redemption. The prophet then propels us into the future and onto his third arrival as he returns as King of the Universe with his Father, who created it. Those who rejected him are now grateful for what he accomplished. And those who disavowed his Father are

now referring to God by name.

Just as there are three forty-Yowbel epochs of 2,000 years between our expulsion from the Garden to our return to it courtesy of Father and Son, the Messiah will have been here three times over the past 3,000 years. He showed us the way home, made it possible for us to go home, and will be there to greet us when we arrive.

On the Day of Reconciliations, as the sun sets on October 2nd, in the *Yowbel* year of 2033 (6000 Yah), Father and Son will return to Yaruwshalaim as a reconciled mortal remnant of Yisra'el and immortal members of the Covenant Family look on with tear-filled eyes, many finally recognizing what actually occurred on the Passover Dowd both witnessed and endured.

Returning to Golgotha on this day, Pesach in the *Yowbel* of 33 CE (Year 4000 Yah), we find that Dowd predicted...

“I can count (*saphar* – I can record, measure, and make an accounting of, relating to) **all** (*kol*) **my bones** (*‘etsemowth* – my skeleton and limbs). **They** (*hem*), **themselves, stare as they look right through me** (*nabat ra’ah ba ‘any*).” (*Mizmowr* / Song / Psalm 22:17)

The Romans were savages, but their bloodlust was partially moderated by breaking the legs of most crucifixion victims so that they would be unable to control their diaphragm and breathe. Once the capacity to push up against the nails that had been driven through the ankles was curtailed by broken fibulas, it effectively eliminated the ability to draw air into the lungs, causing them to suffocate from oxygen deprivation. While this sounds cruel, it was actually done to expedite death, shortening the duration of the agony from days to hours. This was especially relevant when the gruesome specter of crucifixion was visible to the religious pilgrims in Jerusalem for Passover. And it’s hard to observe the

Sabbath when one's view of the sunset is interrupted by the sight of Romans torturing the Passover Lamb.

But such was not the case with Dowd. He had been whipped to the precipice of death prior to being crucified. So, his body would succumb in a timely fashion without any of his bones being broken. This known, I'm confident that Yahowah anesthetized His Son's pain and shortened his suffering as I expect that He will do with mine as the Red Heifer.

The second portion of this prophetic pronouncement suggests that, even with all he had written about his sacrifice on behalf of his people, they, nonetheless, looked right past him and through him, unable to fathom what was occurring before their eyes. And they have continued to do so for the past 2,000 years.

Since words paint pictures, it is especially relevant to know that the body in which Dowd's soul was residing was not hung from a cross on a hill far away as in Christian mythology. Romans crucified their victims along major roadways. It was more humiliating and served as a deterrent. Golgotha, the place of the skull, is just outside the Damascus Gate and sits directly beneath what was the summit of Mount Mowryah during 'Abraham's day. Portions of the mountain were carved away to enlarge the Temple Mount and bolster the city's walls.

The Place of the Skull faces the main road leading north out of town. Today, the site of the crucifixion is the back parking lot for the Jerusalem bus station. The only artifact I've ever treasured is a piece of limestone I gathered from this place. In all likelihood, the Mercy Seat of the Ark of the Covenant lies directly beneath, protected in Yirma'yah's Grotto.

The implement of death unto which Dowd was nailed did not look like a Christian cross. In fact, the Greek word used to describe it is *stauros* which means "upright pole."

A vertical post was set and left in a recess carved into the limestone rock. And then, the horizontal component of the apparatus was placed on top of the pole once the victim was affixed to it. It would have looked like a capital T. Although, its shape and name are irrelevant and contribute nothing to our wellbeing, Christianity's Dead God on a Stick is insulting, errant, and grotesque.

All that said, I would like to propose a different interpretation of this declaration. I think Dowd may have been drawing our attention to the corporeal nature of the Passover Lamb with *saphar kol* 'etsemowth, revealing that this accounting was entirely physical. Neither his soul, nor Yahowah's Spirit who would carry it away or die, just his body, serving as the Pesach 'Ayil.

Providing the fodder transferred into the Christian New Testament, we find Dowd revealing...

“They divide (*chalaq* – they plunder, assign, and distribute) **my garments** (*beqed* ‘any – my apparel and clothing) **among themselves** (*la hem*), **and** (*wa*) **for** (*‘al*) **my clothing** (*labuwsh* ‘any – my garments), **they cast lots** (*naphal gowral* – they get down on their knees to toss pebbles to claim a portion).” (*Mizmowr* / Song / Psalm 22:18)

Dowd was pointing out something quite profound. As he was making it possible for us to live forever as part of Yahowah's family, inheriting all that God has to offer, Romans were looking down, playing with pebbles to determine who could steal his dirty, blood-stained laundry. And while this no doubt occurred, and was relevant for the reason I've just shared, Christians have misappropriated it to prop up their faith. Without any corroborating evidence, they postulate that their “Jesus” fulfilled another prophecy – or at least, the Romans had done so.

And while it proved nothing other than Christian desperation, there is a serious problem with the Gospel

attestation – this was written in first person by the most famous of Jews and, most assuredly, not by Jesus. **My** means “my” not “his.”

But alas, if these Romans had been Roman Catholics, they would have scooped his apparel up, designated his robe as a holy relic, and then erected a lavish shrine so that the faithful could worship it while they collected a visitor’s fee.

With Dowd’s last words on the upright pole, Yahowah’s Spirit departed, leaving the soul of the Passover Lamb to bear the guilt of every Covenant member. He pleads:

“But You (*wa ‘atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **You will not be far away for a protracted period of time** (*lo’ rachaq* – You will not continually disassociate Yourself from me (qal imperfect jussive)).”

This prophetic statement affirms two things. During Matsah, Yahowah and Dowd would be separated from one another but not for long. This is why *rachaq* was scribed with a negation of the imperfect conjugation.

The Messiah’s pronouncement also provides the Set-Apart Spirit with a descriptive title. *‘Eyalowth* is the feminine plural of *‘eyal* | one who assists and helps, empowers and strengthens...

“My ‘Eyalowth | my Source of Strength and Help (*‘Eyalowth ‘any* – One who Empowers and Assists Me, She Who Provides Aid, making me effective and influential, feminine plural form of *‘eyal* / *‘ayil* – the strength, fortitude, and ability of the ram opening the doorway), **it is my desire and Your decision, my choice and Your will to act quickly, hastening the process, rapidly rushing in with the minimum passage of time**

(*chuwsh* – You and I want You to be prepared to act as swiftly as possible (qal imperative second-person singular paragogic he cohortative)) **to assist in my rescue by supporting me** (*la ‘ezrah ‘any).*” (*Mizmowr / Song / Psalm 22:19 (22:20 JPS)*)

Just as the Hebrew language was embodied with the unique capability of limiting or extending the action of a verb over time, it was endowed with the ability to express volition in first, second, or third person. And here as before, we find that minimizing Dowd’s tenure in She’owl is his will and God’s choice, his desire and Yahowah’s decision.

Obviously, Dowd wanted his time confined in the lightless realm of She’owl to be limited. And he realized that, since no one had ever been retrieved from Hell, he would be reliant on the Set-Apart Spirit whom he was calling his *‘Eyalowth* | Source of Strength and Assistance. She would be working with Dowd to empower the Passover Lamb and help open Pesach’s Door and then perfect the Covenant Family by removing our guilt.

‘Eyalowth (pronounced eh-yaw-**looth**) is being used as a Divine title, similar to *‘elohym*, although now in conjunction with the Set-Apart Spirit. This proper noun appears this one time in the *Naby’* | Prophetic text. *‘Eyalowth* is the feminine form of *‘Ayil* and, thus, is the power behind the Passover Lamb, opening the Doorway to Heaven. The name reveals that our Spiritual Mother is *‘eyal* | devoted to providing us with the ability to do whatever is required, empowering us such that we benefit from the Pesach *‘Ayl* and find our way home to Yah.

On this day, She would abandon the dying body and then escort the surviving soul from Pesach to Matsah, from Yaruwshalaim to She’owl to fulfill UnYeasted Bread, taking our collective guilt along with him. Once there, She would observe from the outside for the ensuing 24 hours of Matsah (referencing Earth time rather than She’owl time

which would pass more quickly), remaining vigilant and prepared to aid and abet Dowd's release. Thereupon, She would envelop Dowd's *nepesh* and empower him, preparing him for his return in conjunction with Firstborn Children.

Yahowah has consistently called His Spirit the *Ruwach Qodesh*, which means "Set-Apart Spirit." Because *ruwach* is a feminine noun, this reveals that Yah's Spirit represents God's Maternal nature. And by being *qodesh*, we know that our Spiritual Mother is "set apart" from Yahowah to serve those who are set apart from man's ways. That is to say that She comes from Yah, that She is part of Yah, and that She is set apart from Yah to ensure that we are seen as separate and distinct from religion and politics.

Knowing this, Dowd is confirming his rendezvous with the Set-Apart Spirit, affirming that the *Eyalowth* will be there to liberate his soul from the black hole of She'owl when the job is done.

"It is my desire and Your will, my choice and Yours, to deliver my soul, to snatch away and save my soul (*natsal nepesh* 'any – You want as do I for You to do what is required to rescue and liberate my consciousness (hifil imperative second-person singular paragogic he cohortative)) from the horror, heat, desolation, and ruin (*min choreb*), my unique position as son and precious life as the firstborn child (*yachyd* 'any) from the influence (*min yad* – from the hand and actions) of the contemptible scum and abased yelpers (*keleb* – loud and attacking, unfaithful dogs and evil male prostitutes of a lowly status and violent nature; puppets and traitors)." (*Mizmowr* / Song / Psalm 22:20)

The only aspect of the Messiah and King deployed during the fulfillment of Chag Matsah was Dowd's *nepesh* | soul. And it would be snatched out of She'owl, liberated

and saved, by Yahowah's *Ruwach Qodesh*. On this, Father, Mother, and Son were in full agreement. By rescuing Dowd's consciousness, Bikuwrym was fulfilled. The Firstborn Son of God would lead the way Home – expecting us to follow.

It is apparent that the abased yelpers who hounded Dowd during Pesach as he was being flayed alive were demonic and anticipated in She'owl. Although, there is another possibility. The Hebrew word for dog is *keleb*. As a compound of *kol* | all and *leb* | heart, it suggests that those who are being so abusive, barking and sniping at the Messiah, are feelers, not thinkers, religious rather than rational. They were all heart and no head.

There is another crime which must be exposed. The Masorettes vocalized the textual consonants “*chr̄b*” as *chereb* rather than *choreb*. The former is a “knife, dagger, sword, axe, or chisel.” Since Dowd's Passover ordeal included whipping and the piercing torment of crucifixion, if the prophetic passage were changed to represent a plea to be spared from cutting instruments, Dowd's prophetic credentials and subsequent sacrifice would be disqualified, as it would not fit these predictions. Not knowing any better, the politically motivated clerics, who prepared the King James Version, perpetuated this mistake. Then, since the ASV, NIV, NKJV, and NASB are more revisions than new translations, they replicated the error.

The King James Version published: “**Deliver my soul from the sword; my darling from the power of the dog.**” (They came up with “my darling” by including “*yachyd* – only child,” which was scribed after “*keleb* – evil yelpers,” rather than making it part of the next statement.)

The New American Standard Bible, which claims to be literal, reads: “**Deliver my soul from the sword, My only life from the power of the dog.**” The New Living Translation decided to ignore “*nepesh* – soul,” the most

important word in this statement. “Save me from the sword; my precious life from these dogs.”

Correctly rendered, the passage is prophetically and historically accurate, informative and important. The Set-Apart Spirit was tasked with the responsibility of retrieving Dowd’s soul from the desolate lifelessness of She’owl – rescuing him from its horrible heat as well, something that is part and parcel of the event horizon of a black hole.

Therefore, long before we were introduced to the concept of a black hole, we find some of its attributes depicted in this text. It is a horrible and ruinous place of complete destruction subject to intense heat. This experience is further detailed in *Mizmowr* / Psalm 88.

Collectively, this is the who, when, how, and why behind the fulfillment of the first three Miqra’ey. Yahowah, Dowd, and the Set-Apart Spirit were in one accord, all committed to establishing the Covenant Family. And they knew that our King would not be incarcerated any longer than was necessary...

“You want to liberate and save me, to rescue and deliver me (*yasha’* ‘any – It is Your will to release me, sparing and redeeming me (hifil imperative second-person masculine singular)), **out of** (*min*) **the mouth** (*peh*) **of the fearsome and destructive beast** (*‘aryeh* – of the fierce predator, the vicious one who hunts and savages his prey, plucking them away).

And from (*wa min*) **the horns of the flashing light that has risen on high** (*qeren ra’am* – the horned one seeking the highest status in elevated places wanting to be lifted up and trumpeted as a supernatural source of light), **You have answered me during my affliction** (*‘anah* ‘any – You have responded to me as I’m being harassed (qal perfect)).” (*Mizmowr* / Song / Psalm 22:21 (22:22 in the *JPS Tanakh*))

This is our second encounter with this fearsome beast,

but this time, we learn even more about him. He is comprised of light and yet is horned and flashy. He seeks a degree of adulation only the highest status would bring. This would make the destructive beast none other than Satan.

Taking this one step further, while *'arayeh* is often translated as “lion,” it is clearly symbolic in this refrain. This “vicious predator maims its prey.” Also telling, *'arayeh* forms the basis of *'Arydatha*, a name of Babylonian origin which identifies the founder of the Babylonian Mystery Religion. We should not be surprised then that the most common symbol for Babylon’s god was a winged lion. The gates of Babylon were adorned with them.

Dowd uses *'arayeh* in the 7th *Mizmowr* as a pseudonym for Satan’s alliance with Sha’uwl – an especially fearsome beast. He wrote: **“Yahowah, my God, in You, I find a trusted and safe place, with You delivering me from all my pretentious pursuers, especially the boisterous who are verbally contentious against me. You are preserving me for a later time. (Mizmowr 7:1) Or otherwise, in the manner of a fiercely destructive being, a vicious beast in search of prey (‘aryah), he, to satiate his own cravings, will rip apart my soul, snatching it away and shredding it without sparing it.”** (*Mizmowr 7:2*) The symbolic definition works exceedingly well in both citations.

To ward off this beast, we can rely on Yahowah’s *'anah* | testimony. His response provides the answer.

Since many Hebrew words have a light and dark shading, let’s consider an entirely different approach to the concluding statement of *Mizmowr* / Psalm 22:21: **“And so, from (*wa min*) the brilliant light of this summit which lifts on high (*qeren ra’am* – the supernatural source of light in this elevated place), You have answered me**

during my affliction (*'anah* *'any* – You have responded to me during my distress (qal perfect)).” (*Mizmowr* / Song / Psalm 22:21/22) I prefer this rendering because it not only addresses the location where this occurred, and speaks of the Spirit’s response, but it also serves to connect this portion of the prophecy with what occurred on *Mowryah* | *Moriah* two thousand years earlier. *Qeren* was used to depict the radiant nature of the lamb *Yahowah* promised to provide at this time.

Staying focused on Dowd’s amazing repertoire of inspired literature, no matter how his lyrics are rendered, the last four words of the 21st refrain are the most important and the least understood: *min, qeren, ra'am* and *'anah*. The JPS Tanakh, based upon the Masoretic Text, conveys: “from the horns of wild oxen rescues me,” (JPS 1985) changing “answers” to “rescues,” because otherwise, the verse would turn God into oxen’s horns.

The NASB gets *'anah* correct but then commits a similar crime, rendering the passage as if God were a matador: “From the horns of the wild oxen You answer me.” The ASV adds a “yea” but, otherwise, reads like its descendant. The NIV dropped the reference to answering (*'anah*) and replaced it with save (*yasha*): “Save me from the horns of the wild oxen.”

More creative still, the KJV, ignoring two of the four words and convoluting the others, translates: “For thou hast heard me from the horns of the unicorns.” That must be proof for Twistians that unicorns actually exist.

So that we don’t add to the stench, let’s start over. *'Anah* can convey something positive or negative depending upon the context. It is typically rendered as “to answer, to respond, to testify, or to reply, providing testimony as a witness.” At the other extreme, if addressing what Dowd would endure on this day, *'anah* can be seen as “affliction or humiliation.”

‘*Anah*, however, does not mean “save or rescue.” But what it does mean is important. God responds to those who seek Him and are willing to rely upon Him. Also, since ‘*anah* ‘*any* was scribed in second person, it reads: “You answered me.”

Qeren, as we have learned, has a wide range of definitions. It speaks of “shining, being radiant, emitting and sending out brilliant rays of light supernaturally.” *Qeren*’s “horn” symbolism can denote a desire for “power and authority over a kingdom.” And at times, it can mean “flashy.”

As noted previously, Yahowah uses *qeren* in the same place and during the same phase of ‘Abraham’s dress rehearsal for Dowd’s Passover sacrifice. Speaking of the “sacrificial lamb” that was substituted by Yahowah, God said he had: “**shining horns of radiant light** (*qeren* – brilliant flashing rays of light similar to lightning from a supernatural source; symbolic of power, status, and might; a trumpet for signaling a message, and was the summit of a mountain).”

In the 22nd Psalm, we are on that same Mountain on the same day of the year, observing the same Miqra’ – separated as these events are by exactly forty *Yowbel* or 2,000 years.

Those who miss the meaning offered by the words within the passage, find their oxen and unicorns in the vowel pointing, not in the text itself. Strong’s Concordance, based upon the King James Version, says: “*Ra’em* is from *ra’am*, and translates it as ‘unicorn’ nine times and is probably the great aurochs or wild bulls which are now extinct. The exact meaning is not known.”

Strong’s goes on to report: *ra’am* means “lifted up and to rise,” but they don’t bother to explain what rising up has to do with wild bulls or unicorns, for that matter. And that’s probably because those who align themselves with the

spirit represented by the “horned and flashy one” go the opposite direction.

Here is another illustrative example. The King James Version renders *Bamidbar* / Numbers 23:22 as: “**God brought them out of Egypt, he hath as it were the strength of a unicorn.**” But that’s not what Moseh wrote. The Towrah doesn’t demean its inspiration. Only men do that. The text actually reads: “**God delivered them out of the Crucibles of Mitsraym with the power** (*toapah* – the ability through choice to deliver and) **to raise them up to a higher place and status** (*ra’am*).”

Inaccurate diacritical markings can render God as foolish as a mythical unicorn or, in the case of the NASB, can put Him in league with Satan: “**God brings them out of Egypt, He is for them like the horns of the wild ox.**”

If nothing else, by exposing these comparisons, we find a reason to stop trusting the religious. An unfathomable amount of manure has been piled on top of Yahowah’s Word. The truth is still there, as magnificent as ever, but sometimes we have to hold our noses while digging past man’s garbage to find it.

We were not with ‘Abraham on Mount Mowryah when his example foretold Dowd’s sacrifice. We were not with Moseh on Mt. Choreb when Yahowah recounted this story to him for our edification. We were not with Dowd when he composed this Song about what he would endure. And we were not standing outside the Damascus Gate witnessing what our Messiah was doing for us on Passover as He fulfilled these words. But we have something equally revealing and reliable – the words our Savior wrote, and they are more than enough.

And in them, we have affirmation that Dowd loved his Father...

“I have chosen to continually recount, providing a written record (*saphar* – I want to always proclaim,

especially in writing (piel imperfect cohortative)) **of Your name** (*shem 'atah* – Your personal and proper designation, reputation, renown) **to my brethren** (*la 'ach 'any* – to my relatives, kin, countrymen, and family), **within the midst of** (*ba tawek*) **the summoned community who have been called out** (*qahal* – the assembled who have gathered for this purpose), **so as to radiate Your brilliant source of enlightenment and extol Your virtues** (*halal 'atah* – to become radiant and ongoing with You while commending Your merit (piel imperfect)).” (*Mizmowr / Song / Psalm 22:22*)

Yisra'el's most acclaimed Shepherd and King, Yahowah's Messiah and Son, “recorded, related, recounted, declared, and proclaimed” God's *shem*, His personal and proper name. Too bad his brethren fail to follow his example. Dowd affirmed what his people have made a religion out of denying.

It isn't just interesting, it is religion-shattering that Dowd never departs from his first-person account of Pesach and Matsah. He does not speak of another individual or ever address a third person. You will never find Jesus', or even Yahowsha's, name on his lips or scribed from the point of his pen. It simply does not exist.

Since Yahowah inspired every *naby'*, since they are all keen on conveying Dowd's name and none mention someone named “Jesus,” this means that either no one by this name contributed meaningfully to His people or He had no interest in us knowing or using this name. And that makes the misnomer, “*Iesou Christou* – Jesus Christ,” completely inappropriate from God's perspective. This crude counterfeit would be no more God than Julius Caesar.

Curiosity prompts us to consider why the lie would be preferred a million to one over the truth, especially since the world is preoccupied with a corruption of a name

Yahowah never mentions. A third of the planet's occupants will celebrate Christmas and Easter, even categorize themselves as "Christians" when Jesus Christ never existed. Even his alleged death and resurrection make him more like Dionysus or Osiris than anyone spoken of by God.

Dowd volunteered to endure the sacrifice because he loved Yahowah and his people.

“Respect and revere (*yare'* – appreciate the astonishing awesomeness of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **to radiate His light** (*halal huw'* – make His brilliant source of illumination clearly visible).

Every (*kol*) **descendant** (*zera'* – seed, child, offspring, family, and progeny) **of Ya'aqob** (*Ya'aqob* – father of Yisra'el who was renamed Yisra'el), **you should choose to consider Him worthy of respect and massively significant** (*kabad huw'* – elect to hold Him in high regard, valuing Him immensely (piel imperative)).

You should want to live with Him (*wa guwr min huw'* – you should choose to become a welcomed guest in His company, sojourning to the place where you dwell and remain as a result of your reverence and respect for Him (qal imperative)), **all you descendants of Yisra'el** (*min kol zera' Yisra'el* – including every child who engages and endures with God).” (*Mizmowr* / Song / Psalm 22:23)

Dowd was speaking of something he knew better than anyone. He recognized it when he wrote these Songs, when He lived with his Father in Heaven, at the conclusion of Pesach and Matsah, and especially when fulfilling Bikuwrym as Yahowah's Firstborn as the Messiah returned to Heaven.

More importantly, Dowd knows a great deal about

respect, how it is earned and lost, and why it is so important. Much of the motivation for saving Yisra'el by fulfilling Pesach and Matsah was to earn back the respect of his people that he had lost so that he could honorably lead them through eternity.

There are two approaches to leadership, earned and imposed. Kings and generals demand compliance and achieve submission through fear. Questioning their edicts and orders comes at a high price and rejecting them is a deadly proposition. With them, their authority to rule is imposed through intimidation, incarceration, and death.

Dowd had been a shepherd, and he knew the importance of earning the respect of his flock. He had tangled with lions and bears, risking his life to protect them. As a Shepherd King, the Messiah was devoted to protecting his people and defending their home. He had earned their admiration when he slew the foremost warrior of the day who would have subjugated Yisra'el had Dowd not prevailed. But he would squander it by the way he responded to Sha'uwl, 'Abshalwm, and Bathsheba. Over his life, he earned it back and then gave it away.

As Yisra'el's greatest defender, the *Zarowa'* | Protective Ram and Sacrificial Lamb knew that he would be able to endure whatever the Romans, as the Goliath of their day, brought to bear against him. This time, he would use the body his soul had occupied as the stone. The Ruwach would be the sling.

In so doing, he would earn his people's respect such that he would lead them as a Shepherd, knowing that they trusted him. One more battle, just two days of conflict, would pay dividends forever. It was as brilliant as it was heroic. But knowing the full extent of the excruciating torture a thousand years in advance, while recognizing that it would be another 2,000 years beyond that until anyone credited him for making these sacrifices for his people, and

still be willing to carry out his commitment requires a level of courage and character exemplified in a single, solitary soul. So, now you know why Yahowah chose him and loves him.

Dowd was not just willing, he wanted to do it. He sang about it. One stone was all he would need to fell the devilish giant threatening his people. Although, when Yisra'el denied Pesach's fulfillment and his foes turned the lamb into a god, it had to sting worse than the whips.

As before, defending Yisra'el by defeating those seeking to subjugate the people would be easier than subduing the more intrusive foe devouring the nation at its core – religion. To resolve it, Dowd's soul would accept our guilt, carry it with him into Hell, and endure the Miqra' of Matsah in She'owl.

After redeeming his people, Yahowah liberated Dowd's *nepesh*, saving him in an act that further enhanced the Son's respect for his Father – which is why he is singing about it here. It would be a beautiful picture, with Dowd now bathed in his Father's light. He would be the First Born of Bikuwrym as a result of what he and his Father had accomplished on Passover and UnYeasted Bread. Knowing many would follow, Dowd then encourages us to respect Yahowah as he had done, expecting the same result.

Dowd is describing the gift of the Set-Apart Spirit and Her Garment of Light. She has the ability to empower us and enlighten us, teaching us, while rendering us perfect in Yahowah's eyes by immersing us in Her brilliant light. She provides the Spiritual rebirth required to be adopted into Yahowah's family.

What's particularly revealing in this regard is that *halal* means to “radiate light,” not reflect it. For this to occur, we must have the light source within us. When we are born anew from above in the Set-Apart Spirit, She

resides within us, becoming the source of our illumination, empowerment, and enlightenment.

Halal is almost always translated as “praise,” but this is not its primary definition, and it misses the point. *Halal*’s preferred connotation is: “to shine, to radiate bright and brilliant light, to make clear and visible by bringing forth the light, revealing its source.”

While the secondary meaning of the word can mean “extol” in the sense of “admiring,” in addition to “boasting,” these inferences can lead to the word’s dark side. *Halal*’s tertiary connotations include: “to make a show, and to be praised for it, to create a grandiose appearance, to be foolish, insolent, and arrogant.”

The darkness associated with *halal*’s light exists because Jesus Christ wasn’t the only counterfeit to torment God’s People. According to the prophetic portrayal of Satan presented by Yasha’yah in Isaiah 14, Halal ben Shachar is the name of the most prevalent counterfeit god. He is the Lord of Christianity, the Allah of Islam, and the G-d and HaShem of Judaism. The Messiah Dowd carried all that pertains to his aspirations to be worshiped as the god of religion into She’owl with him. It was the biggest of all burdens.

As for Yahowah, He did not create us to praise Him. He is not insecure. Moreover, the idea of worshiping God is perverse. Having us worship Him would be like having thoughtless tadpoles croak out that, by comparison to frogs, men are really swell, all while prostrating themselves to onlookers and choking down stray flies and swimming in slime. Creating an inferior being for this purpose would be narcissistic and psychotic. Sure, it is appropriate to acknowledge His goodness, greatness, and generosity. Like any parent, He would appreciate that as long as it is heartfelt and straightforward and not self-serving. It shows appreciation and adoration rather than genuflection in

obedience. Yahowah expects us to stand upright and walk with Him, not bow before Him.

Since Yahowah wants us to engage in the Covenant relationship with Him, He cannot ask us to fear Him. While I understand that almost every English Bible translates *yare* as “fear,” the word means “to respect and revere.” We cannot love while afraid. Fear breeds revulsion and contempt, not affection or respect.

In Dowd’s second of three statements from Psalm 22:23, the operative verb is *kabad*. It is also the first word of the Second of Seven Instructions etched on the Second Stone Tablet. It is used to describe the nature of the ideal relationship between children and their Heavenly Father and Spiritual Mother. And that is why this is set within the context of Ya’aqob, the forefather of the Children of Yisra’el, and thus of the Covenant Family. Equally important, Dowd is still speaking of Yahowah.

The textual consonants that comprise *kabad* give rise to an important series of derivatives. Collectively, they convey: “weightiness, massiveness, significance, worth, value, abundance, glory, and greatness.” In context, therefore, if we see Yahowah as significant, He promises to view us the same way. If we respect Yahowah’s massive energy and power, He will share His with us. Value Him and we will inherit His abundance. Acknowledge His greatness and He will bring us into His presence and clothe us in His glory.

But, if you trifle with Him and see Him as insignificant, you will become so insignificant it will be as if you never existed. Disrespect His massiveness and you will be reduced to nothingness. Therefore, *kabad* defines the nature of the choice pertaining to a relationship with God and its consequences.

Disregarding Yahowah’s intent, the JPS Tanach tells us that we should “dread him,” with “him” being the

Messiah. The King James Version, in its usual rut, reverts back to “fear him.” But the word underlying this message is *guwr*, and it speaks primarily of: “abiding, dwelling, and remaining, residing as welcomed guests who gather together, living in harmony as part of one’s sojourn through life.” In modern parlance, *guwr* would describe an enduring staycation – which would be ideal for those residing in Jerusalem.

The truth was hard to miss because *Yisra’el* | Individuals who Engage and Endure with God is in many ways analogous with *guwr* in that the Chosen People have been invited to live in Yah’s Home.

The secret to our success is contained in these words...

“Indeed (*ky*), He has not relinquished His regard for or thought less of (*lo’ bazah* – He has not shown contempt for or devalued, nor has He lost respect for, refused for or devalued, nor has He lost respect for, refused to consider, or abstained from (qal perfect)), nor has He rejected (*wa lo’ shaqats* – He has not shown antipathy or disdain toward or an aversion for) the responsive one who is afflicted and oppressed (*’enuwth* ‘*any* – the one who answers the summons, who engages and acts, is humble and unpretentious, who replies even while persecuted; from *’anah* – to answer, respond, and engage).” (*Mizmowr* / Song / Psalm 22:24)

While “He” is Yahowah, the one who remains responsive even in the midst of his affliction is Dowd. And even though we will never endure this degree of persecution, it is a message for us, such that we also remain responsive to Yahowah’s calling, even in our darkest hour when all appears lost.

And in this case, Dowd, after having accepted the guilt of every Covenant member over thousands of years, would have been vulnerable to rejection. And yet, nothing would interfere with Yahowah’s enduring love for His Son.

Bazah is the opposite of *kabad*. The basic meaning is

“to accord little value to someone.” It conveys “disdain and a lack of respect or reverence.” *Bazah* can be rendered: “to hold in contempt, to refuse or abstain from, or to treat as beneath one’s notice or dignity.”

Dowd is, therefore, summarizing Yahowah’s policy: *bazah* for *bazah*, *kabad* for *kabad*. If you don’t respect Him and value His redemptive solution, you aren’t going to trust Him or rely on it. And since there is but one God, one source of life, and one savior, by being *bazah*, by being of little worth, by being beneath one’s notice, and by being alone and abandoned – *bazah* happens.

The most interesting aspect of this statement might be the realization that both ‘*enuwth* and ‘*any* are based upon ‘*anah* – a word whose primary meaning is “to respond by answering a summons to meet.” Yahowah’s seven Miqra’ey, three of which Dowd is seen responding to in his Psalm, are invitations to be called out and welcomed into God’s presence. One’s response to them determines their future – even if they have one.

This is particularly intriguing because Dowd is conveying both sides of ‘*anah*, “to answer and respond” or “be afflicted and persecuted.” Said another way, Dowd’s *nepesh* | soul was afflicted on Pesach and Matsah so that those who reply and answer Yahowah’s invitations don’t suffer the same fate.

Having begun the 22nd Mizmowr at a defining moment in the second of three epochs of Dowd’s prolonged existence, asking “My God, my God, why?” and then detailing his ordeal through Pesach and Matsah, the Messiah has turned his attention to Yahowah. He realized that his Father will always be the impetus behind the restorative effects of these Miqra’ey, orchestrating every aspect for our benefit.

Dowd wants to share the result of his soul and Yahowah’s Spirit being reunited with us...

“Nor did He continually conceal His presence (*wa lo’ sathar paneh huw’* – nor has He hidden His appearance) **from him** (*min huw’*).

And (*wa*) **during** (*ba*) **his request for help** (*showa’ huw’* – his pleading for relief and request for assistance in a desperate situation) **to Him** (*‘el huw’* – to He who is God), **He listened** (*shama’* – He heard).” (*Mizmowr / Song / Psalm 22:24*)

Dowd’s oratory reveals that Yahowah was well aware of what would be occurring to His Son’s soul. And it is evident that they had discussed how this would all transpire.

The perspective provided by Dowd’s next line offers yet another affirmation that Father and Son developed a keen sense of mutual adoration. They were eager to complement one another, both proud and impressed with what the other had accomplished. In so doing, they reveal what fulfilling Chag Matsah accomplished, while helping us better appreciate why Yahowah prefers to work through special people like Dowd rather than alone. Even God couldn’t achieve this moment independently. And from Dowd’s view, the Son is singing his Father’s praises because he was grateful for what He was accomplishing on behalf of Yisra’el.

“From You and because of You (*min ‘eth ‘atah*), **I will be appreciated and adored for shining brightly, my reputation exalted** (*tahilah ‘any* – my song proclaiming my accomplishment and gratitude for this tremendous opportunity will elicit praise; feminine from *halal* – brightly shining and radiating light (construct, making it possessive)) **within the greatly esteemed assembly** (*ba qahal rab* – among the abundant and exalted company), **fulfilling my commitment and promise to be part of the freewill offering** (*neder ‘any* – my vow).

I am fulfilling restitution and complete restoration

(*shalem* – I am offering for enduring recompense and renewal (piel imperfect first-person singular)) **in a conspicuous and straightforward fashion in the presence** (*neged* – openly and in full view) **of those who respect and admire it** (*yare' huw'*).” (*Mizmowr* / Song / Psalm 22:25)

Dowd fulfilled the means to our restitution with God, completely restoring the Covenant relationship in a straightforward and conspicuous manner. It is the greatest of all gifts.

Our King has earned the respect and adoration of God and every Covenant member. And if they had not been so easily indoctrinated, the same would have been true of every Yisra'elite and Yahuwd. So, while it was the greatest achievement in his life, it was Yahowah who made this possible. God combined Dowd's brilliant decision and courageous approach with His ability to achieve the Grand Reunification Plan's purpose.

The Messiah is revealing something we'd all be wise to consider. Having convinced God that he should be allowed to honor the most important promise ever made by enduring this excruciating trial during Chag Matsah as the sacrificial victim, Dowd is acknowledging that, while he will be adored for having done so, Yahowah deserves the credit.

Without God, Dowd does not exist. Without Dowd, God is still God – just lonely. But beyond the obvious, had Yahowah been an absentee landlord, disengaging after creating the place and players, Dowd would not be worth knowing or remembering. Without Yahowah choosing, anointing, and inspiring him, he remains a shepherd, his great potential squandered in Bethlehem.

It goes far deeper. Without Yahowah conceiving, articulating, and enabling the Beryth and Miqra'ey in the Towrah and then demonstrating their effectiveness in the

lives of His people, Dowd's sacrifice would have been meaningless because it would not benefit anyone.

Dowd was motivated by what he knew Yahowah had done and would accomplish through Pesach, Matsah, and Bikuwrym on behalf of the Beryth. And he recognized that his Father was capable of orchestrating the entire affair to justifiably reconcile His relationship with His people.

Yahowah made it possible for Dowd to be great. And Dowd understood the opportunity God had presented; he accepted the conditions and benefited from the result. And now, because of what Father and Son have accomplished by working together, the same opportunity, conditions, and benefits are available to everyone else...

“From You, and because of You (*min 'eth 'atah*), there is an appreciation of what I've accomplished, my renown and reputation are adored, providing me the opportunity to serve while shining brightly (*tahilah 'any*), within the greatly exalted assembly (*ba qahal rab*), fulfilling my commitment and promise to be part of this freewill offering (*neder 'any*). I am fulfilling restitution and complete restoration (*shalem*) in a conspicuous and straightforward fashion in the presence (*neged*) of those who respect and admire it (*yare' huw'*).”

This was easier said than done, making the expression especially cathartic. Dowd lived his life in awe of Yah, always appreciative of everything He had done for him. And over the past three days, they had been partners, working for the benefit of the Covenant Family.

And yet, here it is, the whole of it, from Pesach to Bikuwrym, laid out in all of its excruciating detail. I can imagine that, upon first witnessing what would transpire, he might have initially wanted to turn away and hide, to deny what his eyes had seen, knowing what he would endure.

But then, we have to deal with the fact that God facilitated all of this to save the people who would disrespect His beloved Son. Humankind's response waws particularly painful. It would be 2,000 years before Jews would go from depriving Dowd of the credit he is due, even denying the fulfillment of Chag Matsah, to finally coming to adore Father and Son for what they have done. Equally horrible, the world's most popular religion would rob the Messiah and Son of God of his adoration and respect by creating an avatar and turning him into a replacement god who hates Israel.

In spite of this, Dowd has, nonetheless, taken us forward in time when the returning Covenant Family and the mortal remnant of Yisra'el will celebrate the Family Reunion and Homecoming. And we will all be appreciative of what Dowd and Yahowah accomplished during Passover, UnYeasted Bread, and Firstborn Children to provide full recompense and complete restoration.

Working together as Father and Son, they did these things in a prominent, forthright fashion, each on the right day, each in the right way, each in the right order, and did so at the crossroads of the world. And while those who revere the Father respect what His Son accomplished, I am curious as to why the object of respect in the concluding phrase is *huw* | him rather than *'atah* | you if referring to Yahowah. But if indicative of our newfound perspective on Dowd's heroics, why not *'any* | me? Therefore, the most elegant solution is to render *huw* as "it" or "this" in reference to all we have read thus far regarding their collective fulfillment of Chag Matsah.

The Song's lyrics continue with prophetic echoes of what Shabuw'ah and Taruw'ah would bring...

“The unpretentious and straightforward who respond (*'anaw* – the sincere who act by answering the call; from *'anah* – to answer, respond, and reply) **shall be**

continually nourished (*'akal* – they shall always be fed (qal imperfect)) **and genuinely satisfied with overwhelming provisions** (*wa saba'* – and they will be content, all of their needs met (qal imperfect)).

Those who seek Him, inquiring about and accounting for Him (*darash huw'* – those who search for Him while learning from Him (qal participle)), **will continually radiate Yahowah's brilliant and clear light** (*halal Yahowah* – they will become a visible source of Yahowah's light (piel imperfect third-person masculine plural)).

Your essential persona and good judgment (*lebab 'atah* – your inner nature and individual essence, your thoughts, feelings, and decisions, your mind and heart, and thus your soul and consciousness) **will live forever based upon this restoring witness** (*chayah la 'ad* – shall be eternally restored and preserved, revived and nurtured throughout time as a result of this eternal testimony (qal imperfect jussive)).” (*Mizmowr / Song / Psalm 22:26*)

This is one of my favorite statements, a promise I've etched on my heart. In this context, it is the synthesis of the Towrah. It is the answer, the promise, the purpose, the means, and the reward. And to my mind, it addresses how Pesach and Matsah leading to Bikuwrym result in Shabuwa'ah. It is then that the Ruwach abundantly enriches, empowers, and enlightens the Covenant's children so that we can effectively Taruwa'ah by producing the final gleaning. When this occurs, a meaningful remnant of Yisra'el and Yahuwdym will come back home to Jerusalem to celebrate the return of Father and Son during Kipurym. This leads to happily-ever-after as we reenter the Garden of Great Joy to Camp Out with our Family on Sukah.

The final four lines of the 3,000-year-old prophetic Psalm reveal that Dowd knew that evil men would

brutalize his soul in the manner he had detailed ten centuries before he honored his promise. His example defines love. It proclaims that, ultimately, his people will recognize his sacrifice and turn to Yahowah because he has done this.

There is nothing more important at this time than reminding Yahuwdym why they ought to return to Yahowah before it is too late...

“They will continually remember (*zakar* – they will recall and will be mindful (qal imperfect)) **and then they will return** (*wa shuwb* – they will turn around and think differently, reestablishing relations, renewed and restored by turning) **to** (*‘el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **everyone to the extremities of the Land and Earth** (*kol ‘ephes ‘erets* – all finally without ceasing to the far extent of the material realm).

And (*wa*) **they will settle down and camp out, while making this announcement on their own initiative** (*chawah* – they will verbally explain this without being pressured to do so, continually conveying their decision using words, announcing this without outside influence while camping out for a prolonged period (estafel (reflexive of the hitpael) imperfect)) **approaching Your appearance** (*la paneh ‘atah* – upon Your presence) – **all people and ethnicities** (*kol mishpachah gowym* – every member of the extended family and race, including non-Yisra’elites).” (*Mizmowr* / Song / Psalm 22:27)

We began the 22nd *Mizmowr* *‘azab* | separated from Yahowah and near death, and now, we find ourselves camping out with Him forevermore. We have moved through Pesach, Matsah, and Bikuwrym, enabling Shabuw’ah and Taruw’ah to facilitate Kipurym such that

we are celebrating Sukah. In this way, *chawah* is a full-service verb, addressing everything from settling down and camping out to making our choice to live with Yahowah known.

It is reassuring that God’s campers are gathered prior to His appearance. Our mission is to ensure that Father and Son are pleased with the reception they receive. It is also affirming of our experience that every member of the Covenant Family will be there, including some very special and beloved Gowym.

Be aware, no one is remembering or acknowledging he-whose-name-is-never-spoken – Iesoun / “Jesus.” The counterfeit didn’t accomplish any of this. He did not exist, and he isn’t coming back. “Jesus Christ” is a figment of religious imaginations. He is a lousy replacement for Dowd, and he is the product of Foolology.

Curious as to the set of circumstances whereby everyone on earth would be making this announcement before Yahowah, I found the answers provided in the text. Those included in this group are *zakar* | mindful of Yahowah and particularly aware of His most memorable man. And on this limited occasion, the transition from Taruw’ah to Kipurym, it is Yada’ who will have laid down his life so that Yisra’el might not only live, but also prepare them to exist in the presence of their God and King.

In addition, every member of this mortal remnant will have *shuwb* | changed his thinking about Father and Son and returned Home. They have arrived in advance of God’s return to *chawah* | make this announcement on their own initiative, ready to camp out because they know who is coming and why.

Also, *mishpachah*, as a compound of “my – to question” and “*shaphah* – to have scraped by when others were blown away by the wind,” reveals that these are the few among the many. They are well on their way to

becoming *mishpachah* | family and, thus, ultimately, Covenant.

“Because indeed (*ky* – for the express reason), **on behalf of** (*la* – during the approach of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **the King reigns** (*maluwkah* – there is rulership and royalty; from *malak* – to become king and reign by providing advice and counsel), **providing leadership by painting pictures with words** (*wa mashal* – taking charge through effective communication, making informative and revealing comparisons with proverbs and parables, governing through wise discourse (qal participle)) **with** (*ba*) **people from different races and places** (*gowym* – different ethnicities).” (*Mizmowr* / Song / Psalm 22:28)

The opening lines of this Song were focused on Dowd’s fulfillment of Pesach. As we near its conclusion, we are celebrating Sukah. But more than this, Yahowah has answered a question that, until this moment, I’ve never understood: Why would anyone living in Yahowah’s presence need a king?

The answer is twofold, and initially, it is found in both “*malak*” and “*mashal*.” Dowd leads through effective communication and governs through wise discourse, ever ready to paint pictures with words by providing wise counsel and good advice. No one has been as gifted in this regard as the author of these lyrics.

Secondarily, since Yahowah’s preference is to work together with His sons and daughters, just as He has and will continue to do throughout the Mow’ed Miqra’ey, He found the ideal man to guide us through eternity. And clearly, he deserves our respect. And just as there is one God, there is one Firstborn, one Messiah, and one King.

And that is why he reigns on behalf of Yahowah. Rather than return to the *Shaphat* | Judges, in the Covenant Family, the best and brightest among us will provide proverbs and parables to lead and guide us.

More than this, Heaven isn't a democracy. For reasons that were important to Him, Yahowah chose Dowd. It is His universe and his home, and therefore, His decision. He authorized Dowd by anointing him Messiah and inspired him with His Spirit. They wrote these lyrics together. This way, we are afforded a choice – we can join them on these conditions, knowing that Dowd will be our Shepherd, or we can go our separate ways. Over the past 3,000 years, Yisra'el has chosen the latter – that is, until Yahowah expressed His will again, choosing someone to give Voice to His Son's message to mankind.

One last thought before we move on. The conclusion of the last statement reveals that *gowym* | non-Yisra'elites will be providing leadership and counsel along with Dowd. This means there are Gentiles that the King will find useful or at least entertaining. Therefore, Dowd will be assembling a racially diverse team to work with him. Smart managers delegate, and there are none wiser than God's Son.

With Dowd singing to us every evening, the children of the Covenant will gather around the campfire and be regaled by his stories. Listen...

“All of (*kol*) the anointed (*dashen* – the chosen harvest, the accepted and satisfied, the empowered and content, the prosperous and enriched, the vigorous who are now thriving) of the Land and Earth (*'erets* – of the material realm) who approach His presence (*la paneh huw'* – at His appearance) shall be nourished (*'akal* – they will be fed (qal perfect)), and they will settle down living in shelters while independently making their position known (*wa chayah* – they shall tabernacle [reminiscent of

Sukah – Shelters where we camp out with God] while they make public pronouncements and explain, using words, what matters most to the living (estafel / hitpael imperfect)).” (*Mizmowr* / Song / Psalm 22:29 (JPS 22:30) in part)

This is yet another affirmation that we should be following Dowd’s example. He is showing us the way home. Just as he was anointed three times, symbolic of his three lives here on Earth, Yahowah will be anointing every member of His Covenant Family. And as a result, we will all be “*dashen* – among the chosen for the harvest, accepted and satisfied, richly empowered and totally content.”

Over these last few stanzas of this glorious Song, Yahowah has stated that His provision satisfies, that those who rely upon His bread will be nourished, and that they will be healthy and prosperous, lacking nothing. He has also said that those who change their thinking and attitude toward Him will be restored.

The mortal remnant of the Children of Yisra’el are now *chayah* | living in *Sukah* | Shelters, Camping Out with our Heavenly Father during the millennial celebration of the Sabbath. The *Miqra’* of *Sukah* – the Invitation to be Called Out and Meet with God is a time of wondrous *chawah* | pronouncements as we proclaim what it means to us individually to have been afforded this opportunity.

These insights are provided by *chawah*, which most English Bibles wrongly render as “bowing down, prostrating oneself in worship.” Even outside of the context of Yahowah’s return, and living in His presence, there is very little etymological support for that rendering. At best, it is listed fifth among four considerably more valid definitions in most Hebrew dictionaries. And some lexicons don’t even include “bowing or worshiping” among *chawah*’s connotations.

The primary meaning of *chawah* is “to tell, to explain,

to announce something publicly, to verbally convey an important statement using words, and to inform making a declaration.”

The secondary definition for *chawah* speaks of settling down and living in shelters while making our positions known as we celebrate Tabernacles. In this context, a *chawah* is “a settlement, a place people camp out, and an encampment where they tabernacle together.” This idea of “living collectively” is further reinforced by Chawah – the name ‘Adam gave to his wife. It reveals that she spoke her mind while camping out in the Garden. And while her proclamations got herself and ‘Adam expelled from ‘Eden, coming full circle, it is ours which will allow us back in.

That is not to say that people won’t bow down before God. Many will. And this realization brings us to the second half of the 30th statement. For the Earth to become like ‘Eden, it will have to be cleansed. As part of this process, we read...

“Those who are habitually kneeling down, prostrating themselves, having made life miserable (*kara’* – those who are continually bowing down on their knees (qal imperfect third-person masculine plural)), will all descend, going down (*kol yarad* – those bowing down will all be abandoned and lowered, brought down (qal participle)) to the dust of the earth (*‘aphar* – to the ground, toward the powdery ash and dirt, to the rubbish and rubble of the material realm), even (*wa*) the soul itself (*nepesh huw’* – his consciousness).

He will not be allowed to live (*lo’ chayah* – He will not be kept alive, restored to life, revived from death, nor spared, saved, or preserved (piel perfect third-person masculine singular)).” (*Mizmowr* / Song / Psalm 22:29)

As we have shared throughout *Yada Yahowah*, there are three different fates awaiting human souls. Those who have embraced the terms and conditions of Yahowah’s

Covenant will camp out with God, learning from Him and sharing with Him.

Those souls who ignore His Covenant, even reject His Covenant, will cease to exist. They will not be kept alive nor be restored to life. For them, it is dust to dust and ashes to ashes. There will be neither reward nor penalty.

Suffering a debilitating fate, those souls who have led others astray, those who have advanced the cause of religion and politics, who have sought to replace Yahowah's Covenant and people, will descend to She'owl to experience an eternity of emotional anguish, separated from God.

The verdict in the latter two cases will be determined during the Millennial Sabbath of Shelters. Every soul estranged from Yahowah will be judged, with some bowing down before God to receive their disposition.

Therefore, for a Muslim or Catholic constantly bowing and prostrating oneself in religious worship, a day will come when they will kneel in judgment. And on that day of judgment, the best available alternative will be for their soul to be extinguished. As such, this verse is further proof that souls are mortal. Immortality requires being born anew in Yahowah's Spirit or aligning oneself with Satan's spirit and leading others astray.

It is a subtle and profound truth: those who prostrate themselves in religious worship have made life miserable for themselves and others – particularly God's people. And so, it is the religious who are being sent down. The faithful will find their beliefs deadly.

Dowd, speaking of his God and Savior, concludes his Song by singing that we will be like the Messiah in two additional ways. We are afforded the opportunity of working with Yah and proclaiming His message.

“Posterity (*zera'* – the seed which is sown, the

descendants, children, and offspring) **shall work with him** (*'abad huw'* – will act, serve, and labor with him, expending considerable energy and intensity to do things with him (qal imperfect)).

This will be recounted, recorded, and proclaimed (*saphar* – it will be regarded and told, conveying the full and accurate measure of the scroll in writing (pual imperfect)) **of the approach** (*la* – of the drawing near) **of My Upright One** (*'edown 'any* – the Upright Pillar of My Tabernacle) **to** (*la* – on behalf of) **the generations and their dwelling places** (*ha dowlr* – those related by birth, the family line, the household and home). (*Mizmowr* 22:30)

They will come (*bow'* – they will arrive, always be included, and continually approach (qal imperfect)) **while** (*wa*) **conspicuously announcing, exposing and declaring** (*nagad* – explaining and manifesting, informing and reporting, publicly announcing and expounding upon (hifil imperfect)), **'He was right, vindicating, and acquitting** (*tsadaqah huw'* – he is correct, fair, and honest, a righteous and truthful savior), **doing so on behalf of the family members** (*la 'am* – with regard to and when approaching the people who are related) **who have been and will be born** (*yalad* – who are their descendants and children), **such that they honestly acknowledge** (*ky* – surely and truly), **'He has engaged and acted to actually accomplish this** (*'asah* – he has done this job, genuinely performing this work at this moment in time (qal perfect))!" (*Mizmowr* / Song / Psalm 22:31)

Based upon all we have read, what was done, and who accomplished it, I think that this is Yahowah addressing how the Covenant Family will respond to His beloved Son. The Messiah, now the Upright Pillar of Yahowah's Tabernacle as a result of fulfilling Passover, will be recounted for having done so by the generations living during the prolonged celebration of Sukah. The Children of the Covenant will realize and acknowledge, "He was

right and is, as a result, vindicating.” If not for him, none of us would be here.

I adore the concluding line: “He engaged to accomplish this!” He performed, honoring the promises by fulfilling the mission. Therefore, more than anyone else in His story, Yahowah affirms that Dowd was *tsadaq* | right. When it comes to being part of the Covenant Family and entering Heaven, nothing is more important.

I do not know how anyone can read this *Mizmowr* / Psalm and not be moved to conviction, to action. Prophecy doesn’t get any more relevant or personal than this. No words sing more beautifully or more clearly. Dowd predicted his role in the single greatest act in human history – the vindication of Yisra’el and the Covenant Family. He committed it to writing one thousand years before he fulfilled it so that, when it happened, we would know what he had accomplished.

His reasons were brilliant and complex, compassionate and justifiable. His sacrifice and heroism were beyond compare. There is no greater life. There is no other path to life.

In all of the words conveyed by the prophets, there are none more poignant, palpable, or personal than these. I suspect that even his Father is moved to tears by what His Son chose to accomplish on our behalf.

“To the Glorious Director and Everlasting Guide (*la ha natsach*), **according to the leadership of the Ram, the Lamb opening the Doorway, leaping like the Buck** (*‘ayil-th*) **of the Dawn** (*ha shachar*). **A Song** (*mizmowr*) **of** (*la*) **Dowd** (*Dowd*). (*Mizmowr* 22 Dedication)

My God (*‘ely*), **my God** (*‘ely*), **why** (*la-mah*) **have You in this moment forsaken me** (*‘azab ‘any*)? **Far** (*rachowq*) **away from** (*min*) **my liberation and deliverance** (*yashuw’ah ‘any*) **are the words** (*dabary*) **of my anguished groaning** (*sha’gah ‘any*). (*Mizmowr* 22:1)

My God ('elohym 'any), I am appointed to call out and continually proclaim the summons and to make the invitations known (qara') this day (yowmam), but (wa) You do not answer (lo' 'anah), so (wa) by night, in the absence of the light in the darkness (laylah), there is no relief for me, no expectation of rest or silence (wa lo' duwmyah la 'any). (Mizmowr 22:2)

You are Set Apart (wa 'atah qodesh), living to establish (yashab) the renown and reputation (tahilah) of Yisra'el (Yisra'el). (Mizmowr 22:3)

In You (ba 'atah), our fathers ('ab 'anachnuw) relied (batach). They trusted (batach), and (wa) You continually rescued them (palat hem). (Mizmowr 22:4)

To You ('el 'atah – to You), they cried out for help (za'aq), and they were delivered (wa malat). In You (ba 'atah), they trusted and relied (batach), and they were not disappointed or disapproved (wa lo' bowsh). (Mizmowr 22:5)

I am but (wa 'anky) a crimson grub (wa towla'ah), no longer extant or present as a person, being less than human (wa lo' 'iysh), rebuked and taunted, insulted and dishonored (cherpah) by humankind ('adam), and disrespected and demeaned (bazah) by the people ('am). (Mizmowr 22:6)

All of those who see me (kol ra'ah 'any), they deride and mock me, speaking unintelligibly about me, disparaging me (la'ag la 'any). They shoot off their mouths (patar ba saphah) while they shake their heads (nuwa' ro'sh). (Mizmowr 22:7)

'You have chosen to be removed and sent away to Yahowah (galal 'el Yahowah). So, let's see if He wants to rescue him (palat huw'). Let Him choose to deliver and save him (natsal huw'). Surely (ky) He desires to be with him (chaphets ba huw').' (Mizmowr 22:8)

Indeed (ky), You ('atah) had me to gush forth and thrash about, in normal childbirth from (gyach 'any min) the womb (beten), causing me to rely (batach 'any) upon ('al) my mother's breasts (shad 'em 'any). (Mizmowr 22:9)

Before You ('al 'atah), I was cast out of (shalak min) the point of origin as an act of compassion and love (rechem). From (min) the womb (beten) of my mother ('em 'any), You are ('atah) my God ('el 'any). (Mizmowr 22:10)

Do not continually distance Yourself from me by allowing Your relationship with me to be severed for a prolonged period ('al rashaq min 'any) because (ky) the oppressive confinement and Adversary's anguish (tsarah) is imminent and personal (qarowb). And yet (ky), no one (ayn) can help ('azar). (Mizmowr 22:11)

Numerous (rab) fiercely aggressive soldiers and powerful warriors ('abyr), these bullish beasts (par) of the aggressively attacking supernatural ('abyr) serpent (bashan) surround me (sabab 'any). They have besieged and crowned me in a hostile fashion, gathering around to hem me in, threatening me (kathar 'any). (Mizmowr 22:12)

They open (patsah) their mouths (peh hem) against me ('al 'any) like a fearsome beast ('aryeh), mangling and tearing me to pieces as a violent and abhorrent, especially repugnant, way to die (taraph) while roaring loudly (sha'ag). (Mizmowr 22:13)

As it pertains to bodily fluids (ka ha maym), I am poured out and weakened (shaphak). And (wa) all of (kol) my most substantial bones ('etsem 'any) are stretched, separated, and out of joint (parad). My heart is now (leb 'any hayah) like wax (ka ha downag). It has melted, wasting away along with (masas ba tawek 'any) my internal organs (me'eh 'any). (Mizmowr 22:14)

Like sunbaked dust, a broken earthen vessel (*ka ha cheres*), my vigor and strength (*koach 'any*) are withered and failed (*yabesh*). And (*wa*) my tongue (*lashown 'any*) cleaves (*dabaq*) to the roof of my mouth (*malqowch 'any*). So, approaching (*wa la*) the dust (*'aphar*) of death, this plague (*maweth*), they have placed me, validating why I'm here (*shaphath*). (*Mizmowr 22:15*)

For indeed (*ky*) the contemptible scum and abased yelpers (*keleb*) have surrounded me (*naqaph 'any*). A politicized religious community providing the testimony (*'edah*) of the disastrously corrupt and injurious (*ra'a*) establishes a destructive annual cycle to denigrate what I'm doing (*naqaph 'any*). They bore into and have pierced (*ka'aruw*) my hands (*yad*) and my feet (*wa regel 'any*). (*Mizmowr 22:16*)

I can count (*saphar*) all (*kol*) my bones (*'etsemowth*). They (*hem*), themselves, stare as they look right through me (*nabat ra'ah ba 'any*). (*Mizmowr 22:17*) They divide and plunder then distribute (*chalaq*) my garments (*begeg 'any*) among themselves (*la hem*), and (*wa*) for (*'al*) my clothing (*labuwsh 'any*), they cast lots (*naphal gowral*). (*Mizmowr 22:18*)

But You (*wa 'atah*), Yahowah (*Yahowah*), You will not be far away for a protracted period (*lo' rashaq*). My *'Eyalowth* | my Source of Strength and Assistance, the fortitude and ability of the ram opening the doorway (*'Eyalowth 'any*), it is my desire and Your decision, my choice and Your will to act quickly, hastening the process, rapidly rushing in with the minimum passage of time (*chuwsh*) to assist in my rescue by supporting me (*la 'ezrah 'any*). (*Mizmowr 22:19*)

It is my desire and Your will, my choice and Yours, to deliver my soul, to snatch away and save my soul (*natsal nepesh 'any*) from the horror, heat, desolation,

and ruin (*min choreb*), my unique position as son and precious life as the firstborn child (*yachyd 'any*) from the influence (*min yad*) of the contemptible scum and abased yelpers (*keleb*). (*Mizmowr 22:20*)

You want to liberate and save me, to rescue and deliver me (*yasha' 'any*), out of (*min*) the mouth (*peh*) of the fearsome and destructive beast (*'aryeh*). And from (*wa min*) the horns of the bull representing the flashing light that has been lifted up on high (*qeren ra'am*), You have answered me during my affliction (*'anah 'any*). Or... And so, from (*wa min*) the brilliant light of this summit which lifts on high (*qeren ra'am e*), You have answered me during my affliction (*'anah 'any*). (*Mizmowr 22:21*)

I have chosen to continually recount, providing a written record (*saphar*) of Your name (*shem 'atah*) to my brethren (*la 'ach 'any*), within the midst of (*ba tawek*) the summoned community who have been called out (*qahal*), so as to radiate Your brilliant source of enlightenment and brag about You (*halal 'atah*). (*Mizmowr 22:22*)

Respect and revere (*yare'*) Yahowah (*Yahowah*) to radiate His light (*halal huw'*). Every (*kol*) descendant (*zera'*) of Ya'aqob (*Ya'aqob*), you should choose to consider Him worthy of respect and massively significant (*kabad huw'*). You should want to live with Him (*wa guwr min huw'*), all you descendants of Yisra'el (*min kol zera' Yisra'el*). (*Mizmowr 22:23*)

Indeed (*ky*), He has not relinquished His regard for or thought less of (*lo' bazah*), nor has He rejected (*wa lo' shaqats*) the responsive one who is afflicted and oppressed (*'enuwth 'any*). (*Mizmowr 22:24*)

Nor did He continually conceal His presence (*wa lo' sathar paneh huw'*) from him (*min huw'*). And (*wa*) during (*ba*) his request for help (*showa' huw'*) to Him

(*'el huw'*), **He listened** (*shama'*).

From You and because of You (*min 'eth 'atah*), **I will be appreciated and adored for shining brightly, my reputation exalted** (*tahilah 'any*), **within the greatly esteemed assembly** (*ba qahal rab*), **fulfilling my commitment and promise to be part of the freewill offering** (*neder 'any*).

I am fulfilling restitution and complete restoration (*shalem*) **in a conspicuous and straightforward fashion in the presence** (*neged*) **of those who respect and admire this** (*yare' huw'*). (*Mizmowr 22:25*)

The unpretentious and straightforward who respond (*'anaw*) **will be continually nourished** (*'akal*) **and genuinely satisfied with overwhelming provisions** (*wa saba'*). **Those who seek Him, inquiring about and accounting for Him** (*darash huw'*), **will continually radiate Yahowah's brilliant and clear light** (*halal Yahowah*). **Your essential persona and good judgment** (*lebab 'atah*) **will live forever based upon this restoring witness** (*chayah la 'ad*). (*Mizmowr 22:26*)

They will continually remember (*zakar*) **and then they will return** (*wa shuwb*) **to** (*'el*) **Yahowah** (*Yahowah*) **everyone to the far extremities of the Land and Earth** (*kol 'ephes 'erets*). **And** (*wa*) **they will settle down and camp out, while making this announcement on their own initiative** (*chawah*) **approaching Your appearance** (*la paneh 'atah*) – **all people and ethnicities** (*kol mishpachah gowym*). (*Mizmowr 22:27*)

Because indeed (*ky*), **on behalf of** (*la*) **Yahowah** (*Yahowah*), **the king reigns, offering advice and counsel** (*maluwkah*), **providing leadership by painting pictures with words, governing through wise discourse** (*wa mashal*) **with** (*ba*) **people from different races and places** (*gowym*). (*Mizmowr 22:28*)

All of (*kol*) **the anointed chosen for the harvest, the**

accepted and empowered (*dashen*) of the Land and Earth ('*erets*) who approach His presence (*la paneh huw*') will be nourished ('*akal*), and they will settle down living in shelters while independently making their position known (*wa chayah*).

Those who are habitually kneeling down, prostrating themselves, having made life miserable (*kara*')), will all descend, going down (*kol yarad*) to the dust of the earth ('*aphar*), even (*wa*) the soul itself (*nepesh huw*'). He will not be allowed to live nor be restored to life (*lo' chayah*). (*Mizmowr 22:29*)

Posterity (*zera*') shall work with him ('*abad huw*'). This will be recounted, recorded, and proclaimed (*saphar*) of the approach (*la*) of the Upright Pillar of My Tabernacle ('*edown 'any*) to (*la*) the generations and their dwelling places (*ha dower*). (*Mizmowr 22:30*)

They will come (*bow*') while (*wa*) conspicuously announcing, exposing and declaring (*nagad*), 'He was right, vindicating, and acquitting, a righteous savior (*tsadaqah huw*'),' doing so on behalf of the family members (*la 'am*) who have been and will be born (*yalad*), such that they honestly acknowledge (*ky*), 'He has engaged and acted to actually accomplish this ('*asah*)!'" (*Mizmowr / Song / Psalm 22:31*)

His was the most valuable and costly gift ever offered. And it is the least recognized and appreciated.

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The Promise

Being Right...

You know the time-proven adage: Happy wife, happy Life. Well, mine is not only responsible for keeping me going so that I can devote my life to this mission, she is my inspiration, research assistant, and sounding board for all things pertaining to Yahuwdym and Yisra'el. And she has pleaded with me to present the 110th through 116th Mizmowr for some time. And since she was also the one who insisted on translating and featuring Dowd's Song in the 89th Psalm, guess where we are headed?

The lyrics pursuant to our King begin...

“A **psalm** (*mizmowr* – a poetic song with melody and words) **regarding** (*la* – about and concerning the approach of) **Dowd** (*Dowd* – the Beloved).

Yahowah (*Yahowah*) **prophetically announces in advance of it occurring** (*na'um*) **concerning** (*la* – regarding and about the approach of, or to) **my Lord and my Upright One** (*'adony / 'edony* – my sovereign and authority figure used as a sign of respect by someone looking up to another individual, or my foundation and support upon which I stand): **'You have chosen of your own accord to actually dwell** (*yashab* – under the auspices of freewill, you have decided to genuinely live and remain (qal imperative – a genuine expression of volition in the second person)) **at** (*la* – near and by) **My right side** (*yamyn 'any* – My right hand with My power and authority) **as an eternal witness** (*'ad* – continuously

and forever, into perpetuity as a source of testimony).

I will place (*syth* – I will set (qal imperfect)) **your enemies and those who discount you** (*'oyab 'atah* – your foes who are openly hostile to your status and opposed to your position, displaying animus and rancor toward you) **as** (*la*) **your foot** (*regel 'atah*) **stool** (*hadom* – a piece of furniture to rest one's feet; from an unused root meaning to stamp upon).” (*Mizmowr* / Song / Psalm 110:1)

This was written by a prophet, perhaps by Nathan, to reveal what Yahowah conveyed to him regarding this individual, whom the prophet calls either *'adony* | my lord or *'edony* | my upright one. Both distinctions were common and appropriate as titles when used to address a person of considerable status, like a king, whom the writer knows and respects.

However, since it would be inappropriate to call Yahowah “my Lord,” this is not Yahowah speaking at this point. We know this to be the case because there is no situation where God would refer to anyone as “My Lord.” Beyond these realizations, we should also acknowledge that all but one word of what follows pertains to Dowd and nothing is applicable to anyone else.

And if I may point out the obvious, the psalmist has already identified “my lord.” The introduction reads: “**A psalm** (*mizmowr*) **about, concerning, and to** (*la*) **Dowd** (*Dowd*).”

For further elucidation regarding the identity of the one who not only chose to dwell at Yahowah's right side, but who was acknowledged by God for having done so, we can compare this refrain in the 110th Mizmowr with what the prophet was inspired to write in Dowd's Song: “**Beside You, and on Your behalf** (*la 'atah* – to approach You, concerning You, and by Your side), **the Zarowa'** | **Protective Shepherd and Sacrificial Lamb** (*zarowa'* – the Productive Ram who shepherds the flock, the Strong

Arm who prevails, the impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, especially when sowing the seeds which take root and grow, producing new and productive life) **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 the 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 as Your Right Hand** (*yamyn 'atah* – with your authority and power for having chosen to be right).” (*Mizmowr* / Psalm 89:13)

Dowd is presented in this magnificent Psalm as the Right Hand and Son of God, as the Shepherd and the Messiah, even as the King who is returning to vanquish Yisra'el's foes. And while Christians, and especially in Acts 2, try to rob Dowd of his impressive resume, there is no validity to their arguments.

Here, the prophet is revealing that God told him that King Dowd would choose to dwell and remain at Yahowah's right side and that he would serve as an eternal and restoring witness. And while those who have discounted Dowd number in the billions, ultimately, they will be swept under his feet because, in the end, the Messiah will prevail.

Therefore, it would be ludicrous to pretend, as the New Testament does, that the 110th Mizmowr presents “David” addressing a “Lord” when it is obvious that Yahowah inspired a prophet to speak on behalf of his King's relationship with Him. Recognizing that Dowd's reconstituted *basar* | corporeal body and *nepesh* |

consciousness were deployed to deliver the promises associated with Pesach, Matsah, and Bikuwrym, any other premise unravels. For example, it would have been absurd for Yahowah to predict that His soul decided independently of Himself to live at His right side. Even if it were possible, there would be no reason to convey such a thing.

While God has freewill, the prophet was speaking of another who would be aligned with the Almighty. And the one person who has made it abundantly clear that he has chosen to live with Yah is Dowd. And not-so-coincidentally, he is the same person Yahowah has referred to as His Right Hand.

Further, no other candidate regaled us with a single written word, and Dowd was the most prolific writer among Yahowah's prophets. Dowd exemplifies "*ad* – an everlasting and eternal witness." Also, Dowd's Psalms are replete with references to his enemies who have sought to negate his position with Yahowah.

It is also relevant to note that Psalm 110 is the single most misquoted Hebrew prophecy in the Greek New Testament. And this is in spite of its repetitive mentions of Yahowah's name and its overt condemnations of Yisra'el's foes, particularly as Yahowah and His coworker rid the world of Christians.

The only thing more appalling than Christians claiming that "Jews killed Jesus" is that Jews weren't responsible and allowed the Romans to torture him with a painless death would have sufficed. Had Yahuwdym, living in the first century CE, cited the Prophets to disembowel the Christian counterfeit, the world would not have been subjugated, misled, or terrorized by Christianity, Judaism, or Islam.

So, this begs the question: why am I the first to point out something this obvious and serious? Over the past 2,000 years, there have been plenty of Jews who could read

Hebrew and Greek and make the same comparisons. Moreover, they should have been motivated because they were being dehumanized, demonized, and plundered by the religion built upon these lies.

One doesn't have to dig any deeper into the Christian trash to disprove the religion than the eight New Testament misrepresentations of the 110th Psalm – each twisted to create the false impression that a counterfeit of Dowd was the Messiah and Son of God. These bogus bills can be found in Mark 12:36, Luke 20:42-43, Acts 2:34-35, Matthew 22:44, Hebrews 1:13, 5:6, 7:17, and 7:21. So, how is it possible that Jews and Gentiles alike can be so comatose that not a single person over the course of 2,000 years was capable of pointing out that this Psalm begins by overtly stating that it pertains to Dowd?

And why, with Jews suffering all manner of calamities at the hands of those who robbed Dowd to create Jesus, didn't an enterprising Jew point out that Dowd represented everything that was falsely projected on their nemesis? And yet, even to this day, and after billions of hours of study, rabbis are dead set against acknowledging Dowd as the Son of God, the Messiah, or their Savior for having fulfilled the Mow'ed Miqra'ey.

While he has already demonstrated that he is the greatest of men, Dowd was also, on occasion, nearly as flawed as his people, making him both the embodiment of his people and the most interesting man in the world. Driving this point home, he accomplished three things that constitute three lives well lived. He was the most courageous and effective defender of his people, beginning at a young age when he excoriated and then decapitated an arrogant Philistine. He, as a prophet and lyricist, wrote a hundred magnificent Mizmowr and Mashal enlightening and inspiring us to this day. And he performed the most laudable and noble act in human history by volunteering to fulfill Pesach and Matsah leading to Bikuwrym. It is little

wonder that Yahowah will honor him in his third life as more God than King.

As we recommence our consideration of the 110th Mizmowr, be aware that King Dowd wielded both a scepter and lance, as well as a staff while shepherding sheep. He famously ruled over Yisra'el as King and he is defined by Tsyown. Dowd fought sixty-six battles to protect his people, prevailing in all of them with God's support.

“Yahowah (*Yahowah* – the proper pronunciation of *YaHoWaH*, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **dispatches and extends** (*shalach* – continually reaches out (qal imperfect third-person masculine singular)) **from** (*min*) *Tsyown* | **the Signs Posted Along the Way** (*Tsyown*) **your mighty scepter, your fortified staff, and your strengthened spear** (*mateh 'oz 'atah* – Your forceful lance and strong branch, even your empowered tribes), **for you to choose to rule over, dominating and subduing** (*radah* – to express your desire to control and trample (qal imperative second-person masculine singular)) **your foes who are openly hostile to your status and opposed to your position** (*'oyeb 'atah* – your enemies and those who discount you, displaying animus and rancor toward you) **in battle** (*ba qerab* – while fighting the war).” (*Mizmowr* / Song / Psalm 110:2)

Yahowah spoke of doing this very thing for and with Dowd in the *Shamuw'el* / 2 Samuel 7 passage that the Twistians have also misappropriated. It is a constant theme throughout the Prophets. Dowd is a fighter, a shepherd and a king, who constantly battled to protect his people.

Dowd came from Bethlehem. In leaving the “House of Bread,” he is shown symbolically removing the yeast from our souls during Matsah. Further, the location and purpose of Tsyown are explained in harmony with the Mashyach who lived there. Our King is the living embodiment of the

Signs Posted Along the Way.

There are only three individuals whose return Yahowah has foretold. ‘Elyah will arrive in Yaruwshalaim on the 1st of ‘Abyb, April 4th, in 2030 to serve as one of two Witnesses alongside Yada’, Dowd’s *Basar* | Herald. And Dowd will be returning with Yahowah on the Day of Reconciliations in 2033 as Mashyach and Melek. His first order of business will be to do as Psalm 110:2 proclaims.

These are the three men with three lives. All three will have lived a full life to old age, a very short and challenging one of three to four years, and an eternal one thereafter. Also, we have considered the many exceedingly expressive prophecies pertaining to the fulfillment of Pesach, Matsah, and Bikuwrym. And in association with them, Dowd is typically named and always depicted.

In this next statement, ‘*am ‘atah* | your people is used in reference to the family comprising the Children of Yisra’el – not a *gowym* church.

“Your people (‘*am ‘atah* – your family) **will be free and abundantly enriched, willing and able** (*nedabah* – will be liberated and highly motivated, desirous and eager to volunteer and play their part), **on the day** (*ba yowm* – during the time) **associated with the beautiful appearance and uncommon splendor, the uniquely majestic and honorable manifestation** (*ba hadar qodesh* – in glorious fashion, instilling respect, adorned in a manner which sets you apart as a person of the highest status), **of your physical prowess, exceptional qualifications, noble character, and unique ability** (*chayl ‘atah* – of your extraordinary endurance and effectiveness, even your enormous wealth, the strength of your troops and your political and military competence, also your ability to prosper through an eternity of time).

From (*min* – out of) **the womb and in love, showing the compassion of a Mother** (*rechem* – the point of origin

with great affection and mercy, showing concern for the relationship), **your light will dawn, approaching** (*mishchar la 'atah* – in the early morning light, your time will approach, transitioning from darkness to light with a renewed vigor; from *my* – to ponder the implications of *shachar* – being diligently observant while earnestly seeking the truth from the onset, right from the very beginning with) **the prosperity and abundance** (*tal* – like the enveloping covering and refreshing nature of the dew, you will be renewed, adorned, and pervasive; from *talal* – to be wholly saturated and covered) **of your youth** (*yalduwth 'atah* – of the time you were young, your childhood; from *yalad* – when you were born).” (*Mizmowr* / Song / Psalm 110:3)

This is prophetic of the Second Coming of *Dowd* | David. By delivering on the promised benefits of Pesach, Matsah, and Bikuwrym, *Dowd* abundantly enriched his people while liberating us from our prior guilt, making us appear perfect in God’s eyes. His beautiful reappearance occurred on Firstborn Children when his prowess as the Son of God and King of Kings was reappointed. The Messiah was able to serve Yisra’el and Yahuwdah in this way because of his exceptional qualifications, noble character, and unique capabilities – making him the perfect man for the job.

The reference to his Mother is to the *Ruwach Qodesh* | Set-Apart Spirit who removed *Dowd*’s soul from She’owl the morning of Bikuwrym. Her light revealed his brilliance. And as a result of what they have achieved, we prosper.

There may even be allusions to the Messiah’s third life as well. This will be a time when everyone will be like-minded and motivated to help rid the world of every threat – including Christianity, Islam, Judaism, Conspiracy, and Progressive Liberalism. God’s people will rally around our Shepherd and King, eager to volunteer as the Earth is scrubbed of the stench of religion and nationalism.

We are told on three occasions that Dowd was beautiful, a particularly handsome man (Psalm 45 and 1 Samuel 16 and 17). Therefore, should I have been correct regarding *ma'al* describing “a minute, exceedingly small, piece” of Dowd’s DNA, then we will see him in all of his original glory – just as this Psalm attests.

This said, Yahowah’s perspective on men is different from our own. Dowd was beautiful in Yahowah’s eyes for many reasons. Among them were his brilliant mind, soaring rhetoric, passion for his people, and exemplary character. I have only seen his words, and yet, after observing them I have come to love him.

One of the most effective ways to ascertain the identity of the individual presented in Messianic prophecies, such as this one, and others like what we read in *Yasha'yah* / Isaiah 9:6-7, is that Dowd’s name appears in almost all of them. Further, Dowd is often presented as a *gibowr* | a courageous and capable man. Its definition is very similar to *chayl*, which speaks of “physical prowess, exceptional qualifications, noble character, and unique ability.” It foretells an individual of “extraordinary endurance and effectiveness, who possesses enormous wealth.” And as a *gibowr* and *chayl*, we know that the Messiah will be “a warrior, someone who fights to defend Yisra’el, competently leading troops into battle while wielding political and military authority.”

The conclusion of the 3rd statement of the 110th Mizmowr speaks of Dowd to the exclusion of all others. He is God’s Beloved – the ultimate recipient of Yahowah’s *rechem* | love and affection. He was known for beginning his day at dawn and no one began as gloriously in their youth as God’s Son. He was not only chosen and anointed at eight, in short order, he slayed his peoples’ most belligerent foe. His best Songs were written early in his life.

Equally befitting, Yahowah tells us that Dowd will be “as brilliant as the sun” upon his return. He will be “as God.” This promise is made in the 89th Mizmowr which we have already considered in this volume of *Coming Home*.

Not only did Dowd provide an abundance of *Mizmowr* / Psalms during his life but as God’s Shepherd and Chosen One, as Yahowah’s Firstborn and the returning King of the Universe, Dowd will receive the lion’s share of the inheritance associated with the Covenant.

While Yahowah made promises to many, there were only two to whom He made solemn oaths: ‘Abraham and Dowd. And since He has already fulfilled all of His promises to the former, it appears as if Yahowah is ascribing yet another distinction upon the latter...

“Yahowah (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **has sworn an oath, having made a solemn promise** (*shaba*’ – He has affirmed the truthfulness of His previous statements by meeting the conditions in association with seven), **and will never change it** (*wa lo’ nacham* – will not reconsider or relent, and He will not alter His course of action, and He is not apologetic or sorry).

You are a royal advisor and supreme leader adorned in a priestly fashion (‘*atah kohen* – you are a counselor and ruler, the principal officer, serving by ministering; from *kahan* – to serve by playing the role of a priest, becoming a priest, and being adorned as a *kohen*) **forever** (*la ‘owlam* – for the duration of time) **with regard to the words of** (‘*al dibrah* – corresponding to the proper sequence of events which have been communicated through the words of; feminine of *dabar* – the spoken and written word of) **Meleky Tsadaq | My Rightful King** (*Meleky Tsadaq* – My Royal Counselor, Advisor, and Sovereign Ruler; from *melek* – king, which is from the

verbal root *malak* – to be king and to provide counsel and advice with the pronoun suffix *y* – My and *tsadaq* – right, correct, acquitted and vindicated, just and righteous, which is from the verbal root *tsadaq* – to be right and thus to be correct, to acquit and be vindicated, and to be justified, righteous, and upright).” (*Mizmowr* / Song / Psalm 110:4)

Throughout the prophets, Yahowah speaks more about Dowd, and of the promises He has made to him, than any other individual – and by a wide margin. At one point in the 89th Mizmowr, God even says that if all of the promises He has made to Dowd do not materialize, you can call Him a liar – which is what Christians and Jews have done by transferring everything said of Dowd to either Jesus or a nameless Messiah.

As a direct affront to the most pervasive plague to infect humankind – Christianity – God says regarding Dowd that He will not change His mind. This is a stunning rebuke of Replacement Foolology in the very Psalm used more than any other to advance this malignant mythology. What Yahowah promised to do for and with His Beloved and Firstborn Son, His Chosen Shepherd and Messiah, the King of Kings, cannot ever be taken away from him and given to another.

The concluding phrase of the 4th statement has left scholars and theologians bewildered for centuries because they are unwilling to search for the meaning of Hebrew words – especially names. And they fail to appreciate how context dictates the proper way to translate the ideas embedded within the terminology.

God is not talking about a “*kohen* – priest” in the sense of a *Lowy* | Levite serving in this role. The only *Lowy* of the status required to be the subject of this prophecy was Moseh – and it does not apply to him. He has fulfilled the mission of liberating the Children of Yisra’el while helping them grow by sharing Yahowah’s *Towrah* | Guidance and

Teaching.

I say this because no *Lowy* | Levite, other than *Moseh* | Moses, chose to dwell at Yahowah's right side while serving as an eternal witness. And Moseh's foes were vanquished long ago. Dowd's foes arose after his service as king and prior to his return. Moseh wielded a staff, but not a scepter or a spear. Dowd held all three. Dowd is the living embodiment of Tsyown while Moseh never set foot upon this place. Moseh was a liberator and Dowd a defender.

That is not to say that Dowd won't be serving as a priest, because he will, and in the most essential way and on the most important day. It was while translating and analyzing the 3rd chapter of Zakaryah that I came to realize that Dowd would be fulfilling the role of High Priest, doing what Yahowah instructed of 'Aharown regarding anointing the *Kaporeth* | Mercy Seat of the Ark of the Covenant on Yowm Kipurym to prepare Yisra'el for Yahowah's return. That is why Psalm 110:4 acknowledges that Dowd will be adorned in priestly fashion.

Any allusion to another individual besides Dowd, including Moseh, dissipates entirely within the 3rd statement because the final liberation and enrichment of Yisra'el will occur upon Dowd's return, when he will be as brilliant as the sun. It is God waxing poetic about His beloved Son, the poet, when He calls his "appearance beautiful" and "uniquely majestic." As for "honorable," "earning the highest respect," and "being exceptionally qualified," these are accurate assessments of this man of "noble character and enormous wealth" – even by God's standards.

The key to understanding *kohen* is to look beyond the initial definition to its secondary connotation, "counselor and advisor," recognizing that this is why the title was chosen. And then we must look to its actionable root:

kahan, meaning: “royal ruler, priestly advisor, supreme leader, and sovereign counselor who serves the people while adorned in priestly fashion.” Since there has never been a Lowy who qualifies within this context, Yahowah is addressing the “royal advisor and supreme leader” of His people, who is *Meleky Tsadaq* | My Rightful King. Of these, there is only one: King Dowd.

The problem people seem to have translating this is that they are not familiar with the words which comprise the names Yahowah has chosen. Sorry Mormons, there is no “priestly order of Melchizedek.” It is nothing more or less than Yahowah announcing that Dowd is His rightful King. *Meleky* means “My King” and *Tsadaq* means “right.” Based upon the root meaning of both words, *Meleky Tsadaq* conveys: “My Royal Counselor and Advisor, My Sovereign Ruler who is right, correct, acquitted, and vindicated, justified, righteous, and upright.”

More than to all others combined, Yahowah has said of Dowd that he is right. And when Yahuwdym chose Sha’uwl, Yahowah chose Dowd as Melek of Yisra’el.

Since I have mentioned it, the evidence that Dowd, under his most prolifically used titles, *Ebed Any* | My Coworker and *Tsemach* | the Branch, will be appointed by God to serve in the role of High Priest upon his return to anoint the Mercy Seat of the Ark of the Covenant on Yowm Kipurym as presented in Zakaryah 3. Yahowah intends to dress down Yahowsha’ to dress up Dowd...

“Please listen (*shama’ na*). **Yahowsha’** (*Yahowsha’*), **as the High Priest** (*ha kohen ha gadowl* – 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*

*pane*h ‘*atah* – who sit in your presence), **are individually symbolic** (*ky* ‘*iysh mowpheth hem*), **because indeed** (*ky*), **behold** (*hineh*), **I, Myself, will return and bring** (‘*any bow*’ – I will come, arriving with) **My coworker** (‘*eth ‘ebed* ‘*any* – with My associate), **the Branch** (*tsemach* – the primary source of growth by reaching out to the light). (*Zakaryah* 3:8)

Pay attention, indeed (*ky hineh*), **the stone** (*ha ‘eben*) **which, for the benefit of the relationship** (‘*asher*), **that I have placed before** (*nathan la paneh*) **Yahowsha’** (*Yahowsha*’), **has seven eyes representing insightful promises** (*sheba*’ ‘*aynym*) **on that single stone** (‘*al ‘eben ‘echad*).

Look and see (*hineh*), **I, Myself, will openly engrave** (‘*any pathach*) **its inscription** (*pituwach hy*’),’ **prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH*) **of the spiritual implements** (*tsaba*’). **‘Then** (*wa*) **I will remove** (*muwsh* – I will withdraw) **the perversity and depravity** (*eth ‘awon* – the willingness to twist, distort, and bend, including the corruptions) **of those in this Land** (*ha ‘erets ha hy*’) **in a single day** (*ba yowm ‘echad*.’” (*Zakaryah* 3:9)

Yahowsha’ was a religious leader among the Jews who returned to build the Second Temple. This condemnation of him serves to demonstrate that Yahowah was so annoyed with His people that He had no interest in the Temple being rebuilt or in the priesthood being reestablished. The next time a *kohen* is recognized by Yahowah, he will accompany Him upon His return and I will be His Coworker, the Branch, Dowd. Our Messiah and King is also the Cornerstone placed before all.

The seven eyes witnessing every promise made to and fulfilled by the Stone of our Salvation represent the Seven Spirits working within the Choter inspiring these insights on behalf of our King and his people. And the day when

the religious and political propensity of the Jewish people will be removed is Yowm Taruw'ah in year 6000 Yah, ten days in advance of God's arrival with Dowd. Yah intends to use the ashes and blood of the sacrifice of the Choter, now in the role of the *'Adamah Parah* | Bloodied and Productive Man of the Earth acting as the Red Heifer, along with a prolific display of fire, smoke, and water to cleanse the mortal remnant of Yisra'el. Then, ten days thereafter, on Yowm Kipurym, Dowd, dressed as the High Priest, will anoint the Mercy Seat of the Ark of the Covenant, as was foretold by the Prophets.

Therefore, next we find that Dowd, as Yahowah's Right Hand, will do as God has promised...

“My Lord and my Upright One (*'adony* / *'edony* *'any* – the one I look up to as a sign of respect and my foundation and support upon which I stand), **who is at Your right hand** (*'al yamin 'atah* – upon Your right side, designating the preferred position of authority and power), **he will strike** (*machats* – will pierce and dash, severely agitate and shake up, ultimately crushing) **during this time** (*ba yowm* – in this day) **of His king's wrath** (*'aph huw' melek* – of the frustration and resentment of His ruler, the righteous indignation of His sovereign counselor).” (*Mizmowr* / Song / Psalm 110:5)

The prophet scribing the 110th Mizmowr, who was most likely Nathan, is conveying what Yahowah revealed to him about the return of his King, our Messiah and Savior, Dowd. At Yahowah's right hand, *ha Mashyach* will lash out at Yisra'el's foes, especially Christians, Muslims, religious Jews, and Progressives. The King is angry, as is his God.

“He will execute judgment to defend and to accuse (*dyn* – he will decide between right and wrong based upon the agreed set of principles, adjudicating by contending and convicting, taking legal action against while debating and

disputing) **among the Gowym | Gentile religions and nations** (*ha gowym* – those who are not Jews, the communities of people from other races, cultures, and places) **filling them** (*male'* – putting an end to them) **with corpses** (*gawyah* – with the carcasses of dead bodies; from *gewah* – to be left behind, feminine of *gowy* – non-Yisra'elites).

He will strike, mortally wounding (*machats* – he will physically impact and dash, slicing up and shattering), **the leaders** (*ro'sh* – the highest-ranking individuals, especially those who govern at the highest levels) **of the greatest on Earth** (*'al 'erets rab* – the preponderance of the earth).” (*Mizmowr* / Song / Psalm 110:6)

Methinks Gowym did not replace Yahuwdym. It's little wonder the Twistians ignore this part of God's message. On the same day that Yahowah prepares His people for His arrival as a result of what He accomplishes with the Red Heifer on Taruw'ah, He will strike and mortally wound all of those who came to annihilate Jews.

The 110th Mizmowr concludes...

“From the constant flow of water for the heirs (*min nachal* – out of the movement of the waters flowing as a river of inheritance) **along the way** (*ba ha derek*), **he will drink** (*shathah*). **And so as a result** (*'al ken*), **the first and foremost from the beginning** (*ro'sh*) **will be lifted up on high and exalted** (*ruwm*).” (*Mizmowr* / Song / Psalm 110:7)

While the roaring flames emerging from the cauldron containing the corpse of the 'Adamah Parah will purge the mortal remnant of Yisra'elites of their guilt, these roaring flames will also incinerate His foes and theirs. Those choosing to drink the living waters now cascading off of the Temple Mount will be shown the way Home. And they will come to embrace the first and foremost of men – their King and Savior – the man to whom this Song was

dedicated.

So now I bring you the entire Mizmowr without interruption...

“A poetic song with melody and words (*mizmowr*) regarding the approach of (*la*) Dowd, the Beloved (*Dowd*). Yahowah (*Yahowah*) prophetically announces in advance of it occurring (*na'um*) concerning the approach of (*la*) my Lord and Upright One ('*adony / 'edony*): ‘You have chosen of your own accord to actually dwell (*yashab*) at (*la*) My right side (*yamyn 'any*) as an eternal witness to the restoring testimony ('*ad*). I will place (*syth*) your enemies and those who discount you ('*oyab 'atah*) as (*la*) your foot (*regel 'atah*) stool (*hadom*).’ (*Mizmowr / Psalm 110:1*)

Yahowah (*Yahowah*) dispatches and extends (*shalach*) from (*min*) Tsyown | the Signs Posted Along the Way (*Tsyown*) your mighty scepter, your fortified staff, and your strengthened spear (*mateh 'oz 'atah*), for you to choose to rule over, dominating and subduing (*radah*) your foes who are openly hostile to your status and opposed to your position ('*oyeb 'atah*) in battle (*ba qerab*). (*Mizmowr / Psalm 110:2*)

Your people ('*am 'atah*) will be free and abundantly enriched, willing and able, liberated and motivated, volunteering to play their part (*nedabah*), on the day (*ba yowm*) associated with the beautiful appearance and uncommon splendor, the uniquely majestic and honorable manifestation (*ba hadar qodesh*), of your physical prowess, exceptional qualifications, noble character, and unique ability (*chayl 'atah*).

From (*min*) the womb and in love, showing the compassion of a Mother, at the point of origin and with great affection (*rechem*), your light will dawn, approaching (*mishchar la 'atah*) the prosperity and abundance (*tal*) of your youth (*yalduwth 'atah*).

(*Mizmowr* / Psalm 110:3)

Yahowah (*Yahowah*) has sworn an oath, having made a solemn promise (*shaba'*), and will never change it (*wa lo' nacham*). You are a royal advisor and supreme leader adorned in a priestly fashion (*'atah kohen*) forever (*la 'owlam*) with regard to the words of (*'al dibrah*) **Meleky Tsadaq** | **My Rightful King and Royal Counselor** (*Meleky Tsadaq*). (*Mizmowr* / Psalm 110:4)

My Lord and my Upright One (*'adony / 'edony 'any*) at **Your right hand** (*'al yamin 'atah*) will strike (*machats*) during this time (*ba yowm*) of the king's wrath (*'aph huw' melek*). (*Mizmowr* / Psalm 110:5)

He will execute judgment to defend and to accuse (*dyn*) among the **Gowym** | **Gentile religions and nations** (*ha gowym*) filling them (*male'*) with corpses (*gawyah*). **He will strike, mortally wounding** (*machats*), the leaders (*ro'sh*) of the greatest on Earth (*'al 'erets rab*). (*Mizmowr* / Psalm 110:6)

From the constant flow of water for the heirs and out of the river of inheritance (*min nachal*) along the way (*ba ha derek*), he will drink (*shathah*). And so as a result (*'al ken*), the first and foremost from the beginning (*ro'sh*) will be lifted up on high and exalted (*ruwm*).” (*Mizmowr* / Song / Psalm 110:7)



Glory be to Yah. Let us join the chorus expressing our appreciation. May we all confide in the trustworthy counsel and intimate fellowship of our God.

HalaluwYah for the Witness to the Restoring Testimony. May those who work with Yahowah shine brilliantly while commending the Almighty's renown. Let them be sought for their teaching and valued for their

accomplishments. This is a marvelous expression of Yahowah's kindness as He seeks to nurture His children.

While we are not told, the most reasonable deduction is that this Song was written by the man who knows God and appreciates his role in our lives better than anyone – the Messiah and Prophet Dowd. He begins...

“HalaluwYah | Radiate Yahowah’s Light
(*HalaluwYah* – shine brilliantly for Yah, commending Yahowah’s renown)!

I express my appreciation to (*yadah* – I confess what I know can be attributed to, while being thankful for (hifil jussive)) **Yahowah** (*Yahowah*) **wholeheartedly, emotionally, and cerebrally** (*ba kol lebab* – throughout my entire being) **confiding in the trustworthy counsel and intimate fellowship** (*ba sowd* – in the familiar conversation and assemblies) **of the upright and straight forward** (*yashar* – of that which is on the level and who are right) **Eternal Witness to the Restoring Testimony** (*wa ‘edah* – the witness to the agreement providing verbal testimony about that which is eternally renewing).”
(*Mizmowr* / Song / Psalm 111:1)

Theirs was a mutual admiration relationship. Dowd adored His Father and cherished being His Son. And while every Covenant Member will one day soon radiate Yahowah's Light as we are transformed and magnified into seven-dimensional beings composed of energy, none will shine brighter than our King. He will return as brilliant as the sun in Yahowah's presence.

We would all be wise to follow in the Messiah's footsteps and wholeheartedly, emotionally, and cerebrally confide in our God's trustworthy counsel so that we enjoy an intimate fellowship in the Covenant Family. And the most straightforward and reliable means to this result is to accept the Restoring Testimony of Yahowah's chosen Witness.

From this point, and continuing through the conclusion of this inspired Song, we are afforded the option of ascribing the stated actions and accolades directly to God, or we can perceive them being advanced by the people Yahowah has equipped and authorized to convey His testimony. To attribute these accomplishments to men takes nothing away from God because they are all serving to advance His agenda on behalf of His people. And by doing so, we show our appreciation for the way Yahowah has chosen to achieve His goals, which is by working through people.

In this case, ‘*Edah* | Restoring Witness is one of many titles Yahowah has designated to Yada and Dowd has deployed to awaken Yisra’elites to the merits of his accomplishments while reintroducing them to God’s magnificent name. And in the end, with ‘EliYah’s return, there will be two Witnesses serving Father and Son...

“Greatly important and of vital significance to promoting growth (*gadawl* – intense, magnifying, empowering, and magnificently distinguished) **are the works and workers who serve** (*ma’aseh* – are the achievements of those who labor and are productive for (masculine plural)) **Yahowah** (*Yahowah*).

They are sought after and petitioned, consulted and known for their teaching (*darash* – they care about the relationship such that they are known, petitioned, pondered, and valued) **by all who willingly and openly take pleasure in them and are favored by them** (*la kol chaphets hem* – for everyone who desires and choose them, delighting in them).” (*Mizmowr* / Song / Psalm 111:2)

This must be prophetic of the last days because Yahowah’s coworkers have not been respected previously – including Noach, Moseh, Yahowsha’, Shamuw’el, Dowd, or Yasha’yah. So, we are embarking on new territory. Well into ‘EliYah’s and Yada’s second coming,

long after their arrival on April 4th, 2030, and their crowning achievements during Taruw'ah with the final Gleaning and sacrifice of the Red Heifer, the surviving remnant of Yisra'el will come to appreciate their teaching and will take pleasure in their message.

As we move deeper into the Song, we would be correct in recognizing that Yahowah's work is authorized and of the highest quality, and that His message is reliable and vindicating. But we would be equally valid in crediting this to someone Dowd realizes will be authorized to convey inspiring insights about God and whose work is commendable and vindicating and, therefore, eternally restorative and appreciated...

“Authorized and glorious (*howd* – invigorating and grand, excellent and honorable) **even of the highest quality and inspiring** (*wa hadar* – ennobled and dignified) **is his work** (*po'al huw'* – is what has been accomplished, accumulated, and achieved by him).

And his honesty and integrity, sense of justice and appreciation of what is right and vindicating (*wa tsadaqah huw'* – his commitment to be correct and exercise good judgment) **will stand forever as a restoring witness** (*'amad la 'ad* – will be presented and endure, evaluated and sustained as everlasting testimony).” (*Mizmowr* / Song / Psalm 111:3)

These lyrics have transitioned from describing multiple workers to a single exceptional witness. And that puts the person being addressed in a unique position because Witnesses, unlike Prophets, require validation. A prophet is proven true because they reveal what will occur long before it happens, but with the final Witness to the Restoring Testimony, that is not possible because there is too little time remaining. Therefore, Dowd is joining the chorus announcing the arrival of a man after his own heart who is equally *tsadaqah* | right, vindicating, and correct.

The Zed-Kaph-Rosh expression of *zeker* can also be transliterated *zakar*. As a verb and as a noun, *zakar* speaks of a memorable man, as someone worth recognizing and remembering. And in this case, the *Zeker* is engaged, actively working to convey Yahowah's marvelous nature while fulfilling an exceptional agenda and with especially wonderful achievements – things which have not escaped the prophet's notice. This is likely because, apart from Dowd, only one other man, his Herald, Yada, has been tasked with the opportunity to vindicate and restore Yisra'el. Dowd did so as the Pesach 'Ayil and Yada will serve as the 'Adamah Parah.

And this, from the Messiah's perspective, would make the 'Edah | Restoring Witness...

“A memorable man (*zeker* – a man to be recognized; from *zakar* – man who is mindful and reminds (singular absolute)) has engaged and acted, working ('*asah* – he is doing what must be done at this time (qal perfect third-person masculine singular)) such that he is exceptionally unique and marvelously fulfilling, with especially wonderful achievements (*la pala' huw'* – so that he will fulfill something astounding and special, even miraculous and inspiring).

Yahowah (*Yahowah*) is generous and compassionate, especially kind to those He favors (*chanan* – merciful and affectionate), loving and loyal (*wa rachuwim* – a tender womb).” (*Mizmowr* / Song / Psalm 111:4)

Yada has not only been assigned the responsibility of fulfilling the Shabuw'ah and Taruw'ah Ingatherings, he will fulfill the promise of the Red Heifer. And through these events, Yahowah will demonstrate His compassion for His people and favoritism for His Covenant, affirming that He is loyal and loving.

The most unique of Yahowah's Restoring Witnesses

is Yada', the final *Zarowa*', God's *Qowl* | Voice and Dowd's *Basar* | Herald, who will, with Yahowah's support and involvement, accomplish this mission on behalf of Yisra'el.

Without having developed a keen appreciation for what the prophets revealed will occur on Taruw'ah with the sacrifice of the 'Adamah Parah, we would be at a loss to properly translate *tereph* in this next statement. The word speaks of being violently killed by a predator and being torn to pieces. Its secondary connotation as "food" is because, as prey, the victim is consumed. However, the only way that a gruesome death at the hands of a vicious predator could be considered a gift sanctioned by God is for that victim to have volunteered to serve in the capacity of the Pesach 'Ayil or 'Adamah Parah...

"He offers to nourish by giving himself as prey to be killed violently by predators who will tear him to pieces (*tereph nathan* – after promoting and picking new growth for a gleaning, he will give his animated life over to death, leaving a mangled carcass) on behalf of those who will come to respect him (*la yare' huw'* – for those inspired by him).

This memorable man will be mentioned, acknowledged, and remembered forever (*zakar la 'owlam* – he will recall and proclaim vital information in an appropriate manner to recall and remember (qal imperfect third-person masculine singular)) by his Covenant Family (*Beryth huw'*)." (*Mizmowr* / Psalm 111:5)

The reason that the *Zakar* | Memorable Man is getting so much attention in this Song and throughout the Towrah and Naby' is because, without what Yahowah does with him, chaos reigns. Yahowah's name would remain unknown, Dowd achievements would be unheralded, the Miqra'ey would be misinterpreted, the Beryth would be

neglected, the timeline would remain an enigma, the remnant of Yisra'el would be caught unaware, and there would be no Homecoming, leaving the Mow'ed unattended and unfulfilled. Therefore, by living up to the expectations placed upon him by Yahowah, Yada will be celebrated by the Covenant Family.

In this case, it is Yahowah who is acknowledging and explaining the value of the work achieved in cooperation with the *'Edah* | Witness because His people are better positioned to capitalize if they are aware of who will do what, when, and why.

“He has explained and announced (*nagad* – He has reported and discussed, sharing information with a purpose to convey the message of (hifil perfect third-person masculine singular)) **the power, potential, and authority** (*koach* – the vital nature and wealth of resources associated with) **of his work and accomplishments** (*ma'aseh huw'* – his expenditure of labor and product of his investment of time and energy) **to His people** (*la 'am huw'* – for His family) **to offer and bestow to them** (*la nathan la hem* – in order to give them (qal infinitive)) **the inheritance of the nations, including the property and land of the gentiles** (*nachalah gowym* – possessing of the property of non-Yisra'elites for successive generations).” (*Mizmowr* / Song / Psalm 111:6)

Everything is being done for the benefit of Yisra'el, Yahuwdym, and the Beryth. And as a result, upon Dowd's return and Yahowah's arrival, the mortal remnant of Yisra'el and the returning members of the Covenant Family will receive a downpayment on their inheritance. For the next one thousand years, the entire Earth will be divided among us. And after this time, we will receive a share of the larger universe.

It should be noted that our inheritance will include not only real estate and homes but also possessions along with

the staff to maintain and run them. The workers will be men and women who were neither sufficiently right to become Covenant nor sufficiently wrong to be dispatched to She'owl. Considering the alternative, they will be fortunate to be allowed to serve in this capacity.

While owning things once possessed by the super-rich may sound enticing, the inheritance which actually matters and that will be enduring is brought to us by Yahowah through His Covenant – eternal life, perfection, adoption, enrichment, and empowerment.

By choice and nature, Yahowah will provide these benefits through His Choter, Nakar, and Zarowa', His 'Edah, Qowl, and Basar, Yada...

“The works and accomplishments (*ma'aseh* – the focused expenditure of effort needed to achieve the mission) **of his hands and influence** (*yad huw'* – of his fingers, arms, and control) **are reliable and trustworthy, credible and true, certain, right, and enduring** (*'emeth* – dependable and confirming) **in addition to** (*wa*) **decisive and judgmental** (*mishpat* – demonstrating the exercise of good judgment, differentiating right from wrong while discerning good from bad to resolve disputes).

All of his perceptions, directions, and instructions (*kol piquwdym huw'* – each of his observations and conclusions) **are verifiably established and reliably supported, even sustained as correct and credible** (*'aman* – are trustworthy and true).” (*Mizmowr* / Song / Psalm 111:7)

That is high acclaim for the work of a humble man, but we should not be surprised. Yahowah has enabled the result He intended through the robust deployment of His Seven Spirits. And God is so enamored with us when we actually listen to Him and respond, showing a willingness to do as He asks, that when it happens, He is prolific with His praise. In the land of the deaf and dumb, recalcitrant and

irascible, a receptive attitude and a little effort go a long way.

That said, God just said that you can verify and trust what I've written and spoken and that the message we have conveyed together is correct. And since there are a thousand verifications that this pertains to the Yada of *Yada Yahowah*, and no indications that anyone else qualifies, I'd recommend capitalizing upon what we are offering. Or, if you'd prefer to hear this directly from God...

“They are upheld and steadfastly sustained (*samak* – they are supported and will continue) forever as a Restoring Witness to the Eternal Testimony throughout time (*la ‘ad la ‘owlam*) to be engaged in and acted upon (*‘asah* – to be accomplished) with integrity and steadfastness because they are reliable and true (*ba ‘emeth* – with a sense of loyalty and certainty due to their dependability and honesty), correct, straightforward, on the level, and right (*wa yashar*).” (*Mizmowr* / Song / Psalm 111:8)

As reassuring as it is to read these affirmations of our work together, Yahowah's assessment was not cheaply attained. I have devoted six and seven days a week, eight to fourteen hours a day, for twenty-three years and counting. And even after successfully overseeing the Shabuw'ah Harvest on the Shabat of May 22nd, 2026, I'll spend 3½ years in training to serve 3½ years alongside 'Elyah as the final Witness, whereupon I will be sacrificed on Taruw'ah in 2033 so that Yisra'el might live. And even then, that's just the beginning because, upon Dowd's return as King, I will serve as his assistant for the rest of time.

Of course, Yahowah didn't tell me twenty-three years ago that I would be sacrificed as a means of redeeming His people. But, had this been known, it may have explained why there was no line of volunteers.

“He will send out and dispatch (*shalach* – He will extend (qal perfect third-person masculine singular)) **the redemptive ransom paying the price to redeem and reconcile** (*paduwth* – the means to a pardon) **for His family** (*la ‘am huw’* – for His people) **as He has provided instruction** (*tsawah* – as He has decreed, assigned, and appointed) **to endure throughout time** (*la ‘owlam*) **regarding His Covenant Family** (*Beryth huw’*).

Set apart and awesome (*qadosh wa yare’*) **is His name** (*shem huw’*).” (*Mizmowr* / Song / Psalm 111:9)

It is an honor to work with Yahowah, for Dowd, and on behalf of the Covenant Family. The return on investment is incalculable.

From the beginning and now near the end of my first of three lives, nothing has been as important as reacquainting the world with Yahowah’s name. In fact, as I write this to you, we are in the midst of rebranding our books and outreach from *Yada Yahowah* to *Yahowah*, from a stylized Lion representing Dowd and Yahuwdah to a contemporary interpretation of the Manowrah illuminating our mission.

Truer words were never spoken...

“The capacity to understand (*chakmah* – the skill to learn and dexterity to comprehend, becoming wise) **begins by respecting the awesome and inspiring nature of** (*re’syth yar’ah* – is initiated first and foremost out of reverence and appreciation toward) **Yahowah** (*Yahowah*) **with valuable and beneficial insights and productive and pleasing interpretations** (*sekel towb* – with useful wisdom, sound discretion, proper discernment, and moral prudence) **for everyone who engages by acting upon them** (*la kol ‘asah hem* – for all who gain from this).” (*Mizmowr* / Psalm 111:10 in part)

The key to accurately conveying the message and

intent of the ancient Hebrew text of the Towrah wa Naby' has always been in developing an appreciation for who Yahowah is, what He is offering, and what He expects in return. Every one of the many thousands of unique insights discerned and shared in these pages over the years was derived in this manner. And if you follow Yahowah's advice by acting upon what I've discovered, you will be found pleasing and valuable to God.

As we conclude the magnificent 111th Mizmowr, we find yet another statement which could be addressing Yahowah, His Witness, or both...

“His renown and reputation, brilliance and enlightenment shine forth (*tahilah huw'* – his shining radiance; from *halal* – to radiate light) present and accounted for, standing upright and sustained (*'amad* – appointed and in charge) enduring as a restoring Witness to the eternal Testimony forevermore (*la 'ad*).”
(*Mizmowr / Song / Psalm 111:10*)

This has been a wonderful journey down Information Lane. So let's revisit the sights seen along the way...

“*HalaluwYah* | Radiate Yahowah's Light and shine brilliantly for Yah, commending Yahowah's renown (*HalaluwYah*)!

I will express my appreciation while confessing what I know to be the attributes of (*yadah*) Yahowah (*Yahowah*) completely and wholeheartedly, cerebrally and emotionally (*ba kol lebab*) confiding in the trustworthy counsel and intimate fellowship, as well as the familiar communication and assemblies (*ba sowd*) of the upright and straight forward, those on the level and right (*yashar*) and the Eternal Witness to the Restoring Testimony (*wa 'edah*). (*Mizmowr / Song / Psalm 111:1*)

Overwhelmingly important and of vital

significance to promoting growth, magnifying and empowering (*gadawl*) are the works and workers who serve (*ma'aseh*) Yahowah (*Yahowah*). They are sought after and petitioned, consulted with and known for their teaching, pondered and valued (*darash*) by all who willingly and openly take pleasure in them and are favored by them (*la kol chaphets hem*). (*Mizmowr* / Psalm 111:2)

Authorized, glorious, and invigorating (*howd*), even of the highest quality and inspiring, ennobled and dignified (*wa hadar*) is his work and what he has accomplished (*po'al huw'*).

His honesty and integrity, sense of justice and appreciation of what is right and vindicating, especially his commitment to being correct (*wa tsadaqah huw'*), will stand forever as a restoring Witness (*'amad la 'ad*). (*Mizmowr* / Psalm 111:3)

A memorable man (*zeker*) has engaged and acted, working (*'asah*) such that he is exceptionally unique and marvelously fulfilling with especially wonderful achievements (*la pala' huw'*).

Yahowah (*Yahowah*) is generous and compassionate, especially kind to those He favors (*chanan*), loving and loyal (*wa rachuw*). (*Mizmowr* / Psalm 111:4)

He offers to nourish by giving himself as prey to be killed violently by predators who will tear him to pieces (*tereph nathan*) on behalf of those who will come to respect him and are inspired by him (*la yare' huw'*).

This memorable man will be mentioned, acknowledged, and remembered forever (*zakar la 'owlam*) by his Covenant Family (*Beryth huw'*). (*Mizmowr* / Psalm 111:5)

He has explained and announced (*nagad*) the

power, potential, and authority (*koach*) of his work and accomplishments (*ma'aseh huw'*) to His people (*la 'am huw'*) to offer and bestow to them (*la nathan la hem*) the inheritance of the nations, including the property and land of the gentiles (*nachalah gowym*). (*Mizmowr / Psalm 111:6*)

The works and accomplishments (*ma'aseh*) of his hands and influence (*yad huw'*) are reliable and trustworthy, credible and true, certain, right, and enduring (*'emeth*) in addition to (*wa*) being decisive and judgmental (*mishpat*). All of his perceptions, directions, and instructions, and each of his observations and conclusions (*kol piquwdym huw'*), are verifiably established and reliably supported, even sustained as correct and credible (*'aman*). (*Mizmowr / Psalm 111:7*)

They are upheld and steadfastly sustained (*samak*) forever as a restoring Witness to the eternal Testimony throughout time (*la 'ad la 'owlam*) to be engaged in and acted upon (*'asah*) with integrity and steadfastness because they are reliable and true (*ba 'emeth*), correct, straightforward, on the level, and right (*wa yashar*). (*Mizmowr / Psalm 111:8*)

He will send out and dispatch (*shalach*) the redemptive ransom paying the price to redeem and reconcile (*paduwth*) for His family (*la 'am huw'*) as He has provided instruction (*tsawah*) to endure throughout time (*la 'owlam*) regarding His Covenant Family (*Beryth huw'*).

Set apart and awesome (*qadosh wa yare'*) is His name (*shem huw'*). (*Mizmowr / Psalm 111:9*) The capacity to understand (*chakmah*) begins by respecting the awesome and inspiring nature of (*re'syth yar'ah*) Yahowah (*Yahowah*) with valuable and beneficial insights and productive and pleasing interpretations (*sekel towb*) for everyone who engages by acting upon

them (*la kol 'asah hem*).

His renown and reputation, brilliance and enlightenment shine forth (*tahilah huw'*) **present and accounted for, standing upright and sustained** (*'amad*) **enduring as a restoring witness to the eternal testimony forevermore** (*la 'ad*).” (*Mizmowr / Song / Psalm 111:10*)

My wife was right. These are inspiring Songs. But we have just begun. There were five more on her list.



It is déjà vu all over again and in the best possible way. This Song opens gloriously with a resounding HalaluwYah refrain. And while it is even more lavish in its praise, this time, we are told that the *'yish* | individual being acknowledged for his work alongside Yahowah and for His People is a man.

“HalaluwYah | Radiate Yahowah’s Light and shine brilliantly for Yah, commending Yahowah’s renown (*HalaluwYah*)!

Blessed in the relationship and genuinely happy as a result of being on the right path (*'ashry* – genuinely exuberant over the fortuitous circumstances pursuing the correct means to get the most out of life) **is the individual man** (*'yish* – the masculine person) **who is inspired by, respects, admires, and reveres** (*yare'* – esteems, appreciates, and is in awe of) **Yahowah** (*'eth Yahowah*).

In the instructive conditions of His relationship agreement (*ba mitswah huw'* – with His terms and authoritative directions pursuant to His covenant contract), **he is tremendously willing, desirous, and delighted** (*chaphets ma'od* – he voluntarily expresses his overwhelming inclination, favor, and pleasure).” (*Mizmowr / Song / Psalm 112:1*)

These words encapsulate the life of the *'iysh* | man who serves alongside the King who scribed these lyrics. He and I began our prolific portrayal of Yahowah, and our relationship with Him, by exploring the meaning of *'asher*, scribed here as *'ashry*. It is the first word of Dowd's first Song. And it was in trying to understand *'asher* in the glorious prophecy regarding homes, who builds them and who lives in them, in *Shamuw'el* / 2nd Samuel 7, that I began translating the restoring witness and eternal testimony of our God.

'Asher describes the proper path to the benefits of the relationship Yahowah is offering. It reveals the way to walk to get the most enjoyment out of life. And in this case, *'asher* is describing the *'iysh* who is inspired by Yahowah and who, as a result, is devoted to sharing his appreciation for all God has done for His people.

There are few things as transformative in our lives than knowing and accepting the *mitswah* | operative terms and instructive conditions of the relationship agreement offered by our God through the Covenant. These five conditions include: 1) Walk away from religion, politics, societal customs, the family of man, and all things *babel* | confounding through commingling; 2) Come to trust and rely upon Yahowah; 3) Walk to God along the path He has provided through the Miqra'ey to be perfected; 4) Closely examine and carefully consider the instructive conditions of the Covenant; and 5) Circumcise our sons on the eighth day so that we and they remember the sign of the Covenant.

Once accepted, and as a result of Dowd's fulfillment of Pesach, Matsah, and Bikuwrym, Yahowah offers the benefits of the Beryth to His children. We become 1) Immortal; 2) Perfected; 3) Adopted; 4) Enriched; and 5) Empowered, as well as Enabled, Emancipated, and Enlightened.

As the epitome of the latter, Yahowah's Chosen

became...

“Capable and courageous, empowered and enabled (*gibowr* – valiant and heroic, protective and strong) **on the Earth and in the Land** (*ba ha ‘erets*) **will be** (*hayah*) **his seed, what he sows, cultivates, and harvests** (*zera’ huw’* – his descendants and what he will produce).

The generation (*dowr* – the family lineage) **of the straightforward, level-headed, and right** (*yashar* – the upright) **will be greeted favorably, uplifted, and blessed** (*barak* – will receive Divine favors).” (*Mizmowr* / Song / Psalm 112:2)

It is apparent that the Messiah recognized similar traits in his Herald. While Dowd will always be Yahowah’s *gibowr* | most courageous and capable, valiant and powerful man, to a lesser extent, his Herald must share these qualities to prevail. And in this case, the King’s projection of enabling attributes doesn’t stop there because *zera’* is the actionable root of Dowd’s most exceptional title, *Zarowa’*. It is another depiction he shares with his assistant. In the King’s case, it means that he served as the Sacrificial Lamb. And with Yada, it shows him devoted to cultivating the seeds to produce a fruitful harvest. And this is why the *‘Adamah* | Bloody Red Man of the Earth is described on Taruw’ah as *Parah* | Fruitful and Productive, such that the *Par* | Bull becomes a *Parah* | Heifer during the sacrifice.

But more than this, just as the boldest *Gibowr*, the Lion of Judah, the great leading and protective Ram of God became a defenseless lamb at the slaughter, so it is that, after living his life as a Bull, flashing his piercing horns and trampling serpents, the *Par* will be rendered a *Parah* | Heifer for the sacrifice. Yada will willingly let down his guard and become vulnerable, becoming a more sympathetic victim so that the mortal remnant of Yisra’el, by feeling some empathy toward the man they had

villainized, will accept what he is offering.

As a result, the surviving *dowr* | generation of Yisra'elites will become *yashar* | straightforward and right with their God and Messiah for the first time in 3,000 years. And then, as the prophecy foretells, Yahowah will be able to *barak* | get down on His knees to lift them up. Even more...

“Desirable possessions and sufficient wealth to make all things possible (*hown* – enough substance and riches), even to the point of great prosperity and fortune (*wa 'osher* – an abundance of opulent riches), will be within his home and family (*ba beyth huw'* – in his household).

And his vindication from having been right (*wa tsadaqah huw'* – his honesty, righteousness, good judgment, and sense of justice, acquitting the innocent) will be present and stand firm, sustained and established (*'amad* – is appointed and sustained), enduring forever as a restoring Witness to the eternal Testimony (*la 'ad* – as an everlasting record of what is observed and shared).” (*Mizmowr* / Song / Psalm 112:3)

In this way, as with the *Gibowrym* | Capable Men, so with their extended Family. Dowd, and to a lesser degree, Yada, will be enormously enriched and empowered for what they have achieved. And yet, they will freely share what they have earned, just as they have offered their lyrics and lives.

As we have discovered, Yisra'el's fight to survive will also be over. The Muslims, Christians, Progressives, and Conspiratorialists who will have sought their demise will meet their doom. Yahowah's Covenant Family will inherit what had been their property.

It will be sweet *tsadaqah* | vindication for having been right, for having finally listened to the one who is *'amad* |

present, standing firm, and established as the 'ad | restoring Witness to the eternal Testimony. This is your future Yisra'el, one much brighter and better than your past, should you choose to accept it.

When I began this review of Mizmowr 110 through 116, I correctly stated that it was at the behest of my wife, a stunningly beautiful Jewish woman, who I renamed Leah when she agreed to be my gift from God. What I didn't tell you is that she requested this translation as an anniversary present as we celebrate our seventh year together.

Without her, I would not have succeeded in this mission – so Yisra'elites owe one of their own a great debt. She is as committed to revealing the Light as am I...

“Light (*'owr* – the enlightenment of a luminary brilliantly) **dawns, coming forth, breaking out, and becoming visible** (*zarach* – appears in advance of the ascension of the sun (qal perfect third-person masculine singular)) **in the darkness** (*ba ha choshek* – in the obscurity, ignorance, and confusion of a world deprived of light and concealed in gloom) **around the one who is straightforward and right** (*la ha yashar* – in the approach of the one who is upright), **who is outgoing and compassionate, generously and freely offering what is needed** (*chanuwn* – who is sympathetic, eagerly and wholeheartedly supplying something valuable), **as well as** (*wa* – in addition to) **mercifully providing a favorable outcome so that those who were guilty can be exonerated** (*rachum* – lovingly, caringly, and empathetically offering forgiveness), **rightfully and correctly providing vindication** (*wa tsadyq* – acquitting the upright from all prior wrongdoing, making them innocent).” (*Mizmowr* / Song / Psalm 112:4)

It's certainly true; Yahowah's 'owr will *zarach* | become visible again. There is no doubt that God's Light will pierce the *choshek* | darkness that has enveloped our

planet. He is *yashar* | straightforward and right in addition to being *chanuwn* | generous and compassionate, especially *rachum* | merciful and exonerating, such that He can *tsadyq* | correctly provide vindication. However, this Song has been devoted to the *'iysh* | man that Yahowah has promised to deploy to bring about this result. It is how God rolls. He is often lavish in sharing credit with those through whom He serves His People.

In the books presented under the YAHOWAH brand, and particularly with His Manowrah emblazoned on them, Yahowah's *'Owr* | Shines. In the years before His return, there will be *zarach* | the dawning of a new day, as the lesser of the two heavenly luminaries reflects His brilliance along with that of His beloved Son. Those living in the *choshek* | darkness, ignorant and confused, will see this *'owr*, which, by human standards, is great – unlike anyone since the One.

Love him or hate him, there is no ignoring the fact that Yada is *yashar* | straightforward and right when it comes to the restoring witness of our God. And he has been exceedingly *chanuwn* | generous in freely offering what he has learned from the Almighty, presenting all 35 books online at YadaYah.com in their entirety. Those who read them and accept what Yahowah is offering are *rachum* and *tsadyq* | mercifully exonerated and rightfully vindicated.

Again, this is your future should you embrace it.

“Productive, beneficial, and valuable (*towb* – agreeable and pleasing, proper and good, appropriate and prosperous, bountiful and favored, exemplary and moral) **is the man** (*'iysh* – is the individual) **who is compassionate and generous, freely and abundantly sharing** (*chanan* – who is merciful, kind, and is inclined to give away) **how to receive the benefits of the relationship** (*lawah* – who lends a hand to join in) **by him holding close to without wavering from** (*kuwl* – by

consistently bringing this about without ever being swayed from supplying the sustenance to (pilpel imperfect third-person masculine singular)) **His words and message** (*dabarym huw'* – His discourse, edicts, and promises) **with discernment and good judgment to resolve disputes** (*ba mishpat* – with sound decision making).” (*Mizmowr* / Song / Psalm 112:5)

While it is uncomfortable listening to my King saying such things because I’m nothing without Yahowah’s support, and I openly acknowledge that my advocate is far more accomplished than his assistant, we have to reckon with the realization Yahowah inspired him to attribute these effusive accolades for a reason. Yes, I’m delighted to know that God is pleased with what we have accomplished together and that He is overtly recommending that Yisra’el pay attention, but it would have been easier and far more comfortable to remain anonymous.

That said, I appreciate why that was not possible. I’m not a prophet, as it would serve no purpose at this late hour. And as a Witness, it is important for Yahowah to validate the accuracy of my translations and the appropriateness of my commentary and conclusions. All of this is for naught if Yisra’elites and Yahuwdym don’t read what we have written or listen to and trust what we have to say.

Further, Yahowah wants accomplices, others to join the Covenant Family and contribute to what He is trying to achieve through His Choter and Qowl. Therefore, God is acknowledging what He finds appropriate, productive, and pleasing.

Should this be the first of the thirty-five books we have composed that you are reading, you may think that I’m overreaching and that these accolades pertain to another ‘*ysh* | man. But then who? This individual’s light is made manifest during the darkness of the last days, so he could not have been someone who engaged during the one

thousand years between Moseh and Mal'aky. And after Mal'aky in 447 BCE to Taruw'ah in 2001, there was no one, a point Yahowah has made abundantly clear.

This man is noted for reintroducing Yahowah's name to His People. He is Dowd's Herald, someone who knows that the Messiah fulfilled Pesach, Matsah, and Bikuwrym and that he is returning on Kipurym. He has correctly deduced and presented the terms and conditions of the Beryth and explained how the benefits are provided through the Miqra'ey. He has not only reestablished God's timeline, he revealed when the next four Mow'edym will be fulfilled and described what each will achieve. In conveying each of these things, our testimony stands alone.

This Memorable Man is the first to perceive the roles the Witness, Herald, Voice, Messenger, Stem, One Cultivating the Harvests, Observant Foreigner, Man from 'Edowm, and the Red Heifer, all known as Yada, play in God's plans for His People. And he has written thirty-five books openly acknowledging these things based upon his translations. Unlike others, everything he has written is free in its entirety.

Therefore, Yahowah wants you to know that this analysis of His inspired testimony is *towb* | valuable and beneficial. He says that, *'iysh* | among men, I am exceptionally generous in freely sharing all I have learned from Him. If you listen and respond, you can be assured that you will *'asher* | receive the benefits of the relationship. And this is possible because I have *kuwl* | never wavered from Yahowah's testimony, revealing His words as completely and accurately as is humanly possible. Even then, God wants you to know that my judgment is sound regarding the means He has provided to remove the religious and political disputes which have kept men and women apart from Him.

I have made mistakes along the way, but I have always

devoted the time and energy to correct them. And even in the face of thousands of outward death threats and internal strife, I have never wavered...

“Indeed (*ky* – it is certain that), **in the whole of time** (*la ‘owlam* – throughout eternity), **he will never falter or fail, and he will never be shaken, slip up, or lose control as a result of any weakness** (*lo’ mowt* – he will not be found inadequate nor will he be replaced, never toppled or moved from his position while always remaining unyoked (nifal imperfect third-person masculine singular)).

For this Zakar | Memorable Man (*la zakar* – remembered, honored, and famous individual known for his status) **will be** (*hayah* – he was, is, and always will be (qal imperfect third-person masculine singular)) **right, vindicated, and acquitting** (*tsadyq* – correct, in accord with the standard, innocent, and free of wrongdoing, righteous and upright, just and fair) **forever** (*‘owlam* – eternally).” (*Mizmowr* / Song / Psalm 112:6)

Twenty-three years and counting is a long time when measured against the productive span of a human life, but it is a far cry from *‘owlam* | forever. And, therefore, this job will not end with my sacrifice as the Red Heifer on Taruw’ah in year 6000 Yah. God thinks that this is relevant because for the one thousand years following His return with Dowd, the remnant of Yisra’el will remain mortal and, thus, in need of trustworthy guidance.

Imagine posting 20,000 pages of your analysis online for anyone to rebuke and never losing one’s cool when attacked. Imagine posting 10,000 hours of radio programs, interviews, and podcasts online, much of it denouncing religion and politics, and never showing any sign of concern or weakness. His unflappable nature and irrefutable message are likely what caused Yahowah to call Yada a *Zakar* | Memorable Man. But mostly, I have earned this title by having been *tsadyq* | right about God.

We live in the age of social media, where rumors run rampant. And I have devoted much of my life to denouncing the hearsay accounts that became religious scriptures...

“From (*min*) news, rumors, and hearsay pursuant to that which is lifeless, stupefying, and appallingly (*shamuw’ah* – devastating messages and stunning reports, horrible information and gossip; from *shamem* – destructive and desolating stunning and stupefying) wrong and that which is decidedly evil, even grossly immoral and irrational (*ra’* – no good, very bad, improper, hindbersome, severing the relationship, violent and fiercely harmful and troublesome, whether from loud-mouthed fellow countrymen or former associates), he is never intimidated or afraid, showing no fear or concern (*lo’yare’* – he is unfazed and unbowed (qal imperfect third-person masculine singular)).

In his judgment, thinking, and emotions, his convictions and determination (*leb huw’* – his motivations and inclinations, his disposition and courage), he is steadfast and firm, fully established, appointed, and decided, prepared and ready (*kuwn* – fully supported and erect, loyal and able to complete the mission (nifal participle masculine singular absolute)), by confidently trusting and relying upon (*batuwach* – secure in his relationship with) **Yahowah (*Yahowah*).”** (*Mizmowr* / Song / Psalm 112:7)

Most people have thin skin. They find it necessary to refute what is said about them. But that isn’t possible in this job, because there is so much and so many working against us, nothing of value would be accomplished. Therefore, even with millions of erroneous statements written about me, I seldom read them or respond.

But more than this, to have the horns needed to expose and condemn Islam, Christianity, and Judaism through

their own scriptures and never flinch is unique among men – so uncommon, I am the first to compose books devoted to denouncing all three of mankind’s most irrational, immoral, and errant mantras. And through it all, I have never been intimidated or afraid.

One of the many things that set my research apart is that I am effusively judgmental. The conclusions I present are always rationally and consistently deduced from the prevailing evidence. This includes not only my comprehensive exposés against Christianity, Judaism, and Islam, but it also describes the way I have gone about sharing Yahowah’s message. And through it all, it has been by trusting Him that we have prevailed.

“His judgment, convictions, and determination (*leb huw’* – his inclinations, disposition, and intentions, his mind and heart) are sustained, upheld, and supported as they are unshakable (*samak* – are steadfast and strengthened, defended, constantly revived, and refreshed (qal participle)).

He will never be intimidated or be afraid, and he will never show fear or concern (*lo’yare’* – he is unfazed and unbowed (qal imperfect third-person masculine singular)) while revealing the way to the benefits of the relationship (*’asher* – while walking along the proper path to get the most out of life) as a restoring Witness (*’ad* – through the eternal Testimony).

He will foresee, expose, and stare down (*ra’ah* – he will be shown and perceive the nature of (qal imperfect third-person masculine singular)) his adversaries and opponents (*ba sar huw’* – any unfavorable situation, foe, or attempt to confine him).” (*Mizmowr / Song / Psalm 112:8*)

It is one thing to be composed while doing thousands of talk radio programs explaining that all good Muslims are terrorists, but it is another to be unfazed while willingly

allowing Muslims to bludgeon me to death on Taruw'ah. And yet, according to God, even after having composed five 800-page volumes proving that Islam is a Satanic death cult by using its own scriptures, and then while facing down my ultimate adversary, *ha Satan*, I will not only be unflinching but will openly taunt the god of religion. And while Yahowah gave His Choter the Spirit of boldness so that this would be possible, He is, nevertheless, appreciative.

There are millions of authors, but not one of them has written 22 books comprised of translations and explanations of Yahowah's testimony while also composing another 13 volumes denouncing Judaism, Christianity, and Islam. And even then, in addition to this body of work comprising 20,000 pages of detailed and disciplined research, Yahowah is recognizing that it is all freely available, ready for the accepting. And while that was more than enough to garner God's acclaim and to draw your attention to the result, it is Yahowah's contention that these volumes are *tsadaqah* | right and vindicating.

“He will freely offer (*nathan* – he will produce and give without compensation, generously offering (qal perfect third-person masculine singular)) **to distribute** (*pazar* – to disperse and to liberally supply by sharing (piel perfect third-person masculine singular)) **to anyone who is receptive and accepting** (*'ebyownym* – to those who openly consent by choice to; from *'abah* – to demonstrate a willing acceptance) **what he knows is right and vindicating** (*tsadaqah huw'* – his righteousness, good judgment, justice, and means to acquit).

His radiant and illuminating horn, his brilliantly shining trumpet (*qeren huw'* – his glowing showphar) **will be lifted up and raised on high** (*ruwm* – will be increased and expanded) **as it is honorably, powerfully, and gloriously** (*ba kabowd* – as a rewarding and valuable gift) **appointed and present** (*'amad* – firmly sustained and

enduring) as a **restoring Witness** (*la 'ad* – for the eternal Testimony).” (*Mizmowr* / Song / Psalm 112:9)

Freely distributing Yahowah’s message to mankind would not have been possible without the devotion of other Covenant Members, particularly, my brand manager and research assistant, Leah, my publicist and editor, Jacki, and our webmaster and technologist, David. There are also many others who work tirelessly to freely distribute Yahowah’s testimony without compensation. Whether it is our websites, YouTube and Rumble channels, our outreach on X, or our bookstore, the message is available for the receptive to accept what is right.

Qeren and I have a long history together. It began when I first realized that the lamb Yahowah provided ‘Abraham to spare his son, Yitschaq, on Mowryah during the dress rehearsal for Passover, was exceptional. His *qeren* | horns were brilliant. He was, of course, heralding Dowd’s, as the most brilliant among men, commitment to serve in this role. And since this had been a discussion between father and son, we became aware that our Father would be offering His Son. And in this regard, the great Ram of Yisra’el, Dowd, is symbolically featured with horns.

It is a *qeren*, ram’s horn, that is used to create the Showphar which is blown to draw attention to the Shabuw’ah and Taruw’ah Ingatherings. And just as Dowd would shed his majestic horns to serve as the Pesach ‘Ayil, I, as the *Par* | Bull, will eventually forego mine when transformed into the Red Heifer.

Throughout the Towrah wa Naby’, *qeren* | horns are a symbol of power, sovereignty, and authority, and they are deployed by the *gibowr* to protect the flock. Likewise, the first letter, the Aleph, in *'el* | God and *'ab* | Father was drawn in the shape of a ram replete with horns.

And so, in this pronouncement, we find that the *'Ad*’s

| Restoring Witness' *qeren* is illuminating, especially when seen as the trumpet announcing the Shabuw'ah and Taruw'ah Ingatherings of the Covenant Family. And this is why it will be lifted up and raised on high for all to hear. It is the powerful and glorious sound of the Restoring Witness' pronouncement to God's People.

I obviously know, and have readily admitted, that Yahowah deserves the credit for everything worthwhile and I am accountable when the message falls short. So, by saying these things, we are learning more about God than me – which is as it should be. Clearly, Yahowah is profuse in his condemnation of the religious and political while prolific in His commendation of anyone willing to listen to Him and act accordingly. I was; most aren't; and this is one of three reasons for the acclaim. The second is that God wants His People to know what He desires and disdains. And third, there is so much riding on Yisra'el's acceptance of what we have accomplished, Yahowah wants to leave no doubt that the *YAHOWAH* series is trustworthy, and to such an extent, it bears His signature.

Even with this endorsement, far more will reject it than accept it, ignore it rather than read it, or vehemently oppose it rather than benefit from it. Yahowah and His message have never been popular, especially among His People and among the religious, political, and conspiratorial. As the greatest of ironies, thousands will come to accept Yahowah while billions will torment Him through their religion and politics.

“The unGodly, vexing, and wrong (*rasha'* – the condemnable, unethical, and criminal) **who look (*ra'ah* – who witnesses this) **will be incensed, angry, and provoked, even confused** (*ka'as* – will be furious, irritated, and annoyed), **gnashing and grinding** (*charaq* – grating) **their teeth at the sharp crag** (*shen huw'*).**

The cravings and selfish desires (*ta'awah* – the

longings and lusts) **of the unGodly, the annoying, and the amiss** (*rasha'* – the condemnable and unethical) **will be squandered and perish** (*'abad* – will be annihilated), **dissolving into nothingness while melting away** (*masas* – vanishing).” (*Mizmowr* / Song / Psalm 112:10)

It is interesting to note that even with Yahowah’s full support, we will do well to garner the attention of and persuade one in a million Gowym and one in a thousand Yahuwdym. We will lose the popular vote by a landslide and yet prevail in every metric that matters.

One of the many discoveries found within the pages of the books under the YAHOWAH brand and nowhere else is that the overwhelming preponderance of human souls are neither rewarded in Heaven nor punished in Hell. They simply cease to exist – dissolving into nothingness. However, that is not what is being said here. It is the cravings and desires of the unGodly and annoying which will perish. The fate of their souls is another matter.

Normally, we conclude our review of a Song by reprising its lyrics in a less amplified fashion. But here, I have decided to remove my commentary while not diminishing the content of God’s message.

“*HalaluwYah* | Radiate Yahowah’s Light and shine brilliantly for Yah, commending Yahowah’s renown (*HalaluwYah*)! Blessed in the relationship and genuinely happy as a result of being on the right path (*'ashry* – genuinely exuberant over the fortuitous circumstances while pursuing the correct means to get the most out of life) **is the individual man** (*'iysh*) **who is inspired by, respects, admires, and reveres** (*yare'* – esteems and appreciates, being in awe of) **Yahowah** (*'eth Yahowah*).

In the instructive conditions of His relationship agreement (*ba mitswah huw'* – with His terms and authoritative directions pursuant to His covenant contract), **he is willing, desirous, and delighted** (*chaphets ma'od* –

he voluntarily expresses his inclination, favor, and pleasure). (*Mizmowr* 112:1)

Capable and courageous, empowered and enabled (*gibowr* – valiant and heroic, protective and strong) **on the Earth and in the Land** (*ba ha 'erets*) **will be** (*hayah*) **his seed, what he sows, cultivates, and harvests** (*zera' huw'* – his descendants and what he will produce).

The generation (*dowr* – the family lineage) **of the straightforward, level-headed, and right** (*yashar* – the upright) **will be greeted favorably, uplifted, and blessed** (*barak* – will receive Divine favors). (*Mizmowr* 112:2)

Desirable possessions and sufficient wealth to make all things possible (*hown* – enough substance and riches), **even to the point of great prosperity and fortune** (*wa 'osher* – an abundance of opulent riches), **will be within his home and family** (*ba beyth huw'* – in his household).

And his vindication for having been right (*wa tsadaqah huw'* – his honesty, righteousness, good judgment, and sense of justice, acquitting the innocent) **will be present and stand firm, sustained and established** (*'amad* – is appointed and sustained), **enduring forever as a restoring Witness to the eternal Testimony** (*la 'ad* – as an everlasting record of what is observed and shared). (*Mizmowr* 112:3)

Light (*'owr* – the enlightenment of a luminary brilliantly) **dawns, coming forth, breaking out, and becoming visible** (*zarach* – appears in advance of the ascension of the sun) **in the darkness** (*ba ha choshek* – in the obscurity, ignorance, and confusion of a world deprived of enlightenment) **around the one who is straightforward and right** (*la ha yashar* – in the approach of the upright), **who is outgoing and compassionate, generously and freely offering what is needed** (*chanuwn* – who is sympathetic, eagerly and wholeheartedly supplying something valuable), **as well as** (*wa*) **mercifully**

providing a favorable outcome so that those who were guilty can be exonerated (*rachum* – lovingly, caringly, and empathetically offering forgiveness), **rightfully and correctly providing vindication** (*wa tsadyq* – acquitting the upright from all prior wrongdoing, making them innocent). (*Mizmowr* 112:4)

Productive, beneficial, and valuable (*towb* – agreeable and pleasing, proper and good, bountiful and favored, exemplary and moral) **is the man** (*'yish* – is the individual) **who is compassionate and generous, freely and abundantly sharing** (*chanan* – who is merciful, kind, and who is inclined to give) **how to receive the benefits of the relationship** (*lawah* – who lends a hand to join in) **by him holding close to without wavering** (*kuwl* – by consistently bringing this about without ever being swayed from supplying the sustenance) **His words and message** (*dabarym huw'* – His discourse, edicts, and promises) **with discernment and good judgment to resolve disputes** (*ba mishpat* – with sound decision making). (*Mizmowr* 112:5)

Indeed (*ky* – it is certain that), **in the whole of time** (*la 'owlam* – throughout eternity), **he will never falter or fail, and he will never be shaken, slip up, or lose control as a result of any weakness** (*lo' mowt* – he will not be found inadequate nor will he be replaced, never toppled or moved from his position while always remaining unyoked). **For this Zakar | Memorable Man** (*la zakar* – remembered, honored, and famous individual) **will be** (*hayah* – he was, is, and always will be) **right, vindicated, and acquitting** (*tsadyq* – correct, in accord with the standard, innocent, and free of any wrongdoing, righteous and upright, just and fair) **forever** (*'owlam* – eternally). (*Mizmowr* / Psalm 112:6)

From (*min*) **news, rumors, and hearsay pursuant to that which is lifeless, stupefying, and appallingly** (*shamuw'ah* – devastating messages and stunning reports, horrible information and gossip), **wrong and decidedly**

evil, immoral and irrational (*ra'* – no good, very bad, improper, hindersome, severing the relationship, violent and fiercely harmful, and especially troublesome, including from loud-mouthed fellow countrymen and former associates), **he is never intimidated or afraid, showing no fear or concern** (*lo' yare'* – he is unfazed and unbowed).

In his judgment, thinking, and emotions, his convictions and determination (*leb huw'* – his motivations and inclinations, his disposition and courage), **he is steadfast and firm, fully established, appointed, and decided, prepared and ready** (*kuwn* – fully supported and erect, loyal and able to complete the mission), **confidently trusting and relying upon** (*batuwach* – secure in his relationship with) **Yahowah (Yahowah)**. (*Mizmowr* 112:7)

His convictions and determination, inclinations and disposition (*leb huw'* – his mind and heart) **are sustained, upheld, and supported as they are unshakable** (*samak* – are steadfast and strengthened, defended, constantly revived, and refreshed).

He will never be intimidated or be afraid and will not show fear or concern (*lo' yare'* – he is unfazed and unbowed) **while revealing the way to the benefits of the relationship** (*asher* – while walking along the proper path to get the most out of life) **as a restoring Witness** (*ad* – through the eternal Testimony).

He will foresee, expose, and stare down (*ra'ah* – he will be shown and perceive the nature of) **his adversaries and opponents** (*ba sar huw'* – any unfavorable situation, foe, or attempt to confine him). (*Mizmowr* 112:8)

He will freely offer to (*nathan* – he will produce and give without compensation) **distribute** (*pazar* – to disperse and to liberally supply by sharing) **to anyone who is receptive and accepting** (*ebyownym* – to those who

openly consent by choice) **what he knows is right and vindicating** (*tsadaqah huw'* – his righteousness, good judgment, justice, and means to acquit).

His radiant and illuminating horn, his brilliantly shining trumpet (*qeren huw'* – his glowing showphar) **will be lifted up and raised on high** (*ruwm* – will be increased and expanded) **as it is honorably, powerfully, and gloriously** (*ba kabowd* – as a rewarding and valuable gift) **appointed and present** (*'amad* – firmly sustained and enduring) **as a restoring Witness** (*la 'ad* – for the eternal Testimony). (*Mizmowr* 112:9)

The unGodly, vexing, and wrong (*rasha'* – the condemnable, unethical, and criminal) **who look** (*ra'ah* – who view and witnesses this) **will be incensed, angry, and provoked, even confused** (*ka'as* – will be furious, irritated, and annoyed), **gnashing and grinding** (*charaq* – grating) **their teeth at the sharp crag** (*shen huw'*).

The cravings and selfish desires (*ta'awah* – the longings and lusts) **of the unGodly, the annoying, and the amiss** (*rasha'* – the condemnable, unethical, and criminal) **will be squandered and perish** (*'abad* – will be annihilated), **dissolving into nothingness while melting away** (*masas* – vanishing).” (*Mizmowr* / Psalm 112:10)

This is a lot to consider and process, but since Yahowah said it, it must be true, and it was stated this boldly for a reason. God clearly wants to garner His People's undivided attention.



The Barren Woman

Gives Birth to Yisra'el...

Since this story is about Yahowah, His Son, Dowd, and the Covenant Family, I was surprised to find the 112th Mizmowr focused upon the Herald tasked with reintroducing them. But in these late Psalms, that seems to be an ongoing theme. The plot has been written and much of it has been acted out, such that all that remains is to promote God's story.

We recommence where we have been with another inspiring opening pronouncement. Although this time, while those working with God are part of the story, Yahowah is the focus of the Song...

“HalaluwYah | Radiate Yahowah’s Light and shine brilliantly for Yah, commending Yahowah’s renown (HalaluwYah)!

The coworkers of (*‘ebed* – servants and associates who work cooperatively with) **Yahowah (Yahowah) choose to be radiant, cheerfully conveying the light, boasting in the brilliance and proud of being enlightened** (*halal* – clearly and visibly extol that which is commendable (piel imperative)).

So in the name (*‘eth shem* – in the personal designation and reputation) **of Yahowah (Yahowah), shine your light and radiate clear and brilliant enlightenment while commending the excellence of it all** (*halal* – clearly and visibly express what is excellent about Him (piel imperative)).” (*Mizmowr / Song / Psalm 113:1*)

Millions have sung Handel's *Hallelujah* chorus without recognizing or acknowledging that Yahowah is God's one and only name or that *halal* speaks of radiating His marvelous light. And yet, God is unapproachable and unknowable apart from words like these, which lead us to Him.

Those privileged to work with Yah, not only know that Yahowah is God's name but also that He is adorable and commendable. We revel in His glorious persona. There is no higher calling than to cheerfully and publicly extol Yah's virtues while serving as a beacon of His light.

When we come to appreciate that Yahowah is akin to light, and that His desire is for us to be ever more like Him, the floodgates of understanding are opened for us. Since light is energy, when we are empowered during Bikuwrym and Shabuwa'ah, our growth is exponential because the transformation from matter to energy is achieved by multiplying our current potential by the speed of light (the fastest thing in the universe) squared. Further, light defines immortality because on a photon, all time exists. And this reality explains prophecy, demonstrating how Yahowah was able to witness our future in our distant past.

Unlike physical bodies, light does not decay, making us appear perfect. And where there is light, darkness no longer exists.

As we move deeper into the Psalm, we discover that in the jussive mood, which is a third-person expression of volition, that Yahowah chose this name.

“He has chosen the name (*hayah shem* – He actually, genuinely, and literally wants the personal and proper identification and nomenclature to continually be (qal imperfect jussive)) **Yahowah** (*Yahowah*) **as a blessing and as a beneficial commendation signifying Divine favor** (*barak* – as an uplifting and worthy opening to the verbal exchange and as the most positive of all expressions

(pual participle)) **from this moment and henceforth** (*min 'atah* – as of now and thereafter), **forevermore for the restoring witness to the eternal testimony** (*wa 'ad 'owlam* – as evidence that should be shared throughout time).” (*Mizmowr* / Song / Psalm 113:2)

God chose the name “Yahowah” for Himself, knowing that it would be a tremendous blessing and that His *shem* would be of enormous benefit to His Covenant Family. Religious numbskulls chose to name their gods HaShem, Adonai, the Lord, Jesus, Christ, and Allah, all of which have created divisions, leading men astray, and bringing untold misery upon *Yahuwdym* | Jews.

Yahowah’s name is the ultimate treasure, opening the Door to *Chay* | Life, *Yasha’* | Salvation, His *Beryth* | Covenant Family, and *Shamaym* | Heaven. There is no way to know or approach God without it.

The *Qodesh* | Uniquely Uncommon and Set-Apart *Shem* | Personal and Proper Name, Yahowah, is a blessing for all who welcome it and proudly proclaim it. Yahowah is the first and last word of the eternal testimony of our God. His witness is enriching and empowering with it, and it is diminished, unauthorized, and unclaimed without it.

A week ago, in mid-November of 2024, as I was contemplating whether our overall branding was correct, whether we should add a 36th volume after this one was finished, or if I should begin sharing what we’ve learned through personal video recordings, even whether we should continue along the same path in social media or blaze a bold new trail, essentially starting over. So, I asked Yahowah what He would prefer. Not surprisingly, He began with this answer.

He said that while He wanted to leave our original and signature series, *Yada Yahowah*, under this title, His preference was for everything we have composed to be branded appropriately, powerfully, and now prophetically

as YAHOWAH. I'm a little surprised that He didn't simply ask me to translate and read His, and Dowd's, 112th and 113th Psalms since the answer to every question was provided within them three millennia prior to asking. Or, as another option, Yahowah could have done what He did with 'Abraham four thousand years ago when He answered him by telling him to listen to his wife and do as she says.

Over the twenty-three years that I have served Yahowah in this role, this is only the fourth time that I've shared a private conversation. My preference, and His, has always been to expound upon what He revealed through His *naby'* | prophets so that readers and listeners could rely on His words rather than mine. With this approach, there would never be a question of whether God said what I claimed because the verifications would always be available throughout the Towrah, Naby', wa Mizmowr.

Nevertheless, on each of the four occasions that I've shared His private conversations, the evidence of what we discussed was conveniently provided within the very same Torah, Prophets, and Psalms – as is the case here. So, should you be curious, when first we spoke, Yahowah allayed my concerns over exposing and condemning Islam with the promise of protection in the 91st Mizmowr. When my wife and I asked about leaving on Taruw'ah, He quipped, "Where do you think you are going?" which was subsequently answered in Yasha'yah 17. Then, on the morning of 10.07.23, when I tried to weasel out of rewriting *Prophet of Doom*, He said, "I have taken care of you; now you take care of my people." The proof of that arrangement is found in the 11th chapter of Isaiah; the five volumes of *God Damn Religion* serve as the result. And this time, the answers to my questions were scribed in the 112th and 113th Mizmowr.

So now, with Yahowah's rebranding preferences for His Restoring Witness to the Eternal Testimony acknowledged, and with the glowing endorsement of our

work together punctuating the previous Mizmowr, there is more of our conversation that is appropriate to share. Yahowah asked me to create a contemporary interpretation of His Manowrah to serve as our logo, replacing the lion. Reinforcing this, He said that I was serving His People as a Light in the darkness in the previous Song. As for writing or blogging going forward, in His own humorous way, He affirmed what Dowd had written prophetically in the 112th Mizmowr, saying that I should not be the least bit concerned over venturing into a new venue and that He trusted me to continue to do what's right for Yisra'el.

Then, in His own informal and relaxed manner, showing His humorous and playful nature, He said, "My son, you have correctly noted that I chose to work with Moseh and Dowd because they were resolutely rational, intellectually brilliant, and remarkably articulate. So now, with everything on the line and no time left for another option, do you really think I would choose the village idiot just for giggles? Come on, son, you are a bright lad and the answer is obvious. Let's begin anew, broadcasting our message, especially now that I have affirmed that you are right."

So, now a week later, I have purchased everything imaginable to set up several professional broadcast studios throughout our home to make our upcoming video programs as appealing and informative as possible. Soon enough it will become obvious to everyone whether Yahowah's enthusiasm over our work together was justified. Mind you, He wrote His assessment 2,500 to 3,500 years before I was born, so a lot can change over that time – or not.

Considering the timing of these events coinciding with this translation, especially in the context following Yahowah's rather exuberant endorsement of our mission, Mizmowr 113:2 serves as evidence that Yahowah sponsored the refinement of our overriding branding from

Yada Yahowah to YAHOWAH.

While I have never sought a sign from God, nor any validation of His approval of our work together, He continues to be prolific in providing both. And in this there is a life lesson: there is no reason to ask God to respond to personal queries when He has made the answers obvious. To ask Him to save you, to help you resolve a personal problem, or even to explain what you should do with your life, is insulting since He has provided the means to know and resolve these things. Why ask God for understanding when the path to it is so clearly delineated? Why ask God for salvation when the way home is presented?

Once my wife and I arrived in the Caribbean, the rhythm of our work together formed a pattern which has not changed. We begin each day before the sun rises and conclude our efforts on Yisra'el's behalf long after it has set. And so, our days are lived basking in the light.

“From the rising of the sun in the east (*min mizrah shemesh* – from first brilliant light) as a witness as far as its departure and setting (*‘ad mabow’ huw’*), radiate the brilliant light associated with (*halal* – boast in the brilliance, extolling and commending (pual participle)) the name (*shem* – the personal and proper designation) of Yahowah (*Yahowah*).” (*Mizmowr* / Song / Psalm 113:3)

This is the cadence of our life. It could be yours as well. And as for us, we live as witnesses to God's brilliant light, reflecting His testimony under His beloved *shem* – YAHOWAH.

While it is true that Yahowah, as a seven-dimensional spiritual being, resides far above and beyond every nation, and that He was given no alternative but to withdraw from Yisra'el and the Earth, He is less distant now than He has been over the past millennia. And while He will soon return to claim His People and His planet, in the interim, He is inviting His Covenant Family to join Him in Shamaym...

“Yahowah (*Yahowah*) is high above (*ruwm ‘al* – is at an elevated dimension over (qal participle)) every nation and all non-Yisra’elites (*kol gowym* – all heathen people, gentiles, and the confluence of countries), His glorious presence, manifestation of power, and splendor, especially His overall significance (*kabowd huw’* – His honorable distinction, status, abundant riches, rewarding persona, and respect) are beyond the sky and over and above the heavens (*‘al ha shamaym* – are upon the spiritual realms).” (*Mizmowr* / Song / Psalm 113:4)

I have long surmised that one of the reasons scientists are unable to explain the nature and source of 96% of the energy and matter in the universe is that the attractive and repulsive influence exists as the fifth and sixth dimensions beyond spacetime. Should this assessment be accurate, then Yahowah must be at least seven dimensions to have created the universe. But even if He is only one dimension beyond time, His enormity is greater than the construct He conceived. Therefore, all of God will not fit within a man, an entire ethnicity, a country, a planet, a solar system, or a galaxy, not even in the space between several hundred billion of them. So, while God must reside in a dimension greater than His creation, there are a number of ways that He can visit and interact with us in 3D-ville. His testimony is one, His *Ruwach* | Spirit is another as are His *mal’ak* | spiritual messengers. Yahowah also has a *nepesh* | soul which He can project as an avatar of His choosing. And while He has, and can, convey His message in His own voice, and can accompany it with some of His radiant energy as fire and light, He has not done so directly since the Yisra’elites told Him to shut up and go away nearly 3,500 years ago.

Yahowah’s immediate solution was to speak through His *naby’* | prophets, men like Moseh, Shamuw’el, Dowd, and Yasha’yah, but that would only last one thousand years. And so after *Mal’aky* / Malachi in 447 BCE,

Yahowah withdrew and has been silent. And, therefore, one of the reasons the YAHOWAH branded volumes are garnering so much favorable prophetic ink from the Almighty is that this is the first time in 2,448 years since His *Qowl* | Voice and *Owr* | Light has resonated and shined among His People – albeit projected through His Son’s *Basar* | Herald and *Ad* | Restoring Witness.

Christians, Muslims, and the Rabbis promoting Judaism, falsely claim that we all worship the same god. But that’s not true. Not only are their gods the antithesis of one another, not only are their names different, if you are worshiping a being, that entity is not Yahowah.

Even when combined, the gods of religion do not amount to navel lint when compared to Yahowah – who is decidedly anti-religious.

“Who can be associated with or compared to (*my ka* – how can anyone be like) **Yahowah (*Yahowah*), **our God** (*‘elohym ‘anachnuw*) **who dwells** (*la yashab* – who lives (*qal* infinitive)) **on a higher dimension as the most elevated One** (*ha gabah* – as One well beyond the highest known limits), (*Mizmowr* / Song / Psalm 113:5) **the One who looks down humbly** (*ha shapel la ra’ah* – as the One who must diminish an aspect of Himself to view and be seen) **upon the heavens and the earth** (*ba ha shamaym wa ba ha erets* – within the spiritual realms or universe and in the land)??” (*Mizmowr* / Song / Psalm 113:6)**

Religious gods seek to humble men, while the actual God is humble and seeks to elevate men.

This next statement is prophetic of what Yahowah will achieve through Taruw’ah, Kipurym, and Sukah in year 6000 Yah...

“He takes a stand to restore, to raise, and to encourage (*quwm* – He stands up to lift up and establish) **from the ashes and from the dust** (*min aphar* – from the

smallest and least significant), **by opening the door for those in need** (*dal* – by creating a portal for the impoverished) **out of the trash as a result of the ash** (*min 'ashpoth* – away from the worthless and lowly dung), **thereby lifting up and raising** (*ruwm* – to increase and magnify the dimensionality of (hifil imperfect)) **the 'Ebyown who are accepting and willing** (*'Ebyown* – those who consent and are agreeable).” (*Mizmowr* / Song / Psalm 113:7)

During the evening of Taruw'ah, on September 23rd, 2033, God will conduct the final *Laqat* | Gleaning of His Covenant's Children, bringing them to *Shamaym* | Heaven. The following morning, still the Shabat of Taruw'ah, Yahowah will be orchestrating the sacrifice of the *'Adamah Parah* | Bloody and Productive Man of Earth who has become the Red Heifer. In the first act, He will raise His Family. In the second, He will restore His People. He will lift some from the dust and clean others with the ashes.

This is the second time in these late numbered *Mizmowr* that we have witnessed the *'Ebyownym* | the Accepting and Agreeable, in the singular here and in the plural form in Psalm 112:9. For those who have read my condemnation of the world's most popular religion in *Twistianity*, you are aware of my fondness for the 'Ebyownym of the 1st century CE. They were the only eyewitnesses who recorded the Messiah's Sermon on the Mount and Olivet Discourse in Hebrew – the language Dowd would have spoken on the occasion. Filtered through Greek and back into English, you'll find their decidedly anti-Christian presentation of Dowd's longest public addresses within those volumes. And here, it is apparent that Yahowah is fond of their reappearance during the last days – not as the same people, but as individuals with a similar appreciation of our King.

“For surely (*la* – certainly and accordingly), **among the willing who were uncoerced, and with generous**

leaders, and noble princes (*'im nadyb* – among those who volunteered and have been afforded considerable status), **they will sit and live with Me** (*la yashab* ‘any – they will dwell, be established, and remain as Mine (hifil infinitive)), **with the most noble, respected leaders, and dignified volunteers** (*'im nadyb* – with the generous and esteemed officials) **of His people and family** (*'am huw*).” (*Mizmowr* / Song / Psalm 113:8)

The two greatest leaders of men in Yahowah’s story are Moseh and Dowd. And in the end, they will be joined by two additional contributors, notably ‘Elyah and Yada. And while Dowd’s role as Eternal King of Everything is the most clearly defined, what we can deduce from this is that Yahowah will remain in character and share responsibility rather than manage the universe alone.

The concluding pronouncement is also prophetic. The story of the Red Heifer and Adulterous Woman are intertwined because she represents Yisra’el and Dowd wants her back. And for this to occur, she must be purged of her guilt and cleansed so that she is presentable. This is what the sacrifice of the ‘Adamah Parah is designed to achieve.

The reason that Yahowah considers Yisra’el to be barren is because all of her children these past several thousand years have been born to parents who know nothing of God, His Son, the Covenant, or His Invitations. The Almighty said as much when revealing the divorce decree through Howsha’, declaring that Yisra’elites were no longer His children. However, the ‘Adamah Parah offers his/her life so that the mortal remnant of Yisra’el might live and be productive again.

“He restores the marriage and renews the dwelling place (*yashab* – He reestablishes the habitation (hifil participle)) **of the barren woman** (*'aqar* – of the infertile female deprived of children) **as the mother of a family** (*ha*

beyth 'em – as the biological and adoptive female parent and caregiver of the home) **of rejoicing children** (*ha benym sameach* – of delighted, happy, and content sons and daughters).

***HalaluwYah* | Radiate Yahowah's Light and shine brilliantly for Yah, commending Yahowah's renown (*HalaluwYah*)!**" (*Mizmowr* / Song / Psalm 113:9)

For those who come to recognize and cherish Yahowah's name, there will be a celebration of life. HalaluwYah!

Let us never forget...

***HalaluwYah* | Radiate Yahowah's Light and shine brilliantly for Yah, commending Yahowah's renown (*HalaluwYah*)! The coworkers of ('*ebed*) Yahowah (*Yahowah*) choose to be radiant, cheerfully conveying the light, boasting in the brilliance and pride of being enlightened (*halal*). In the name ('*eth shem*) of Yahowah (*Yahowah*), shine your light and radiate clear and brilliant enlightenment while commending the excellence of it all (*halal*). (*Mizmowr* 113:1)**

He has chosen the name (*hayah shem*) Yahowah (*Yahowah*) as a blessing and as a beneficial commendation signifying Divine favor (*barak*) from this moment and henceforth (*min 'atah*), forevermore for the restoring witness to the eternal testimony (*wa 'ad 'owlam*). (*Mizmowr* 113:2)

From the rising of the sun in the east (*min mizrah shemesh*) as a witness as far as its departure and setting ('*ad mabow' huw'*), radiate the brilliant light associated with (*halal*) the name (*shem*) of Yahowah (*Yahowah*). (*Mizmowr* 113:3)

Yahowah (*Yahowah*) is high above (*ruwm 'al*) every nation and all non-Yisra'elites (*kol gowym*), His glorious presence, manifestation of power, and splendor,

especially His overall significance (*kabowd huw'*) are beyond the sky and over and above the heavens (*'al ha shamaym*). (*Mizmowr* 113:4)

Who can be associated with or compared to (*my ka*) Yahowah (*Yahowah*), our God (*'elohym 'anachnuw*) who dwells (*la yashab*) on a higher dimension as the most elevated (*ha gabah*), (*Mizmowr* 113:5) the One who looks down humbly (*ha shapel la ra'ah*) upon the heavens and the earth (*ba ha shamaym wa ba ha erets*). (*Mizmowr* 113:6)

He takes a stand to restore, to raise, and to encourage (*quwm*) from out of the ashes and from the dust (*min aphar*), by opening the door for those in need (*dal*) out of the trash as a result of the ash (*min 'ashpoth*), thereby lifting up and raising (*ruwm*) the 'Ebyown who are accepting and willing (*'Ebyown*). (*Mizmowr* 113:7)

For surely (*la*), among the willing who were uncoerced, and with generous leaders, and noble princes (*'im nadyb*), they will sit and live with Me (*la yashab 'any*), with the most noble, respected leaders, and dignified volunteers (*'im nadyb*) of His people and family (*'am huw'*). (*Mizmowr* 113:8)

He restores the marriage and renews the dwelling place (*yashab*) of the barren woman (*'aqar*) as the mother of a family (*ha beyth 'em*) of rejoicing children (*ha benym sameach*). *HalaluwYah* | Radiate Yahowah's Light and shine brilliantly for Yah, commending Yahowah's renown (*HalaluwYah*)!" (*Mizmowr* / Song / Psalm 113:9)



The lyrics to these Songs have been as concise as they have been cerebral, with God's appeal to His people

presented in crystal clarity. So now speaking directly to Yisra'el, the 114th Mizmowr begins...

“During (ba) the Exodus, Yisra’el was brought out (*yatsa’ Yisra’el* – the withdrawal, those engaging and enduring with God, along with those striving against the Almighty, were led out) **from (min) Mitsraym | the Confining and Troubling Crucibles of Oppression** (*Mitsraym* – the trials and tribulation of religious and political persecution), **the House and Family (beyth** – household) **of Ya’aqob** (*Ya’aqob* – Reward or Consequence, My Stance, I grab the heel, Jacob; from *’aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one’s heels to be steadfast) **from (min) a powerful nation with a foreign tongue** (*’am la’az* – a people who were power-hungry and greedy with an unintelligible language). (*Mizmowr / Song / Psalm 114:1*)

Yahuwdah (*Yahuwdah* – Beloved of Yah) **became** (*hayah* – was) **set apart and special for him** (*la qodesh huw’* – unique, separated, uncommon, and distinct to him), **with Yisra’el (Yisra’el) his to distinguish, empower, govern, and rule, expressing his authority** (*memshalah huw’* – his realm and domain; from *mah* – to ponder the implications of *mashal* – governing through the Proverbs).” (*Mizmowr / Song / Psalm 114:2*)

Yahowah wants His People to remember what He has done for them. Should they do so, three things become immediately obvious. First, Yahowah is committed to the liberation and emancipation of His Family. God is, therefore, the opposite of an oppressive and controlling Lord who must be obeyed.

Second, Yahowah is protective and devoted to shielding His people from the harmful nature of oppressive and dictatorial human governments, religious schemes, and the economic burden of the caste system and slavery where

there is no freedom or upward mobility. Therefore, the only reason that Yisra'elites have been bludgeoned by nations and religions since the *Yatsa'* | Exodus 3,480 years ago is that Jews have not been open to Yahowah defending them.

Third, since Yahowah liberated His Family from the burdens of religion and politics, it means that He is in favor of familial relationships and is opposed to mankind's repressive and controlling schemes.

In this prophetic pronouncement using a historical event to depict the future, we find that Yahuwdah is distinguished from the rest of Yisra'el. This is to say that Yahowah has chosen Dowd, who represents the best of Yahuwdym, to lead everyone else into the future. Moreover, the planet will be governed by the Beloved of Yah from the City of Dowd in the territory of Yahuwdah.

Again using the past to reveal the future, just as the sea parted for the Children of Yisra'el to flee those who had persecuted them, upon Dowd's return, the sea, serving as a metaphor for those in opposition to God's People, will withdraw as a retreating tide...

“The sea (*ha yam* – serving as a metaphor for those who are estranged from Yisra'el) **looked** (*ra'ah*) **and retreated** (*wa muws* – was driven away, fled, and was gone), **the Yarden** (*ha Yarden* – that which descends) **turned around the other way** (*sabab la 'achowr* – reversed course, turning back).” (*Mizmowr* 114:3)

This is a play on words. Yarden means “to descend.” Therefore, when Yahowah facilitated Yisra'el's ascent into the Promised Land, their course was inverted. A barrier was averted so that they could rise, drawing ever closer to Yahowah and Shamaym.

“The mountains (*ha harym* – the mounts) **skipped and leaped** (*raqad* – jumped and danced) **like** (*ka* – similar to) **rams** (*'ayil* – leaders of sheep), **the hills** (*gib'ah* – the

knolls and higher ground) **like** (*ka*) **a flock of lambs** (*tso 'n* – sheep).” (*Mizmowr* / Song / Psalm 114:4)

Yahowah has a special affinity for the mountains of Yaruwshalaim – particularly *Mowryah* | Revere Yah, *Zaythym* | Olives, and the ridgeline of *Tsyown* where the Signs are Posted Along the Way. His favorite ‘*Ayil* | Ram frolicked there. He would not only serve to Shepherd God’s flock among these elevated places, as the *Pesach* ‘*Ayil*, he would offer his life on *Mowryah*. And this is where he will return as King come Kipurym.

Now by posing these questions, God is encouraging us to contemplate the symbolism and implications of these metaphors. And among these is one we have not mentioned, which is God’s playful nature, as well as His proclivity to communicate by drawing pictures with words...

“What (*mah*) **is with you, O Sea** (*la 'atah ha yam* – what has approached you who are estranged from Yisra’el) **that you flee and are gone** (*nuws*), **O Jordan** (*ha Yarden* – Yarden which descends) **that you have turned around and have reversed course** (*sabab la 'achowr*), (*Mizmowr* 114:5) **mountains** (*ha harym*) **that you are skipping and leaping, dancing about** (*raqad*) **like** (*ka*) **rams** (‘*ayil*), **the hills** (*gib'ah*) **like** (*ka*) **a flock of lambs** (*tso 'n*)?” (*Mizmowr* / Song / Psalm 114:6)

It is endearing that God pictures Yisra’elites dancing about as lambs frolicking among His mountains and streams within the Promised Land. And He no doubt sees His Son shepherding them in lush pastures and beside quiet waters.

This idyllic setting will be won at a considerable price.

“You should want to be noble and strong, showing the capacity to endure the tribulation while giving birth (*chyl* – you should choose to endure, demonstrating your

character as the earth shakes around you) **at the presence** (*la paneh*) **of the Upright One** (*'edown* – the foundation and pillar of the tabernacle), **O Land and Earth** (*'erets*) **and at the appearance** (*wa min la paneh*) **of the God of Israel** (*'elowah Ya'aqob* – the Almighty of Ya'aqob, the God of Reward or Consequence).” (*Mizmowr / Song / Psalm 114:7*)

The Yisra'elites who will have remained ill-equipped to participate in the Shabuw'ah or Taruw'ah Ingatherings at the beginning and end of the Time of Ya'aqob's Troubles must survive the gauntlet of Progressive nations and the terrorizing assaults of Muslims to witness the arrival of the Upright One of the Earth – the rightful Son who will return with his Father. This will be no easy task because most will succumb to the ravages of escalating abuse and endless wars.

The transformative event for those who will have survived, rejuvenating this mortal remnant of Yisra'el, will be Yahowah's orchestration of the sacrifice of the Red Heifer. Beneath the beaten body of the man named after this Crag, warm waters will emerge, and they will be all aglow with the flames of fire streaming skyward. And as a result, the remnant of God's people will be restored and live...

“He is the one who transforms (*ha hapak* – He is the one who changes) **the Sharp Crag** (*ha tsuwr* – the rocky outcropping) **to a pool of warm water all aglow** (*'agam maym*), **the hardest material to crack, which rejuvenates** (*chalamys*) **into fountains of waters which are seen to restore life** (*ma'yan mayim*).” (*Mizmowr / Song / Psalm 114:8*)

God's words have painted yet another picture, this one of His and His Son's return and of their people, now properly prepared to greet them. The stain left by the Waters of Marybah will be removed by the glowing and

rejuvenating waters flowing out of fountains on the Temple Mount as purging flames consuming the body of the ‘Adamah Parah soar to the heavens.

For almost every ill, our Creator has a remedy. But sadly, indeed, appropriately, there are those too debilitating and corrupting to resolve. Erasing His name and perverting His testimony are among them.

With this in mind, here is a summary presentation of the 114th Mizmowr...

“During (*ba*) the Exodus, Yisra’el was brought out and withdrawn (*yatsa’ Yisra’el*) from (*min*) Mitsraym | the Confining and Troubling Crucibles of Oppression (*Mitsraym*), the House and Family (*beyth*) of Ya’aqob (*Ya’aqob*) from (*min*) a powerful nation with a foreign tongue (*‘am la’az*). (*Mizmowr* 114:1)

***Yahuwdah* | the Beloved of Yah (*Yahuwdah*) became (*hayah*) set apart for him, uniquely special (*la qodesh huw’*), with Yisra’el (*Yisra’el*) his to distinguish, empower, govern, and rule, expressing his authority (*memshalah huw’*). (*Mizmowr* 114:2)**

The sea (*ha yam*) looked (*ra’ah*) and retreated, was driven away, fled, and was gone (*wa muws*). The Yarden (*ha Yarden*) turned around the other way, reversing course (*sabab la ‘achowr*). (*Mizmowr* 114:3)

The mountains (*ha harym*) skipped and leaped (*raqad*) like (*ka*) rams (*‘ayil*), the hills (*gib’ah*) like (*ka*) a flock of lambs (*tso’n*). (*Mizmowr* 114:4)

What (*mah*) is with you, O Sea (*la ‘atah ha yam*) that you flee and are gone (*nuws*), O Jordan (*ha Yarden*) that you have turned around and have reversed course (*sabab la ‘achowr*), (*Mizmowr* 114:5) mountains (*ha harym*) that you are skipping and leaping, dancing about (*raqad*) like (*ka*) rams (*‘ayil*), the hills (*gib’ah*) like (*ka*) a flock of lambs (*tso’n*)? (*Mizmowr* 114:6)

You should want to be noble and strong, showing the capacity to endure the tribulation while giving birth (*chyl*) at the presence (*la paneh*) of the Upright One, the foundation and pillar of the tabernacle (*'edown*), O Land and Earth (*'erets*) and at the appearance (*wa min la paneh*) of the God of Israel (*'elowah Ya'aqob*). (*Mizmowr* 114:7)

He is the one who transforms (*ha hapak*) the Sharp Crag (*ha tsuwr*) to a pool of warm water all aglow (*'agam maym*), the hardest material to crack, which rejuvenates (*chalamys*) into fountains of waters which are seen to restore life (*ma'yan mayim*)." (*Mizmowr* / Song / Psalm 114:8)



A variation of the opening line of the 115th Mizmowr is one I have shared countless times. I am far more comfortable deflecting praise than receiving it. I seldom feel deserving, and I know that too much is expected of those who are placed on a pedestal, making acclaim seekers vulnerable. And while the author of this Song felt similarly, there is an interesting twist here we ought not miss...

“Not on our accord (*lo' la 'anachnuw* – not toward us), Yahowah (*Yahowah*), not to us (*lo' la 'anachnuw*) but, instead (*ky* – but by contrast rather), for Your name (*la shem 'atah* – according to Your personal and proper designation), You choose to give (*nathan* – You want to offer, appoint, and bestow (qal imperative second-person masculine singular)) **this honor, respect, power, and reward (*kabowd* – the reputation, importance, distinction, and glory) **as a result of** (*'al* – over and above) **Your loyal love, genuine favor, and unfailing kindness** (*chesed 'atah* – Your enduring devotion and mercy) **because of** (*'al*) **Your integrity and honesty and Your reliable and****

dependable nature (*'emeth 'atah* – Your enduring consistency).” (*Mizmowr* / Song / Psalm 115:1)

I love this perspective because it reflects Yahowah’s overtly expressed desire for us to associate the blessings of the Covenant with His name. Everything offered by God to His people comes bearing His name. This is for many reasons. Yahowah wants to be differentiated from the gods men have made. He wants to engage in and enjoy a personal relationship with us which necessitates knowing His name, and it is only when Yisra’el realizes upon whom they should rely that God’s honorable means to empower and reward them becomes manifest. And since Yahowah is offering the benefits associated with His Beryth and Miqra’ey to those who embrace His *shem*, the path to eternal life, perfection, adoption, enrichment, and empowerment begins with a singular word – Yahowah.

This would also mean that those who eschew Yahowah’s name, who have erased it from their lives, have relinquished receiving any benefits from God. They cease being *Yahuwdym* | Beloved of Yah.

To rectify this problem, and at the Almighty’s request, we are poised to rebrand each of the 35 books I have written under the title, YAHOWAH. This is not only out of respect, but also so that Yisra’elites might become receptive to all Yahowah is offering after thousands of years of denying His name and denying themselves His blessings, His love, kindness, and favor.

Not that it makes much of a difference, but 4Q84Ps^b, which is a thousand years older than the Masoretic Text, omits *na’* | now after *'elohym* | God in the 2nd verse and reads “The religious idols of the Gentiles...” in the 4th verse, while the Masoretic Text states “Their idols...” The second correction comes by way of the more recent discovery of 4Q96Ps^o.

“So, what is the reason (*la mah* – then why) **the non-**

Yisra’elites question (*‘amar ha gowym* – do the Gentiles allege and query), **‘Where is their God** (*‘ayeh ‘elohym hem)?’*)” (*Mizmowr / Song / Psalm 115:2*)

Methinks Yahowah just answered that question. They erased His name.

This isn’t a victimless crime or lesser offense. Had religious Jews not removed Yahowah’s name from His testimony and from their lives, the religions of Christianity, Judaism, and Islam would not exist, and Jews would not be abused by them. There would have been no Assyrian invasion, Babylonian captivity, Greek intrusion, Roman subjugation, European enslavement, Islamic terrorism, or Holocaust. And many among the one hundred generations of Jews who have been estranged from Yahowah would have been welcomed in Shamaym. Even now, the utter disdain among Jews for Yahowah’s *shem* remains the biggest obstacle to reconciliation.

“God (*wa ‘elohym*) **is in the spiritual realm of the heavens** (*ba ha shamaym*). **All that, for the benefit of the relationship** (*kol ‘asher*), **He engages in and acts upon** (*‘asah*), **He enjoys and takes pleasure in** (*chaphets* – He finds desirable and pleasing).” (*Mizmowr / Song / Psalm 115:3*)

This being the case, if everything God does contributes to the relationship and is pleasing, He hasn’t spent much time on Earth these past thirty centuries or hung around Jews. Beginning with ‘Abraham and continuing with Yitschaq, and not only growing worse with Ya’aqob, but tragic with his children, then becoming intolerable during the Exodus, and seldom improving thereafter, the Children of Yisra’el have been appalling. There is very little Yahowah could have done with them that He would have found pleasurable. Fortunately for the Almighty, He does not experience time as we do, so that, apart from some wonderful, albeit fleeting moments, the millennia may

have passed as we would blink an eye.

Also, when we accept the scope of this statement, we are left to acknowledge that we are not the only game around. Heaven offers entertaining options that surpass everything on Earth. This also leads us to another possibility. If it hadn't been for some delightful and engaging conversations with 'Adam, the responsiveness of Noach, the few bright moments around 'Abraham and the laughter of Sarah, the willingness and resolve of Moseh, and the amazing intellect and character of Dowd, Yahowah might have given up on us and pursued life on other planets.

It has always been obvious to me that God finds the Children of His Covenant Family lovable and entertaining. He not only contributes mightily to the relationship, but He also gains a great deal from each individual. Raising children is mutually beneficial.

“The false gods and religious idols (*ha 'atsab* – the objects of worship) **of the Gentiles** (*gowym* – of the non-Yisra'elites), **are silver and gold** (*keseeph wa zahab* – are of precious metals to elicit a sense of worth and yearning), **the work of human hands** (*ma'aseh yad 'adam* – made by the hands and influence of men).” (*Mizmowr* / Song / Psalm 115:4)

The reason that religious images and objects of worship are lavish is because they would be seen as worthless inanimate objects otherwise. They are worth nothing more than the silver and gold used to construct them. This is also true with monstrously large cathedrals, churches, synagogues, and mosques, even the massive houses of government and the judiciary. The larger they appear when compared to the houses of ordinary people, the easier it is to elicit veneration and to fleece and control the masses. The subliminal message is that since their houses are imposing, they must be as well.

The Christian god is a man because men created him. The concept was hardly new since almost every ancient empire chiseled their deities in their image while their kings claimed to be gods, including the Egyptians, Babylonians, Greeks, Romans, and Roman Catholics. And in all of that time, even with the vestiges of Rah, Osiris, Isis, Ba'al, 'Ashura', Zeus, Dionysus, Athena, Apollo, Jupiter, Venus, Bacchus, Jesus, Mary, and Allah, never once saying a word, lifting a finger, or taking a step, the religious continued to venerate and worship them, bowing before them and praying to them.

Can you imagine how utterly revolting the sights and sounds of such stupidity must come across to Yahowah? Is it any wonder God hates religion?

“For them are openings for mouths (*peh la hem*), but they have no words and cannot speak (*wa lo' dabar*). For them are eyes (*'ayn la hem*), but they cannot see (*wa lo' ra'ah*). (*Mizmowr 115:5*)

For them are ears (*'ozen la hem*), but they cannot hear (*wa lo' shama'*). For them are noses (*'ah la hem*), but they have no spirit and cannot breathe (*wa lo' rawach*). (*Mizmowr 115:6*)

They have hands (*yad hem*) but cannot feel or interact with anything (*wa lo' muwsh*), feet (*regel*), but they cannot move or walk (*wa lo' halak*). There is no utterance or muttering, even a growl (*lo' chagah*), in their throats (*ba garown hem*). (*Mizmowr 115:7*)

By intent, those who make them are (*hayah 'asah hem* – those who act and engage with them choose to become (qal imperfect jussive)) like them (*ka-mow hem* – the same as them), including all those who (*kol 'asher*) are unsuspecting in their reliance on them (*batach ba hem*).” (*Mizmowr / Song / Psalm 115:8*)

In the heart of a book the religious esteem as holy

scripture, the biblical lyrics are decidedly anti-religious. But isn't that the point? The reprobates like Peter and Paul, Akiba and Maimonides, Muhammad and Abu Bakr, who were responsible for creating Jesus, HaShem, and Allah in their image, all sought to bolster their delusions by claiming the actual God's authority for themselves and their all-too-human deities. So, it is true in a way – the religious all worship the same god since every religious deity was conceived in man's image.

And considering that religions are gangs that became cults which were then integrated into the despotic governments of tribes and then empires, they are as depraved as the men who conceived them to impose their immorality on others. To call the result stupid would be too kind, especially since the overtly religious and political are all too often the most immoral and vicious, murderous and subjugating among us. Just as gang mentality brings out the worst in men, and is exacerbated when these gangs become nations, empires, and religious establishments, a darkness ensues that makes it exceedingly uncommon and challenging to see and know God.

In what is likely Dowd's advice to his people...

“Yisra’el (*Yisra’el* – Individuals who Engage and Endure with God), **you should choose to trust in and rely upon** (*batach ba* – of your own volition, choose to confidentially confide in (qal imperative)) **Yahowah** (*Yahowah*). **He** (*huw’*) **will help and strengthen them** (*‘ezer hem* – assists and serves them) **and will be their protector and shield** (*wa magen hem*).” (*Mizmowr* 115:9)

House of ‘Aharown (*beyth ‘Aharown* – family of enlightened freewill and home of the alternative), **you should choose to trust and rely upon** (*batach* – decide to confidently confide in) **Yahowah** (*Yahowah*). **He** (*huw’*) **will assist and serve them** (*‘ezer hem* – helps and strengthens them) **and will be their most formidable**

defender (*wa magen hem*). (*Mizmowr* 115:10)

Respect (*yare' – revere*) **Yahowah** (*Yahowah*), **choosing to trust and rely upon** (*batach ba*) **Yahowah** (*Yahowah*). **Assistance and strength for them** (*'ezer hem – help and service for them*) **and a defensive shield for them** (*wa magen hem*) **will be from Him** (*huw'*).” (*Mizmowr / Song / Psalm* 115:11)

Three millennia after this was written by our King, his Herald is echoing the same message: Choose of your own volition to trust and rely upon Yahowah!

Said in the vernacular of our day: Shitcan your goddamn HaShem, Jesus, and Allah and give God a chance. Let Yahowah influence your life.

Dowd, as a distinguished lyricist, recognized that the transition from “you” to “them” throughout this refrain would be uncomfortable. In that it was deliberate and repeated, the most rational explanation is that so many generations would come and go without the proper response, the present “you” became a distant “them.” He would be the last to successfully defend Yisra’el, winning every battle and unifying the nation. It will not happen again until he returns.

In the first song I wrote to Yisra’el, the refrain became, “I know you, but you do not know Me. You are to blame because you have erased My name, isn’t that a shame?” And in the second, I wrote, “More terrorists will come. I would stop them if not for the rabbinical scum. Why not choose a different outcome?” Dowd wrote...

“Yahowah (*Yahowah*), **He remembers us** (*zakar ‘anachnuw – He recalls and mentions us from time to time (qal perfect)*). **He will get down on His knees to lift up and bless** (*barak barak – He will kneel down to commend and benefit (piel imperfect)*) ***Beyth Yisra’el* | the House and Family of those who Engage and Endure with God**

(*'eth beyth Yisra'el*). **He will bless** (*barak* – He will favor) **the House** (*'eth beyth* – the Home) **of 'Aharown | Enlightened Freewill as an Alternative** (*'Aharown*).” (*Mizmowr / Song / Psalm 115:12*)

While Yahowah remembers Yisra'el, they have forgotten Him. His name has not been spoken by Yahuwdym in thousands of years. And therefore, every possible blessing, reward, and benefit has been withheld. And they will not recommence until Yahowah's *shem* | name is again celebrated among His people. Encouraging this result is the primary purpose of the books bearing the YAHOWAH brand. Accepting God's name is not only the first step toward Yisra'el's redemption; it opens the door to reconciliation.

It is this simple, this obvious, and this relevant...

“Those who respect and revere (*yare'* – those who are mindful of and highly regard) **Yahowah** (*Yahowah*), **He will bless and lift up** (*barak* – He will lower Himself in love for their benefit), **the youngest, smallest, and least significant** (*ha qatan* – the otherwise unimportant and passive, and least distinguished) **with the oldest, largest, and most significant** (*'im ha gadowl* – the boldest, bravest, most important, and illustrious). (*Mizmowr 115:13*) **Yahowah** (*Yahowah*), **He will choose to increase and magnify you** (*yasaph 'al 'atem* – He will want to add to you, making you more than you currently are by associating with you and joining you (hifil imperfect jussive)), **upon you** (*'al 'atem*) **and upon your children** (*wa 'al beny 'atem*).” (*Mizmowr / Song / Psalm 115:14*)

Those who respect Yahowah receive everything. Those who do not, receive nothing. It matters not their age or position among men. Without exception, those who avoid and deny God's name are unknown to Him and get nothing from Him. This is not my opinion; it is the quid pro quo of the inspired Mizmowr.

This is our King's wish for his people...

“May you all be blessed by (*barakym ‘atem la* – may you be praised and raised, the recipient of benefits from the approach of) **Yahowah** (*Yahowah*), **who acted and engaged to make** (*‘asah* – who performed and worked, becoming highly energetic to conceive and assign, even to benefit from (qal participle)) **the spiritual and physical realms** (*shamaym wa ‘erets* – the Heavens and the Earth).” (*Mizmowr / Song / Psalm 115:15*)

Just in case someone might be living under a rock and isn't aware of who we are talking about, Yahowah is the Creator of the universe. Without Him, we do not exist. And without Him, we will not continue to exist.

“The Spiritual Realms (*ha shamaym* – the Heavens) **are for Yahowah's Heavenly Abode** (*shamaym la Yahowah*), **but the Material Realm and the Earth** (*wa ha ‘erets* – the Land), **He gave as a gift** (*nathan* – He offered and bestowed for a finite time (qal perfect)) **to the descendants of 'Adam** (*beny ‘adam* – to the sons of man and children of humankind).” (*Mizmowr / Song / Psalm 115:16*)

It is a marvelous gift, even though we humans seem unappreciative and subsequently have done a lot to sully it. And the Earth is just the first installment of our intended inheritance. The universe is next, followed by a share of Shamaym. And that isn't even the best part because it's what Yahowah has promised to do for us individually, elevating us from decaying physical beings to spiritual entities, making us His immortal and perfect children who are enriched and empowered, enlightened and emancipated, that matters most.

As Dowd is reminding us, the decision to respect Yahowah must be made while we are alive and here on this Earth...

“It is not for the dead (*lo’ ha muwth* – it is not for the absent of life (qal participle)) **to radiate Yah’s Light** (*halal Yah* – to be a visible and clear source of brilliant illumination and enlightenment from Yah (piel imperfect)), **nor any who descend** (*wa lo’ kol yared* – and not those who prostrate themselves, bowing down, diminished in dimensions (qal participle)) **into silence** (*duwmah* – muted and dumb). (*Mizmowr* 115:17)

Instead, we, ourselves (*wa ‘anachnuw*) **will lovingly extol, adore, and be of benefit to** (*barak* – we will greet and bless, commending (piel imperfect)) **Yah (Yah) from now** (*min ‘atah* – from this point in the sequence of events) **and forevermore** (*wa ‘owlam*) **as eternal Witnesses to the restoring Testimony** (*‘ad* – sharing what is known into perpetuity as the observant who testify).

HalaluwYah | Radiate Yahowah’s Light and shine brilliantly for Yah, commending Yahowah’s renown (HalaluwYah)!” (*Mizmowr / Song / Psalm* 115:18)

What we say has a lingering influence on our fate and those we love. And in this regard, nothing matters more than developing a passion for Yahowah’s name.

After our brief visit here is over, there will be no second chances for those who choose poorly. A great deal is riding on what we all do and say – so let’s have our words and actions please our God.

It takes considerable familiarity with Yahowah to shorten His name to Yah. I have done so, and so has Dowd. But the reason I bring this to your attention is because it proves a point. Since it is simple to pronounce, it destroys the myth that Jews don’t say God’s name for fear of mispronouncing it. In addition, by using Yah, Dowd is reminding us that God is informal, friendly, unimposing, and approachable.

The reason that *halal* is an ideal verb in this context is

because it addresses the transformation in our lives as Yahowah elevates us from matter to energy. The home of our soul that once absorbed light will become a source of it. As spiritual beings, we will shine brilliantly. And with this evolution from matter to energy, we become immortal and perfect beings, able to enjoy full access to the 4th, 5th, 6th, and 7th dimensions.

And while this is wonderful, deserving a concluding HalaluwYah, there is no reason to wait. When we radiate Yahowah's light before men, the Covenant Family grows and eternity is enriched for everyone involved.

The path to this glorious outcome was scribed in these words...

“Not on our accord (*lo' la 'anachnuw*), Yahowah (*Yahowah*), not to us (*lo' la 'anachnuw*) but, instead (*ky*), for Your name, according to Your personal and proper designation (*la shem 'atah*), You choose to give, offer, and bestow (*nathan*) this honor, respect, power, and reward (*kabowd*) as a result of ('*al*) Your loyal love, genuine favor, and unfailing kindness (*chesed 'atah*) because of ('*al*) Your integrity and honesty and Your reliable and dependable nature (*'emeth 'atah*). (*Mizmowr* 115:1)

So, what is the reason (*la mah*) the non-Yisra'elites question ('*amar ha gowym*), ‘Where is their God ('*ayeh 'elohym hem*)?’ (*Mizmowr* 115:2)

God (*wa 'elohym*) is in the spiritual realm of the heavens (*ba ha shamaym*). All that, for the benefit of the relationship (*kol 'asher*), He engages in and acts upon ('*asah*), He enjoys and takes pleasure in (*chaphets*). (*Mizmowr* 115:3)

The false gods, religious idols, and objects of worship (*ha 'atsab*) of the Gentiles (*gowym*) are silver and gold and precious metals to elicit a sense of worth

and yearning (*keseph wa zahab*), **the work of human hands to influence men** (*ma'aseh yad 'adam*). (*Mizmowr 115:4*)

For them are openings for mouths (*peh la hem*), **but they have no words and cannot speak** (*wa lo' dabar*). **For them are eyes** (*'ayn la hem*), **but they cannot see** (*wa lo' ra'ah*). (*Mizmowr 115:5*) **For them are ears** (*'ozen la hem*), **but they cannot hear** (*wa lo' shama'*). **For them are noses** (*'ah la hem*), **but they have no spirit and cannot breathe** (*wa lo' rawach*). (*Mizmowr 115:6*)

They have hands (*yad hem*), **but cannot feel or interact with anything** (*wa lo' muwsh*), **feet** (*regel*), **but they cannot move or walk** (*wa lo' halak*). **There is no utterance or muttering, even a growl** (*lo' chagah*), **in their throats** (*ba garown hem*). (*Mizmowr 115:7*)

By intent, those who make them are (*hayah 'asah hem*) **like them** (*ka-mow hem*), **including all those who** (*kol 'asher*) **are unsuspecting in their reliance on them** (*batach ba hem*). (*Mizmowr 115:8*)

Yisra'el | Individuals who Engage and Endure with God (*Yisra'el*), **you should choose to trust in and rely upon** (*batach ba*) **Yahowah** (*Yahowah*). **He** (*huw'*) **will help and strengthen them** (*'ezer hem*) **and will be their protector and shield** (*wa magen hem*). (*Mizmowr 115:9*)

House of 'Aharown (*beyth 'Aharown*), **you should choose to trust and rely upon** (*batach*) **Yahowah** (*Yahowah*). **He** (*huw'*) **will assist and serve them** (*'ezer hem*) **and will be their most formidable defender** (*wa magen hem*). (*Mizmowr 115:10*)

Respect (*yare'*) **Yahowah** (*Yahowah*), **choosing to trust and rely upon** (*batach ba*) **Yahowah** (*Yahowah*). **Assistance and strength for them** (*'ezer hem*) **and a defensive shield for them** (*wa magen hem*) **will be from Him** (*huw'*). (*Mizmowr 115:11*)

Yahowah (Yahowah), He remembers us (zakar 'anachnuw). He will get down on His knees to lift up and bless (barak barak) Beyth Yisra'el | the House and Family of those who Engage and Endure with God ('eth beyth Yisra'el). He will bless (barak) the House ('eth beyth) of 'Aharown | Enlightened Freewill as an Alternative ('Aharown). (Mizmowr 115:12)

Those who respect and revere (yare') Yahowah (Yahowah), He will bless and lift up (barak), the youngest, smallest, and least significant, the otherwise unimportant and passive, and least distinguished (ha qatan), with the oldest, largest, and most significant, the boldest, bravest, most important, and illustrious ('im ha gadawl). (Mizmowr 115:13)

Yahowah (Yahowah), He will choose to increase and magnify you (yasaph 'al 'atem), upon you ('al 'atem) and upon your children (wa 'al beny 'atem). (Mizmowr 115:14)

May you all be blessed by (barakym 'atem la) Yahowah (Yahowah), who acted and engaged to make ('asah) the spiritual and physical realms (shamaym wa 'erets). (Mizmowr 115:15)

The Spiritual Realms (ha shamaym) are for Yahowah's Heavenly Abode (shamaym la Yahowah), but the Material Realm and the Earth (wa ha 'erets), He gave as a gift (nathan) to the descendants of 'Adam (beny 'adam). (Mizmowr 115:16)

It is not for the dead (lo' ha muwth) to radiate Yah's Light, to be a visible and clear source of brilliant illumination and enlightenment from Yah (halal Yah), nor any who descend, who prostrate themselves, and bow down (wa lo' kol yared) into silence (duwmah). (Mizmowr 115:17)

Instead, we, ourselves (wa 'anachnuw) will lovingly

extol, adore, and be of benefit to (*barak*) Yah (*Yah*) from now (*min 'atah*) and forevermore (*wa 'owlam*) as eternal Witnesses to the restoring Testimony (*'ad*).

***HalaluwYah* | Radiate Yahowah's Light and shine brilliantly for Yah, commending Yahowah's renown (*HalaluwYah*)!" (*Mizmowr* / Song / Psalm 115:18)**



Throughout these late Mizmowr, I have formed the conclusion that Dowd wrote them, but now, as we dive into the 116th Song, there is no doubt that he scribed these stirring lyrics.

“Because (*ky* – indeed) I love (*'ahab* – in a close personal relationship I adore) Yahowah (*Yahowah*), He has listened to (*shamar* – He continues to hear) my voice (*'eth qowl 'any* – that which pertains to what I say), to my desire for favoritism and kindness (*tachanuwn 'any* – my calls for mercy and compassion).” (*Mizmowr* / Song / Psalm 116:1)

Since God knows best and is infinitely smarter than we are, the best approach is to listen to Yahowah rather than pray to Him. Dowd did, learning so much from Him that he composed one hundred Psalms and Proverbs, including the magnificent 119th which explains how to get the most out of our Towrah study.

It was by observing the Towrah and contemplating what Yahowah revealed through His Prophets that the Messiah made the most important and beneficial, informed and rational, decision in human history. His choice to fulfill the Miqra'ey earned this remarkable man the opportunity to contribute to Yahowah's story – which is why God listened to Him. And it is the consequence of the King's commitment to honor his vow to fulfill Pesach, Matsah,

and Bikuwrym that will dominate the lyrics of this Psalm, making it among the most important prophecies ever written.

What is also revealing here is that Dowd already knew that he was Yahowah's favorite, God's Chosen One, His Anointed Messiah, and His Beloved Firstborn Son, to whom God was exceedingly kind and generous. Therefore, the request for favoritism and mercy was for his people – Yisra'el.

More interesting still, by honoring his vow, God delivered this result. So all that must happen now for Yahowah's mercy and compassion to be showered upon His Chosen People is for Yisra'el to recognize and accept the sacrifice of Father and Son during the Spring Miqra'ey. This is why Dowd wrote...

“Indeed (ky – it is relevant and true that), He inclined His ear (natah ‘ozen huw’) to me (la ‘any). Therefore, in my days (wa ba yowm ‘any), I will call out and make an inviting proclamation, issuing a summons to read and recite what I’ve encountered to offer these Invitations (qara’ – I will issue this summons to meet (qal imperfect first-person singular)).” (Mizmowr / Song / Psalm 116:2)

Dowd did this very thing when he served as the living embodiment of the *Miqra'ey*. This title is based upon the verb *qara'* which means “to call out and proclaim, to invite and summon, to meet, greet, and welcome, and to read and recite.” It was by honoring his vow to fulfill the Spring Miqra'ey – Passover, UnYeasted Bread, and Firstborn Children – that we are favored with an eternal continuation of days and the perfection of our souls while following our Shepherd and Savior into God's Home as Children in His Covenant Family.

But this isn't the only message delivered by our Messiah and King through his lyrics. As a prophet, Dowd knew that his people would not only reject and deny his

magnanimous and magnificent sacrifice, but they would contribute to the boisterous parade of binding religious cults, all designed to rob him of his due and his people of what he would do.

Even the grammar is telling. With *qara'* | the issuance of this Invitation to Meet scribed in the qal imperfect first-person singular, we discover with the qal stem that Dowd's prophetic proclamation was genuine and written to be interpreted literally as something that would actually occur. With the imperfect conjugation, his summons to read and recite this message would have unfolding implications over time, with the result defining our migration in time.

Scribed in the first-person singular, this is Dowd writing about what he, himself, would pursue and achieve. But you will notice that here, and elsewhere, when he addresses his role fulfilling the Miqra'ey, the Son of God dispenses with the reference to his masculinity. And this is because, while his *basar* | corporeal body brought immortality through Passover, his *nepesh* | soul was the operative agent delivering perfection during UnYeasted Bread. Our *nepesh* | consciousness is feminine in Hebrew, as is the *Ruwach* | Spirit that made all of this possible.

The fulfillment of Dowd's pledge to serve as the Sacrificial Lamb to extend our days on Pesach, coupled with his willingness to laden his soul with our guilt, all to stamp our adoption papers with his blood and to seal them with the impression of his incarceration on Matsah, constitute as the greatest gifts ever offered. But the most egregious crime ever committed was the religious cover-up – denying billions the benefits.

“The boisterous religious parade with binding snares and a noose (*chebel* – the company possessing the binding cords) of the plague of death (*maweth* – of the pandemic disease that destroys entire populations) swirled around me, surrounding and entangling me to control

me (*aphaph* ‘any – ensnared me with wave upon wave of restraints and constraints (qal perfect)).

And the anguishing pains and grueling hardship (*metsar* – pondering the confinement and terror) **of She’owl** (*She’owl* – Hell, the place of punishment and no return) **will find me** (*matsa’* ‘any – will seek to obtain and possess me (qal perfect)).

Troubling confinement with the Adversary (*tsarah* – the vexing torture during this anguishing ordeal) **and the severe emotional distress** (*yagown* – debilitating grief and agony) **will be overwhelming** (*matsa’* – will be experienced to an extreme extent (qal imperfect)).” (*Mizmowr* / Song / Psalm 116:3)

There is no need to speculate what hurt our Shepherd and Savior the most – being bludgeoned to death and crucified by the Beast of Rome, the grueling hardship and emotional anguish of being constrained in Hell, or the emergence of religions designed to rob him and his people of what he had achieved at such great cost. It is the first stated and last summarized of these – the boisterous and binding religious parade – which has become the plague of death by seeking to control through misrepresentation and counterfeit, robbing mankind of what the Messiah and Son of God did during the Miqra’ey. It is the greatest story ever stolen.

When it comes to knowing Yahowah, developing a relationship with Him, and being saved by Dowd, religion is mankind’s most menacing nemesis. It is a plague of death, closing the Door to Life the Son of God opened. It not only exists to control the masses, Christianity and Judaism were conceived by robbing Dowd of his accolades and achievements – thereby depriving everyone of an extension of life.

King Dowd, our Messiah, the Firstborn Son of God, our Shepherd and Savior, Yahowah’s Chosen One, is the

lone individual who, after being sent to Hell, was withdrawn so that he could fulfill his agenda and share this story. Rome, which metastasized into the Roman Catholic Church, is the plague of death that initiated this religious parade, extinguishing souls worldwide. The Church sought to control God's story and the sacrifice of His Son, counterfeiting Dowd's through the mythical misnomer Jesus Christ.

Dowd's grueling tenure in Hell would last just one day when measured on Earth, from sunset at the conclusion of Pesach to sundown, ending the Shabat of Matsah on the 14th and 15th of 'Abyb in year 4000 Yah / 33 CE. During that time, our Savior's soul deposited our religious and political guilt in She'owl, where it would never be seen again. This is how he and his Father perfected us.

“Therefore (wa), in the name (ba shem – in the proper and personal designation) of Yahowah (Yahowah) Qara’ | I Will Call Out and Proclaim this Invitation to Meet and be Welcomed (qara’ – I will issue this summons to read and recite what I’ve encountered to offer this Invitation (qal imperfect first-person singular)).

I want to emphasize this impassioned request (‘ana’ – this earnest plea) regarding Yahowah (Yahowah), ‘You agree that we want to rescue and deliver salvation by having jointly decided to save through facilitating the escape (malat – You and I are of the same accord, both having chosen to offer salvation by delivering (piel imperative paragogic he cohortative second-person masculine singular – an expression of first and second person volition, conveying the will of Dowd and Yahowah, whereby Yahowah acts to bring about salvation through an honorable and dramatic rescue)) of my soul (nepesh ‘any – of my consciousness and persona).’” (Mizmowr / Song / Psalm 116:4)

Dowd is an exceptionally competent individual, the

most brilliant, articulate, compassionate, and courageous man in history. But Dowd is just a faded memory without what Yahowah achieved through him. And this exceptionalism begins with prophetic pronouncements such as this one, where we were given the opportunity to examine and consider the means to our inclusion in the Covenant Family.

As is the case with everything pursuant to the approach of the Messiah, it all begins with the recognition that everything worthwhile is achieved in Yahowah's name. We are nothing without it.

Even here, the Miqra'ey Dowd fulfilled are Yahowah's Invitations to Call us Out and Meet with us. Therefore, Dowd was issuing his Father's Invitations, welcoming us into His Family.

About a year ago, I was led to the greatest discovery in human history by the imperative and cohortative moods expressing second- and first-person volition. It was while retranslating Dowd's Mizmowr while updating *Coming Home* that I realized the Messiah not only chose to serve as the Passover Lamb, His Father wholeheartedly supported His Son's request. This realization is affirmed, yet again, in the prose of the 116th Song. Addressing the Miqra'ey, when scribed in this fashion, the verb *malat* reveals: "You agree that it is our mutual desire to deliver salvation through" *nepesh* 'any | my soul.

The reasons Yahowah and Dowd were of like mind in this matter are many. From Dowd's perspective, he had lived a checkered life, often living up to his billing, but sometimes stumbling on his emotions. And so he realized that by suffering through these two days, he would earn the respect of the Covenant Family he would save and then lead. Moreover, it was in his character. Dowd never backed down from an opportunity to protect Yisra'el – even if it would be from themselves this time.

As for Yahowah, His preference is to accomplish everything big and small through men like Dowd. The biggest of the big was the fulfillment of Pesach and Matsah leading to Bikuwrym because these Miqra'ey facilitate the benefits of the Covenant, making everything else possible. When His most trusted and beloved Son volunteered, everything fit. He would honor the promise He had made to 'Abraham and Yitschaq on Mowryah in the dress rehearsal to Passover.

“Yahowah (*Yahowah*) is compassionate and merciful, kind and caring (*chanuwn* – loyal), as well as correct, rightfully and justly vindicating (*tsadyq* – upright and honest in acquitting). Therefore, our God (*wa 'elohym 'anachnuw*) is loving (*racham* – is empathetic).”
(*Mizmowr / Song / Psalm 116:5*)

It's not only true, by allowing His Son to earn our respect by saving his people in this way, Yahowah demonstrated the truest form of love and compassion. These things are proven in this manner by showing oneself worthy. Dowd did, but so did Yahowah by supporting His Son and by honoring His promises.

Pesach, Matsah, and Bikuwrym serve as the ultimate expression of kindness, of genuine mercy, of great compassion, and of loyal love. Through them, vindication is rightfully delivered.

Yahowah saved His Son and His Son saved us...

“Yahowah (*Yahowah*) will keep watch over, pay attention to, and care about (*shamar* – He observes and examines) the open-minded and receptive (*pethy* – those with the capacity to change their attitude and thinking).

When I was incapacitated and diminished (*dalal* – when I was incapable of defending myself and was brought low), and for me (*wa la 'any* – then for me to draw near), He rescued and delivered me, saving me (*yasha'* – He

protected me by removing me from a difficult situation (hifil imperfect)).” (*Mizmowr / Song / Psalm 116:6*)

Shamar is the verb which opens Heaven’s Door. When we closely examine and carefully consider the Towrah, Naby’, wa Mizmowr we come to know Yahowah and become known to Him. And as Dowd scribed in his glorious 91st Psalm, God protects those who are open and receptive to Him. Then, of course, Yahowah proved it by saving the Son who would save his people.

Yasha’, which is the Hebrew word for “salvation,” and means “to deliver, liberate, and save,” is showcased here because it was by liberating Dowd’s soul from She’owl at the conclusion of Matsah to fulfill Bikuwrym that the benefits of the Covenant were delivered – saving us. Those who are open and receptive to what was achieved are perfected and adopted, enriched and empowered.

With Passover and UnYeasted Bread fulfilled, Bikuwrym was in the offing. Dowd became synonymous with his title, *Bakowr* | the Firstborn Son of the Covenant. Having been dispatched from Shamaym to ‘Erets to fulfill the Miqra’ey, following Pesach and Matsah, Dowd was headed back Home to be with his Father on *Bikuwrym* | Firstborn Children...

“You have chosen to return (*shuwb* – Your decision and will is to bring back (qal imperative second-person feminine singular)) **my soul** (*nepesh* ‘any – my consciousness and persona) **to Your restful Home to recuperate** (*manowach* ‘ath – to your rejuvenating and renewing abode (second-person feminine singular)).

Indeed (*ky*), **Yahowah** (*Yahowah*) **will engage to deal with your soul, too, now that recompense has been offered** (*gamal* ‘al ‘ath – acts in ways that are certain and predictable and will rear and raise you as well (qal perfect)).” (*Mizmowr / Song / Psalm 116:7*)

Mission accomplished, Yahowah wanted to bring His Beloved Son Home to Heaven. And this meant the return of his *nepesh* | soul, his consciousness, not his brutalized, discarded, and incinerated body, which would have been a gruesome liability.

While Shamaym was no doubt a restful respite for Dowd, considering what he had just endured, the Spiritual Realm would grow wearisome without purpose. And so, after Dowd's brief sabbatical, there would still be much left to be accomplished. And that is where we enter the picture. There would have been no beneficiaries of Pesach, Matsah, and Bikuwrym, nor participants during Shabu'ah and Taruw'ah, as well as an ill-prepared and disgusting remnant on Kipurym, if not for the discovery and revelation of the true meaning of Dowd's Songs.

“For it is true (*ky* – surely), **You have withdrawn, removed, and delivered** (*chalats* – You have rescued, pulled away, and torn out, saving (piel perfect)) **my soul** (*nepesh* ‘any) **from the plague of death** (*min maweth* – from the realm of the dying, from the pestilence and widespread pandemic), **my feet from stumbling** (‘*eth regel* ‘any *min dachy* – my stance from being offensive and me from falling [presented in a different order in 4Q96Ps]), **my eyes from tears** (‘*eth* ‘*ayin* ‘any *min dima*’ah).” (*Mizmowr* / Song / Psalm 116:8)

Yes, it's true, this occurred, but who knew? In Christianity, Judaism, and Islam, David is decidedly dead. And so it has become our calling to explain how and why Dowd's soul was delivered from the plague of death that is religion. When it came time to fulfill his mission, Dowd was sure-footed and steadfast, walking deliberately along the path Yahowah had provided through the Miqra'ey. And while there were tears shed on Pesach and Matsah, they were wiped away on Bikuwrym.

You will notice that there was no mention of a cross.

And that is because there was no cross – at least not resembling the Christian design. Further, unlike the religious icon of a Dead God on a Stick, the actual Son of God and Messiah was not left affixed to the pole to be tortured forevermore. And there was no resurrection. Dowd’s body, having served its purpose, ceased to exist. Only his soul made the journey Home.

The most pervasive of all human influences throughout the ages has been religion. And second onto it is the politics of governance. Dowd, as is the case with every Covenant member, was unencumbered by them...

“Apart from any outside influences, I will walk unencumbered (*halak* – I will journey through life unaffected by societal influence (hitpa’el imperfect first-person singular)) **to the presence** (*la paneh* – toward the appearance and to face) **of Yahowah** (*Yahowah*) **in the land** (*ba ha ‘erets*) **of the living** (*ha chayym* – of those with multiple lives).” (*Mizmowr* / Song / Psalm 116:9)

The lone prerequisite of the Covenant is to walk away from the influence of *babel* | Babylon’s propensity to intertwine religion with politics and commingle truth and lies to deceive and control. Dowd did; we should. Without doing so, he could not have entered Yahowah’s presence.

Dowd is one of two, and perhaps, three men who will live three lives. His first was concluded three to four years before year 3000 Yah when he became the Messiah and Son of God, the Chosen One who wrote as a Prophet and reigned as King. His second commenced three to four years prior to year 4000 Yah when he arrived to fulfill Pesach, Matsah, and Bikuwrym in 33 CE. And our Savior’s third life will be lived as Sovereign of the Universe beginning on Kipurym in year 6000 Yah / 2033 CE.

Yada’s first of three lives on Earth will conclude during Shabuwa’ah in 2026 at the commencement of the Time of Ya’aqob’s Troubles. He will be the same age as

his King, in his first life, 70, when this occurs. Then, 3½ years later, Dowd’s Herald and Yahowah’s Voice will return to serve as a Witness to the Restoring Testimony for 3½ years. During Taruw’ah in 2033, year 6000 Yah, after orchestrating the Gleaning, he will serve as the Red Heifer, ending his second mortal existence. His third life on Earth will begin alongside his King as a witness to Dowd’s return.

The third potential entrant into the Three-Lives Club is the master weaver of words – ‘Elyah. He will return, arriving with Yada, on the 1st of ‘Abyb / April 4th, 2030 to serve as the second Witness and to orchestrate the events pursuant to the sacrifice of the ‘Adamah Parah – reprising his role from two millennia 888 years ago. And while he is certain to accomplish these things, we do not know if he will be donating the Goat’s blood on Kipurym to anoint the *Kaporeth* | Mercy Seat of the Ark of the Covenant, or if he will sacrifice his mortality as the goat to facilitate the final restoration of Yisra’el.

“I knew it to be true, and yet I was reliable and trustworthy (‘*aman* – I was loyal and dependable, firm and enduring (hifil perfect)) **even when** (*ky*) **I spoke the words** (*dabar* – I conveyed the message), **‘I am the answer, the proper response, because my affliction and suffering, self-abasement and sacrifice** (‘*any* ‘*anah* – my reply and my abasement (qal perfect)) **are great** (*ma’od* – are tremendous and exceedingly effective).” (*Mizmowr* / Song / Psalm 116:10)

I suspect that this was the second most challenging part of Dowd’s suffering, with the denial of his people in what he would do taking precedence over the anguish of the ordeal itself. And in this way, I can empathize with my King. While I will only be bludgeoned to death and not dispatched to She’owl, knowing nine years in advance that I have agreed to endure this torment is likely more anguishing than the beatings will be when it occurs.

Further, Dowd's experience is different in yet another way. As a prophet, he witnessed the Romans flogging and crucifying him and then foresaw what he would endure in She'owl. He would write about all he would endure in the 22nd, 88th, and now 116th Mizmowr, bringing it all to our attention. By contrast, I have only read about what I will endure through what was written in the Towrah, Naby', wa Mizmowr. Although, so that I would be able to write accurately about it, I was shown key aspects of what will soon transpire.

So here, the Messiah and Son of God shared something both personal and heroic. He knew exactly what was going to happen to his *basar* and *nepesh* on Pesach and Matsah, spoke about what he had witnessed, and fulfilled his commitment, nonetheless. He knew his response was proper and that his suffering would serve his people. The sacrifice was both horrendous and effective.

“I, myself, once said (*'any 'amar* – I had stated (qal perfect)) **in my alarm and dismay** (*ba chapaz 'any* – in my frenzied trepidation (qal infinitive)), **‘All sorts of men** (*kol ha 'adam* – every man) **are shown to be liars, communicating that which is deceiving to delusionally promote false gods** (*kazab* – lie, saying what isn't true, to elicit the worship of pagan deities (qal participle)).” (*Mizmowr / Song / Psalm 116:11*)

This is a curious statement for Dowd to make. He was usually composed and confident, seldom frenzied, and he seems to be walking back a supposition he had made when dismayed by his fellow man. The fact is, all men aren't liars deliberately deceiving. Most are, but Dowd wasn't, nor were Moseh, Shamuw'el, his friend Yownathan, his prophetic attendant, Nathan, or the likes of Yasha'yah, Zakaryah, and Yow'el – nor is Yada.

It has been overwhelmingly evident that billions of people through Christianity, Judaism, and Islam, even

Progressive academics, have lied about Dowd and have counterfeited his credentials and stolen his acclaim. But, a score of men knew better, and said so, beginning with Moseh in the 18th chapter of Dabarym. Most of my time these past 23 years has been devoted to setting the record straight and affording my King his due.

Beyond the personal aspects of this with Dowd's lives and lyrics being the most mischaracterized, there is also the realization of the weakness men have for deceptive religious delusions and false gods. Therefore, Dowd was mostly right, even though the few would make the ultimate difference in how he would be perceived.

“So, what (*mah* – and how) will I return to restore, attempting to make restitution (*shuwb* – I will bring back (hifil imperfect)) for Yahowah (*la Yahowah*) for everything (*kol*) advantageous and beneficial (*tagmuwl* – good and kind, productive and bountiful) as His to me (*huw' 'al 'any*)?” (*Mizmowr* / Song / Psalm 116:12)

There are occasions when one language doesn't seem to meld with another, and translations prove challenging. This is one such occasion. That notwithstanding, I suspect that Dowd is saying that no matter the extent of his sacrificial offering, he has received far more from God than he has given. And, following the previous statement, Dowd is appreciative that his attempt at restitution on Yahowah's behalf with his people will be properly acknowledged in the end, such that the result is ultimately advantageous and beneficial.

These things duly noted and considered, the Messiah made a bold pronouncement...

“Therefore, I will bear and lift up (*nasa'* – I will accept the burden of, endure, and raise, honored to provide forgiveness (qal imperfect first-person singular)) the cup (*kows* – the vessel and receptacle) of salvation (*yashuw'ah* – of deliverance and rescue).

And in the name (*wa ba shem* – in the personal and proper designation) **of Yahowah** (*Yahowah*), **I will call out, providing a summons and invitation to meet** (*qara'* – I will read and recite, meet and greet, welcome and proclaim (qal imperfect first-person singular)).” (*Mizmowr / Song / Psalm 116:13*)

With declarations as obvious as this one, with *Dowd* | David announcing one thousand years before it occurred, that he would be serving as our Savior, why do so few people credit him for what he accomplished? **“I will accept the burden of, endure, and lift up the vessel of salvation”** isn’t the least bit ambiguous. Nor is acknowledging that he would serve as our Savior in Yahowah’s name during the *Miqra’ey* – issuing an invitation to meet.

What’s particularly stunning about this is that, even today some twenty-three years into our mission to reintroduce Yahowah and *Dowd* to the world that has chosen to worship crude counterfeits of them, the truth was not hidden. It was clearly proclaimed and written in black and white.

And *Dowd* was just getting warmed up. His next statement is even more all-encompassing and unequivocal. What more needs to be said for the Chosen People to choose Yahowah and *Dowd* over the cadre of failed religious, cultural, and political alternatives?

“My offer and vow (*neder* ‘*any* – my binding promise and gift) **to Yahowah** (*la Yahowah*), **I will completely fulfill** (*shalem* – I will totally honor and pay, providing recompense to resolve the agreement and provide fellowship and reconciliation (piel imperfect first-person singular)) **with a heightened sense of urgency** (*na'* – with all due intensity, desire, and commitment) **as a conspicuous counterpart, in full view in the presence** (*neged* – openly and in plain sight, right in the face) **of all**

of His people (*la kol 'am huw'* – of every sort of person of His family and nation).” (*Mizmowr* / Song / Psalm 116:14)

After stating that he will serve as our Savior, Dowd affirms that he will assuredly honor the promise he made to his Father to fulfill the Mow'ed Miqra'ey of Pesach, Matsah, and Bikuwrym. And he did so. With a courageous sense of commitment, Dowd became the ultimate conspicuous counterpart. He is not only God's Son, representing the Almighty, he is the living embodiment of Yisra'el and the Beryth. Further, he fulfilled his promise right in the face of Yahuwdym, in full view of Yisra'el.

This being the case, with this prophecy written 1,000 years prior to its fulfillment, when it occurred and changed the course of history, creating Christianity and Judaism through counterfeit, misrepresentation, and replacement foolology, why did so few recognize and proclaim the truth? Why did the lie circle the Earth a billion times before reality was reintroduced to give this picture clarity?

This statement is declarative. And it has established roots, with four independent confirmations of it (11Q8Ps, 4Q84Ps, 4Q87Ps, and 4Q96Ps) found among the Dead Sea Scrolls, all dating before his fulfillment of the Spring Miqra'ey. Father and Son have offered Yisra'el an engraved invitation to the reconciliation of the relationship, which is conspicuous and proven.

While the previous two statements have been profoundly impactful, affirming what you have been reading here since the beginning, the next one is intensely personal.

“Exceedingly rare and valuable, beloved and deemed honorable, treasured and precious (*yaqar* – noble, tremendously significant, influential and perceived as magnificent, both glorious and uncommon) **in the sight and perception** (*ba 'ayn* – in the view and perspective) **of Yahowah** (*Yahowah*) **are the deaths of the physical**

bodies (*ha maweth* – are the acts of human mortality) of **His most loyal and devoted individuals** (*la chasyd huw'* – of the most distinct and distinguished, the most set apart and Godly, indeed, the most generous and merciful ones).” (*Mizmowr* / Song / Psalm 116:15)

As a prophet, Dowd knew that his sacrifice as the *Pesach* ‘*Ayil* | Passover Lamb would not stand alone. There would be another, with the second sacrifice offered by his Herald on behalf of Yisra’el to prepare his people for his return with his Father. And that is why this speaks of two men, not just one, offering their corporeal bodies as during the *Miqra’ey* for Yisra’el’s reconciliation.

Recognizing that this would occur just twice, on *Pesach* with Dowd symbolically serving as the ‘*Ayil* | Lamb and on *Taruw’ah* with Yada offering his life as the ‘*Adamah Parah* | Bloody Red Man of the Earth who is Fruitful, symbolically cast as the Red Heifer, we find God valuing their contributions. In this case, *yaqar* is a trove of superlatives, presenting Dowd and Yada as “exceedingly rare, beloved, treasured, and significant, even to the extent of being seen as magnanimous.” God perceives us as *chasyd* | loyal and devoted.

The moment I recognized that Dowd had volunteered to serve as the Passover Lamb, I acknowledged that this decision amplified Yahowah’s love and appreciation for His Son. But that is not the way I perceived my impending sacrifice. In my case, I’m the appreciative one who is grateful to have earned Yahowah’s respect to the extent He would allow me to serve His people in this way.

Before we move on, I’d like to clear up a religious myth promoted by rabbis to deny the fulfillment of Passover by “Jesus” even though it was actually by the *Zarowa’* | Sacrificial Lamb Dowd. They claim that since HaShem is opposed to human sacrifice, a man could not have performed in this role. They would claim the same

thing of the ‘Adamah Parah if they recognized that he is Yada and not a cow.

But here’s the rub: Yahowah is opposed to the once ubiquitous practice among civilizations whereby the religious establishment took the lives of women, children, and slaves to appease false gods and to terrorize survivors into compliance. By contrast, God is a proponent of the Pesach ‘Ayil and ‘Adamah Parah as well as potentially the Goat on Reconciliations. And in the case of Pesach and Taruw’ah, Dowd and Yada are not having their lives taken from them but are, instead, freely offering their time-limited and disposable corporeal *basar* | bodies while Yahowah ensures that their *nepesh* | souls not only continue to live, but they are cherished for having volunteered to serve others in this manner. Also, just as Dowd symbolically represented the Lamb while fulfilling Passover, there is no reason to look for a Red Heifer on Trumpets.

Our Shepherd and Savior, the Messiah and Zarowa’, continued...

“I want to emphasize this (*‘ana*’ – by way of an impassioned request and to accentuate this point), **Yahowah** (*Yahowah*), **I am indeed** (*ky ‘any* – I am surely and truthfully), **one who serves with You, Your coworker and associate** (*‘ebed ‘atah* – Your official assistant).

I am Your associate and coworker (*‘any ‘ebed ‘atah* – I am the one who works with You), **the Son** (*ben* – the child) **of Your Caregiver and Provider as Mother** (*‘emah* – the feminine manifestation of Your service).

You provided a way out and released, responding to free (*patach* – You reached out to loosen and unfasten, taking off and removing (piel perfect)) **my bonds, ending my incarceration and punishing ordeal** (*la mowser ‘any* – my fetters and imprisonment).” (*Mizmowr* / Song / Psalm 116:16)

This is a point often made by Yahowah because He refers to Dowd more often as His *'ebed* | coworker than any other. In particular, our salvation was a collaborative effort. But even beyond the fulfillment of the Spring Miqra'ey, even beyond the fulfillment of Shabuw'ah and Taruw'ah Ingathering, as the Kipurym Homecoming and Family Reunion attests, Yahowah seldom works alone. And there is no one with whom God enjoyed collaborating more than with His Beloved Son.

The *'Emah* | Caregiver and Provider, indeed, the Mother of the *Ben* | Son, who delivered Dowd's soul from the punishing ordeal in She'owl is the *Ruwach Qodesh* | Set-Apart Spirit. She is the Spiritual Mother who facilitates our entry into the Covenant Family and then enlightens, emboldens, and protects us thereafter. It was Her work alongside Dowd that made the benefits of Pesach, Matsah, and Bikuwrym possible.

In this light, very few people appreciate that Yahowah is both our Heavenly Father and Spiritual Mother, or that God has masculine and feminine characteristics. And in this regard, the *Ruwach Qodesh* | Set-Apart Spirit represents the Maternal aspects of God's nature and approach to His people.

Since I have acknowledged that I turned to Mizmowr 110 through 116 at my wife's request, it is notable that she reached out to me by email fifteen years ago on this very issue. At the time, I was alone in the recognition that *Ruwach* | Spirit is feminine in Hebrew and, thereby, explained why God stated that we were created in His image – male and female. Her other questions, “Who are you and why are you doing this?” were also answered in this group of late Songs – particularly in the 112th Mizmowr.

This next statement is yet another bold and unequivocal admission that Dowd served as the Passover

Lamb...

“For You (*la ‘atah* – to approach You and because of You) **I will offer to be butchered, sacrificing myself** (*zabach zebach* – I will consent to be slaughtered, dying as a reconciling offering, making the ultimate sacrifice (qal imperfect first-person singular)) **while confessing my appreciation** (*towdah* – gratefully with thanksgiving and adoration).

And in the name (*wa ba shem* – in the personal and proper designation and reputation) **of Yahowah** (*Yahowah*), **I will call out a summons while proclaiming the Invitation to Meet and be welcomed** (*qara’* – I will be apportioned and mentioned, proclaimed and designated, as I read and recite aloud (qal imperfect first-person singular)).” (*Mizmowr* / Song / Psalm 116:17)

It's true, Dowd endured being bludgeoned to death on Passover because he loved Yahowah and knew that this act would, by enlarging and enriching God's Covenant Family, be greatly appreciated. But he also did it for his people, protecting them from themselves as was his custom. And Dowd did this for himself, recognizing how much easier it would be to serve as King of Yisra'el after earning his people's respect and gratitude. There would be thirty awful hours followed by an eternity of gratitude.

Therefore, for the second time in this Song, Dowd wrote...

“I will completely fulfill (*shalem* – I will totally honor and pay the price, providing recompense to resolve the agreement and offer fellowship by reconciling the relationship with (piel imperfect first-person singular)) **my offer and vow** (*neder ‘any* – my binding promise and gift) **to Yahowah** (*la Yahowah*), **with all possible intensity, urgency, and devotion** (*na’*), **as a conspicuous counterpart, in full view in the presence** (*neged* – openly and in plain sight, right in the face) **of all of His people** (*la*

kol 'am huw' – of every sort of person of His family and nation), (*Mizmowr* 116:18) **in the outer courtyard** (*ba chatser* – within the walled settlement and population center) **of the House** (*beyth* – of the Family and Home) **of Yahowah** (*Yahowah*), **in your midst** (*ba tawek* – in the center and heart of), **Yaruwshalaim | the Source of Guidance on Reconciliation** (*Yaruwshalaim* – Jerusalem).

HalaluwYah | Radiate Yahowah's Light and shine brilliantly for Yah, commending Yahowah's renown (HalaluwYah)!" (*Mizmowr* / Song / Psalm 116:19)

It was and remains the most extraordinary and beneficial promise ever made, and it was offered from the lips of a man to the God he loved as his Father. By fulfilling his vow, life would be eternal for the perfected Covenant Family. The Children of God would be enriched and empowered. The Shabuw'ah and Taruw'ah Harvests were now possible and the Kipurym return would be celebrated in anticipation of Camping Out with Dowd and Yahowah on Sukah.

It was foretold in writing, with four surviving copies of the Messiah's promise memorialized in the Dead Sea Scrolls. The Son of God would fulfill his vows with great intensity and devotion. He was and remains conspicuous as Yahowah's most esteemed coworker, God's counterpart, and as the exemplar of Yisra'el and the Beryth.

And on the occasion of Pesach, Matsah, and Bikuwrym in year 4000 Yah / 33 CE, he was in Yaruwshalaim, standing before the House of Yahowah, ready to deliver the promised benefits of the Covenant. He was in the midst of his people, in his city, their returning Messiah and King, and yet nary a one of them recognized him.

But we do now. HalaluwYah!

The prophetically enlightening and enabling words of Dowd's Song should be treasured in our minds and gifted on our lips...

“Because (*ky*) I love (*'ahab*) Yahowah (*Yahowah*), He has listened to (*shamar*) my voice (*'eth qowl 'any*), to my desire for favoritism and kindness (*tachanuwn 'any*). (*Mizmowr* 116:1)

Indeed, it is relevant that (*ky*) He inclined His ear (*natah 'ozen huw'*) to me (*la 'any*). Therefore, in my days (*wa ba yowm 'any*), I will call out and make an inviting proclamation, issuing a summons to read and recite what I've encountered to offer these Invitations (*qara'*). (*Mizmowr* 116:2)

The boisterous religious parade with binding snares and a noose (*chebel*) of the plague of death destroying entire populations (*maweth*) swirled around me, surrounding and entangling me to control me (*aphaph 'any*). And the anguishing pains and grueling hardship (*metsar*) of *She'owl* | Hell (*She'owl*) will find me (*matsa' 'any*). Troubling confinement with the Adversary (*tsarah*) and the severe emotional distress (*yagown*) will be overwhelming (*matsa'*). (*Mizmowr* 116:3)

Therefore (*wa*), in the name, the personal and proper designation (*ba shem*), of Yahowah (*Yahowah*) *Qara'* | I Will Call Out and Proclaim this Invitation to Meet and be Welcomed by reading and reciting this summons depicting what I've encountered (*qara'*).

I want to emphasize this impassioned request (*'ana'*) regarding Yahowah (*Yahowah*), ‘You agree and want to deliver salvation by having jointly decided to save through facilitating the escape (*malat*) of my soul (*nepesh 'any*).’ (*Mizmowr* 116:4)

Yahowah (*Yahowah*) is compassionate and

merciful, kind and caring (*chanuwn*), as well as **correct, rightfully and justly vindicating** (*tsadyq*). Therefore, **our God** (*wa 'elohym 'anachnuw*) is **loving** (*racham*). (*Mizmowr* 116:5)

Yahowah (*Yahowah*) will **keep watch over, pay attention to, and care about** (*shamar*) the **open-minded and receptive** (*pethy*). **When I was incapacitated and diminished** (*dalal*), **then for me** (*wa la 'any*), **He rescued and delivered me, saving me** (*yasha* '). (*Mizmowr* 116:6)

You have chosen to return (*shuwvb*) **my soul** (*nepesh 'any*) **to Your restful Home to recuperate** (*manowach 'ath*).

Indeed (*ky*), **Yahowah** (*Yahowah*) will **engage to deal with your soul, too, now that recompense has been offered because He acts in certain and predictable ways when raising and rearing** (*gamal 'al 'ath*). (*Mizmowr* / *Song* / *Psalm* 116:7)

For it is true (*ky*), **You have withdrawn, removed, and delivered** (*chalats*) **my soul** (*nepesh 'any*) **from the plague of death** (*min maweth*), **my feet from stumbling** (*'eth regel 'any min dachy*), **my eyes from tears** (*'eth 'ayin 'any min dima 'ah*). (*Mizmowr* 116:8)

Apart from any outside influences, I will walk unencumbered (*halak*) **to the presence** (*la paneh*) **of Yahowah** (*Yahowah*) **in the land** (*ba ha 'erets*) **of the living with multiple lives** (*ha chayym*). (*Mizmowr* 116:9)

I knew it to be true, and yet I was reliable and trustworthy, loyal and dependable (*'aman*), **even when** (*ky*) **I spoke the words** (*dabar*), **'I am the answer, the proper response, because my affliction and suffering, self-abasement and sacrifice** (*'any 'anah*) **are great, both tremendous and effective** (*ma 'od*).' (*Mizmowr* 116:10)

I, myself, once said (*'any 'amar*) **in my alarm and dismay, even trepidation** (*ba chapaz 'any*), **'Every man**

and all sorts of men (*kol ha 'adam*) are shown to be liars, communicating that which is deceiving to delusionally promote false gods (*kazab*).’ (*Mizmowr 116:11*)

So, how (*mah*) will I return to restore, attempting to make restitution (*shuwb*) for Yahowah (*la Yahowah*) for everything (*kol*) advantageous and beneficial (*tagmuwl*) as His to me (*huw' 'al 'any*)? (*Mizmowr 116:12*)

Therefore, I will bear and lift up, by accepting the burden to provide forgiveness through (*nasa'*) the cup (*kows*) of salvation (*yashuw'ah*). And in the name (*wa ba shem*) of Yahowah (*Yahowah*), I will call out, providing a summons and invitation to meet (*qara'*). (*Mizmowr 116:13*)

My offer and vow, my binding promise and gift (*neder 'any*), to Yahowah (*la Yahowah*) is that I will completely fulfill and totally honor it, providing recompense for reconciliation and to restore fellowship (*shalem*) with a heightened sense of urgency, due intensity, and commitment (*na'*) as a conspicuous counterpart, openly in full view in the presence (*neged*) of all of His people (*la kol 'am huw'*). (*Mizmowr 116:14*)

Exceedingly rare and valuable, beloved and deemed honorable, treasured and precious, noble, tremendously significant, influential and perceived as magnificent, both glorious and uncommon (*yaqar*) in the sight and perception (*ba 'ayn*) of Yahowah (*Yahowah*) are the deaths of the physical bodies (*ha maweth*) of His most loyal and devoted individuals (*la chasyd huw'*). (*Mizmowr 116:15*)

I want to emphasize and accentuate this point (*'ana'*), Yahowah (*Yahowah*), I am indeed (*ky 'any*), one who serves with You as Your coworker and associate (*'ebed 'atah*). I am Your associate and coworker (*'any 'ebed 'atah*), the Son (*ben*) of Your Caregiver and

Provider as Mother ('emah). You provided this way out and released (patach) my bonds, ending my incarceration and punishing ordeal (la mowser 'any). (Mizmowr 116:16)

For You, because of You, and to approach You (la 'atah), I will offer to be butchered, sacrificing myself, offering my consent to be slaughtered as a reconciling offering (zabach zebach) while confessing my appreciation (towdah). In the name (wa ba shem) of Yahowah (Yahowah), I will call out a summons while proclaiming the Invitation to Meet and be welcomed (qara'). (Mizmowr 116:17)

I will completely fulfill and honor, paying the price to provide reconciliation through (shalem) my offer and vow, my binding promise (neder 'any) to Yahowah (la Yahowah), with all possible intensity, urgency, and devotion (na'), as a conspicuous counterpart, in full view in the presence (neged) of all of His people (la kol 'am huw'), (Mizmowr 116:18) in the outer courtyard (ba chatser) of the House (beyth) of Yahowah (Yahowah), in your midst in the center of (ba tawek) Yaruwshalaim | the Source of Guidance on Reconciliation (Yaruwshalaim – Jerusalem).

HalaluwYah | Radiate Yahowah's Light and shine brilliantly for Yah, commending Yahowah's renown (HalaluwYah)!" (Mizmowr / Song / Psalm 116:19)

It is breathtaking in its implications and exceedingly bold in its prophetic intent. Dowd served as the Passover Lamb and then fulfilled UnYeasted Bread and Firstborn Children. There is no doubt about it. All claims otherwise, especially in Christianity and Judaism, would be false.



Shepherd

Leader of the Flock...

If not for the realization that we are approaching our review of Dowd's 23rd Psalm, a poem of sublime brilliance, it would be asking more than I could muster to move past the haunting and heroic echoes of the 22nd and 116th *Mizmowr* | Songs. This is especially so since the Messiah's resounding confession has been muted by deaf and blind adherents of Christianity, Judaism, and Islam.

The greatest sacrifice and the most enabling act have been squandered, even when powerfully presented a thousand years in advance of their fulfillment. And it is by ignoring and misappropriating what Dowd has written that Judaism and Christianity were popularized – condemning them.

While my heart is still palpitating and my head reeling over the disclosure of Dowd's motivation for facilitating his people's salvation, the revelations I found the most compelling in these volumes of *Coming Home* provide a nurturing and uplifting parallel to the ordeal of Chag Matsah. By fulfilling Passover as the Lamb, Yahowah's Beloved Shepherd was reenacting what the Children of Yisra'el had experienced when the door to life was opened on Pesach at the end of an anguishing ordeal in Mitsraym. Then they would leave the world of politics and religion on Matsah, passing through the desolation of the wilderness prior to being reborn into a life with Yahowah on Bikuwrym, bursting out of the sea.

Moving forward to our day, a remnant of Yahuw'dym will soon recognize that their Messiah opened Heaven's Door for them to come Home. At the outset of the Time of Ya'aqob's Troubles, they will be more receptive to Yahowah's place in their lives and to the upcoming Shabu'w'ah Harvest of Standing Grain on May 22nd, 2026. But even for those who forego this opportunity to be withdrawn from the Earth and enter Heaven, there will still be two additional opportunities to come clean.

There will be the Taruw'ah Gleaning, just ten days in advance of our Messiah and King's return on Kipurym. And on Trumpets, there will be yet another sacrifice such that the surviving mortal remnant of Yisra'el is prepared for the Great Reset and a return to when the Children of Yisra'el last heard Yahowah speak directly to them. And those who capitalize on it will enter their new life as Yah's Chosen People as we camp out together during Sukah with our Beloved Shepherd.

Dowd endured the torments depicted in *Mizmowr* 22, 88, and 116 so that we might revel in the blessings of the 23rd Psalm. In these words, we find the Passover Lamb looking up to his Shepherd...

“A Mizmowr of Dowd (*mizmowr la Dowd* – a song, with lyrics accompanied by music composed by the Beloved). **Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah | God guided by His *towrah* | instructions regarding His *hayah* | existence and our *shalowm* | reconciliation) **is my Shepherd** (*ra'ah 'any* – is the One who leads me, cares for me, protects me, and nurtures me).” (*Mizmowr* / Song / Psalm 23:1 in part)

It is a Mizmowr composed by Dowd, which he sang to Yahowah. Especially noteworthy, within it, we find the juxtaposition of Dowd and Yahowah, almost as if the Son were accepting his Father's name – Dowd Yahowah.

I rather like the idea, as is evident by *Yada Yahowah*.

And should anyone think this is presumptuous, they have missed the point. Dowd served as Yahowah's Lamb to make this possible. So, we are actually being dismissive and disrespectful when we reject what he has so generously offered.

Yahowah refers to Dowd as a shepherd and Dowd calls God his Shepherd. In both cases, it is more indicative of a mindset than a profession. Dowd's experience with ruminants could not have been much beyond a couple of years, from five or six to eight years of age.

And while Yahowah invented sheep, and led His flock into the Promised Land, we are not going to find "Shepherd" on His résumé. That notwithstanding, God is desirous of living with His flock, taking long walks with His sheep, caring for and leading the most congenial animals while protecting and nurturing them.

Being a Shepherd also reveals something God must desire in us. Sheep are naturally gregarious with social instincts which cause them to bond with other members of their flock over their lifetimes. They build enduring friendships and stick up for one another. They are nonviolent animals who not only prefer smiles to frowns, emotionally, they can be stressed by separation from the flock. Remarkably intelligent, they listen and possess problem-solving skills. They use this ability to gain the attention of their shepherd, whom they generally respect and esteem, when a member of the flock is in trouble. They are typically playful and joyful.

Sheep have impressive memories and are constantly observing and learning. They identify with their names and respond to them. They come when called. Sheep are remarkably open to being led, indeed, preferring it. While each flock will choose a dominant ram to protect them, sheep are otherwise averse to social hierarchies. Their only defense from attack is to flee – fulfilling the first

requirement of forming a relationship with Yah. Intelligent, complex, and sociable, even adorable, sheep reflect the best of human nature while not reflecting the violent, deceitful, or destructive characteristics of humans operating collectively as if they were in a flock.

Although, to be fair, sheep have a tendency to stray, a predisposition common among Hebrews. So, it is Yahowah's and Dowd's calling, as our Shepherds, to bring their people back into the fold.

Having chosen to follow the lead of the most reliable and loving Shepherd, Dowd realizes...

“I will not be deprived (*lo' chaser* – I will not be negated, I will not recede or be decreased, I will not be reduced in status, I will not be found inadequate, never lacking (qal imperfect)).” (*Mizmowr / Song / Psalm 23:1*)

This statement is a direct affront to Replacement Foolology and, thus, to the mythology of the world's most popular religion. With the faith's very existence predicated upon transferring the promises Yahowah made to Dowd to the myth of “Jesus Christ,” and from Dowd's flock, Yisra'el, to Gentile Christians, the actual Messiah and Son of God declares otherwise. He will not be deprived of his status or position with God. He will not be negated. It isn't in our interest or God's to do so.

If only the world recognized that this beloved Psalm actually serves to redirect our attention back to Dowd, to Yahowah's Shepherd – what a difference it would make in our lives. If only Yisra'el would listen to *ha Mashyach* calling their name, calling them home – they wouldn't be acting more like goats than sheep.

Understanding that Dowd wanted to serve as the Shepherd's Lamb, there is another insight which can be deduced from the negation of *chaser*. Dowd knew that Yahowah would not deny him this opportunity to save his

flock and garner their respect. His arguments were sound, and God recognized that he was right. Moreover, as Yahowah's most courageous defender, the Messiah knew that he *lo' chaser* | would not be found inadequate even though the challenge would be formidable.

In this light, the Lamb knew that the sacrifice he would be making would be rewarded...

“He enables me to relax and stretch out (*rabats* ‘any – He makes it possible for me to lie down, reposed forevermore (hifil imperfect)) **within a flourishing and expansive, verdant and vibrant (*ba deshe*’ – within a green and grassy, lush and befitting, even opulent; from *dasha*’ – to create a sprout or shoot which comes forth and flourishes, encouraging new growth), **beautiful dwelling, garden encampment, and befitting homeland** (*nawah* – an open pasture, gorgeous settlement, and gorgeous residence, a lovely abode surrounded by natural beauty; from *na’ah* – a beautiful and befitting habitation).”**
(*Mizmowr* / Song / Psalm 23:2 in part)

Rabats addresses both aspects of Shamaym that Dowd finds appealing. After overcoming Sha’uwl’s animosity, uniting Yisra’el, defeating her foes, establishing Yaruwshalaim, overcoming an internal insurrection, composing a hundred Mizmowr and Mashal, and then fulfilling Chag Matsah, he deserves the opportunity to rest and relax, reflecting upon a life well lived. And this suggests, as we have read previously, that the King, as a wise leader, will delegate some of his responsibilities. However, since he was never one to sit around and watch life pass him by, Dowd will stretch out and explore the marvels of the universe along with his extended family.

Since the Hebrew word for “green” is *yarowq*, not *deshe*’, we ought to consider why one term was chosen over the other. *Deshe*’ speaks of abundant and vibrant growth – which is what Yahowah is offering to and desires

from His children. The *deshe'* will flourish within the expansive and vibrant, opulent and befitting realm Yahowah has prepared for His flock.

And speaking of this expansive realm, *nawah* describes everything from a befitting homeland to a gorgeous settlement, a beautiful dwelling to a garden encampment. If a befitting homeland, he has returned to Yisra'el. If a gorgeous settlement, he is back in Yaruwshalaim. If a beautiful dwelling, he is home. And if a garden encampment, he is celebrating Sukah in the Gan 'Eden. His lovely abode surrounded by natural beauty could also be an open pasture in keeping with the picture painted by the Psalm.

“He continually leads me (*nahal* ‘any – He guides me, directing me so that I can follow, sustained and taken care of, escorting me (piel imperfect)) **beside** (‘*al* – near, over, and before) **spiritually restorative** (*manuwchah* – a place of repose and reflection, of rejuvenation and satisfaction; from *mah* – to ponder the implications of *nuwach* – being settled spiritually) **waters** (*maym*).” (*Mizmowr* / Song / Psalm 23:2)

Our Shepherd and Yahowah’s Lamb has always been guided by his Father, who not only provides direction, but He has also escorted His Son along the way. Before our King could lead us, he would first follow Yah. And in this regard, *nahal* is reflective of the Towrah’s guidance, direction, and leadership. It did for Dowd what it does for the rest of the flock.

When seeking to appreciate where Yahowah was accompanying His Son, we would be wise to consider the root composition of *manuwchah*. Beginning with *mah*, we learn that we should ponder the implications of what follows. And that is the feminization (*ah* suffix) of *nuwach* | being settled and restored spiritually. With *ruwach* serving as the Hebrew designation for “spirit,” *nuwach* is

differentiated only by the substitution of a Nun, which is indicative of a son, as an heir, taking root and growing נ. And from this perspective, this pronouncement foretells of a time when the *Ruwach* | Spirit would bring Dowd's *nepesh* | soul back home during *Bikuwrym* | Firstborn Children after fulfilling Pesach and Matsah.

Those who allow Her to do the same, who follow Mother and Son Home, are reborn, passing through the waters symbolic of childbirth. Affirming this, water is essential to cleansing, growth, rejuvenation, and life.

“He restores and returns (*shuwb* – He renews and brings back (polel piel imperfect)) **my soul** (*nepesh* ‘any – my consciousness, my persona, the totality of my life, my memories and experiences, my thoughts and desires, my attributes and attitudes).” (*Mizmowr* / Song / Psalm 23:3 in part)

The primary meaning of *shuwb* is “to return.” This is important because, in conjunction with Dowd's soul, it speaks of him returning to *Shamaym* | Heaven after enduring *Matsah* | UnYeasted Bread in *She'owl* | Hell. So, when Dowd's *nepesh* | consciousness celebrates *Bikuwrym* | Firstborn Children en route, the Father and Son relationship is *shuwb* | restored.

Also interesting, the polel piel imperfect is deployed to shape *shuwb*'s intent in *Yirma'yah* / Jeremiah 50:19. There we read this in Yahowah's voice: “I shall return to restore Yisra'el to his pasture.”

With the mention of *nepesh* | soul, we find ourselves transported back in time to the most important three days in universal history. And in the process, we are introduced to the mechanism Yahowah used to facilitate the fulfillment of Pesach and Matsah leading to *Bikuwrym*.

God dispatched Dowd's *nepesh* from Heaven and into spacetime in the material realm, doing so in advance of him

fulfilling Chag Matsah during the Yowbel year of 4000 Yah. With the Messiah's soul placed within a corporeal body, one that could be used and discarded as the Pesach 'Ayil, Dowd's *nepesh* could see, hear, feel, and experience it all.

Once the body in which his soul had been placed, representing the Lamb, was sacrificed, breathing its last, Dowd's *nepesh* | soul was escorted to *She'owl* | Hell on Matsah, burdened with the guilt of every Covenant member. His soul was released on Bikuwrym, returning to the Father and restored to the Spiritual realm.

This is one of the reasons that Dowd was never referred to as *Dowd ben Yshay* | David, son of Jesse. He was destined to become Dowd ben Yahowah on Bikuwrym...

“He chooses to guide me (*nachah* ‘any – He wants to direct my path because His will is for Him to give me this opportunity for a favorable outcome predicated upon trust (hifil imperfect jussive)) **in the proper and correct way of life** (*ba ma'gal tsadaq* – by teaching me, providing the right directions to be just, fair, honorable, and vindicated, even steadfast such that the path of life comes full circle, appropriately returning to where it began) **for His name's sake** (*la ma'an shem huw'* – on behalf of His personal and proper designation so as to facilitate a response).” (*Mizmowr* / Song / Psalm 23:3)

Nachah was scribed in the jussive mood because Yahowah wants to guide His children as we walk through life. By doing so with Dowd, His Son could do the same for us.

The word which best defines Yahowah's Shepherd is *tsadaq* | right and vindicating. More than anything, Dowd's perceptions of God have always been correct, which is why he was qualified to serve as the Passover Lamb.

And speaking of being right, how can it be wrong to write and proclaim Yahowah's name when Dowd did so prolifically? This is a song whose lyrics were scribed so that we might sing along. And it was written on behalf of Yahowah's personal and proper designation.

Ma'gal is an interesting term because it suggests that we will encounter some "ruts" in the "path of life," some deeply embedded and well-worn. Dowd did, and he had to overcome them, as is the case with the rest of us.

As a compound of "*mah* – to question" and "'*agol* – to revolve," *ma'gal* encourages us to consider what it means to come full circle and end up where our lives with Yahowah began. It is a subtle way of reminding us that the Covenant's Children are headed back to the conditions experienced in the Garden of 'Eden once the Earth is restored.

When we are right with God, we have nothing to fear. We can be as blunt and bold as Yah's Shepherd and Messiah. A relationship with Yahowah breeds confidence, even courage, enabling Dowd to travel through death and darkness so that we might live...

"Even though (*gam ky* – indeed in actuality) **I walk** (*halak* – I travel and journey (qal imperfect)) **through the valley** (*ba gay'* – in the depression) **of foreboding darkness and deep shadows** (*tsalmaweth* – of ominous gloom and danger, even with the potential of death, of lesser dimensions), **I will not be afraid of** (*lo' yare'* – I will not respect or dread (qal imperfect)) **evil** (*ra'* – countrymen who are displeasing and wrong, miserable and injurious loudmouthed citizens, harmful and troublesome fellows, adversarial and inferior neighbors, improper or immoral kin). **For indeed, You** (*ky 'atah*) **are with me** (*'imad 'any* – are associated with me, in a relationship with me, in my presence and company, striving beside me)." (*Mizmowr* / Song / Psalm 23:4 in part)

While I've survived three near-death experiences, I don't think that such a thing is germane to Dowd's statement. But something else I've done may qualify because I have walked through the great depression of darkness and death in another way – enduring it for a considerable time. In the years before I began translating and sharing Yahowah's words, I was tasked with the most disgusting and foreboding, indeed, deadly job on earth: exposing and condemning Islam in *Prophet of Doom* – now the five volumes of *God Damn Religion*. Muhammad was, by his own admission, demon-possessed, and as such, he modeled Allah after Satan. The Quran is the most anti-Semitic and hellish tome ever written. To read it is to walk through the valley of darkness and death, through the shadows of someone bastardizing the truth to demonize Jews and justify his war against all mankind. And yet, I never cowered. I was never afraid because Yahowah was with me every step of the way. And my courage came from one of Dowd's Mizmowr, the 91st Psalm, which God placed in my pocket the day our lives coalesced as one.

I would venture into the darkness to expose the shadows of death while holding Yah's light to pierce the darkness twice more. The second journey was originally documented in *Questioning Paul* – which has now become *Twistianity*. In these five volumes, I have decimated the credibility of Paul's letters, the New Testament, and the myths and counterfeits which underlie Christianity. My third, and hopefully last, sojourn into Hell was portrayed in the series known as *Babel* where I ventured into Babylon to expose Satan's agenda and, in the process, excoriated Judaism.

While any walk through *tsalmaweth* is depressing due to mankind's propensity to besmirch God's character, the experience is always brightened and emboldened by Yah's constant encouragement and even His appreciation. And as a parallel thought, Dowd would have traveled through the

shadowy depression of lesser dimensions as he entered She'owl, making this prophetic.

It is worth noting because it was likely intended: “For indeed, You are with me” is embedded in the heart of the 23rd *Mizmowr* / Psalm. This statement was preceded by 26 Hebrew words and 26 follow it. Before it, Dowd speaks of Yahowah in third person, “He.” After it, he transitions to speaking to Yahowah directly, referring to God as “You.” This is the core of the message, the heart of the song, and central to why we exist.

Shebet is equally comfortable conveying “scepter” as it is “people,” just as *mish'enach* can be a “staff” or a “stem.”

“Your scepter, Your people (*shebet 'atah* – Your symbols of leadership and nation), **and Your staff** (*wa mish'enach 'atah* – Your personalized and sturdy walking stick, an applicable stem of the ideal length and girth to guide the flock and support the walk), **they comfort me while changing minds regarding me** (*hem nacham 'any* – they can change the minds of those open to relenting; to encourage me).” (*Mizmowr* / Song / Psalm 23:4)

If asked to choose whether Dowd was comforted by his love for Yah's flock or by this symbol of authority, it's an easy call – one most have missed. Appreciating why is the reason we considered the nature of sheep.

While Yahowah's Shepherd's staff consoled Dowd, I am hopeful that he knew that his cause and rightful place would be upheld one day by a sturdy stick, an applicable stem of the proper length to guide his flock and support their walk in his absence – a *choter*, perhaps. And in this regard, *hem nacham 'any* may also reveal that minds would be changed regarding him.

Dowd would have used a table as a place to read, to dine, and to display the things of God. It has been arranged

and is waiting for him...

“You have prepared and arranged (*‘arak* – You have already put in place and made ready (qal imperfect)) **a table** (*shulchan* – that which can be extended and stretched out; from *shalach* – to send away) **before me** (*la paneh ‘any*), **conspicuously beyond the presence of** (*neged* – openly in opposition to) **my adversaries who would narrow my scope and silence me** (*tsarar ‘any* – of my enemies seeking to diminish me, those who are hostile toward me, opposing me, of those who would bind me up, confining and restricting me).” (*Mizmowr / Song / Psalm 23:5* in part)

Should this table be for Kipurym, Sukah, or the final coronation of the King, it is well beyond the presence of those who have sought to diminish Dowd’s relevance. While many have done so, negating what the Messiah represents is a poor life choice. Therefore, the table that has been prepared and made ready before the Shepherd is one that would serve to denounce those who sought to diminish the Messiah by counterfeiting and replacing him. If so, it might be the one upon which my keyboard and monitor are arranged to share his lives and lyrics with you.

Also revealing, Dowd’s enemies are Yisra’el’s foes because *tsarar* provides the basis for the Time of Ya’aqob’s *Tsarar | Troubles*. And fortunately for those who survive them, Dowd’s table will be awaiting their reunion.

The following use of *dashen* helps confirm that our concerns regarding the way it was translated in English Bibles in their presentations of Psalm 22:26 were well-founded. It was used by the author of both to convey “anointing.”

“You have anointed (*dashen* – You have covered, rubbing upon and preparing) **my head** (*ro ‘sh ‘any*) **with oil** (*ba ha shemen* – olive oil serving as a metaphor for the Set-

Apart Spirit).” (*Mizmowr* / Song / Psalm 23:5 continues)

With Yah, physical examples typically convey greater spiritual realities. In this case, being anointed with olive oil was symbolic of the Spirit being placed upon Dowd when he was chosen by God to lead His flock. And while Yisra’el’s Messiah and King was anointed on three occasions at Yahowah’s behest, what God did for His Son is what He intends to do for the rest of His children.

“**My cup** (*kows* ‘any – that which holds me together) **overflows with abundance** (*rawayah* – with the help and aid of Yah it is saturated and satisfying).” (*Mizmowr* / Song / Psalm 23:5)

Dowd lived a rich and fulfilling life, and yet his first life was just beginning. When we do as he has done, and prioritize our relationship with Yahowah, our cup will overflow with an abundance of life’s greatest blessings. It is what our Father desires for His children.

Also telling, in the 116th *Mizmowr*, Dowd used *kows* | cup to reveal that he would serve as our Savior. So perhaps the abundance he is alluding to in this pronouncement reflects the benefits of the Covenant, including eternal life.

The beloved Son of God experienced this in anticipation of sharing the bounty with us...

“**Surely** (*‘ak* – indeed exclusively and without any doubt), **goodness and generosity** (*towb* – pleasing and beneficial things, that which is prosperous, honorable, joyful, festive, beautiful, agreeable, and healing) **and unfailing love and enduring kindness** (*wa chesed* – devotion, mercy, and favor) **will pursue me** (*radaph* ‘any – will chase after me and be focused on me (qal perfect)) **all the days** (*kol yowmym* – every moment) **of my lives** (*chayy* ‘any – of my continued existences, my restoration and renewal).” (*Mizmowr* / Song / Psalm 23:6 in part)

We have God’s guarantee, His promise, that good and

beneficial things, unfailing love and enduring mercy will come our way, enriching our lives now and forevermore. I am a living example. With a keen intellect, a passion for working with people, and a desire to create value, I tried mightily to succeed, only to flounder and fail, that is, until these attributes were directed at a higher calling. And I suspect that this is true of every child of the Covenant.

You may find it interesting that *radaph* is not just about “following” but is more assertively about being pursued and chased after. Yahowah is passionately dispensing everything that is pleasing and beneficial, including His love, so that they find us and pursue us throughout our time together.

While it is not uncommon for *chayy* | lives to be plural in Hebrew, it is exceedingly important here. Dowd would experience three of them, one as King of Yisra’el, the second as the Passover Lamb, and the third as God’s counterpart and Sovereign of the Universe.

We have come to realize, based upon the Prophets and Psalms, that it is Dowd who has served to open Heaven’s Door and that he is returning to restore the Family members who were intended to live inside. The only question for us is whether God’s Son wrote *shuwb* | to return and restore or *yashab* | to dwell and remain in his concluding statement. The text reads *w’shb’ty* (in the MT and DSS), with the w prefix and ty suffixes conveying the perfect conjugation, qal stem, and first-person singular, respectively. Either way, with *yashab* or *shuwb*, two letters are present, the sh and b, and a letter is missing, either the y or w.

The wording found in the Dead Sea Scrolls and Masoretic Text supports either conclusion, with Dowd stating that he will “*shuwb* – return to restore” or “*yashab* – dwell and remain” within the family and home of Yahowah for an unlimited duration. However, since the

perfect conjugation is limited in time, it works with *shuwb* but does not with *yashab*. Dowd's return to Yahowah's home in Jerusalem two thousand years ago to provide the Covenant's benefits was constrained to three or four years, while his life as part of God's family will be everlasting.

In this case, both interpretations are accurate in that Dowd is returning to restore Yisra'el and Yahuwdah, bringing Yahowah's people back to Yahowah, and as a result, he and his flock will reside in God's home forevermore. And yet, not only does the perfect favor *shuwb*, the realization that it conveys that Dowd will be gathering them from the many places they currently reside into one, Yisra'el, is likely relevant. Moreover, it is common for the w to be omitted and implied in Hebrew, with countless words such as *'elohym* reflecting this realization.

As a result, I see *shuwb* as acknowledging Dowd's return in the waning days of year 6000 Yah (the Fall of 2033) and descriptive of his role in bringing God's people home where he and they will remain as part of Yah's family forever...

“And I will literally return at a moment in time, being brought back to restore (*wa shuwb* – I will actually reappear at a homecoming, and for a limited time gather them together from many places where they currently reside into one (qal perfect – denoting a literal interpretation and actual relationship of a completed action which is confined in time)) **the family within the home** (*ba beyth* – in the household) **of Yahowah** (*ba Yahowah* – in the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **forever** (*la 'orek yowmym* – for an unlimited length of days).” (*Mizmowr / Song / Psalm 23:6*)

The greatest story ever told ends “happily ever after.”

And yet, long before that would occur, Dowd would be brought back to restore the Family of God. This is an ode to the fulfillment of Pesach and Matsah leading to Bikuwrym and then concluding with Shabuw'ah and Taruw'ah enabling the Homecoming on Kipurym.

Dowd's portrayal of his lives was so brilliantly written, it's worth another look...

“A Mizmowr of Dowd (*mizmowr la Dowd*).

Yahowah (*Yahowah*) is my Shepherd (*ra'ah 'any*). I will not be deprived (*lo' chaser*). (*Mizmowr 23:1*)

He enables me to relax and continually stretch out (*rabats 'any*) within a flourishing and expansive, verdant and vibrant, opulent and becoming (*ba deshe'*), beautiful dwelling, garden encampment, and befitting homeland, a lovely abode surrounded by natural beauty (*nawah*).

He continually leads me, guiding and directing me, often escorting me (*nahal 'any*), beside (*'al*) spiritually restorative (*manuwchah*) waters (*maym*). (*Mizmowr 23:2*)

He restores and returns (*shuwb*) my soul (*nepesh 'any*). He chooses to guide me, directing my path (*nachah 'any*) in the proper and correct way of life, even through the ruts, so that our path appropriately returns to where life began (*ba ma'gal tsadaq*) for His name's sake (*la ma'an shem huw'*). (*Mizmowr 23:3*)

Even though (*gam ky*) I walk (*halak*) through the valley (*ba gay'*) of foreboding darkness and deep shadows in lesser dimensions (*tsalmaweth*), I will not dread (*lo' yare'*) evil (*ra'*). For indeed, You (*ky 'atah*) are with me (*'imad 'any*).

Your scepter and Your people (*shebet 'atah*), Your staff and applicable stem (*wa mish'enach 'atah*), they comfort me while changing minds regarding me (*hem*

nacham 'any). (*Mizmowr* 23:4)

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 (kows 'any) overflows with abundance (rawayah). (*Mizmowr* 23:5)

Surely ('ak), goodness and generosity (towb), unfailing love and enduring kindness (wa chesed) will pursue me (radaph 'any) all the days (kol yowmym) of my lives (chayy 'any).

And I will literally return at a moment in time, being brought back to restore (wa shuwb) the family within the home (ba beyth) of Yahowah (ba Yahowah) forevermore (la 'orek yowmym). (*Mizmowr* / Song / Psalm 23:6)



There are so many exciting places to explore and to pursue the unabashed truth about Dowd, it's hard to know where we should journey next. If the lyrics of the 31st *Mizmowr* / Song were not so much like the 28th, 29th, and 30th Psalms, presenting Dowd's role in fulfilling Pesach, Matsah, and Bikuwrym, we might jump ahead and begin the process of reinterpreting some of the most amazing prophecies pertaining to the Messiah.

In due time, based upon what we have uncovered in the *Mizmowr*, we must, and will, reexplore Yasha'yah 9, 35, 40, 42, 52, 53, and 61, Dany'el 9 and 2 Shamuw'el 7, Dabarym 18, and Zakaryah 9, 11, and 12 in addition to Mal'aky 3 and *Mizmowr* 40 and 88. There is so much said

about Dowd, it would take a lifetime to absorb it all.

Also, being pragmatic, since they present the primary rabbinical rebuttal to the fulfillment of Pesach and Matsah with a man's body and soul, we'll also revisit Mizmowr 49 and Dabarym 24. After all, the recognition that Dowd volunteered for this assignment and benefited from the greatest gift ever given deserves our contemplation.

But for now, it's on to the 31st *Mizmowr* | Song. Through it, Dowd spoke of his relationship with Yahowah...

“To the enduring Leader, the eternal Director (*la ha natsach* – to the glorious Conductor), **a *Mizmowr* | Song** (*Mizmowr* – lyrics set to music) **of Dowd** (*la Dowd* – of the Beloved).

With You (*ba 'atah*), **Yahowah** (*YaHoWaH*), **I have taken refuge and found a trusted and safe place** (*chasah* – I have been comforted and sheltered (qal perfect)). **I do not want to fail, be humiliated, or be frustrated** (*'al bowsh* – I have no interest in being embarrassed or feeling remorse (qal imperfect cohortative)) **throughout eternity** (*la 'owlam*).

With Your means to vindicate those who are right about You (*ba tsadaqah 'atah* – in Your righteous judgment and adherence to Your correct and acquitting standard), **You want to rescue and deliver me, giving new birth and saving through me** (*palat 'any* – Your desire was to help me survive and liberate others (piel imperative second-person masculine singular)).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:1)

Having devoted the time to study the Towrah, Dowd came to know and respect Yahowah. He found God to be trustworthy and His plans for our lives to be compelling. So Dowd engaged, doing what He knew Yahowah wanted to achieve. This would include defending His people and

guiding them by sharing what he had learned.

But there would be more because Dowd realized that coming to understand and then share what Yah is offering and asking in return would be the most rewarding and beneficial way to invest his life. And as he ventured into the roles of a prophet and a leader of men, he wanted to minimize his mistakes. With Yahowah having chosen him, he didn't want to let God down and embarrass himself.

And then there was the issue of serving as the Lamb and entering Hell on Passover and UnYeasted Bread. Dowd knew that should he perform as promised, his service to Yahowah would open Heaven's Door. Therefore, after affirming his confidence in Yahowah to protect him throughout the ordeal, and confiding that he does not want to mess up due to the implications on eternity, Dowd reaffirms what the world needs to hear. The Messiah was right about God, and he realized that Yahowah's criterion for vindication for everyone else was also contingent upon being correct regarding Him. And so Dowd is seen reaffirming that Yahowah will deliver him and then deliver salvation through him.

While we cannot fill Dowd's sandals, and should not try, there are aspects of this we can apply to our lives, which is why he shared his thoughts with us. We can and should proclaim Yahowah's name and trust Him to protect and then vindicate us as promised. And as we rely upon God's commitment to save us, we can strive to spare others. And all the while, as we work to make our lives matter, after stating that we want to succeed and not fail so as not to disappoint God, we can claim victory because the result has been written.

I know this feeling all too well. The more prophetic references I found pertaining to the mission of reintroducing Yahowah's name, reacquainting Yisra'el with their Messiah, and explaining and fulfilling the Beryth

and Miqra'ey, particularly Shabuw'ah and Taruw'ah on behalf of Kipurym, the more devoted I became to the cause. I could not fathom letting God down and then having to face Him, knowing that I had stumbled and fallen. And while this concern over the eternal shame of disappointing Yah drove me to succeed for Him, as it did for my King, after reading the end of the story, I know, as did Dowd, that our success is assured. With this realization, the motivation is no longer a concern over disappointing but, instead, a desire to exceed expectations.

But there is more to this story because the central character and exemplar did stumble and fall. He made some serious blunders in his first life, and he wanted to make amends.

The best way for him to accomplish this, and for the result to endure throughout eternity, was to devote himself to pursuing Yahowah's means to vindicate his people. Therefore, the Messiah volunteered to have his body and soul serve in the fulfillment of Pesach and Matsah. He would not only make amends, but he would also earn the eternal respect and gratitude of every Covenant member forevermore.

Having listened to His Son's plan, Yahowah was quick to concur. It was the most sensible solution. The resulting ordeal would be over as quickly as permissible, with God engineering a prompt rescue. And by contrast to the pain, the benefits for the family would be ongoing throughout eternity.

“You have chosen to incline Your ear to me (*natah 'el 'any 'ozen 'atah*). **As quickly as possible and without hesitation** (*maherah* – in the briefest extent of time permissible), **Your will is to aid my escape, delivering me to save** (*natsal 'any* – Your desire was to rescue me, snatching me out of harm's way to deliver salvation (hifil imperative second-person masculine singular)).

Your desire is for there to be for me (*hayah la* ‘any – You have chosen for there to exist for me (qal imperative second-person masculine singular)) **a sharp Crag** (*la tsuwr* – a prominent and firm stone) **with a sound and resounding defense and fortification to prevail** (*ma’owz* – a safe harbor and stronghold to firmly establish) **for the family** (*la beyth* – for the home and household), **to liberate and deliver me** *la yasha’* ‘any – to spare me (hifil infinitive)) **from being preyed upon, victimized, and restricted** (*matsuwdah* – being trapped and ensnared).” (*Mizmowr* / Song / Psalm 31:2)

Our Heavenly Father listened to His Son on this occasion because they would be working together to deliver the benefits of the *Beryth* | Covenant through the *Miqra’ey* | Invitations to be Called Out and Meet. Theirs would be the most productive and beneficial collaborative effort among God’s interactions with man. Working together, they would save us from ourselves.

But there was a problem, one that God and Prophet immediately saw as an impediment to their success. They would fulfill Pesach, Matsah, and Bikuwrym, but their contributions to our lives would be denied rather than acknowledged. So, for this, they proposed a solution. A sharp Crag, known today through the English spelling of the Celtic name, Craig, would be deployed to defend what Dowd would achieve so that the Family of Yah would prevail. After two millennia of religious malfeasance, preying upon and victimizing the Messiah and Son of God, robbing him of his accolades and accomplishments, a Herald would be appointed to defend his acclaim.

In the 35 books composed under the title, YAHOWAH, I have delivered as promised. The truth is knowable and readily available.

Just as there was at the time a monumental difference between the capabilities and contributions of Dowd versus

Yahowah, that did not matter because they were working together. Nor does it matter now, even though there is a substantial difference between fulfilling the Miqra'ey on behalf of the Beryth and explaining who did so, why, when, where, and how they accomplished their objectives. I'm just a *Qowl* | Voice, a *Basar* | Herald, and a *Nakar* | Observant Foreigner, who as *Yada* | One who Knows is serving as the final *Zarowa*' | One Cultivating the Harvest as an '*Ed* | Restoring Witness. Said another way, all I'm doing is reporting on what they have done. And I'm doing it with Yahowah's full support – all Seven Spirits – amplifying our collective effectiveness and assuring our success.

Should you wonder why this *Sela*' | Sharp Crag would be named by God's Son in the story of the salvation of Yahowah's People, when he is the Man from 'Edom and thus not a Yisra'elite, the answer should be obvious. To prevail, Dowd's work with Yahowah required defending – which is why they said so.

Without the *YAHOWAH* series, no one would have known what Father and Son accomplished on Pesach, Matsah, and Bikuwrym in year 4000 Yah. They wouldn't have known that Yahowah is God's name, that it matters, or that Dowd is the Messiah, Son of God, Passover Lamb, and returning King. They would not have realized the timing or purpose of the Shabuw'ah or Taruw'ah Ingatherings, the timing or purpose of the Red Heifer and redemption of the Adulterous Woman, or the timing and purpose of Kipurym when Dowd arrives with Yahowah for the Family Reunion. And since these things went unknown and unheralded for the previous two thousand years, that condition would not have changed. Universal ignorance would have negated the fulfillment, purpose, and benefit of most everything, from the prior fulfillment of Pesach, Matsah, and Bikuwrym to the upcoming fulfillments of Shabuw'ah, Taruw'ah, Kipurym, and Sukah. Without the

Herald, there would have been no attendees. It would have all been for naught.

The Creator is greater than the doer, and the doer greater than the teller, but without all three, there is no benefit.

“Surely (*ky* – certainly), **my rocky Crag** (*sela*’ ‘any – my elevated and firm boulder), **will be my deliverance from being preyed upon and controlled** (*wa matsuwadah* ‘any – my defense against being victimized and restricted).

You (*’atah*), **on account of** (*la ma’an* – because of and for the sake of) **Your name** (*shem* ‘*atah* – Your personal and proper designation), **lead me, transporting me to create this opportunity for me** (*nachah* ‘any – You consistently direct me toward a favorable outcome with me relying on You for guidance and You trusting me (hifil imperfect jussive second-person masculine singular)). **And so, You guide and sustain me** (*wa nahal* ‘any – You bring me along and take care of me along the way (piel imperfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:3)

Ultimately, while this decision was mutually beneficial for Father, Son, and Family, for Dowd to endure it, Yahowah would have to orchestrate and facilitate the proceedings. He would transport Dowd’s *nepesh* | soul from *Shamaym* | Heaven to ‘*Erets* | Earth, and back to *Yaruwshalaim*, to serve as the *Zarowa*’ | Passover Lamb. And then from *Mowryah* | Moriah, the *Ruwach Qodesh* | Set-Apart Spirit escorted Dowd’s *nepesh* from *Yaruwshalaim* | Jerusalem to *She’owl* | Hell, where he remained during *Matsah* | UnYeasted Bread. She would release him and guide him back home during *Bikuwrym* | Firstborn Children. Including removing and depositing our guilt in *She’owl*, it would be the most heroic sacrifice and benevolent act ever undertaken by man – albeit with a significant assist from God.

“You extend Yourself to withdraw me (*yatsa*’ ‘any

– You come to bring me out (hifil imperfect) **out of the confining and capturing restraints** (*min resheth* – from the snare) **such as these which they have used to hide me by burying me** (*zuv taman la ‘any* – they have concealed to cover me over (qal perfect third-person masculine plural)). **As a result** (*ky*), **You are my refuge, protecting me from on high** (*‘atah ma’owz ‘any* – You are my strength and safe harbor such that I am empowered and will prevail).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:4)

By using *yatsa’*, Dowd has established a connection between the presentation of the Spring Miqra’ey – Pesach, Matsah, and Bikuwrym – during the *Yatsa’* | Exodus, and his fulfillment of them 1,480 years later. On both occasions, the result was to extend the lives of God’s children, to remove them from the stench of religious and political oppression, and to make it possible for them to come Home and live with Yahowah.

The most pervasive human means of entanglement and restraint is religion, which is why it is equated to detention in She’owl. And speaking of religion, the most popular and deadly of them, Christianity, would have the faithful believe that Dowd is dead, was buried, and is rotting away in his grave. It is only in this way that Peter and Paul could rob Dowd of his lives, of his titles, and of his achievements to create the crude counterfeit now called “Jesus.”

By burying Dowd, and then misrepresenting every prophetic pronouncement Yahowah made regarding His Son, the ultimate imposter was born. Sure, it required calling God a liar beset with senility, but since Yahowah hates religion, what would it matter to them? They had a replacement god and a new messiah.

This may be the only place where someone speaks of a *ruwach* | spirit being *‘any* | mine. The reason is that Dowd was so familiar with the influence of the *Ruwach Qodesh* | Set-Apart Spirit that Yahowah placed within him at the

time of his first anointing at eight years of age, She was perceived as his, as an integral part of his nature...

“With Your hand, influence, and support (*ba yad ‘atah* – through Your power, control, and authority), **I pay attention to and summon** (*paqad* – I muster and value, taking into account the leadership role of (hifil imperfect first-person singular)) **my Spirit** (*ruwach ‘any*).

You have redeemed me (*padah ‘eth* – You have ransomed me, freeing and releasing me (qal perfect second-person masculine singular)), **Yahowah** (*YaHoWaH*), **reliable and trustworthy God** (*‘el ‘emeth* – dependable, honest, truthful, and enduring God).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:5)

The Set-Apart Spirit spoke to us through Dowd. She not only inspired his hand as he composed these Songs, She guided his hand in battle as he defended Yisra’el. And at the point of fulfilling Pesach and Matsah in year 4000 Yah, Dowd would have enjoyed Yahowah’s *Ruwach* | Spirit as part of his life for over 1,000 years. So, after all this time, we can appreciate why he would refer to Her as his own. And even here, he is still attributing Her support to Yahowah’s influence. Moreover, having left him briefly in She’owl, Dowd is summoning Her return, knowing that, after rescuing him, what they had accomplished would redeem Yisra’el.

Progressives, who hate everyone and everything that is in discord with their socialist agenda, have conditioned a generation to believe that hate must be eliminated. And yet, without knowing what, how, when, why, and who to hate, we lose the capacity to show compassion, demonstrate character, or be just. And just to be clear, Progressives are hypocrites in this regard because they despise Jews, Israel, political conservatives, and anyone who prefers free speech to thought police, and evidence and reason to platitudes.

“I hate and shun (*sane’* – I abhor, detest, and intensely dislike, such that I am openly hostile toward (qal perfect)) **those who focus upon** (*ha shammar*) **futile and worthless** (*shawa’* – false and fraudulent) **objects of worship** (*hebel* – things which are a waste of breath).

And as for me, concerning (*wa ‘any ‘el*) **Yahowah** (*YaHoWaH*), **I trust and rely** (*batach* – I am confident and confide).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:6)

There are many things deserving our disdain. Islam, where a rock was turned into a god, is one of them because the death cult not only curtails life, oppresses women, devalues education, and depresses economic progress, the religion is responsible for 95% of all terrorist acts worldwide. On the other side of that coin, Judaism has been the most debilitating and destructive influence among Jews over the past twenty centuries, precluding Yahudym from knowing their Messiah, Savior, and God. Without exposing and condemning them, there is no hope for those who have been misled. And, of course, let’s not forget the Plague of Death that is Christianity – the religion predicated on replacement foolology and crude counterfeits.

Also with regard to Dowd’s admission, the most useless object of religious worship, the Christian cross, can be trashed. It is not only demeaning and disrespectful to Yahowah, it obfuscates His Son’s sacrifice.

“I want to rejoice, projecting a positive attitude (*gyl* – I have decided upon celebrating the favorable circumstances, choosing to sing for joy (qal imperfect cohortative)) **and delight in** (*wa samach ba* – it is my desire to be elated with (qal imperfect cohortative)) **Your loyal love, enduring favoritism, and glorious benefits** (*chesed ‘atah* – Your unfailing kindness, generosity, and devotion).

To show the way to receive the benefits of the relationship (*‘asher* – to depict the path to walk to get the

most out of life), **You revealed** (*ra'ah* – You presented, showing (qal perfect second-person masculine singular)) **that which pertains to my suffering, my persecution and harassment** (*'eth 'ony 'any* – my painful ordeal and aggravation, the great effort I made and pain I endured).

You have been aware, intimately familiar with, and understood, and You have known, respected, and revealed through Yada (*yada' ba* – You have acknowledged (qal perfect second-person masculine singular)) **the anguishing distress of the adversarial confinement, the anxiety and affliction of being besieged, as well as the incarceration** (*tsarah* – the tribulation and adversity, the vexing oppression, of the besieging and internment) **of my soul** (*nepesh* – of my consciousness, my ability to observe and respond to what is occurring around me, my personality and character).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:7)

This is an important life lesson. Having the right attitude goes a long way. Here is a man who has volunteered to be flailed alive and then crucified by the Beast of Rome to save his people, and he knows that he is going to Hell to discharge their guilt, and yet, he is elated to have been given the opportunity to serve. He knows that his reputation will be stolen and trashed and, still, he is celebrating because he knows what he will do will prevail in the end. If you and I can do the same, standing up for what is right when all about us are wallowing in the mud, and trying to tear us, our God, His Son, and people, down, we will have earned our Yah's respect.

In this way, the Almighty is like His Son. After hearing the Children of Yisra'el tell Him to shut up, go away, and leave them alone, Yahowah is willing to make amends, giving His irascible and onery children yet another chance.

Dowd's suffering on Pesach and Matsah was for us. He endured the pain, both physical on Passover and

emotional during UnYeasted Bread, to show us the way to receive the benefits of the Covenant relationship. But would you or anyone else have known this without Yada revealing it to you? Clearly, Father and Son were aware of the anguishing torment and adversarial confinement, and they shared this with us, but no one was listening. And until the world comes to appreciate the who, when, where, and why of the fulfillment of the Miqra'ey, people are dead men walking, clueless and useless.

Also relevant, Yahowah isn't all-loving, but He is loyal to those He loves. And make no mistake, God plays favorites – as is His right. And among the souls who have passed this way, Dowd is overwhelmingly the most Beloved. As it turns out, it is for good reason.

Clearly and appropriately, Yahowah is proud of His Son. He is delighted with what he has done. And this is among the reasons He revealed, presenting openly to us through him, the nature of His Son's suffering during Chag Matsah. This not only gives a proud Father the opportunity to delight in His Son's achievements but, also, brings to our attention the means to eternal life, perfection, adoption, enrichment, and empowerment.

Yahowah designed the universe in which we live, as well as the one where some will go, whether that be Shamaym or She'owl. He also conceived the means to determine to which of these destinations a soul is headed. Therefore, He is in a position to commiserate with His Son, knowing exactly what he would endure.

“You had not closed me in or shut me up, isolating me for a prolonged period (*sagar* ‘any – You had not confined me on an ongoing basis (hifil perfect second-person masculine singular)) within the hand of an enemy (*ba yad* ‘oyeb – into the influence or authority of the rancorous opposition and hostile adversary).

In a spacious expanse (*ba ha merchab*), You will

have caused my feet to stand (*'amad regel 'any* – You will authorize and sustain my stance (hifil perfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:8)

This is technically accurate and instructive. Unlike every other soul condemned to She'owl, Dowd was not closed off or shut in for a prolonged period. His confinement and isolation would be limited to Matsah – which is why the verb, *sagar*, was rendered in the perfect conjugation. Once the mission was accomplished, he would return to the spacious expanse of the Heavens, his stance authorized and sustained.

And speaking of the approach Yahowah implemented, it was designed to show compassion and generosity. It was religion that mucked it all up.

“Your desire is to show compassion and be generous through me (*chanan 'any* – You are inclined to treat me and mine favorably (qal imperative)), **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *'elowah* – God), **because it is certainly true** (*ky*), **he will have besieged and tried to confine me** (*tsarar la 'any* – he will distress, bound, and harass me as an adversarial enemy (qal perfect third-person masculine singular)).

The visualization (*'ayn* – the eye, sight, and appearance) **of my soul** (*nepesh 'any* – my consciousness, providing me with the capacity to observe and respond) **is being incapacitated** (*'ashash* – she (addressing Dowd’s *nepesh* | soul) is unable to function properly as a result of being weakened (qal perfect third-person feminine singular)) **with the distressing taunts, annoying scorn, and angry provocations** (*ba ka'as*), **in addition to my hollowed body and empty corpse** (*wa beten 'any*).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:9)

Yahowah is Dowd’s Savior and the Messiah is our

Redeemer. And this is why *ha Satan* is averse to both. It is only by counterfeiting them and negating what they have achieved that he can destroy the souls of all believers.

Dowd was besieged and confined while fulfilling Chag Matsah because of what his people had done to corrupt God's plan and mislead everyone. This is the guilt he carried with him and then deposited in She'owl. Doing so would be debilitating, incapacitating Dowd's soul in the process. He would pay a heavy toll to redeem us.

Since our souls are designed to observe what is occurring around us, process that information, and then enable an appropriate response, Dowd wanted us to know that the ability of his soul to visualize what was transpiring around him, while incarcerated within the black hole, was degraded. In the absence of light, he could not see. Having been constrained, he could not move.

When exposed to the angry provocations and annoying ad hominem cynicism of the religious, I'm disappointed for Dowd and Yahowah. They deserve better. But imagine having been designated King of Kings by God, and then choosing to pay the price to exonerate your people, only to have political and religious morons mock your sacrifice.

Dowd would experience great sorrow toward the conclusions of two of his three lives. His last years as King of Yisra'el were not pleasant, and there are few things as gruesome as what he endured during Pesach and Matsah.

“For indeed (*ky*), **my lives** (*chayy 'any* – my lifetimes) **grow weary** (*kalah* – they have concluded (qal perfect third-person plural)) **in sorrow** (*ba yagown* – in grief) **and my years** (*wa shanah 'any*) **with emotional anguish** (*ba 'anachah* – in expressions of disapproval).

They faltered due to stumbling and by having been overthrown, physically destroyed, and brought down (*kashal* – they either fell short of expectation or were cast

away and down in calamitous fashion (qal perfect third-person masculine singular) **with me being associated with the consequence of the guilt** (*ba 'awon 'any* – burdening me with the perversions of bending, twisting, and corrupting which caused me to endure the punishment).

My strength (*koach 'any*) **and my substance** (*wa 'etsem 'any* – my essential essence) **are debilitated and incapacitated** (*'ashash* – are dissipated and weakened (qal perfect)).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:10)

It is sad but true. Dowd would falter in his first life, becoming a stumbling block on occasion, which is partly why he signed up for this mission. And in his second appearance, he was physically beaten and then brought to Hell. So, in both lives, *kashal* served as a telling term.

Two of Dowd’s blunders occurred late in the King’s first of three lives. After his eldest son raped his daughter, his third-born, Absalom, killed his firstborn and led an insurrection against his father. Then, rather than rebuff the assault, Dowd fled and pined over his rebellious son’s demise. For this, he lost the respect of his people. And Dowd, with seven wives and ten concubines, coveted a good man’s wife. After sending him off to die in battle, his relationship with Yahowah suffered. And while there were several other less-than-noble episodes in the King’s life, albeit tempered with many more that were exemplary, in the end, all that will be remembered are his triumphs.

This known, it is important that we appreciate that Dowd was like the rest of us and like his people in many ways. So, we do not have to be perfect to be right with God or to be perfected by Him.

As I read between the lines with both Moseh and Dowd, there is a common thread. After leading and defending Yisra’el for 40 years, both men grew weary, Dowd at 70 to 71 and Moseh at 120 years of age. It was to

be expected considering how awful the Yisra'elites behaved. So, this plays into Dowd's comments in this Song. And while my mission is mostly at arm's length and of words rather than immersed in the fray, by the Shabuw'ah Harvest, I will have invested 25 years of long days. Then, between my subsequent return and rather exceptional departure, I will have spent another three to four years in training and an equal number in the midst of the turmoil. I will be the same age as Dowd when my first life concludes and can attest that fatigue can, on occasion, be a challenge.

But this is why we are provided with exemplars like Moseh and Dowd, who were giants among men and yet not perfect, through whom we can learn and compare. And for all of us, better to have given all we have to offer than to apologize to God, knowing we could have done more.

These things considered, since Dowd was enveloped within Yahowah's Ruwach from the age of eight, God would mostly have seen His Son as perfect, which would qualify his soul to serve as the Lamb. That said, it would be appropriate for Dowd to take his own failings into She'owl with the rest of the Covenant's guilt and leave them there.

“As a result of (*min*) all of my adversities and my conflicts (*kol tsarar* ‘any – the many who are in conflict with and distressed about what I represent), I have become (*hayah*) **dishonored and devalued (*cherphah* – someone to be reviled). **And this is especially so with my neighbors and countrymen** (*wa la shaken* ‘any ma’od – those who live nearby me even more so) **because I’m particularly troubling and disconcerting** (*wa phachad* – dreaded and perplexing) **to those who are only partially acquainted with me** (*la yada* ‘any – to those passively familiar with me (pual passive participle masculine plural)).**

Those who view me (*ra'ah 'any*) in this public place (*ba ha chuwts*) cast me aside and wander away from me (*nadad min 'any* – they retreat, departing from me (qal perfect third-person masculine plural)).” (*Mizmowr / Lyrics to be Sung / Psalm 31:11*)

Considering that, in God’s estimation, there is no better man than Dowd, then contemplating his extensive résumé and body of literature, while adding to this the sacrifices he made to save the souls of his people, one would have to agree that the Messiah has been slighted, dishonored, and devalued by most everyone. And no party is as guilty as Yisra’el. Had this not occurred, neither Christianity, Judaism, nor Islam would have existed. There would have been no Assyrian, Babylonian, Egyptian, Greek, Roman, Byzantine, or Muslim invasions, no diaspora, pogroms, or holocaust.

Even to this day, Dowd does not sit well with the Haredi – Ultra-Orthodox religious Jews. He fought relentlessly and bravely to protect his people, and they crave exemptions from serving in the IDF. He loved Yahowah’s name, and they despise it. He cherished women, and they degrade them. He wrote inspired lyrics, and they read miserable texts. He lived in the moment and looked to the future, and they exist in the past. He was the Messiah, and they are looking for one. He was a man’s man, and they are fond of playing with their curlicues. He was brilliant, and they live in an intellectual ghetto. He despised religion, and they adore it.

To this, Dowd replies...

“My significance has been overlooked and forgotten (*shakach* – I am ignored, pushed into the background, and inappropriately considered) as if one who is dead (*ka muwth* – who is no longer living).

From this perspective and perception (*min leb* – from this consideration and determination), I am akin to a

lost utensil or squandered implement that has perished and vanished (*hayah ka kaly 'abad* – I am like an object which has been exterminated).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:12)

This is a powerful, indeed, stunningly accurate prophecy of what occurred. And because it did play out just this way, 150 generations of Jews squandered their souls and all manner of tragedy has befallen the Chosen People for overlooking their Chosen One.

Specifically, this is predictive of the birth of Christianity and then Judaism. Ignorantly claiming that “David” was dead and buried, Peter and Paul irrationally proposed that everything said about the Messiah and Son of God must be transferred to the religion’s mythical counterfeit, making the dead god on a stick a replacement for Dowd.

And yet, since it was actually Dowd whom the Romans crucified as the Passover Lamb, there was no reason to retell his story because it had already been copiously documented in the Naby’ wa Mizmowr. And as for the Twistians, they would wait four to six decades, after the eyewitnesses were dead, the Romans had invaded, and memories had faded, to compose their perverse narratives. And even then, the Roman Catholic Church continued to change the story to fit their agenda through the middle of the 4th century.

They took a germ of truth and changed the rest – the Messiah and Son of God had come to save his people, and he was crucified and released from She’owl thereafter. But his name was Dowd, his God was Yahowah, his people were Yisra’elites, his textbook was the Towrah, he honored his promises and the prophecies made of him, and he fulfilled Pesach, Matsah, and Bikuwrym to deliver the benefits of the original and only Beryth.

Can you imagine the rewrite required to weave the

truth out of the foolology and mythology of the Christian religion? By accepting and acknowledging what actually transpired, they would have to eliminate the Lord, Jesus, Christ, Christian, Church, Christmas, Easter, Sunday worship, the New Testament from the Epistles to the Gospels, Peter, Paul, the Disciples, the Baptist, the cross, all anti-Semitic and anti-Towrah rhetoric, all counterfeit claims and prophetic misappropriations, vain miracles, the resurrection, and the notion of a man-god. There wouldn't be enough "scripture" left to line the bottom of a birdcage.

Judaism is also impugned by Dowd's pronouncement. It is precisely by overlooking his significance in fulfilling Chag Matsah, and by treating the Mashyach and Pesach 'Ayil as a pariah, that Rabbi Akiba rose to power and became the father of Judaism. He was so desperate to produce an alternative Messiah, in the process of promoting Simon bar Kokhba, he managed to destroy Judea and caused the Diaspora which led to the Holocaust. Methinks his scheme to overlook Dowd's significance backfired.

As a prophet, Dowd realized that, by denying what he would accomplish, and now what he has done, the people he was trying to save would commit Roman-assisted mass suicide. They would be conspired against and terrorized by the very religious and political institutions they spawned. With the truth staring them in the face, written in their language, by their favorite son and most acclaimed leader, a prophet of the first order, they ignored it all to pursue the religion which would define and demonize them, sealing their fate. It would be the most tragic example of unrequited love man or God would ever know – and with genocidal consequences.

Prophecy doesn't get any more impactful than this. Dowd fulfilled the Miqra'ey, opening the door to salvation, and the world, beginning with Jews, slammed it in his face. And if that were not sufficiently ignorant, immoral,

imbecilic, and immolating, they plastered over and graffitied their side of the door with slanderous defamations and demeaning conspiracy theories.

“Even more (*ky*), I have heard (*shama*) slanderous defamations and calumnious conspiracies from far too many, including the voluminous words of the rabbis (*dibah rab* – the serpentine rumors and whispered musings of numerous rabbis and a great many others).

Unauthorized religious invaders and unwanted political immigrants (*magowr* – horrible and fearsome acts at the hands of those who do not belong; from *mah* – questioning the consequence of *guwr* – quarrelsome and dreadful foreigners) come from all around and from every side (*min sabyb*) as they conspire and scheme together (*ba yasad* – by constituting their planned rebellion in association with others, beginning by laying a foundation for what will be established and instituted, even ordained (*nifal infinitive*)).

They are altogether united (*hem yachad* – they are similar in this regard) over and against me (*‘al ‘any*) to seize and exert control over (*laqach* – to capture and take away) my soul (*nepesh ‘any*) as they determine and plot out their scheme (*zamam* – as they decide their course of action, resolved to take their plan to its natural conclusion (*qal perfect third-person masculine plural*)).” (*Mizmowr / Lyrics to be Sung / Psalm 31:13*)

Just when we thought that prophecy couldn't get any more relevant, Dowd makes it so. No one's reputation has been victimized to a greater extent than Dowd's or with such overwhelmingly negative ramifications.

In all of human history, the perpetrators could not have picked a more inappropriate person to counterfeit and defame since it robbed billions of their souls. And this sad reality is the reason for the prophecy. Dowd has more credibility and character in a toenail clipping than Peter and

Paul, Jesus and Christ, Akiba and Maimonides, HaShem and Adonai, Muhammad and Allah can muster combined, and yet the Devil's Advocates are esteemed over Dowd by a million to one.

This dichotomy between the Chosen One, who is *Tsadyq* | Right, the Firstborn Son of God, our Messiah and King, the Shepherd and Savior, and the sordid cadre of crude counterfeits and disgusting bullshitters, who defrauded him, is the dividing line separating truth and lies, right and wrong, life from death, and relationship from religion. Ultimately, even in the face of prophetic declarations such as these, there will be thousands standing with Dowd and billions standing against him.

By cheating Dowd out of his God-given titles, and then by denying his fulfillment of Chag Matsah in the Yowbel year of 4000 Yah, the Christian counterfeit, *Iesoun Christon* / Jesus Christ, was concocted upon a mountain of lies. And while the irrational and unfounded notion of "Replacement Theology" has long been touted in an ignorant attempt to justify substituting Christians and their Church for Jews and Israel, the bigger crime was transferring Dowd's acclaim, accolades, achievements, and prophetic declarations to create the crude counterfeit, Jesus. Without this appalling act of identity theft, Christ and Christianity do not exist. And without them, Rabbi Akiba would not have foisted his own counterfeit Messiah on Jews to counteract the dunderhead religion, creating Judaism in the process. And this is what led to the destruction of Judea by Rome, to the renaming of the Land of God as "Palestine," to the Diaspora, to being demonized by the Roman Catholic Church, to the conception of the Babylonian Talmud, to supplementing and legitimizing the Quran, and to the creation of Islam. It led to the Pogroms, the Holocaust, and to the relentless flood of Muslims terrorizing, torturing, raping, abducting, and annihilating the Chosen People.

The lynchpin upon which this history unfolds, turning decidedly darker and deadlier, deceitful and demonic, is the misappropriation of all things pertaining to Dowd – just as this prophecy portends.

Dowd is accusing Jews and Gentiles of conspiring against him. The most notorious at the time of his sacrifice was a murderous rabbi, and he was responsible for writing voluminous words in opposition to Dowd. He ominously bore the same name that had haunted the Messiah previously: *Sha'uwl*, known to Christians as Paul. His coconspirators, some of whom were Greeks, assisted him as he perpetrated his fraud. Without Luke, Mark, and later in 95 CE Matthew, and without Peter being in on the act along with the unidentified imposter scribing John in the years prior to 100 CE, there would have been no New Testament or Christian religion. And without Christianity's misappropriation of the Passover Lamb and denial of Dowd, there is no Rabbi Akiba to counter its influence.

And since rabbis in Yathrib sold Babylonian Talmud readings to Muhammad to flesh out the Quran and give the terrorist manifesto and resulting death cult a veneer of authenticity, without them having done so, there would have been no Islam, no Dome of the Rock or Al-Aqsa Mosque to scar the Temple Mount, no massacre on 10.07.23 and no worldwide protests against Jews and Israel.

There are hundreds of previously unheralded insights permeating the pages of the *YAHOWAH* collection, but few are as profound as these pertaining to the conception of Christianity, Judaism, and Islam – conclusions which are fleshed out and conclusively proven in the five volumes of *Twistianity*, the three volumes of *Babel*, and five books excoriating Islam's genesis in *God Damn Religion*. And while I came to the same conclusion as did my King three thousand years ago, it should now be evident that Yahowah concurs.

The three so-called “Abrahamic Religions” are cheap, paper-thin, counterfeits – each a horrid concoction of lies piled over the most sublime truth. And they each emerged from the same perverse germ – the one so eloquently articulated in this prophecy.

When all of Yahowah’s inspired condemnations of *Sha’uwl* | Paul are considered, there is the implication that the original and principal author of what became the Christian New Testament was complicit in getting his fellow Romans to torture Dowd rather than simply kill him. In that he was admittedly demon-possessed, as was King *Sha’uwl* before him, the Benjamite Wolf in Sheep’s Clothing likely conspired with the wolf of Rome to rip the Pesach ‘Ayil to shreds and then crucify him. And after doing so, and blaming Jews for what he had done, Paul wrote the initial fourteen books of the Christian Bible. Beginning with Galatians, then upping the ante with his ode to Roman authority, the self-loathing and demon-possessed rabbi went on the offensive to castrate Dowd’s reputation, killing him a second time, then burying his reputation such that Jesus could be resurrected from his grave.

Just as *Sha’uwl* 1.0 schemed with his inner demons to murder the Messiah, so did *Sha’uwl* 2.0. The irony would be evident, the story from beginning to end would be poetic, in addition to being catastrophic to Christianity, Judaism, and Islam. In this light, the religion’s rape of Dowd is exposed as the greatest crime in human history – premeditated and then perpetrated by the Devil’s Advocate. And from the poison pens of the authors of the Christian New Testament, this blend of Jews and foreigners, would emerge the most anti-Israelite religion in the world, fulfilling this prophecy.

But it does not end there because *Sha’uwl* 3.0 will serve as the corporeal manifestation of Satan during the Time of Israel’s Troubles – from *Shabuwa’ah* on 26 May

2026 to the daybreak of Yowm Taruw'ah on 24 September 2033. And as his final sadistic act, Satan incarnate will torture me to death, certifying his eternal incarceration along with providing for the restoration of Yisra'el, doing so through the sacrifice of the 'Adamah Parah ten days before Yahowah's arrival with His Son – the Messiah, King Dowd.

I have written about these things for over a decade at this point, but it bears a “three-peat.” Had *Sha'awl* | Paul not conspired with Satan to create Christianity by robbing Dowd and his people, there would have been no Rabbi Akiba, no Simon bar Kokhba, no Roman destruction of Judea, no Diaspora, and no Rabbinic Judaism to counter it. Judaism emerged in the 1st and 2nd centuries CE in Jerusalem to disavow the Christian distortions of the prophets. Its advocates were not only gaining traction among Jews, Greeks, and Romans but were also demonizing Jews in the process – condemning them for scheming against and killing the new Christian god.

Robbed of their Messiah and the Son of God, bereft of their Covenant, and denied the fulfillment of Chag Matsah, rabbi Akiba, the Father of Judaism, plotted a misguided and catastrophic course. Rather than reclaim each by acknowledging Dowd's role in all of these things, he created a religion based upon denial. Their Mashyach remains unknown. There is no Son of God. The Covenant is no longer meaningful to them. Chag Matsah was written out of their religion. The Talmud would supersede the Towrah. And Yahowah's name was erased, then replaced with those of devilish rabbis.

In that we have reached the halfway point in this magnificent prophetic portrayal of the most devastating betrayal of greatness ever perpetrated by the weasels of religion, let's reconsider Dowd's *Mizmowr* | Lyrics up to this point in his impassioned story...

“To the enduring Leader, the eternal Director (*la ha natsach*), a Mizmowr | Song (*Mizmowr*) of Dowd (*la Dowd*).

With You (*ba ‘atah*), Yahowah (*YaHoWaH*), I have taken refuge and found a trusted and safe place as I am comforted and sheltered (*chasah*). I do not want to fail, be humiliated, or be frustrated, as I have no interest in being embarrassed or feeling remorse (*‘al bowsh*) throughout eternity (*la ‘owlam*).

With Your means to vindicate those who are right about You (*ba tsadaqah ‘atah*), You want to rescue and deliver me, giving new birth and saving through me (*palat ‘any*). (*Mizmowr* 31:1)

You have chosen to incline Your ear to me (*natah ‘el ‘any ‘ozen ‘atah*). As quickly as possible and without hesitation (*maherah*), Your will is to aid my escape, delivering me to provide salvation with me (*natsal ‘any*).

Your desire is for there to be for me (*hayah la ‘any*) a sharp Crag (*la tsuwr*) with a sound and resounding defense and fortification to prevail (*ma’owz*) for the family (*la beyth*), to liberate and deliver me *la yasha’ ‘any*) from being preyed upon, victimized, and restricted (*matsuwdah*). (*Mizmowr* 31:2)

Surely (*ky*), my rocky crag (*sela’ ‘any*), will be my deliverance from being preyed upon and controlled, victimized and restricted (*wa matsuwdah ‘any*). You (*‘atah*), on account of (*la ma’an*) Your name (*shem ‘atah*), lead me, transporting me to create this opportunity for me (*nachah ‘any*). And so, You guide and sustain me (*wa nahal ‘any*). (*Mizmowr* 31:3)

You extend Yourself to withdraw me (*yatsa’ ‘any*) out of the confining restraints (*min resheth*) such as these which they have used to hide me by burying me (*zuw taman la ‘any*). As a result (*ky*), You are my refuge,

protecting me from on high (*'atah ma'owz 'any*).
(*Mizmowr 31:4*)

With Your hand, influence, and support (*ba yad 'atah*), **I pay attention to and summon** (*paqad*) **my Spirit** (*ruwach 'any*). **You have redeemed me** (*padah 'eth*), **Yahowah** (*YaHoWaH*), **reliable and trustworthy God** (*'el 'emeth*). (*Mizmowr 31:5*)

I hate and shun, intensely dislike and disdain, and I'm overtly hostile toward (*sane'*) **those who focus upon** (*ha shamar*) **futile and worthless, false and fraudulent** (*shawa'*) **objects of worship and devotion which are a waste of breath** (*hebel*).

And as for me, concerning (*wa 'any 'el*) **Yahowah** (*YaHoWaH*), **I trust and rely, and I confidently confide** (*batach*). (*Mizmowr 31:6*)

I want to rejoice, having decided upon displaying a positive attitude as a result of the favorable circumstances, choosing to sing for joy (*gyl*) **and delight in** (*wa samach ba*) **Your loyal love, enduring favoritism, and glorious benefits, Your kindness, generosity, and devotion** (*chesed 'atah*).

To show the way to receive the benefits of the relationship (*'asher*), **You revealed** (*ra'ah*) **that which pertains to my persecution and suffering, the effort I made and pain I will have endured** (*'eth 'ony 'any*).

You have been aware, intimately familiar with, and understood, and You have known, respected, and revealed through Yada (*yada' ba*) **the anguishing distress of the adversarial confinement, the anxiety and affliction of being besieged, as well as the incarceration** (*tsarah*) **of my soul** (*nepesh*). (*Mizmowr 31:7*)

You had not closed me in or shut me up for a prolonged period of time, isolating me (*sagar 'any*) **within the hand of an enemy or influence of the**

rancorous adversary (*ba yad 'oyeb*). In a spacious expanse (*ba ha merchab*), **You will have caused my feet to stand** (*'amad regel 'any*). (*Mizmowr 31:8*)

Your desire is to show compassion and be generous through me with unfolding implications over time (*chanan 'any*), **Yahowah** (*Yahowah*), because it is certainly true (*ky*), he will have besieged and tried to confine me, restricting and troubling me for a time (*tsarar la 'any*).

The visualization (*'ayn*) of my soul (*nepesh 'any*) is being incapacitated (*'ashash*) with the distressing taunts, annoying scorn, and angry provocations (*ba ka'as*), in addition to my hollowed body and empty corpse (*wa beten 'any*). (*Mizmowr 31:9*)

For indeed (*ky*), my lives (*chayy 'any*) grow weary, concluding (*kalah*) in sorrow (*ba yagown*) and my years (*wa shanah 'any*) with emotional anguish in disapproving expressions (*ba 'anachah*).

They faltered due to stumbling and by having been overthrown, physically abused and brought down (*kashal*) with me being associated with the consequence of the guilt (*ba 'awon 'any*). My strength (*koach 'any*) and my substance (*wa 'etsem 'any*) are debilitated and incapacitated (*'ashash*). (*Mizmowr 31:10*)

As a result of (*min*) all of my adversities and adversaries, the many who are in conflict with and distressed about what I represent, (*kol tsarar 'any*), I have become (*hayah*) dishonored and devalued (*cherphah*). And this is especially so with my neighbors and countrymen (*wa la shaken 'any ma'od*) because I'm particularly troubling and disconcerting (*wa phachad*) to those who are only partially acquainted and passively familiar with me (*la yada' 'any*).

Those who view me (*ra'ah 'any*) in this public arena

(*ba ha chuwts*) **cast me aside and wander away from me** (*nadad min 'any*). (*Mizmowr 31:11*)

My significance has been overlooked, inappropriately considered, and virtually forgotten, pushed into the background (*shakach*) **as if one who is dead and no longer living** (*ka muwth*).

From this perspective and perception (*min leb*), **I am akin to a lost utensil or squandered implement which has perished and vanished** (*hayah ka kaly 'abad*). (*Mizmowr 31:12*)

Even more (*ky*), **I have heard** (*shama'*) **slandering defamations and calumnious conspiracies from far too many, including the voluminous serpentine rumors of the rabbis, and a great many others** (*dibah rab*).

Unauthorized religious invaders and unwanted political immigrants committing horrible acts, these dreadful and antagonistic foreigners (*magowr*) **come from all around and from every side** (*min sabyb*) **as they conspire and scheme in their rebellion together** (*ba yasad*).

They are altogether united (*hem yachad*) **over and against me** (*'al 'any*) **to seize and exert control over** (*laqach*) **my soul** (*nepesh 'any*) **as they determine and plot out their scheme** (*zamam*).” (*Mizmowr 31:13*)

And that is why the planet is in such a horrible state of decay and careening down around us in a medley of death and destruction.



As for Dowd, he knew what he was doing, why he was doing it, and who was enabling him. His response and subsequent declaration put him in opposition to the

religions which seek to degrade and replace him...

“And as for me (*wa ‘any*), upon You (*‘al ‘atah*), Yahowah (*YaHoWaH*), I trust and rely (*batach* – I am confident and assured (qal perfect first-person singular)). I say (*‘amar*), ‘You are my God (*‘elohym ‘any ‘atah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:14)

This is the answer. By stating it so coherently in contrast to the religious opposition to him, Dowd reaffirms his role as our exemplar.

It was not until quite recently, and only as a result of the *YAHOWAH* collection, including *An Introduction to God*, *Yada Yahowah*, *Observations*, and *Coming Home*, that *Yahuwdym* | Jews are finally following Dowd’s example and proclaiming Yahowah’s name in recognition that He is our God. Apart from those who have become Covenant based upon what they have recently read, there still isn’t a Jew on the planet who will say what Dowd confessed. And without this simple and direct refutation of Christianity and Judaism, and acceptance of the Towrah and Prophets, there is no hope of salvation for God’s people.

“In Your hand and guided by Your influence (*ba yad ‘atah*) are the times for me, my calendar of events which I will fulfill on the proper occasion (*‘eth ‘any* – is my calendar determining my fate over the seasons).

You have decided to deliver me (*natsal ‘any* – Your will and desire are to rescue, spare, and save me, liberating me (hifil imperative second-person masculine singular)) from being controlled by my adversaries (*min yad ‘oyeb ‘any*) and from my persecutors who are hounding me (*wa min radaph ‘any* – pursuing and dogging me to harass me).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:15)

The Messiah Dowd, as the author of this prophecy, is one of only three men who could speak of their calendar of

events being fulfilled on multiple occasions and more than one life measured by time. The other two are Witnesses heralding his achievements during Chag Matsah and his return on Yowm Kipurym. They are ‘Elyah and Yada.

As we have learned, the Messiah’s calendar and Yahowah’s are juxtaposed, coterminous, and inseparable. Just as Moseh delivered the Towrah, Dowd delivered the Miqra’ey. Moseh explained the Mow’edym and Dowd lived them.

As he foretold through Daniel under the moniker *Gabry’el* | God’s Most Capable and Courageous Man, the Messiah arrived to fulfill Pesach, Matsah, and Bikuwrym during the Yowbel year of 4000 Yah in 33 CE. As a result, he made the Shabuw’ah and Taruw’ah Ingatherings possible. And he is returning on Kipurym in year 6000 Yah / 2033 CE to anoint the Mercy Seat of the Ark of the Covenant and reconcile his people with his God. And, of course, Dowd is the King of Sukah, guiding us through the Garden and beyond.

Dowd’s admission that he is led by Yahowah through the implementation of his calendar is so compelling and obvious, it’s a wonder it has gone unrecognized through millennia. And, of course, the highlight of the process will be when Yahowah delivers His Son from those denigrating his reputation, making them a footstool for his feet.

In this next declarative statement, we are once again embraced by intertwined volitional moods, with the Father’s expressed in the imperative and the Son’s in the cohortative...

“It is Your will and my overwhelming desire for You to emphatically shine the light of Your presence (*‘owr paneh ‘atah* – Our collective choice is for Your appearance to illuminate (hifil imperative cohortative second-person masculine singular paragogic he energetic)) **upon Your coworker and associate** (*‘al ‘ebed ‘atah* –

upon Your partner and servant).

Your will for my life is to deliver me to save through me (*yasha'* 'any – You have chosen to rescue and liberate through me, making me victorious (hifil imperative second-person masculine singular)) **with Your great devotion and love and through Your enduring favoritism and loyalty** (*ba chesed 'atah* – in Your kindness, generosity, and compassion).” (*Mizmowr / Lyrics to be Sung / Psalm 31:16*)

The illumination of Yahowah’s nature is conveyed in several ways. He revealed Himself to the Children of Yisra’el during their journey from religious and political oppression to the Promised Land through a display of radiant energy, using flames of fire. He is visible to us today through the enlightenment of His Word. God’s brilliance is also provided through the *Ruwach Qodesh* | Set-Apart Spirit. And Yah will return as glowing light, with His Son as brilliant as the sun in His presence. But unlike his fellow Yisra’elites, rather than dispatching Yahowah’s Light and sending Him away, Dowd is inviting and encouraging God’s radiant presence to shine upon him. Because Yah is fair, both parties received what they requested.

Yahowah has devised, articulated, and enabled a way to save us from ourselves, a lone path away from religion to our redemption. Moseh illuminated this path, and Dowd blazed a trail through it for us to follow, beginning by opening the Door to Life.

The details are often important, as is the case here with *yasha'* | to deliver and save scribed in the hifil stem and imperative mood. This means that not only was it God’s intent to deploy Dowd in this manner to save us, but also that Yahowah nuanced this outcome by working through His Son as if the Messiah was His counterpart and understudy.

Further, Yahowah delivered Dowd to serve in this manner, and then facilitated our salvation through him as a collaborative effort, because He favors His people and loves His family.

As a result of what we have learned, we know that Dowd reemerges into his Father's Light during Bikuwrym when he is released from She'owl to become the Firstborn Son. He emerged from the darkness into the light of Yahowah's radiant presence, which may be what he is addressing here. And by doing so, the Son is affirming that this is a collaborative effort with his Father.

Considering all they would achieve, and the magnitude of Dowd's sacrifice, and the great benefits they would be delivering, it is appropriate for him to say...

“Yahowah (YaHoWaH), I do not want to be wrongly characterized or be frustrated and humiliated (‘al bowsh) because of what I’ve read and recited about You, proclaimed and announced regarding Your Miqra’ey, or offered as my invitations to be welcomed by You (ky qara’ ‘atah – for having served to enable Your Miqra’ey (qal perfect first-person singular)).

The criminals who must be condemned (rasha’ – those guilty of being wickedly vexing), those who have chosen to be wrong and act shamefully (bowsh – those who consistently embarrass whose decision is to be shameful (qal imperfect jussive third-person masculine plural)), will be silenced, and as a result of their choices, they will be incapacitated (damam – they will be quieted and will cease such activity, languishing due to their decisions (qal imperfect jussive third-person masculine plural)) with regard to Sha’uwl | Paul and unto She’owl | Hell (la She’owl – the place of eternal separation and the name of the Plague of Death).” (Mizmowr / Lyrics to be Sung / Psalm 31:17)

There are few things more enabling or beneficial than

properly characterizing what King Dowd achieved during Chag Matsah and will accomplish on Kipurym leading to Sukah. And this is largely because the Messiah *qara'* | fulfilled the *Miqra'ey*, reading and reciting, proclaiming and announcing them, summoning and inviting us to them. He didn't just endure them; he spent much of his first life writing about them.

By contrast, the single most aggravating thing a person can do, the one thing sure to engender God's revulsion, is to mischaracterize the accolades and achievements of His Son and, like unto it, to misappropriate the prophecies spoken about him. And the grand prize for provoking Yah to rage would be to negate what Dowd achieved during the fulfillment of the *Miqra'ey* – which is the bane of Christianity and Judaism.

With so much at stake and the very souls of his people hanging in the balance, it is little wonder that Dowd wanted to have anyone who precluded Yisra'elites from benefiting from his sacrifice condemned. Those who had sought to frustrate his purpose will be silenced and incapacitated.

Having been there, having experienced Hell in a very personal way, Dowd would not have been flippant in sending someone to She'owl. If he foretold this fate for them, they would have deserved it. And that causes us to confront the possibilities, the names of those whom Dowd would have considered so detrimental to what he would achieve for his people that they were deserving of eternal damnation. This list, while long, is shortened considerably when we zero in on Dowd's calendar, on the fulfillment and aftermath of Chag Matsah. And in this regard, three names rise above all others, one of which he listed.

Sha'owl | Paul not only created the world's most anti-Semitic cult through Christianity, he did so by deliberately contradicting Dowd, not only disparaging him but actually denying him credit for saving his people. And he created

the caricature of Jesus Christ to replace him. In the annals of human history, no one is more deserving of She'owl than the man who bears its name – Sha'owl.

Do not think for a moment that these names are interchangeable perchance, that the mention of the man and his realm at this point in the narration was just a coincidence, or that Dowd does not despise Paul above all others. We know this to be true because he and his Father are of like mind and Yahowah devoted the book of *Chabaquwq* / Habakkuk to condemning *Sha'owl* / Paul by name, calling him the Plague of Death.

Also, be aware that Dowd is telling us that Sha'owl deserves his fate – as do his accomplices, including *Shim'own* / Peter and Rabbi Akiba. Collectively, the nifal stem affirms that they will reap what they have sown. They will be silenced in She'owl because of what they elected to say on Earth.

“The lying lips and false speech (*saphah sheqer* – the deceptive and misleading, the fraudulent and vain language) **will be muted as a result of their incapacitating words as they are silenced because of what they have spoken** (*'alam ha dabar* – they will be bound due to their verbal and written proclamations (nifal imperfect jussive third-person plural)) **improperly, irrationally, immorally, and insolently** (*'ataq* – arrogantly and stubbornly, self-motivated and self-willed while claiming to be superior to others) **with conceitful agitation and undue status** (*ba ga'awah* – while claiming to be eminent and magnificent) **and disrespectful contempt, derisive and dismissive** (*wa buwz* – and in and disdainful manner), **in opposition to the Righteous One** (*'al tsadyq* – against the one who is correct, vindicating, and acquitting, the One who is Right).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:18)

In this pronouncement, the Messiah is doubling down

on his previous statement. Those he is accusing of lying are doing so about him. They have deliberately and knowingly misled so many souls that they have earned their condemnation in She'owl. These individuals are insolent and irrational, claiming for themselves an undue status in the process of being dismissive and disrespectful toward the Messiah and Son of God.

Therefore, anyone who has played a role in robbing Dowd of his titles and accomplishments to promote the false messiahs of Christianity and Judaism has a confirmed reservation in Hell. Turns out, the perceived “saints” are “sinners,” and the religions they concocted lead away from Heaven and directly to Hell.

While each had accomplices, there are but three men who fully embody Dowd’s condemnation, all Jews, two rabbis, each venerated, and all three of whom authored the scriptures of their respective religions. They are known today as the “Disciple Peter,” the “Apostle Paul,” and “Rabbi Akiva.” And at the conclusion of this chapter, I will present the statements each is attributed to saying, which caused Dowd to condemn them to Hell.

Beyond the realization that She'owl is going to be a very religious place, it will be exceedingly egotistical, too. But you will also note that these belligerents will have earned their incarceration by being derisive and dismissive regarding the Messiah and Son of God – and being seen in opposition to him. So, as it would transpire, the One who Vindicates will also condemn.

When we read through the Naby’ wa Mizmowr, there is no question that one man is called *Tsadyq* | Right more than everyone else combined. And the One affording Dowd this acclaim is none other than Yahowah.

By being correct in his understanding of what Yahowah is offering and then by acting upon what He is expecting in return, the Messiah showed us the correct way

to God. But please be aware, by referring to himself as the *Tsadyq* in this context, Dowd is acknowledging that, while he is the Savior for some, he will sit in judgment of others. It is the King's prerogative, and he intends to execute it.

Dowd has made a pertinent distinction within this Mizmowr. He loves Yahowah and is disgusted by those who prefer false gods, counterfeits, delusions, and religious worship. By being right with God and correct in his pronouncements, he became Yah's most Beloved. By contrast, those whose speech has been misleading and incapacitating regarding what he has achieved will be sent to Hell and will wither away over a prolonged period. So, while garnering the righteous indignation of the Messiah, King, and Son of God as a consequence of being religious is a poor life choice, promoting a religion that misconstrues and misappropriates Dowd's role in his people's salvation results in a far worse penalty.

Better than lying or dying...

“How abundant and great (*mah rab* – how extensive and remarkable) **are Your attractive and beneficial qualities** (*tuwb 'atah* – Your goodness and fairness) **which, to show the way to receive the benefits of the relationship** (*'asher*), **You have stored up in a concealed place** (*tsaphan* – You have, for the moment, kept mostly hidden with Your treasure unknown (qal perfect second-person masculine singular)).

You perform to prepare this (*pa'al* – You act to ready and bestow this (qal perfect second-person masculine singular)) **for those who respect You** (*la yare' 'atah* – for the approach of the respectful toward You), **for those who seek protection and comfort with You** (*ha chasah ba 'atah* – for those who take refuge in You, finding safety and shelter with You (qal participle)) **in a straightforward manner in full view** (*neged* – openly and conspicuously through a counterpart) **of the descendants**

of ‘Adam (*ben ‘adam* – of the children of humankind).”
(*Mizmowr* / Lyrics to be Sung / Psalm 31:19)

Continuing to challenge our thinking such that we deploy our *neshamah* | conscience and demonstrate the capacity to understand, Dowd shares another profound irony. First, he tells us that he is dispatching the founders of Judaism and Christianity to Hell. Then he reveals that Yahowah did everything necessary to bestow the benefits of the Covenant upon those who seek, respect, and trust Him, doing so openly for all to see. And yet, the work He has performed has remained hidden from almost everyone.

Through His prophets, especially Dowd and Yasha’yah, Yahowah revealed when, where, why, how, and through whom He would act to bestow the benefits of the Covenant to His people. We are reading what He inspired them to write in this regard. Therefore, God presented what He would do by working with His counterpart in a straightforward and conspicuous manner. And while there was nothing hidden about their fulfillment, as these events played out in the most contested place on Earth, the religious liars have so misled the preponderance of people that most everyone is blind to what was foretold and then occurred in plain sight.

“You are actively concealing these things (*sathar hem* – You are veiling them such that they are not widely known (hifil imperfect second-person masculine singular)) **within the secreting of Your presence** (*ba sether paneh ‘atah* – in the cover of the hidden place of Your appearance) **from the conspiracies and harmful plots** (*min rokes* – away from the binding and controlling schemes) **of men** (*‘iysh* – of humankind).

You impeded access to what is treasured and cherished by storing these things up in a place which is hidden (*tsaphan hem* – You conceal them (qal imperfect)) **within Sukah | Shelters** (*ba Sukah* – inside the dwelling

place, particularly the canopy covering the Tabernacle of Booths), **away from contentious tongues, quarrelsome speech, and hostile language** (*min ryb lashown* – from the insulting words of the opposition).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:20)

Brilliant. Yahowah is concealing what He and Dowd would accomplish for the benefit of the Covenant Family in the place the religious are least likely to look – in Yahowah’s presence. Even better, the most valuable treasure in the universe is hidden at the conclusion of the least traveled path – concealed after Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, and Kipurym, which leads those in the know to Sukah. So, to find it, one has to recognize who Yahowah is and how to approach Him and then appreciate where the path through the Miqra’ey leads.

What’s particularly interesting here is that, prior to the *YAHOWAH* collection, there wasn’t anyone who knew Yahowah’s name and also understood that the means to receive the benefits of the Covenant, and the way to God’s home, were provided through the *Mow’edym* | Restoring Witnesses to the Eternal Testimony, culminating with Sukah. Further, I became the first to acknowledge the role Dowd and his *Mizmowr* / Psalms play in communicating and fulfilling the *Miqra’ey* | Invitations to be Called Out and Meet with God. I was also responsible for explaining how mankind’s journey from the Garden and back to ‘Eden on Shelters in the Yowbel year of 2033 CE would play out over the intervening 6,000 years. As such, it is readily apparent that I have been commissioned by the Almighty and His Righteous One to unveil what they have done so that their people can capitalize from it before they return.

And should you think I am tooting my own Showphar, and claiming too much credit, I beg to differ. There are a thousand previously unseen insights debuted in these books, from interesting to phenomenal. After more than two thousand years of billions of people not figuring any

of this out and it all remaining hidden, everything of consequence was suddenly revealed in one place, by one person, in just over twenty years. So, something amazing has occurred. And the only rational explanation from concealed to revealed is that this is what Yahowah wanted at this time for the benefit of His Son and Yisra'el.

Since God has admittedly done so, should you wonder why Yahowah would conceal the path to Him for millennia, Dowd has answered that question. God has impeded access into His presence and to what He treasures expressly to keep the conspirators from misappropriating them. Recognizing that Christianity and Judaism are both conspiracies to mislead by misconstruing selected information, God does not want such contentious and insulting individuals speaking about Him or His means to reconciliation – as they would sully both.

If Jews want to talk of HaShem and of their G-d apart from Chag Matsah, such as during Purim, Rosh Hashanah, and Hanukkah, they are only fooling themselves. And if Christians want to promote Jesus Christ on Sundays and while celebrating Christmas and Easter, they are in their own mythical world and, thus, not explicitly corrupting anything Yahowah or His Son value.

With all of the errant claims and false projections, if either Judaism or Christianity used Yahowah's name, explored the merits of the Miqra'ey, or delineated Dowd's roles within them, the perpetrators would find endless avenues to pervert and corrupt the truth, which would be far worse than being oblivious to it. For the sake of His people, especially now at the cusp of His return, Yahowah could not allow that to occur.

Dowd understood, but it would be a long time before anyone other than the prophets acknowledged the same reality. The biggest secret is the best one of all. And that is why the first series on the shelf of the *YAHOWAH* collection

at YadaYah.com is *An Introduction to God*. I began by saying that I would be taking you to a place fewer than one in a million have gone – which is to meet God. His words have led us there.

“Appreciated, commended, and extolled (*barak* – lovingly upheld, favored, thanked, and blessed) **is Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), **because** (*ky*) **He has demonstrated His loyal love and unfailing kindness** (*chesed huw’* – He has offered steadfast devotion and unwavering favoritism and generosity) **to me** (*la ‘any*) **in the city besieged by religious persecution and political oppression** (*ba ‘iyr matsowr* – within an anguishing place of military confinement; from *tsuwr* – surrounded and hemmed in by a hostile adversary).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:21)

Yahowah deserves our appreciation. He is to be commended for what He has done for the Covenant Family and His people. He tangibly demonstrated His unwavering devotion to Dowd, recognizing that we would and should expect the same. Obviously, we have not contributed nearly as much, but God is tremendously generous.

When Jerusalem served as the City of Dowd, there was no religious persecution nor was there a siege. Both would occur, but hundreds to a thousand years later. Therefore, this statement is prophetic of his second life when he came to fulfill Pesach and Matsah. At that time, the oppressors were world-renowned for their subjugation and tyranny.

So, as Dowd entered his city, knowing the fate which lay before him, he was naturally anxious. It would be a miserable time. And knowing that His Son would suffer was surely more than Yahowah could bear. So naturally, He looked away. And since He would not be listening in,

the voice He heard was not that of His Son. The *Ruwach* | Spirit was advocating for him.

“I, myself, had said (*wa ‘any ‘amar* – then I confessed (qal perfect first-person singular)) **anxiously in my anticipation and dismay** (*ba chaphaz ‘any*), **‘I am distanced** (*garaz*) **from being directly within Your sight** (*min neged ‘ayin ‘atah* – away from being right in front of Your field of vision), **nonetheless** (*‘aken*), **You heard a voice requesting additional consideration and favoritism for me** (*shama qowl tachanuwn ‘any*) **when pleading to You for me** (*ba shawa’ ‘any ‘el ‘atah* – when requesting support for me).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:22)

She would, of course, prevail. Dowd would be rescued. The First Family would be together again. Such is the purpose of Bikuwrym. And it makes Shabuw’ah and Taruw’ah possible.

Now that his story is told, Dowd has some advice for those who have listened to his song...

“Of your own volition, choose to love (*‘ahab ‘eth* – you should want to demonstrate your affection for (qal imperative)) **Yahowah** (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God), **all who are devoted to Him** (*kol chasyd huw’* – everyone who is Godly and zealous in their love for Him).

The dependable, trustworthy, and reliable (*‘emuwn* – those who can be trusted), **Yahowah** (*YaHoWaH*) **protects; He delivers from harm’s way, saves, and preserves** (*natsar* – He supports and maintains (qal participle)).

And He repays in abundance, completely compensating (*wa shalam* – He furnishes overwhelming

restitution and recompense to) **the most preeminent and outstanding on behalf of the remnant** (*'al yether* – upon the most upstanding and foremost toward those who remain) **for those who engage and act** (*'asah*) **by rising up gloriously and triumphantly** (*ga'awah* – by promoting growth, standing up marvelously by being willing to roar and agitate, rising out of the swelling sea).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:23)

No surprise that *Dowd* | the Beloved is encouraging us to Love Yah. And, obviously, one of the ways we can demonstrate our devotion is to be dependable and trustworthy when called to action.

What follows this admonition, however, is not widely known. Yahowah has the propensity to overcompensate those who work with Him and for His people. And the more upstanding and outstanding they are, the more lavish the rewards, especially now when He wants to reach the returning remnant of Yisra'el. Therefore, while it is never the intent of Yah's coworkers to be compensated, it is nice to know that our Father appreciates it when we roar, rising up gloriously and triumphantly. We ought not be shy or in any way reserved but, instead, act like we are representing the supreme being in the universe.

Also interesting is that the next time Yahowah will intervene to deliver His Children from harm's way will be at the onset of the Time of Israel's troubles during the Shabuw'ah Harvest of Standing Grain. It is the first of two Ingatherings orchestrated by the one who has actively engaged with Him to make the Qatsyr as fruitful as possible. Then, just seven years later, on Taruw'ah, there will be another stream of saved souls headed heavenward. And as the Shabat dawns the following day, as part of Yahowah's plan, the 'Adamah Parah will gloriously offer his life so that the remnant of Yisra'el might celebrate the triumphant return of the Messiah and His Father.

Since Dowd wants his people prepared for his arrival with Yahowah on Yowm Kipurym in year 6000 Yah / sunset in Jerusalem, 6:22 PM, 2 October 2033, he is recommending that we act boldly and courageously...

“You should choose to be firm and resolved, aggressive and overpowering (*chazaq* – choose to be intense, tough, and victorious (qal imperative)), **growing ever stronger, more courageous, and determined** (*wa ‘amets* – being persistent while allowing yourself to be reinforced and supported while remaining brave) **in your thinking and judgment** (*lebab ‘atem* – in your heart, conscience, and inner core), **all who wait confidently and expectantly** (*kol ha yachal* – everyone who trusts) **for Yahowah** (*la Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *‘elowah* – God).” (*Mizmowr* / Lyrics to be Sung / Psalm 31:24)

This is the antithesis of the meek inheriting the Earth. The man who knew God better than any other, His Son, said that it would be best if we are aggressive, forceful, and bold. Even more, we will please our Heavenly Father when we are courageous and determined. Life is better that way.

We were right about this *Mizmowr* / Psalm. From beginning to end, it was focused on the tumultuous experience of fulfilling Chag Matsah and how doing so would open the door to make the fulfillment of Shabuw’ah, Taruw’ah, and Kipurym possible so that we could Sukah together. Although this time, Dowd took his case one step further by denouncing his fellow countrymen, liars like Paul, Peter, and Akiba, all for their complicity in the crime of the millennia – denigrating what he had achieved. And in the end, he provided a worthy salutation. Along the way, we were regaled by some of the most intriguing insights we have encountered thus far.

To nourish our minds and souls, here is the remarkable 31st Mizmowr again for the edification of the Chosen People...

“To the enduring Leader, the eternal Director (*la ha natsach*), a Mizmowr | Song (*Mizmowr*) of Dowd (*la Dowd*).

With You (*ba ‘atah*), Yahowah (*YaHoWaH*), I have taken refuge and found a trusted and safe place as I am comforted and sheltered (*chasah*). I do not want to fail, be humiliated, or be frustrated, as I have no interest in being embarrassed or feeling remorse (*‘al bowsh*) throughout eternity (*la ‘owlam*).

With Your means to vindicate those who are right about You (*ba tsadaqah ‘atah*), You want to rescue and deliver me, giving new birth and saving through me (*palat ‘any*). (*Mizmowr* 31:1)

You have chosen to incline Your ear to me (*natah ‘el ‘any ‘ozen ‘atah*). As quickly as possible and without hesitation (*maherah*), Your will is to aid my escape, delivering me to deliver salvation with me (*natsal ‘any*).

Your desire is for there to be for me (*hayah la ‘any*) a sharp Crag (*la tsuwr*) with a sound and resounding defense and fortification to prevail (*ma’owz*) for the family (*la beyth*), to liberate and deliver me *la yasha’ ‘any*) from being preyed upon, victimized, and restricted (*matsuwdah*). (*Mizmowr* 31:2)

Surely (*ky*), my rocky crag (*sela’ ‘any*), will be my deliverance from being preyed upon and controlled, victimized and restricted (*wa matsuwdah ‘any*). You (*‘atah*), on account of (*la ma’an*) Your name (*shem ‘atah*), lead me, transporting me to create this opportunity for me (*nachah ‘any*). And so, You guide and sustain me (*wa nahal ‘any*). (*Mizmowr* 31:3)

You extend Yourself to withdraw me (*yatsa’ ‘any*)

out of the confining restraints (*min resheth*) such as these which they have used to hide me by burying me (*zuv taman la 'any*). As a result (*ky*), You are my refuge, protecting me from on high (*'atah ma'owz 'any*). (*Mizmowr 31:4*)

With Your hand, influence, and support (*ba yad 'atah*), I pay attention to and summon (*paqad*) my Spirit (*ruwach 'any*). You have redeemed me (*padah 'eth*), Yahowah (*YaHoWaH*), reliable and trustworthy God (*'el 'emeth*). (*Mizmowr 31:5*)

I hate and shun, intensely dislike and disdain, and I'm overtly hostile toward (*sane'*) those who focus upon (*ha shamar*) futile and worthless, false and fraudulent (*shawa'*) objects of worship and devotion which are a waste of breath (*hebel*).

And as for me concerning (*wa 'any 'el*) Yahowah (*YaHoWaH*), I trust and rely, and I confidently confide (*batach*). (*Mizmowr 31:6*)

I want to rejoice, having decided upon displaying a positive attitude as a result of the favorable circumstances, choosing to sing for joy (*gyl*) and delight in (*wa samach ba*) Your loyal love, enduring favoritism, and glorious benefits, Your kindness, generosity, and devotion (*chesed 'atah*).

To show the way to receive the benefits of the relationship (*'asher*), You revealed (*ra'ah*) that which pertains to my persecution and suffering, the effort I made and pain I will have endured (*'eth 'ony 'any*).

You have been aware, intimately familiar with, and understood, and You have known, respected, and revealed through Yada (*yada' ba*) the anguishing distress of the adversarial confinement, the anxiety and affliction of being besieged, as well as the incarceration (*tsarah*) of my soul (*nepesh*). (*Mizmowr 31:7*)

You had not closed me in or shut me up for a prolonged period of time, isolating me (*sagar 'any*) within the hand of an enemy or influence of the rancorous adversary (*ba yad 'oyeb*). In a spacious expanse (*ba ha merchab*), You will have caused my feet to stand (*'amad regel 'any*). (*Mizmowr 31:8*)

Your desire is to show compassion and be generous through me with unfolding implications over time (*chanan 'any*), Yahowah (*Yahowah*), because it is certainly true (*ky*), he will have besieged and tried to confine me, restricting and troubling me for a time (*tsarar la 'any*).

The visualization (*'ayn*) of my soul (*nepesh 'any*) is being incapacitated (*'ashash*) with the distressing taunts, annoying scorn, and angry provocations (*ba ka'as*), in addition to my hollowed body and empty corpse (*wa beten 'any*). (*Mizmowr 31:9*)

For indeed (*ky*), my lives (*chayy 'any*) grow weary, concluding (*kalah*) in sorrow (*ba yagown*) and my years (*wa shanah 'any*) with emotional anguish in disapproving expressions (*ba 'anachah*).

They faltered due to stumbling and by having been overthrown, physically abused and brought down (*kashal*) with me being associated with the consequence of the guilt (*ba 'awon 'any*). My strength (*koach 'any*) and my substance (*wa 'etsem 'any*) are debilitated and incapacitated (*'ashash*). (*Mizmowr 31:10*)

As a result of (*min*) all of my adversities and adversaries, the many who are in conflict with and distressed about what I represent, (*kol tsarar 'any*), I have become (*hayah*) dishonored and devalued (*cherphah*). And this is especially so with my neighbors and countrymen (*wa la shaken 'any ma'od*) because I'm particularly troubling and disconcerting (*wa phachad*) to those who are only partially acquainted and passively

familiar with me (*la yada* 'any).

Those who view me (*ra'ah* 'any) **in this public arena** (*ba ha chuwts*) **cast me aside and wander away from me** (*nadad min* 'any). (*Mizmowr* 31:11)

My significance has been overlooked, inappropriately considered, and virtually forgotten, pushed into the background (*shakach*) **as if one that is dead and no longer living** (*ka muwth*).

From this perspective and perception (*min leb*), **I am akin to a lost utensil or squandered implement which has perished and vanished** (*hayah ka kaly* 'abad). (*Mizmowr* 31:12)

Even more (*ky*), **I have heard** (*shama* 'slanderous defamations and calumnious conspiracies from far too many, including the voluminous serpentine rumors of the rabbis, and a great many others (*dibah rab*).

Unauthorized religious invaders and unwanted political immigrants committing horrible acts, these dreadful and antagonistic foreigners (*magowr*) **come from all around and from every side** (*min sabyb*) **as they conspire and scheme in their rebellion together** (*ba yasad*).

They are altogether united (*hem yachad*) **over and against me** ('*al* 'any) **to seize and exert control over** (*laqach*) **my soul** (*nepesh* 'any) **as they determine and plot out their scheme** (*zamam*). (*Mizmowr* 31:13)

And as for me (*wa* 'any), **upon You** ('*al* 'atah), **Yahowah** (*YaHoWaH*), **I trust and rely** (*batach*). **I say** ('amar), **'You are my God** ('*elohym* 'any 'atah).' (*Mizmowr* 31:14)

In Your hand and guided by Your influence (*ba yad* 'atah) **are the times for me, my calendar of events which I will fulfill on the proper occasion** ('*eth* 'any).

You have decided to deliver me (*natsal* ‘any) from being controlled by my adversaries (*min yad* ‘oyeb ‘any) and from my persecutors who are hounding me (*wa min radaph* ‘any). (*Mizmowr* 31:15)

It is Your will and my overwhelming desire for You to emphatically shine the light of Your presence (*‘owr paneh* ‘atah) upon Your coworker and associate (*‘al ‘ebed* ‘atah).

Your will for my life is to deliver me to save through me (*yasha* ‘any) with Your great devotion and love and through Your enduring favoritism and loyalty (*ba chesed* ‘atah). (*Mizmowr* 31:16)

Yahowah (*YaHoWaH*), I do not want to be wrongly characterized or be frustrated and humiliated (*‘al bowsh*) because of what I’ve read and recited about You, proclaimed and announced regarding You, or offered as my invitations to be welcomed by You while fulfilling Your *Miqra’ey* (*ky qara* ‘atah).

The criminals who must be condemned (*rasha*’), those who have chosen to be wrong and act shamefully (*bowsh*), will be silenced, and as a result of their choices, they will be incapacitated for their decisions (*damam*) with regard to *Sha’uwl* | Paul and unto *She’owl* | Hell (*la She’owl*). (*Mizmowr* 31:17)

The lying lips and false speech (*saphah sheqer*) will be muted as a result of their incapacitating words as they are silenced because of what they have spoken (*‘alam ha dabar*) improperly, irrationally, immorally, and insolently (*‘ataq*) with conceitful agitation and undue status (*ba ga’awah*) and disrespectful contempt, being derisive and dismissive (*wa buwz*) in opposition to the One who is Right, the one who vindicates and acquits (*‘al tsadyq*).” (*Mizmowr* 31:18)

How abundant and great, extensive and

remarkable (*mah rab*), are Your attractive and beneficial qualities, Your goodness and fairness (*tuwb 'atah*), which, to show the way to receive the benefits of the relationship (*'asher*), You have stored up in a concealed place and have kept hidden for a while (*tsaphan*).

You perform to prepare this (*pa'al*) for those who respect You (*la yare' 'atah*), for those who seek protection and comfort with You (*ha chasah ba 'atah*) in a straightforward manner in full view (*neged*) of the descendants of 'Adam (*ben 'adam*). (*Mizmowr 31:19*)

You are actively concealing these things, veiling them such that they are not known (*sathar hem*) within the secreting of Your presence (*ba sether paneh 'atah*) from the conspiracies and harmful plots (*min rokes*) of men (*'iysh*).

You impeded access to what is treasured and cherished by storing these things up in a place which is hidden (*tsaphan hem*) within *Sukah* | Shelters (*ba Sukah*), away from contentious tongues, quarrelsome speech, and hostile language of insulting declarations (*min ryb lashown*). (*Mizmowr 31:20*)

Appreciated, commended, and extolled (*barak*) is Yahowah (*Yahowah*) because (*ky*) He has demonstrated His loyal love and unfailing kindness, His steadfast devotion and unwavering favoritism (*chesed huw'*) to me (*la 'any*) in the city besieged by religious persecution and political oppression (*ba 'iyr matsowr*). (*Mizmowr 31:21*)

I, myself, said (*wa 'any 'amar*) anxiously in my anticipation and dismay (*ba chaphaz 'any*), 'I am distanced (*garaz*) from being directly within Your sight (*min neged 'ayin 'atah*), nonetheless (*'aken*), You heard a voice requesting additional consideration and favoritism for me (*shama qowl tachanuwn 'any*) when

pleading to You for me (*ba shawa' 'any 'el 'atah.*)
(*Mizmowr 31:22*)

Of your own volition, choose to love (*'ahab 'eth*)
Yahowah (*Yahowah*), **all who are devoted to Him** (*kol chasyd huw'*). **The dependable, trustworthy, and reliable** (*'emuwn*), **Yahowah** (*YaHoWaH*) **protects; He delivers from harm's way, saves, and preserves** (*natsar*).

And He repays in abundance, completely compensating (*wa shalam*) **the most preeminent and outstanding on behalf of the remnant** (*'al yether*), **the one who engages and acts** (*'asah*) **by rising up gloriously and triumphantly, promoting growth while agitating others** (*ga'awah*). (*Mizmowr 31:23*)

You should choose to be firm and resolved, aggressive and overpowering, tough and intense (*chazaq*), **growing ever stronger, more courageous, and determined** (*wa 'amets*) **in your thinking and judgment** (*lebab 'atem*), **all who wait confidently and expectantly** (*kol ha yachal*) **for Yahowah** (*la Yahowah*).” (*Mizmowr / Lyrics to be Sung / Psalm 31:24*)

It is a feast for the heart, soul, and mind.



Counterfeit

Debunking Foolology...

The concept of there being a predicted Messiah named Jesus, and by Christian extrapolation, a Christ, who would be born as a baby god, and whose mission would be to negate the Towrah and then replace Jews with Gentiles because the Jews killed the man-god on a Roman cross, only for the bludgeoned body to be resurrected on Easter Sunday, does not exist. And without it, there is no basis for Jesus, Christ, Christian, Christianity, Christmas, Easter, a cross, or resurrection, nor for the foolology of replacing Jews and the Towrah. Those are the facts, and faith does not change them.

If not for Christianity being responsible for character assassination, God repudiation, testimony manipulation, and people annihilation, I would not interrupt a book scribed to reintroduce Yahuwdaym to Yahowah and Dowd so that they might come back home, with a further denunciation of Christian tripe. After all, I have already pummeled the diabolical and delusional religion into oblivion in the five volumes of *Twistianity*.

However, I am going to make an exception with Daniel 9, which is closest thing to this missing link in the theory of Christian evolution. I have an ulterior motive in this case because the text that Christians base their religion upon is actually exceedingly important to Dowd's credibility. The realization that the prophecy is fatal to the religion whose existence is dependent upon it will be a lingering benefit of this review.

It is interesting to note that Daniel 9 is the only prophecy that speaks of someone using the title, *Mashyach* | Messiah, arriving at some future time to redeem his people. Although, in context, we quickly learn that the Messiah was already here, his people are Jews, Daniel was not a prophet, and Gabriel was not an angel.

The Book of Daniel is a troubling tome. There are flashes of brilliance in what is otherwise a dark and twisted tale. It suffers from the Babylonian Effect, in which *babel* | truth and lies are commingled to confound and confuse. For example, the 9th chapter opens with Daniel tripping on his tongue, which is one of many reasons he was clearly not a prophet. He falsely claims that Gabriel came to meet with him in “the first year of Darius, the son of Xerxes, a descendant of Maday who ruled over the Chaldeans.” Unfortunately for *Dany’el’s* | Daniel’s credibility, Darius I was not the king of Babylon but, instead, the fourth king of Persia. He did not kill Belshazzar, the last king of Babylon, to usurp his throne as Daniel had alleged in the 6th chapter. He was the son of Hystaspes, the satrap of Bactria, and not a Mede. It was Cyrus, the first king of Persia, who was from Maday. Xerxes was Darius’ son, not his father. Further, these undeniable errors in fact are not an anomaly because they permeate the book and are found in every chapter.

These errors in fact constitute a serious problem for “Daniel” because, according to Moseh in *Dabarym* 18, a single mistake in a prophetic offering disqualifies the author. And Daniel made four in the opening stanza of his first sentence in the process of introducing the second arrival of Gabry’el. Therefore, the Towrah-observant must disavow Daniel as a prophet. Whatever he reveals on his own recognizance, must be rejected. But this does not mean that we must reject the entire book because Daniel can serve as a witness to actual prophets, similar to what I’m doing.

Daniel is the only book in the Tanakh in which the

person whose name appears on the cover isn't the one delivering the prophecies contained within the text. In his case, he was visited by three men, the first of whom was *Gabry'el* | the Competent, Courageous, and Combative Man of God – better known as *Dowd* | David. The second person was unnamed, but all indications are that he was 'Elyah, commonly known as Elijah. The third individual to have met with Daniel was called *Myka'el* | the One Who is Truthful and Right about God. And as was the case with Dowd and 'Elyah, the man called Myka'el didn't much like *Beltasha'tsar* | May the Lord Bel Protect the King, which was how Dany'el was referring to himself. But unlike Dowd and 'Elyah, both of whom were prophets, Myka'el, who is likely Yada, was just a messenger supporting his King.

As has always been the case, the prophecies that *Gabry'el* | God's Most Competent Man / Dowd and 'Elyah | Yahowah is God revealed have proven correct, and they are, therefore, worthy of our consideration. And fortunately, the second half of Daniel 9, which is where the aforementioned prophecy regarding the arrival of a *Mashyach* appears, was conveyed by Dowd – the prophet, king, Messiah, and Son of God.

So that there is no misunderstanding regarding the identity of the characters involved, you may recall that near the conclusion of Dowd's Song in the 89th Mizmowr, we were reminded that the Messiah is Yahowah's *geber* | strong and empowered man. *Geber* serves as the basis for *Gibowr*, which is one of Dowd's most important designations. In the lyrics of the Psalm, we read...

“What man of great strength and capability, with the courage and character to prevail (*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 / Paul (*Sha'uwl*)? Pause now and consider the

implications (*selah*).” (*Mizmowr* / Psalm 89:48)

A *geber* is a mortal man, albeit a person of considerable notoriety, courage, and character. A *geber* is imbued with the strength to prevail. God was, obviously, addressing His Son Dowd throughout the 89th Psalm, therefore revealing at this point that he will not allow him to be plagued by Paul – the author of malignant Replacement Foolology.

With God’s *geber* identified, and with the Messiah and Son of God’s nemesis named, you should know that there are two exceedingly important titles based on *geber* | this strong and influential man. The first is *Gibowr*, which adds the full extent of these noble characteristics to an already vaulted term. Dowd, as Yahowah’s *Gibowr*, was His Most Capable, Competent, and Courageous Man. As a *Gibowr*, Dowd was known for fighting for Yisra’el and defending God’s People. He was a valiant leader of men.

The second pertinent title or name predicated on *geber* is *Gabry’el*, which was misconstrued to describe an angel by rabbis, Christians, and Muslims. But since the designation is a compound of *geber* and *’el*, that view is not possible. This name describes “God’s Most Capable and Courageous Man. *Gabry’el* is, therefore, Dowd. It was Dowd, under his title *Gabry’el*, who spoke to Daniel, providing the prophecy about what he, himself, would do – and when he would do it.

So, let’s turn to that prophecy and consider the Mashyach’s case for the reconciliation of Yisra’el and the restoration of the Covenant relationship. The articulated plan was as ingenious as it was comprehensive so there will be a lot to process and comprehend. Revealed four hundred years after the *Mizmowr* / Psalms we have been reviewing, it is obvious based upon the pronouncements, that Yahowah accepted and supported Dowd’s request to save his people by fulfilling Passover and UnYeasted Bread.

The Messiah's corporeal *basar* | body would serve as the Zarowa' while his incorporeal *nepesh* | consciousness would facilitate our perfection by depositing our guilt in She'owl. Then Yahowah had His Set-Apart Spirit retrieve Dowd's soul to reveal the purpose of Bikuwrym as the *Bakowr* | Firstborn Son returned to his Father.

In this way, the Covenant's children have become immortal and perfected, redeemed from the corruption of religious and political institutions, and thereby prepared to enter Yah's Home as His children. Even better, with the Mow'ed the Son fulfilled in year 4000 Yah, we are emancipated and enlightened, enriched and empowered – uniquely capable of doing as God desires.

Preparing us for the significance of what Dowd would achieve, Yahowah inscribed within His Towrah, Prophets, and Psalms countless predictive prophecies pointing to the fulfillment of the Miqra'ey. We have already reviewed many of these because the fulfillments of the Mow'edym are the most essential aspects of Yahowah's plan of reconciliation.

Surprising to many, Yahowah's prophetic depictions of Dowd's participation in Passover, UnYeasted Bread, and Firstborn Children are vastly more descriptive of what would eventually occur, more accurate and meaningful than anything found in the New Testament. In fact, when we study the prophets, including Dowd, himself, we can readily discard the jaundiced hearsay anti-Semitism present throughout the Christian religious writings.

Among the last books revealed, just prior to Yow'el, Zakaryah, and Mal'aky, was *Dany'el* / Daniel. And while he was more scallywag than prophet, since he was in the heart of the beast, Yahowah sent Dowd to explain how His people might extricate themselves from this religious and political swamp. As a result, under the guise of *Gabry'el* | God's Most Capable and Courageous Man, the Messiah

provided a truly amazing and comprehensive prophetic portrayal relative to Yahowah's timing and intent. This is particularly true with regard to what is presented in the 9th chapter – which we will dissect momentarily since it is universally misunderstood and yet exceptionally enlightening.

While a captive in the heart of the Beast, in the most corrupt place on Earth, in the birthplace of institutionalized religion and its amalgamation with politics, militarism, and economics, in the very place Yahowah asked 'Abraham to leave before he would be allowed to participate in the Covenant, in *Babel* | Babylon, Yahowah's Firstborn Son revealed a prediction that unlocks the mystery of time, ultimately pinpointing the very date that he would arrive in Yaruwshalaim to fulfill the Spring Mow'edym.

However, it is also important that readers realize that prior to Gabry'el's arrival, Dany'el demonstrated that he was not a prophet. His introductory statement was inaccurate as I've mentioned. Darius I was the fourth king of Persia seventeen years after Belshazzar's death. He was the son of Hystaspes, the satrap of Bactria, and became the spear bearer of Cyrus's son, Cambyses II. Xerxes was actually Darius I's son, not his father. Further, while Xerxes ruled Persia from 485 to 465 BCE, and had a son named Darius, he was murdered by Artabanus so that Xerxes' third son, Arses, could claim the throne, ruling under the name, Artaxerxes, beginning in 464 BCE.

In addition, it was Cyrus, not Darius, who was a descendant of Maday. This was also the case with the interloping Magi, Gaumata, who played a significant role in this chain of events. Therefore, with Daniel failing the Towrah's test of a prophet, as would Ezekiel after him, we must properly contend with the Babylonian Effect if we are to benefit from what follows...

“In the first year of (*ba shanah 'echad la*) Darius

(*Daryawesh* – a Babylonian name implying that he was good), **the son of (ben) Xerxes** (*Achashwerowsh* – proclaiming that he was a hero among rulers), **a descendant of (min zera’** – from the seed of) **Maday** (*Maday* – a foreign name meaning Middle Land, encouraging us to *mah* – question whether it was *day* – sufficient in Hebrew), **who (‘asher) reigned as king over (malak ‘al malkuwth) the Chaldeans (Kasdym** – those who break the earth; a synonym for *Babel* | *Babylon*), (*Dany’el* 9:1) **in the first year of his reign (ba shanah ‘echad la malak huw’), I (‘any), Dany’el (Dany’el** – God Judges and Vindicates), **by being perceptive and discriminating, came to understand (byn** – through careful observation, separating fact from fiction, came to realize and comprehend by making reasonable connections) **in (ba) the written scrolls (ha sepher** – the inscribed books) **that the number of years (misphar ha shanah** – the written accounting of the times of renewal) **which will transpire (‘asher hayah) in the Word (dabar) of Yahowah (Yahowah) to (‘el) the Prophet (naby’) Yirma’yah (Yirma’yah** – Yah Uplifts) **for the destruction (la charbah** – for the depopulation) **of Yaruwshalaim (Yaruwshalaim** – the Source of Guidance regarding Reconciliation) **to be fulfilled and completed (la male’** – to be finished and satisfied) **was seventy years (shibi’ym shanah** – was based upon the promise of seven).” (*Dany’el* / *My God Judges* / *Daniel* 9:2)

The reason the Dabarym 18 test to expose false prophets exists is because God does not want anyone misled by them. And in this case, the obviously errant introduction to the 9th chapter wasn’t our first clue that something was seriously amiss. The first six chapters of *Daniel* are completely incompatible with *Yahowah*’s approach to religion and government. And they are also errant historically.

However, just because *Daniel* wasn’t a prophet, does

not mean that there is no prophecy in the book emblazoned with his name. Dany'el was visited by prophets, the most eloquent of whom was *Gabry'el* | God's Most Capable and Courageous Man – *ha Mashyach* Dowd. And what he had to say about what he and his Father would accomplish was profound, prophetic, and vital to Yisra'el's survival.

As we enter the 9th chapter, with the exception of the historical reversal, Dany'el is conveying the rest of this message as I would, not as a prophet, but as one who studies them. Although, to be honest, he wasn't as systematic or diligent which resulted in dramatically fewer insights.

Had Daniel discovered even one percent of what we have learned, he would have appreciated the common denominator which unlocks the mystery of time: – *shaba'* | the promise of seven. Over the span of seven millennia, there would be three 40-Yowbel epochs between 'Adam's expulsion from 'Eden in year 0 Yah (3968 BCE) and our return to the Garden in year 6000 Yah (2033 CE), followed by a 1,000-year celebration of Sukah. The intervening dates in years 2000 and 4000 Yah, 1968 BCE and 33 CE, would be distinguished by the confirmation of the Covenant with 'Abraham and Dowd's commitment to delivering its prescribed benefits.

It is not as if of this is hidden. The reason *Yahuwdym* | Jews were confined in Babylon was painstakingly portrayed in the 25th chapter of *Yirma'yah* | Jeremiah – which was written well in advance of their arrival. In fact, Yisra'el's collective and continued ignorance is puzzling because Yahowah announced what He would accomplish in Yaruwshalaim on Mount Mowryah throughout the Towrah, Naby', wa Mizmowr. And by sending His Son to Dany'el, God provided them with the ability to ascertain the exact day he would enter the City of David to fulfill his promises.

In particular, and bringing these episodes together, 40 Yowbel after the Covenant was confirmed with ‘Abraham and his son, Yitschaq, with Yahowah providing the lamb, God’s Son would serve as the Lamb on Passover – fulfilling the promise.

Keeping us properly oriented, after stumbling upon his tongue and demonstrating that he could not be trusted in his introductory statement, Daniel explained that he had read enough of *Yirma’yah* / Jeremiah to understand that the intervening time between the destruction and restoration of *Yaruwshalaim* | Jerusalem would be 70 years. This was not brain surgery, or an act of prophecy, because the text plainly stated how long Yahuw’dym would remain in Babel...

“The Word (*ha dabar*) which, for the benefit of the relationship (*‘asher*), came to be present with (*hayah ‘al*) *Yirma’yah* | Yahowah Lifts Me Up | Jeremiah (*Yirma’yah*) concerning all of the people (*‘al kol ‘am*) of *Yahuwdah* | Beloved of Yah | Judah (*Yahuwdah*)...during the first year (*ha shanah ha re’shown*) of *Nabuwkadne’tsarsar* | Nebo Protects the Crown | Nebuchadnezzar (*la Nabuwkadne’tsarsar*), king (*melek*) of *Babel* | Confounding Integration | Babylon (*Babel*). (*Yirma’yah* / Jeremiah 25:1)

Beneficially, to show the way to get the most out of life (*‘asher*), *Yirma’yah* (*Yirma’yah*), the prophet (*ha naby’*), spoke to (*dabar*) the entire family (*‘al kol ‘am*) of *Yahuwdah* (*Yahuwdah*) and to all of the inhabitants (*wa ‘el kol yashab*) of *Yaruwshalaim* | Source of Guidance on Reconciliation | Jerusalem (*Yaruwshalaim*), saying (*la ‘amar*), (*Yirma’yah* 25:2) ‘From the thirteenth year (*min shalowsch ‘esreh shanah*) of *Yo’shyah* | Yahowah Heals (*Yo’shyah*), son of ‘*Amown* | Supportive (*ben ‘Amown*), king of *Yahuwdah* (*melek Yahuwdah*), and to this day (*wa ‘ad ha yowm ha zeh*), for twenty-three years (*shalowsch wa ‘esrym shanah*), the Word (*dabar*) of

Yahowah (Yahowah) has been with me (hayah la ‘any). I have spoken (wa dabar) to you (‘el ‘atem) early on, repetitively, and persistently conveying the word (shakam wa dabar), but you have not listened (wa lo’ shama’). (Yirma’yah / Jeremiah 25:3)

Yahowah (Yahowah) has sent to you (wa shalach ‘el ‘atem) all of His associates, coworkers, and prophets (‘el ‘atem ‘eth kol ‘ebed huw’ ha naby’), sending them from the beginning (shakam wa shalach), but you have not listened (wa lo’ shama’), nor have you so much as extended your ear to hear (wa lo’ natah ‘eth ‘ozen ‘atem la shama’) (Yirma’yah 25:4) them saying (la ‘amar), “Of your own initiative, please return now (shuwb na’), each individual (‘iysh) from going the wrong way (min derek huw’ ha ra’) and from your immoral and improper practices (wa min roa’ ‘atem). Then you can choose to live and remain (wa yashab) upon the earth (‘al ha ‘adamah) which, to enjoy the benefits of the relationship (‘asher), Yahowah (Yahowah) has given to you (nathan la ‘atem) and to your fathers (wa la ‘aby ‘atem) of old (la min ‘owlam) as a restoring witness forevermore (wa ‘ad ‘owlam). (Yirma’yah / Jeremiah 25:5)

Therefore (wa), you should not continually chase after (‘al halak ‘achar) other gods (‘elohym ‘acher), serving them (la ‘abad hem), neither bowing down and worshipping them nor speaking for them (la chawah la hem). Do not habitually provoke and grieve Me (wa lo’ ka’as ‘eth ‘any) with the product (ba ma’aseh) of your hands (yad ‘atem). Then I will not distress you or trouble you (wa lo’ ra’a’ la ‘atem). (Yirma’yah / Jeremiah 25:6)

And yet, you have not heard Me (wa lo’ shama’ ‘el ‘any),” declares (na’um) Yahowah (Yahowah), “so, therefore (la ma’an), you have provoked Me (ka’as ‘any) with the work of your hands (ba ma’aseh yad ‘atem), doing so to your own detriment, bringing misery upon

yourselves (*la ra' la 'atem*).” (*Yirma'yah* / Jeremiah 25:7)

“This entire Land (*wa kol ha 'erets ha zo'th*) **will become** (*hayah*) **depopulated and deserted** (*la charbah*), **wasting away** (*la shamah*). **And because of what they have become** (*wa ha 'eleh 'eth*), **they will be reduced to servitude** (*'abad*) **by Gowy Melek Babel | the Gentile King of Confusion** (*gowy melek Babel*) **for seventy years** (*sheba' shanah*).”” (*Yirma'yah* / Yahowah Lifts Me Up / Jeremiah 25:11)

Having failed as a prophet, the approach Dany'el took to understanding is actually much easier for us today. We have access to vastly superior tools, from interlinears and lexicons to dictionaries and internet search engines. We also benefit from a much broader perspective, now aware of how many of these events played out in our distant past. And while the answer Dany'el sought was clearly articulated, we have a lot less to work out. For him, it was all yet to occur. While for us, the only events which remain include the Shabuw'ah Harvest, the Time of Israel's Troubles, the celebration of Taruw'ah, and the Messiah's return on Kipurym so that we can camp out during Sukah

I say this because the dates of past events can be calculated by contemplating the genealogies presented in the Towrah. When this data is combined with the history of the Yisra'elite kings, it is possible to ascertain when the exit from 'Eden occurred, when 'Abraham and Yahowah affirmed the Beryth on Mowryah, the timing of the Yatsa', and when Dowd unified Yisra'el and established his home in Jerusalem. From there, it is an easy extrapolation to years 4000 and 6000 Yah.

Using the information presented in Daniel 9 by *Gabry'el* | God's Most Confident and Capable, Courageous and Combative Man, we can readily determine that the Pesach 'Ayil was scheduled to walk into Yaruwshalaim to fulfill Pesach, Matsah, and Bikuwrym between the 14th and

16th of ‘Abyb in year 4000 Yah, which is in early April of 33 CE. But that is just one step along the way. This also means that 2033 coincides with year 6000 Yah, the time of Yahowah’s return with Dowd. Therefore, all one has to do to know the exact moment these much-anticipated events will transpire is to consider the timing of *Pesach* and *Yowm Kipurym* within the framework of these millennial markers.

Looking back in time to 33 CE, Passover was observed beginning at sunset, Thursday, April 3rd on the Julian calendar. The fulfillment of Matsah and Bikuwrym followed, all in year 4000 Yah. And with the timing of the Shabuw’ah Harvest set seven years prior to the Homecoming, the Standing Grain representing the Covenant’s Children, will be withdrawn on May 22nd, a Shabat in 2026, as the Time of Israel’s Troubles enters its initial phase. Also, with the intent of Taruw’ah being manifest before our eyes, we can be assured that this final gleaning of Yahuwdym and Yisra’el will occur on the 1st day of the 7th month, September 23rd, also a Shabat, in year 6000 Yah / 2033. Although the fireworks will occur on Saturday the 24th as ‘Elyah serves to explain Yada’s sacrifice as the Red Heifer to prepare the mortal remnant of Yisra’el left behind for the Yowm Kipurym Homecoming. Yahowah and Dowd will arrive on the first day of the week at sundown, 6:22 PM in Yaruwshalaim on the 2nd of October 2033 / year 6000 Yah. Five days later, we will celebrate the Millennial Shabat which will commence on a Shabat at sunset, Friday, October 7th, 2033.

When we are observant and contemplative, and consider the timeline Dowd revealed to Daniel, we know to subtract seven years from the culminating date of the Time of Trouble and know when the initial phase of this anguishing period will transpire. And that is how we were able to date the upcoming Shabuw’ah Harvest of Gowym and Yahuwdym. So, as we approach the spring of 2026, you’ll be ready for the Harvest and avoid the Troubles that

will follow. Hard labor and painful contractions will commence, becoming exceedingly difficult beginning in 2030 – which is when the two Witnesses arrive on the first of ‘Abyb.

Returning to the narrative, it appears as if Dany’el wanted to know what issues could be resolved and what battles were worth fighting. To find the answers, he would have to listen to God in the most Godless place on Earth by reading His written Word. It is the same for us today in an equally hostile environment.

However, evidently proud of himself for being able to read and deduce the obvious, Daniel / Beltasha’tsar sought to intervene – a plea which was obviously rejected. In the dialog which follows, Dany’el addresses Yahowah inappropriately as ‘*adony* | my Lord and then speaks of His Son. And while he would not name him, he would indirectly identify Gabry’el as Dowd using a derivative of *gibowr*...

“I offered myself (*wa nathan ‘eth paneh ‘any* – I chose to give myself, placing my entire presence and persona (qal imperfect paragogic he cohortative)) **to my Lord, the Almighty** (*‘adon ‘any ha ‘elohym*), **to request** (*la baqash* – to search for and to secure, to be responsible in the procurement of information and in the diligence required to properly investigate) **either intervention and intercession through communication and contemplation or the desire to be set apart as discriminating** (*taphilah* – either mediation and reasoning developed through the proper assessment if from *phalah* – to intervene, meditate, and arbitrate, assess, reason, and contemplate, and *ta’ab* – to desire, or if from *palal* – to be set apart as special, unique, devoted, and uncommon) **while longing for a favorable outcome** (*wa tachanuwn* – desiring sympathy and compassion, mercy and kindness, longing to express genuine love; from *ta’ab* – to desire and *chanan* – forgiveness and empathy, loving and merciful

generosity) **while abstaining from food in coarse common clothing** (*ba tsowm wa saq*) **and ashes** (*'epher* – as being insignificant and worthless).” (*Dany'el / My God is Judgmental / Daniel 9:3*)

By seizing upon the concluding portion of Dany'el's statement and removing it from its context, the religious will claim that God favored this man because he fasted. But what the statement actually conveys is that Daniel was religious about his diet. It was a nail in his coffin, not a feather in his cap.

Also noteworthy, *taphilah* is the Hebrew word most often mistranslated as “prayer” – a concept that isn't found in the *Towrah*. God never instructs anyone to pray to Him. Prayer, most assuredly, is not among the requirements for participation in the Covenant. Prayer is so irrelevant that there is no mention of it in the two tablets Yahowah carved with His own hand. God does not ask us to pray, and that is a profound insight into the relationship He intends for us.

That said, as an early exemplar of Rabbinic Judaism and Roman Christianity, Daniel was likely praying. Even worse, he was addressing God using Satan's title, “My Lord.” It was as irritating as it was wrong. But it exists and is repeated to reveal God's revulsion – a point Dowd will make on his Father's behalf.

What Yahowah wants is for us to observe and then respond, listen and then speak. This also means that Paul's “pray without ceasing” is in complete discord with Yahowah's instructions, as if we are the morbidly attired Haredi bobbing their heads against the Western Wall. Further, the “sinner's prayer” promoted by evangelicals as the basis of one's salvation isn't endorsed by God. There is no Divine mandate for beginning or ending a meeting or meal with prayer.

This is not to say that we should not talk to God. 'Adam did, as did Noach, 'Abraham, Moseh, and Dowd, as

well as all of the prophets. But each of them listened to God first.

Beyond this, it is actually more likely that *taphilah* | to be discriminating regarding the benefit of being set apart is a compound of *ta'ab* | to desire and either *palah* | to be set apart as special and unique, distinct and devoted, distinguished and uncommon or *palah* – to intervene, meditate, and arbitrate, assess, reason, and contemplate. This known, *palal* | to think before intervening is the opening verb in the next statement...

“So I chose to assess the situation and contemplate the implications because I sought a way to intervene that could be justified (*wa palal* – I wanted to develop the proper understanding of the agreement through open communication before requesting assistance and asking for help, meditating before deciding or adjudicating, wanting to make a sound argument and a proper declaration, cognizant of the circumstances and contingencies, all prior to intervening (hitpael imperfect paragogic he cohortative – independently, of my own recognizance, wholly disassociated from any religious or political influence, consistently aware of the ongoing implications, I chose as a matter of great importance to appreciate how future events would unfold before making any presumptions)) **concerning and approaching** (*la* – on behalf of and to draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **my God** (*'elohym 'any*). **And I expressed my appreciation, acknowledging my familiarity with the attributing influential factors associated with knowing** (*yadah* – I was thankful for the opportunity to know; from *yada'* – to know, recognize, acknowledge, and understand and *yad* – hand and influence).

I said (*wa 'amar*), **‘I think that it is vital that You respond** (*'ana'* – in response please provide an answer;

from *na'* – please and *'anah* – to reply and answer), **my Lord** (*'adon 'any* – my Pillar and Support), **the Almighty** (*ha 'el*), **regarding the immensely important, especially intense, courageous, and capable man** (*ha gadowl* – to the most significant contributor and greatly magnified individual with the capacity and fortitude to prevail), **who is respected and admired** (*wa ha yare'* – who is revered for his high status, authority and dignity) **for having closely examined and carefully considered** (*shamar* – for exploring and evaluating, observing and studying (qal participle)) **the Covenant** (*ha beryth* – the family-oriented relationship agreement), **and who demonstrates loyal love and devotion** (*wa ha chesed* – who shows affection for the relationship, granting favors, being kind, and providing benefits) **to those who appreciate and prefer him** (*la 'achab huw'* – for those who love and adore him, like and desire him), **as well as for those who approach by observing** (*wa la shamar* – and for those who draw near by exploring and examining) **the instructive conditions pertaining to what he has offered and expects in return** (*mitswah huw'* – his authoritative directions and written instructions which comprise the precepts and terms of what he has established; from *my* – to consider the who, what, why, where, when, and how of *tsawah* – appointing and establishing, constituting the message, and enjoining by shouting out instructions and directions regarding what he has commissioned).” (*Dany'el* / Daniel 9:4)

If we were to take this at face value, it would appear somewhat delusional. Daniel, who was wholly unqualified, was in no position to play mediator between Yahowah and his people. However, if we were to see this as Dany'el seeking a method whereby intervention would be possible, even justified, it is a reasonable proposition.

Should Daniel have ascertained prior to Gabry'el's appearance and subsequent revelation, that the *Gadowl* | Most Qualified, Competent, and Courageous Individual

would work with Yahowah to restore the Covenant, then it would have been a brilliant deduction. It took me two decades of constant study and evaluation to arrive at this conclusion. If Daniel saw it as well, he would have been correct in his assessment of Dowd in that the Messiah's intervention was vital. Moreover, God's Son was uniquely observant of and devoted to the Covenant Family. It is unquestionably true that those who come to appreciate what he accomplished by observing the conditions and benefits of the Covenant are welcomed by Yah. Dowd is both the exemplar of the Covenant and the means to our participation in it.

Inexplicably, until this chapter, Dany'el had not mentioned Yahowah's name. He had consistently referred to God as "my Lord." He was alone in using the titles Myka'el and Gabry'el. He was overly preoccupied with his personal situation. And until this admission, where he read the answer, he had not been able to comprehend anything he had seen. And adding to the confusion, his is the only book that was partially written in another language, in his case, Aramaic.

Nevertheless, when Daniel 7 through 12 are evaluated using the Dabarym tests for authenticity, portions fail and others prevail. And this means that while Daniel was not a prophet, he accurately conveyed the words the prophets revealed to him. So, let's consider him a witness.

And in Babel, it was vital that Yahowah dispatch His Gibowr to resolve the fallen state of His people. And by having read Yirma'yah, Yasha'yah, and the Mizmowr, Dany'el would have known, as do we, that the means to restore the *Beryth* | Covenant would be through *ha gadowl* | the immensely important, especially intense, courageous, and capable man who *ha yare'* | is the one who is respected and admired for having been *ha chesed* | the one who has demonstrated his love and devotion to his people, those who *la 'achab huw'* | would come to appreciate and prefer

him for what he would accomplish. Through this *gadawl* – the Messiah Dowd – the *shamar* | observant would be reconciled by *mitswah huw'* | the instructive conditions pertaining to what he has offered and expects in return.

Whether he knew it or not, he had written a marvelous introduction for Gabry'el's imminent arrival and the Messiah's announcement of what he would accomplish. Then, as for what follows, Dany'el's assessment was correct, but that was hardly new. He would have read this in Yirma'yah, Yasha'yah, Howsha', and throughout Dowd's Mizmowr...

“We have missed the way (*chata'* – we have erred and forfeited the opportunity) and we are guilty of perverse corruptions and distortions (*'awah* – of twisting and perverting). We have violated the standard (*wa rasa'* – we are especially evil, wicked, and unjust, immoral, unethical, inconsiderate, and invalid) because (*wa*) we have rebelled (*marad* – we have resisted and opposed this advice). We have turned away from (*wa suwr min* – we have rejected and removed) the terms and conditions of Your relationship agreement (*mitswah 'atah* – what You are offering and expecting in return) and also from (*wa min*) Your means to make informed and rational decisions regarding the way to justly resolve disputes (*mishpat 'atah* – to exercise good judgment about You).” (*Dany'el* / Daniel 9:5)

Indeed, Daniel was among them – as corrupt and guilty as everyone else enslaved in Babel. And that is the message conveyed throughout the first six chapters of Daniel and the lingering effect of the subsequent politicization of religion in Babylon. Should someone protest and claim that God would not use a man whose beliefs, testimony, and deeds were opposed to Him, think again. He specifically said that He was using Nebuchadnezzar and that He anointed Cyrus to do as they have done – and both men have earned a trip to *She'owl* | Hell. Yahowah created evil,

and He uses it as He must as a filter for freewill.

Sadly, the religious seldom accept the *Towrah's* | Teaching and Guidance. They prefer the witness of men – whether through the Talmud or New Testament. Dany'el even admits that he was part of the problem...

“We have not listened to (*wa lo' shama' 'el*) Your coworkers (*'ebed 'atah* – Your associates and servants), the prophets (*ha naby'*), who, to show the way to receive the benefits of the relationship (*'asher*), communicated the Word (*dabar*) in Your name (*ba shem 'atah*) to our leaders (*melek 'anachnuw* – to our clerics and kings), to our authority figures (*sar 'anachnuw* – to our highest-ranking rulers and their subordinates), to our forefathers (*'ab 'anachnuw*), and also to all (*wa 'el kol*) the people (*'am*) of the Land (*ha 'erets* – of the region and Earth).”
(*Dany'el* / Daniel 9:6)

As a witness, not a prophet, Daniel was responsible for listening to Yahowah's prophets and then applying what he learned by sharing their message. When Dany'el admits that he is among those who have not listened to Yahowah's coworkers and prophets, he is stating that he was still among the lost rather than the learned.

When we consider the wealth of prophetic material Yahowah has provided for us, from Moseh to Mal'aky, God has done His part. By failing to capitalize, Jews have not done theirs. Yahowah communicated with them and through them for one thousand years, but thereafter there were no longer any listeners.

I realize that Christians, Muslims, and Progressives are similarly misled, but it isn't the same. God did not cut His Covenant with them, liberate them, or address them through their prophets in their language, over the course of 40 generations.

The paths are many away from God, the way to Him

is as I have presented it...

“Approaching You (*la ‘atah*) are those who are right (*ha tsadaqah* – are those who are honest, trustworthy, loyal, and correct, the upright and moral), but for us (*wa la ‘anachnuw*) is the presence of confusion and shame (*bosheth ha paneh* – is personal humiliation).

It is the same to this day (*ka ha yowm ha zeh*) for the people of Yahuwdah (*la ‘iysh Yahuwdah*) and the inhabitants of Yaruwshalaim (*wa la yashab Yaruwshalaim*), even for all Yisra’el (*wa la kol Yisra’el*), those who are nearby (*ha qarowb*) and those who are far away (*wa ha rachowq*) in all of the places (*ba kol ha ‘erets*) which You have scattered them (*nadach hem sham*) due to their disloyalty and their fraudulent claims (*ba ma’al hem* – their treacherous propensity to lie, overstepping their bounds while acting like they were above it all).

This makes them untrustworthy and unreliable, as well as in violation of the agreement (*‘asher ma’al*) with You (*ba ‘atah*). (*Dany’el 9:7*)

Yahowah (*Yahowah*), on us (*la ‘anachnuw*) is the apparent presence (*paneh* – the face and prevalence) of confusion, humiliation, and shame as a result of our improper attitude (*bosheth ha paneh*), from our political and religious authorities (*melek ‘anachnuw* – clerics and kings) to our leaders’ representatives (*wa la sar ‘anachnuw* – our highest-ranking officials, authorized subordinates, and spokesmen), as well as our forefathers (*la ‘ab ‘anachnuw*), because we have erred, missing the way (*‘asher chata’* – because we are guilty and bear the loss, having forfeited the benefits of the agreement) to approach You (*la ‘atah*).” (*Dany’el / Daniel 9:8*)

There were those who were right, but you’ll notice that Dany’el did not count himself among them. Rather than being correct about Yahowah, he was confused. And with

the natural tendency to read right past this admission, it was repeated for Yisra'el's benefit.

Having studied the prophets, beginning with Moseh, we know that overt rebellion against the Almighty had been pervasive during the *Yatsa'* | Exodus and it has remained so, no matter the place or time. Yisra'el has been routinely *ma'al* | disloyal. God's people have developed a propensity for *ma'al* | fraudulent claims which would continue in Babylon and thereafter for millennia, ultimately permeating the Talmud and other rabbinic writings.

This same level of confusion is inherent among Jews on the cusp of Israel's Troubles and Yahowah's return. In Israeli politics, there is no separation between synagogue and state or between Progressives and divisive protests. Rabbis are overwhelmingly political and the political are often overtly religious. Of all of the things that have made Benjamin Netanyahu bad for Israel, his willingness to appease and bribe the Haredim for their political support is among the most devastating. That said, liberals like Yair Lapid are far worse for having endorsed the "Two-State Solution" while bringing Israel to the brink of civil war.

By including those dwelling in Jerusalem and Israel in this condemnation, this statement was evidently intended to address today's inhabitants because Yaruwshalaim was depopulated by Babylon and Yisra'el by Assyria. Having suffered so many centuries of disloyalty and enduring countless fraudulent claims, Yahowah naturally sees His people as untrustworthy and unreliable – even as disappointing and disgusting. This problem runs from the top down and includes the secular and the religious.

Dany'el's next point is true, even though his approach to it was less than desirable...

“According to (*la*) my Lord and Upright One
(*'edown 'any* – my foundation and pillar), **our God**

(*‘elohym ‘anachnuw*), **the merciful** (*ha rachamym* – the compassionate) **and forgiving** (*wa ha rachamym* – the one who pardons), **indeed** (*ky*), **we have rebelled** (*marad* – we have engaged in premeditated opposition) **against Him** (*ba huw’*).” (*Dany’el / Daniel 9:9*)

With the irritating repetition of “my Lord,” Dany’el has reconfirmed his rebellion. This title is in opposition to Yahowah’s nature and intent.

God has a plan to pardon His people, and He wants to forgive them. Unfortunately, the likes of those Dany’el represents have chosen to ignore, even reject, what Yahowah and Dowd have done. They have vehemently attacked the Passover Lamb, nullifying the benefit of his sacrifice. They do not even acknowledge Matsah, other than incorporating it into Passover as a missing ingredient. They are clueless regarding Bikuwrym and Shabuw’ah, and they have replaced Taruw’ah with a Babylonian holiday. Perhaps worst of all, they have inverted the purpose of Kipurym, turning the Day of Reconciliations into a time of self-affliction and twirling chickens. It is as if they concur with their ancestors and never want to see or hear from Yahowah again.

Making matters worse, they have ignored their Ra’ah, Mashyach, and Zarowa’ – irritating God and traumatizing themselves. Since Moseh, Yahowsha’, Shamuw’el, Dowd, Yasha’yah, Howsha’, Yirma’yah, ‘Elyah, Zakaryah, and Mal’aky were inspired by God to condemn the Jewish religion, we would be wise to view Yahowah as decidedly anti-religious. While Yahowah is merciful and forgiving, He is also discriminating. And He will reject the religious for having rejected Him – composing their own Torah while erasing His name.

Yisra’el’s political, religious, economic, and military leaders, indeed the nation’s forefathers, bear the blame for this mass rebellion against God. They are the reason

women and children suffer, and people are misguided. The very individuals Yisra'elite society has been indoctrinated into respecting, even revered as holy men devoted to God, are the most deserving of scorn and condemnation. The most influential in the sight of men are the least worthy from Yahowah's perspective. This dichotomy is one of many reasons they do not get along.

This is not my opinion or even my interpretation but, instead, Yahowah's position. He etched it in stone so that we would be aware of it. In the Second of Three Statements written on the First of Two Tablets, Yahowah wrote...

“You should not continue to associate yourself with or engage on behalf of (*lo' 'asah la 'atah* – you should not make a practice of attending to or doing anything with, you should not act upon or involve yourself with, you should not profit from or celebrate) a religious image or object of worship (*pesel*), or any (*wa kol*) visual representation of something (*tamunah* – likeness, appearance, picture, drawing, painting, or form which depicts or resembles a substitution) which is in the heavens above (*'asher ba ha shamaym min ma'al*), which is on the earth below (*wa 'asher ba ha 'erets min tahath*), or which is in the waters (*wa 'asher ba ha maym*) beneath the land (*min tahath la ha 'erets*). (*Shemowth* 20:4)

You should not speak about them on your own initiative or make a practice of bowing down and worshipping them (*lo' chawah la hem* – you should not continue to promote their message on your own accord or display their words because such uncoerced and ongoing verbal declarations and announcements will influence you by revealing your allegiance to them on an ongoing basis), and you shall not habitually serve them or compel anyone to be passionate about them (*wa lo' 'abad hem* – you should not submit to them or encourage anyone else to do so).

For, indeed (ky), I ('anky), Yahowah (Yahowah), your God ('elohy 'atah), am a fiercely protective, steadfastly loyal, and jealous God (qana' 'el – a God who is desirous of exclusivity in a devoted relationship, a God who is passionate and extremely defensive of those He zealously loves), actually counting and reckoning (paqad – literally taking stock of and genuinely recording) the perversity of twisting and distorting ('awon – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusions and depravity, the liability for unfaithfulness and wrongdoing) of the fathers ('aby) upon the children ('al ben) concerning ('al) the third and the fourth generations (silesym wa 'al ribea') of those who shun Me because they dislike Me (sane' 'any). (Shemowth 20:5)

However (wa), I will genuinely act and actually engage to literally prepare, perform, and produce ('asah – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) loyal and devoted love, unfailing mercy, unearned favor, and genuine kindness (chesed – actual forgiveness, steadfast and ardent appreciation, a friendly and affectionate relationship, faithfulness and goodness) on behalf of (la' – to enable the approach of) thousands ('elephym) who move toward Me and love Me (la 'ahab 'any – who form a close and affectionate, familial relationship with Me, coming to know and like Me, who come to prefer Me and find an association with Me desirable) and also (wa – in addition) who approach Me by closely examining and carefully considering (la shamar) My instructions pursuant to what I am offering and My conditions regarding what I am expecting (mitswah 'any – the stipulations which uphold My relationship agreement and mutually binding contract).” (Shemowth / Names / Exodus 20:6)

Yahowah has asked us not to be religious. God is opposed to religious imagery, critical of religious behavior, and antagonistic toward religious services. He is intolerant of the promotion of any message associated with any god by any other name (and that would include Allah, Jehovah, the Lord, Adoni, HaShem, the Eternal One, and Jesus Christ). The reason is straightforward and simple: Yahowah is committed to developing a loving and monogamous relationship with us. It is something He is passionate about which is why He is personally involved in His people's reconciliation.

Also relevant to what we just read, thousands among billions is only one in a million, culling the audience considerably for the Covenant. Based upon all we have considered in the Towrah, Naby', wa Mizmowr, it is likely that only one in every thousand Jews living today will return to Yahowah, less than 15,000 among 15,000,000. Gowym will be even less receptive, with one in a million representing fewer than 8,000 among 8,000,000,000.

Foremost among those not listening was the one speaking...

“In addition (wa), we have not listened to (lo' shama') Yahowah's (Yahowah – as directed in His towrah – teaching regarding His hayah – existence), our God's ('elohym 'anachnuw), voice (ba qowl) by having our steps guided by (la halak ba – walking in) His Towrah | Teaching and Instructions, His Guidance and Directions (Towrah huw'), which, to reveal the benefits of the relationship ('asher – to show the way to get the most out of life), He provided (nathan – He offered and gave as a gift) in our presence (la paneh 'anachnuw – before us) through the hand (ba yad) of His servants ('ebed – His associates and coworkers), the prophets (ha naby').” (Dany'el / Daniel 9:10)

This is another of the reasons Yahowah is so frustrated

with Yisra'el and Yahuw'dym. His *Towrah* | Guidance was revealed in their presence. His prophets were of their ethnicity and wrote in their language. God prioritized them over all others, speaking directly to them, for them, and with them about them. And nothing has changed in 2,500 years.

As for Dany'el, he held the answer in his hands. He had read it, but he was unable to apply its lessons. In this way, he continues to represent the Haredim – the masters of duplicitous delusion. And having searched Chabad and Christian websites for their explanations of the narratives throughout the first six chapters, as well as the inversion of reality found in the opening statement of the 9th, I found that they all manage to venerate Dany'el's religiosity. And that's surprising since they failed to present their own history accurately and could not foretell the future – universally failing the test of a prophetic revelation.

It is relevant to know that Yahowah's *towrah* | teaching isn't limited to the first five books which comprise His witness. His *towrah* | guidance permeates what He revealed through His *naby'* | prophets. Everything Yahowah revealed from *Bare'syth* / Genesis to *Mal'aky* / Malachi is both prophetic and contains God's *towrah* | instructions on how to live a fulfilling life. It all exists so that we might avail ourselves of His mercy and enjoy His love – so that we know how to become adopted into His Covenant Family.

Driving the point home, this remains true for Jews who overwhelmingly prefer their Babylonian Talmud. Their problem runs so deep that they not only lie by claiming it was first given by G-d along with the written *Towrah*, but they also actually refer to this book of rabbinical drivel as *Torah*. Therefore, the witness reported...

“And all (*wa kol*) of Yisra'el (*Yisra'el* – Individuals who Strive Against and Oppose God) has passed over

(*'abar* – has arrogantly meddled, and with intense personal feelings acted upon unjustified opinions of themselves to repeal and transgress) **Your Towrah | Teaching and Directions** (*'eth Towrah 'atah* – source from which Your instruction and guidance flow) **and have turned away** (*wa suwr* – have continually, actually, and demonstrably removed themselves, rejecting and cutting off (qal infinitive)), **refusing to listen** (*la bilty shama'*) **to the sound of Your voice** (*ba qowl 'atah*).

As a result (*wa*), **the curse of Allah** (*'alah* – an incompetent and dishonest oath by which people are harmed when swearing to Allah) **will be poured out** (*nathak* – will be brought forth (qal imperfect)) **upon us** (*'al 'anachnuw*) **in addition to** (*wa*) **the sworn promise** (*ha shabuwa'* – the truthful and contractual oath associated with seven and the *shabat*) **which** (*'asher*) **was written** (*kathab* – inscribed using letters and words) **in the Towrah** (*ba Towrah* – in the instructions and directions, teaching and guidance) **of Moseh** (*Mosheh* – one who draws out), **the one working with** (*'ebed*) **the Almighty** (*ha 'elohym*), **because** (*ky*) **we have been wrong and have missed the way** (*chata'* – we have erred and forfeited the opportunity) **according to Him** (*la huw'*).” (*Dany'el / My God Judges / Daniel 9:11*)

Throughout Yahowah’s witness, the message is the same. The Yisra’elites and Yahuwdym were consistently warned that they brought a curse upon themselves and that have estranged themselves from God because they prefer their jaundiced rhetoric to His teaching and guidance. With this assessment indisputable, why do so many Jews remain unaware that Yahowah hates their religion?

Amazingly, Dany’el has once again included himself among those who are going to be cursed. Why is it then that no one until now has been willing to believe him? Yes, I know, we all fall into the trap of using “we” when addressing some of the irresponsible things “we” humans

have done. But when it is pointed out by one of Yahowah's diligent editors, I make the correction, setting those of us who listen to our God apart from those who do not.

'*Abar* speaks of rabbinic malfeasance because the religious have intensely and personally, passionately and arrogantly meddled where they did not belong by projecting unjustified opinions which have served to repeal and transgress another's testimony. And in this regard, it is hard to miss that Dany'el was writing in *Babel* | Babylon about the horrid consequence of the Babylonian Talmud.

In the second half of this pronouncement, we are reminded that the Towrah does more than present the means to engage in a relationship with our Heavenly Father. It also delineates the consequence of ignoring God and choosing to be religious. Yisra'el has been forewarned, and so God's people are without excuse. Jews have brought this suffering upon themselves. It was not God's choice.

Should you think that it is unfair for God to consistently criticize Jews for not listening to Him when so many others have been worse, then consider this: there would be no Jewish people had Yahowah not rescued them. The descendants of 'Abraham would have been annihilated in Egypt, just as there were no survivors among the Philistines after they were conquered and enslaved. They are His people. He ransomed and rescued them. And even before that, 'Abraham would have been without an heir or inheritance without Yahowah's intervention.

Moreover, Yahowah revealed Himself to Yisra'el, singling them out as the beneficiaries of His Covenant. And when Yahowah asked the Children of Yisra'el if they were in accord with what He had prescribed for them in the Towrah, they shouted out in unison, "We agree."

Judaism has done far more than just write Yahowah out of the religion. The religious have perverted the intent of His Towrah, corrupted His Beryth, and misrepresented

His Miqra'ey, while misappropriating the meaning of the *mitswah* and *mishpat*. The words of the rabbis have come to take precedence over the word of God. Judaism is now so restrictive, with its religious laws, kosher rules, and shabat demands, Jews have encumbered themselves with the most burdensome of religions, almost as if they prefer being slaves.

Suffering and death should not be blamed on God. Mankind in general and Jews in particular have brought these things upon themselves. It is a message which permeates the prophets from Moseh to Mal'aky...

“He confirmed (*wa quwm* – He took a stand to substantiate) **with** (*'eth*) **the words He revealed** (*dabar huw*'), **and which He spoke against us** (*'asher dabar 'al 'anachnuw*), **in opposition to our judgment regarding our political and religious leaders** (*wa 'al shaphat 'anachnuw*), **who** (*'asher*) **have ruled over us** (*shaphat 'anachnuw* – which governed us and shaped our thinking), **to bring** (*la bow*') **great** (*gadawl* – tremendous and unmitigated) **misery and suffering** (*ra'ah* – disaster and distress, wickedness and harm, calamity and misfortune) **upon us** (*'al 'anachnuw*) **which has not occurred** (*'asher lo' 'asah*) **in any other place under** (*tachath*) **the whole of the heavens** (*kol ha shamaym*) **similar to what has and will occur** (*ka 'asher 'asah*) **in Yaruwshalaim** (*ba Yaruwshalaim*).” (*Dany'el* / Daniel 9:12)

No people have been offered as much. No people have suffered as much. Both sides of this equation are accurate because the Chosen People have not chosen Yahowah in return.

“Consistent with what is written (*ka 'asher kathab*) **in the Towrah** (*ba Towrah* – source of teaching and instructions, directions and guidance) **of Moseh** (*Mosheh*), **all of this suffering and misfortune** (*kol 'eth ra'ah ha zo'th* – the entirety of this misery with so many negative

consequences) **has and will continue to come upon us** (*bow' 'al 'anachnuw*).

And yet, we neither request nor seek (*wa lo' chalah* – we have made no effort to acquire the favor of nor do we grieve over the loss of) **the presence of Yahowah, our God** (*'eth paneh Yahowah 'elohym 'anachnuw*). **We cannot return because we have not changed** (*lo' shuwb* – without turning around we cannot be restored) **from (min) our depravity and corruptions** (*'aown / 'awon 'anachnuw* – the wickedness we have committed by twisting, bending, perverting, and distorting), **and that is because it affects our ability to be prudent and thus understand** (*wa la sakal* – forestalls the insights needed to succeed and prosper, capitalizing upon) **the breadth of Your support and verifications of Your reliability** (*ba 'emeth 'atah* – Your affirmations of what is correct and dependable).” (*Dany'el / Daniel 9:13*)

This is obvious except to the oblivious.

Dany'el is admitting that he and his people still suffer from the Babylonian Effect – the politicization of religious depravity. Jews had estranged themselves. They were enslaved and suffered as a consequence of ignoring the Towrah.

It is pretty basic: in His *Towrah*, Yahowah introduced Himself to humankind so that we would have the opportunity to know Him. He explained how we could enjoy a personal relationship with Him. His instructions were beneficial, His teaching was enlightening, His offer remains wonderful, His promises are trustworthy, and His plan is generous. By listening to His Guidance and following His Directions, we become His children and live in His Home. Through the Towrah, we become immortal, perfected, adopted, empowered, and enriched. All we have to do is accept. It is easier than believing and more reliable.

God does not require much in return. After

disassociating from religion and politics, He asked us to get to know Him, to listen to Him, and to consider His directions. He encourages us to respect Him, embrace His name, and trust Him. All of which are beneficial for everyone involved. We are asked to walk to Him so that He can perfect us and to be especially observant regarding the Covenant. But also, like a good Father, Yahowah explains the consequence of rejecting His Guidance.

“And so (wa), Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) was vigilant and He did not hesitate (shaqad – having paid attention He was prepared) to bring these difficult circumstances and consequences upon us (‘al ha ra’ah wa bow’ hy’ ‘al ‘anachnuw).

Obviously (ky – it is clear), Yahowah (Yahowah), our God (‘elohym ‘anachnuw), is right (tsadyq – is correct in His judgment, fair, just, and moral) in everything He does (‘al kol ma’aseh huw’ – in all He accomplishes and works on) as well as what He acts upon when engaging for the benefit of the relationship (‘asher ‘asah). Therefore, it is we who have not listened to Him speaking to us (wa lo’ shama’ ba qowl huw’).” (Dany’el / My God is Judgmental / Daniel 9:14)

Even in this, Dany’el was modeling today’s rabbis. He was reading the words but not applying them. He knew that he was part of the problem but did not seem to appreciate that it was his religious and political indoctrination in Babylonian lore that had been the cause.

This is an early example of tough love, of recognizing that sometimes we must allow our children to suffer the consequences of their choices. Often, it is the only way young people learn and grow. When we overcome, it is how we develop character and confidence.

There is a debilitating misconception that love is never hurtful or hateful. And yet, for love to be real, for it to be beneficial, the loving must not only disdain that which is contrary to the interests of those they love, they must allow them to learn from the consequence of not being appropriately discriminating.

Yahowah was and remains right. Since his people decided religion is better for them than the Covenant relationship, they must be allowed to suffer the consequence of that choice. He could not rescue them from the Holocaust because they were no longer His but, instead, belonged to the rabbis. Had He intervened to preclude their suffering, the rabbis would have taken credit and justified the unjustifiable. So, while the opportunity to learn from their mistakes was forfeited, it was at least available and not misappropriated.

“And so then (*wa ‘atah*), wanting to provide the benefits of the relationship (*‘asher*), our God (*‘elohym ‘anachnuw*) descended to withdraw (*yatsa’* – brought out) your people (*‘eth ‘am ‘atah*) from the land of subjugation by religious and political tyrants (*min ‘erets Mitsraym* – from the crucibles of oppression) with a firm and unyielding, resolute and uncompromising hand (*ba yad chazaq* – with an unrelenting influence).

Since then (*wa*), you have made (*‘asah* – you have engaged and acted to create) a reputation for yourself (*la ‘atah shem*) which is similar to today (*ka ha yowm ha zeh*). We have been mistaken and have gone astray (*chata’* – we have erred and forfeited the opportunity), having condemned ourselves (*rasha’* – and are guilty of being wrong).” (*Dany’el / My God Judges / Daniel 9:15*)

There was an interesting transition in pronouns in mid-sentence from first person, “our,” to second person, “your.” This indicates that Dany’el didn’t make the connection between Mitsraym and Babel. As proof of this, he claims

that “you” have made a reputation for “yourselves,” excluding himself from their company. And yet, it was the reputation he had made for himself that became the driving force of Daniel chapters 1 through 6 and is still bleeding into these pages. While we know that the Children of Yisra’el were often mistaken along the way, the problem has grown worse, not better.

God did the right thing, removing His children from harm’s way in Mitsraym and again from Babel. But once liberated from religion, delivered from politics, and safely home, He let them make their own choices. And as a result, they have made a bad reputation for themselves. Having returned to religion, and having yearned to be political, they have not just gone astray – they have marched right back into a crucible of their own design. Judaism has condemned Jews.

“O my Lord and Upright One (‘edown ‘any), in a manner consistent with all of what makes You worthy and right (ka kol tsadaqah ‘atah – according to Your righteousness and integrity, and by Your will to acquit and vindicate), please turn away from and withhold (shuwbnan’) Your frustration (‘aph ‘atah – Your resentment and disappointment) and Your extreme displeasure and antagonism (wa chemah ‘atah – Your righteous indignation) toward Your city, Jerusalem (min ‘iyra ‘atah Yaruwshalaim), Your Set-Apart Mountain (har qodesh har), even (ky) toward our offenses (ba chete’ ‘anachnuw – our propensity to be wrong and go astray) and toward our guilt (wa ba cheta’ ‘anachnuw), in addition to the misdeeds and religious perversity (wa ba ‘awon) of our ancestors (‘ab ‘anachnuw).

Yaruwshalaim | Jerusalem (Yaruwshalaim) and Your people (wa ‘am ‘atah – those who are related to You) are dishonored and seen as contemptible (la cherphah – are shameful and have become a disgrace) among all who surround us (la kol sabyb ‘anachnuw).” (Dany’el / God

Judges / Daniel 9:16)

Dany'el had this backward. Jews would have to discard their antagonism toward Yahowah before God could relinquish His against them. They had picked this ill-fated fight by being religious, and Yah could not and would not accept them as they were and remain.

Should this be your first time through this material, I suspect that you are surprised to find the pretext to the only prophecy pertaining to the future arrival of a Messiah so vehemently anti-religious.

“This being so (*wa 'atah*), our God (*'elohym 'anachnuw*), please choose to listen and be receptive (*shama'* – let it be Your will to hear, being favorably inclined (*qal imperative*)) to this plea for intercession and desire to be set apart as discriminating (*'el taphilah* – either prayer for intervention or a longing to be distinct and different, uncommon and unique; from *ta'ab* – to desire and *palah* – being set apart as special) made by Your servant (*'ebed 'atah* – of Your coworker and associate), along with his longing for mercy and compassion (*wa 'el tachanuwn huw'* – his desire for kindness, favoritism, love, and generosity; from *ta'ab* – to desire and *chanan* – forgiveness and empathy, compassion and generosity), for the light of Your presence to shine (*wa 'owr paneh 'atah*) upon Your Set-Apart people and place (*'al miqdash 'atah* – over that which is distinctly different; from *my* – to consider the implications of *qadash* – to be set apart as special, separated from that which is common, prepared, dedicated, and devoted) for the benefit of the deserted (*la ma'an shamem* – for the destitute and devastated), my Lord and Upright One (*'edown 'any*).” (*Dany'el* / God Judges / Daniel 9:17)

God does not, and should not, listen to us – not until we have listened to Him. Daniel's approach epitomizes religion, and it is wrong – as is referring to our *'ab* | Father

as the *'adown* | lord.

The Hebrew lexicons, which seek to define words based on their roots, typically link *taphilah* with “*palal* – to intervene and intercede, to meditate and arbitrate.” And while that’s fine, it then becomes inappropriate to render *taphilah* as “prayer” everywhere else. This known, *taphilah* is more likely derived from “*phalah* – to be distinct, separated, and distinguished, set apart and uncommon.” *Phalah* also speaks of “being marked out as special,” even of “being discriminating.”

“My God (*'elohym 'any*), *incline Your ear (natah 'ozen 'atah)* and *listen (wa shama')*. **Open Your eyes (paqach 'any 'atah) and **see (wa ra'ah)** our ravaged and deserted places (*shamem 'anachnuw*) and the city (*wa ha 'iyr*) which (*'asher*), **invite and call out (*qara'* – summons and proclaims) in Your name (*shem 'atah 'ah hy'* – in Your proper and personal designation to her).****

However (*ky*), not upon our righteousness (*'al tsadaqah 'anachnuw* – not on our merit) because we would fail (*naphal* – we are inferior and without standing). Our plea for mercy (*tachanuwn 'anachnuw* – our desire for favoritism and kindness) in Your presence (*la paneh 'atah* – upon Your appearance) is indeed because of (*ky 'al*) Your compassion (*rachamym 'atah* – Your love and devotion) which is great (*ha rab*).” (*Dany'el* / My God Judges, Condemns, and Vindicates / Daniel 9:18)

There was absolutely nothing Yahowah wanted to hear from this man other than for him to shut up. There was nothing Daniel could show Him that He wanted to see. Moreover, he was wrong. The opposite was true. Yisra'el was deserted because Jews did not invite Yahowah into their lives, did not welcome Him into their hearts, or even mention His name.

Mercy is afforded to those who are attuned to Yahowah’s testimony as documented in His Towrah,

Naby', wa Mizmowr. He guides those who do so through the Beryth and Miqra'ey Beyth. That is where we find His *chanan* and *racham*.

We are invited to be with God when we listen, and we are rejected when we choose to express our desires to Him instead. The religious have nothing to say that is going to impress God and a great deal that is sure to irritate Him.

There are times when I'm hesitant to translate a passage, and this is one of those occasions. The previous three times through this material, I ignored it, moving past it to the next statement. I am uncomfortable with Dany'el's incessant pleading and praise. Further, his use of '*adony* | my Lord is inappropriate and disturbing. Nonetheless, here is what he said next...

“My Lord ('*adony* – my master), I want You to listen (*shama*' – as an expression of my will, I choose for You to hear what I want to say (qal imperative paragodic he cohortative, energetic second-person masculine singular – I am emphatic and emotional in choosing for You to urgently listen)).

My Lord ('*adony* – my master), I am emphatic and emotional in my appeal for You to choose to remove the guilt and forgive (*salach* – it is my desire for You to want to pardon the wrongdoing (qal imperative paragodic he cohortative energetic)).

My Lord ('*adony* – my master), on my own initiative, I believe that it is imperative that You pay attention and become responsive (*qashab* – You need to choose to be alert and attentive to what I want (hifil imperative paragodic he cohortative energetic)) because it is necessary for You to act (*wa 'asah* – You must engage (qal imperative)).

Do not remain inactive, be hesitant, or delay ('*achar* – do not linger, hesitate, or wait any longer by doing

something different (piel imperfect jussive)) **for Your own sake** (*la ma'an 'atah* – on Your account), **O my God** (*'elohym 'any*) **because, indeed** (*ky*), **Your name** (*shem 'atah*) **is called** (*qara'* – he is summoned and invited, proclaimed and welcomed, read and recited) **over and above Your city** (*'al 'iyir 'atah*) **and upon Your people** (*wa 'al 'am 'atah*).” (*Dany'el* / My God is Judgmental / Daniel 9:19)

This was not his best effort. Prophets listen to Yahowah and then write His message down for God’s people to read. Witnesses, like Daniel, read what these prophets have written and then expound upon it, making their message relevant to their place and time. Doing neither, Beltasha’tsar (Daniel) was demanding that his “Lord” listen to him. Worse, he was bossing God around.

We do not need to tell Yahowah when, where, why, or how to respond. It is best when we learn these things from Him. Further, it is disrespectful. Working through Moseh, God revealed when and why He would act and, through Dowd, how and where. So, to ask the Almighty to repeat Himself is akin to rudely sleeping through a professor’s lecture, losing his textbook, and then demanding he return on the weekend to provide a special session just for you. If accommodated, it would not only reward bad behavior, and be a waste of his time, it would be counterproductive. One of the reasons witnesses such as myself are credible is because our presentations of God’s testimony are readily validated. By citing publicly disseminated and proven prophetic sources rather than private revelation, our conclusions can be tested and affirmed.

Also worth pointing out, begging for forgiveness is a complete waste of time. There is nothing to be gained by antagonizing God by pleading with Him to provide what His Son has already established. Listen to Yahowah and act accordingly. He will do the rest.

It should be obvious that the previous 18 statements have been either annoying or redundant, with Daniel / Beltasha'tsar claiming credit for what a score of previous prophets had written. So it all serves as a confession, proving my initial assessment correct. Not a word of this, the entire 9th chapter of Dany'el up to this point, has been prophetic. While the scene is going to change, it will not be until the 24th verse that we will hear *Gabry'el* | God's Most Confident and Capable Man reveal what is going to occur.

Babel | Being with the Lord was a 70-year timeout for bad behavior. Serving as a harbinger of She'owl, we find affirmation of what life will be like for those who continue to reject Yahowah and His *Towrah* | Guidance.

For those who are reading these words and are contemplating your fate as we near the Time of Trouble, you can move in one of three directions: 1) Toward *Shamaym* | Heaven by accepting the conditions of the *Beryth* | Covenant relationship with Yah, which is possible for those who observe His *Towrah* | Teaching and attend His *Miqra'ey* | Invitations to be Called Out and Meet. 2) Remain in symbolic Babylon by remaining religious. Or 3) Go nowhere, opting to ignore the voices on both sides.

But what you cannot do – at least apart from being ignorant and irrational – is to claim that what follows somehow justifies the creation of a new religion at odds with the *Towrah* and in opposition to the very people God is trying to save.

The preceding portion of Dany'el was not couched in mystery, although it was doused in religion. It was not conveyed using metaphors or symbols but, instead, religious verbiage. It was a confession, easily corroborated, because Dany'el was ad-libbing what Moseh had written.

While Daniel's religiosity was irritating, his *Towrah* citations are important because, apart from this preamble, the following prophecy is universally misappropriated and

misunderstood. There are two days being predicted, and they both pertain to fulfilling the Miqra'ey – days which are only meaningful when celebrated in accordance with the Towrah's Guidance regarding Chag Matsah. But since, with the Towrah and its Covenant, there can be no quarter for religion, should a rabbi or priest ascertain the timing, they would lose their faith in the process.

This compound prophecy was conveyed by Dowd under the title of *Gabry'el* | God's Most Competent and Courageous Man in 538 BCE – 570 years prior to its fulfillment in 33 CE and 2,570 years before he would engage to honor his portion of what he proclaimed regarding year 6000 Yah in 2033. The timeline for God's redemptive plan hinges upon what the Messiah accomplished on Passover, UnYeasted Bread, and Firstborn Children in Year 4000 Yah, and what we accomplish to enhance the Harvests of the Promise of Sevens and Trumpets in advance of the Kipurym Homecoming and Sukah's return to Eden forty Yowbel thereafter.

“Then (*wa*) while I was continually communicating and conversing (*'owd 'any dabar* – when I was speaking well beyond normal expectations) and pondering questions and contemplating their answers (*wa palal* – making inquiries regarding the justification to persuade, seeking intervention, arbitration, and intercession, and also thinking about and foreseeing future contingencies and events) and (*wa*) expressing my gratitude over casting aside (*yadah* – my appreciation and thankfulness for being able to admit and toss away) my pardonable offenses for having missed the way (*chata'ah 'any* – the consequence and punishment for me having gone astray, my iniquity and guilt associated with me wandering away from the right path) and the consequence of my people, Yisra'el, going astray (*wa chata'ah 'am 'any Yisra'el* – in addition to the wrongful nature of my lost family, those who strive against

and struggle with God), **presenting** (*naphal* – settling upon, offering, and letting go of) **my earnest request for favor and mercy** (*tachinah* – my petition and plea for kind, generous, and favorable treatment) **to approach the presence of** (*la paneh* – to come face-to-face with) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **my God** (‘*elohy*), **on** (‘*al* – upon) **the set-apart** (*qodesh* – separating, consecrating, preparing, dedicating, purifying and cleansing) **mountain** (*har*) **of my God** (‘*elohy*),...” (*Dany’el* / God is My Means to Decide between Vindication and Condemnation / Daniel 9:20)

The vocabulary changes but not the message, and that is because Dany’el continually struggled with the realization that his role was to listen to what the prophets conveyed and then share what he learned. But at least this was better. There were no “my Lords” and no demands. And on the positive side, he spoke of searching for answers and of a desire to approach Yahowah, knowing that he had missed the way. Unfortunately, begging for forgiveness was only making matters worse. He needed to stop requesting mercy and start walking along the path Yahowah had provided to receive it. Reconciliation is there for the accepting, not requesting.

As we approach Dowd’s appearance and a return to prophetic relevance, it becomes apparent that Dany’el wanted to benefit from what he was witnessing. Having lived a life foreshadowing the ill effects of the rabbis, he needed what God and His Messiah would be providing through Chag Matsah. If our reporter is in Heaven, it is proof positive that the Towrah can pardon the offense of having missed the way.

Having studied Yahowah’s *Towrah* | Teaching, we know that the Zarowa’s fulfillment of the *Miqra*’ of *Pesach* opens the door to eternal life by resolving the consequence

of religion which is death. And we realize that as a result of what *ha Mashyach* did for us during the *Miqra* of *Matsah* the penalty associated with religious guilt, which is separation from God, is resolved because Dowd took it all to She'owl for us. *Bikuwrym* is the result and benefit, enabling God's children to live in our Father's Home, as part of His Family, as He enriches and enlightens, emancipates and empowers us.

Dany'el was struggling to leave Babylon – something God requires of us. This chapter in his life, when compared to the others, shows that he was trying, but there was still too much *babel* in him.

The dichotomy between Dany'el and the likes of Moseh and Dowd or Yirma'yah and Yasha'yah is enormous. His rhetoric is so divergent, it warrants full and constant disclosure. For example, we are encouraged to read the Towrah and Prophets, listen to what Yahowah has to say, think about it, and then share what we have learned. Dany'el was incessantly conveying his preferences – which were either irrelevant or inappropriate.

I ask very little of God while Dany'el is constantly pleading for one thing and then another. I recognize that Yahowah is here to help, and I know that He wants me to understand so that I can more effectively share His message with His people. His prime objective is to reconcile the relationship with Yisra'el and to be merciful. There is no need to ask God to do what He is already committed to accomplishing. Moreover, Yahowah has told us exactly how we need to respond if we want to benefit. The first step in that direction is to be the antithesis of what we have witnessed thus far in this man.

Nonetheless, Daniel became the recipient of these prophecies because he was willing to read the revelations of the prophets and at least attempt to apply some of the lessons. He was also chosen because he could write, and

because of where he was at the time. In all likelihood, there wasn't a better option. This was, however, enough for us to become beneficiaries. We have, between chapters 7 and 9, been offered a brief history of the world, the story of the succession of Beasts, and now we are about to witness the final solution to mankind's errant ways.

“While I was continuing to communicate (*wa 'owd 'any dabar*) **with the intent of being distinct and different** (*'el taphilah* – either praying or desirous of being set apart as discriminating and special; from *ta'ab* – to desire and *palah* – pleading to be set apart as special while thinking about the future, asking questions and contemplating the answers), **then** (*wa*) **Gabry'el | God's Most Confident, Capable, and Courageous Man** (*wa Gabry'el* – the Almighty's exceptionally proficient and powerful defender, an exemplar of character who confirms the truth; a compound of *'any* – I am a *geber* – particularly strong and resolute human being, a capable and authorized individual, an aggressive and confrontational person, a fighter, defender, and protector who prevails with *'el* – Almighty God; from *gabar* – exceptionally proficient, absolutely assured, resolutely corroborative, tremendously powerful and great), **the man** (*ha 'iysh* – the person and human being who is a champion, supporter, and defender), **whom, to reveal the proper path** (*'asher* – to show the benefits of the relationship), **I had seen** (*ra'ah* – I had witnessed, observed, perceived, inspected, and considered) **during the initial prophetic revelation** (*ba ha chazown ba ha tachilah* – in the earlier communication during the beginning vision of the future which I was able to see), **offering advice while preoccupied with the destruction of existing militaries** (*ya'aph ba ya'aph* – providing counsel and addressing the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles, from *ya'ats* – to offer advice and counsel regarding the purpose of the plan), **reached out to make contact with me** (*naga' 'el 'any* – extended himself

to reach out to me) **around the time of the evening** (*ka 'eth 'ereb* – according to the right season of the year at sunset) **offering** (*minchah* – apportionment which is bestowed as a present or gift).” (*Dany'el* / My God is Judgmental / Daniel 9:21)

Thank God for Dowd's return. The conversation is looking up.

To maintain our bearing, previously in *Dany'el* 8:15 and 16, a *geber* | confident and confrontational man heralded the arrival of *Gabry'el* | God's Most Capable Person. The final Witness, whom *Dany'el* introduces as *Myka'el* | One Who is Truthful and Right About God at the beginning of the 12th chapter, *qara'* | summoned Dowd, knowing that he plays the starring role in this drama. Upon his arrival, and after encouraging *Dany'el* to start thinking, and to stand up and be accountable, the Messiah and King told the forlorn reporter to listen to his *Sar* | Representative and Herald, *Yada*, the one who will make this known so that you will understand.

Speaking to *Dany'el* about *Yada* (Daniel 8:19), Dowd said, **“As the final Witness to the eternal testimony regarding the restoring appointments of the Mow'ed, he will literally and without interruption convey the way to receive the benefits of the relationship, doing so in the distant future, during the last days, and on behalf of the indignant remnant.”**

Now that we are more familiar with who the contributors are in this conversation, it becomes readily apparent that they are all men – the foremost among them being *Gabry'el*. And here, once again, he was correctly identified as an *'iysh* | man, a human male.

Further, the identity of *'el* | God's *gibowr* is readily verified as Dowd from *Yasha'yah* / Isaiah 9 where, as a son, he was given to us. The Messiah is the lone individual who fits this title. And there is no better news than this,

because apart from Yahowah, no one in Heaven or on Earth knew as much about the events he was going to address. He had predicted them, describing them in excruciating detail four hundred years earlier. And he, himself, would fulfill them six hundred years after revealing his timeline and intent. Moreover, with Dany'el failing to meet the standard of a prophet, Dowd was the most prolific of them – the gold standard, which is another reason he was sent.

In addition, Dowd, as the only man destined to live three lives spanning these eras, was the ideal prophet to provide the sweeping prophetic history of the world. And now, he was in *Babel* | Babylon, the birthplace of the Beast – the realm from which Satan would arise. Whether as a prophet or from his perch in Shamaym, he would witness Babylon become Persia and then watch as the Greeks prevailed over Babel's conquerors. The bestiality of Rome was no secret to him as he would experience their savage brutality when they whipped and then crucified him on Passover. Additionally, Dowd would have been familiar with his mortal enemy – the final Beast – the Roman Catholic Church – which grew out of Imperial Rome to obfuscate the heroic sacrifices he would make on behalf of his people while persecuting them for centuries thereafter.

No one has been better at providing advice. And no one surpassed Dowd in the destruction of Yisra'el's foes, having never lost a battle. Further, Dowd's greatest gift to his people was offering to endure the long night in the darkness of She'owl during Matsah – cut off from the land of the living for our sake. As a kinsman redeemer, he was the foremost expert regarding what he would soon reveal.

The evidence is overwhelming that this *'yish* | individual man, this *gibowr* of *'el* | competent and courageous combatant of God, was His Son, our Messiah and King, *Dowd* | David. The alternative, that he was an archangel, is contrary to the evidence which has been provided as well as in conflict with God's previous and

future interactions with humankind.

Now that *Gabry'el* | God's Most Competent Man, Dowd, has returned, we are told that he has been active *ya'aph ba ya'aph* | offering advice while occupied with the destruction of militant foes. The Messiah has been providing counsel regarding the purpose of what is occurring while appearing wearied, or perhaps exasperated, moving swiftly between battles. Yisra'el's great defender was doing what he does best.

Dowd will be exceedingly valuable upon his return. His first order of business will be to anoint the *Kaporeth* | Mercy Seat of the Ark of the Covenant, using a touch of blood from a Bull and a Goat, speaking of Yada and 'Elyah, so that Yahowah can reconcile His relationship with Yisra'el. Then he will go to war, defending Yahuwdaym against those who have come to annihilate them. All the while, he will commence his role as our Shepherd and Counselor, Messiah and King.

The realization that the *Mashyach* | Messiah has been called away from these essential responsibilities during *Yowm Kipurym*, and sent back in the fabric of time, to provide insights relative to his fulfillment of *Chag Matsah* as the *mashach* | anointed Messiah is poetic, prophetic, and profound. Considering the source of these insights, labeling "Jesus," the "Christ," rather than acknowledging Dowd, is short-sighted to the point of being blind. *Dowd* | David is the preeminent Prophet and Counselor, Shepherd and Lamb, Messiah and Son of God, and even now Priest and King. He is the exemplar of the Covenant, the embodiment of Yisra'el, and the Zarowa' who fulfilled the Invitations to Meet with God.

Before we move on, there is no *ka 'eth 'ereb minchah* | evening offering prescribed in the Towrah. However, in his defense, there is an evening apportionment that is bestowed as a gift – *Chag Matsah* | the Feast of UnYeasted Bread,

beginning with *Pesach* | Passover – which is celebrated at sundown. Addressing Passover in this instance is both relevant and helpful considering what follows.

God works through curious souls because He realizes that those who question everything find resolution. They not only grow in understanding but, also, in confidence. I suspect that Yahowah chose His final messenger with this in mind, recognizing His son’s appreciation of how *yada*’ would result in *byn*...

“So (*wa*) he made the connections to encourage understanding (*byn* – he pursued comprehension by being discriminating and perceptive to facilitate discernment through careful consideration). He spoke with me (*wa dabar* ‘*im* ‘*any* – then he communicated using words to me), and he said (*wa* ‘*amar*), ‘Dany’el (*Dany*’*el* – My God Judges, Condemns, and Vindicates; from *dyn* – to decide with ‘*el* – God), now at this time (‘*atah* – so then in the sequence of things), I have come forth (*yatsa*’ – I have descended to extend) to provide insights and instruction which, if you are circumspect and considerate, will promote (*la sakal* ‘*atah* – to teach the prudent to pay attention, and you through contemplation to gain) understanding through discernment (*bynah* – enabling comprehension through diligence and reason).” (*Dany*’*el* / God Judges / Daniel 9:22)

Gabry’*el* | God’s Most Competent and Confrontational Man, *Dowd* | the Beloved, is the living embodiment of *byn* | understanding the *dabar* | word of God. This is his ‘*atah* | time when he will lead his people on yet another *yatsa*’ | exodus – this time out of what *Babel* | Being Confused by the Lord represents. By listening to Dowd throughout his *Mizmowr* and *Mashal*, we revel in his *sakal* | insights and grow in *bynah* | understanding. This is why Yahowah so loved him and wholeheartedly supported his desire to fulfill these roles so that we could learn from his example.

It is wonderful to see God's foremost Son, our Messiah and King, educate us through the likes of Dany'el. This is especially encouraging when we consider the difference between Dowd's intellect and standing with God relative to our own. It's time to pay attention and listen intently with an open mind.

The last time they met, Dany'el had done a face-plant. So now, by asking him to think it through, Dowd forestalled more of the same...

“In the beginning, the sickening and inappropriate (*ba tachilah* – initially, while common to the point of being profane; from *chalah* – to be a sorrowful and sickening beggar, a wearisome infected and diseased malcontent and *chalal* – to profane and desecrate through common and defiling religious practices) **matter** (*dabar* – the message and word) **of your desire for favors and your pleading for mercy** (*tachanuwn* ‘*atah* – your longing for love and compassion, your constant petitions; from a compound of *ta’ab* | to desire and *ta’ah* | to point out, with *chanan* | mercy, kindness, forgiveness, and favor) **was brought up** (*yatsa’* – it came out).

So, I, myself, have returned (*wa* ‘*any bow*’ – therefore, I have arrived, having come) **to conspicuously report an informative announcement and make this known** (*la nagad* – to provide the message in a straightforward fashion, making this declaration) **because** (*ky*) **you are so needy** (*chamadowth* ‘*atah* – you delight in and value such things).

Therefore (*wa*), **you will want to be considerate and strive to understand, being diligent and systematic in your evaluation** (*byn* – by choosing to be perceptive, discerning, and discriminating, you will comprehend (qal imperative)) **of this message** (*ba ha dabar* – through this statement), **choosing to make the connections needed to comprehend** (*wa byn* – by being perceptive and

circumspect to understand (hifil imperative)), **what is being revealed** (*ba ha mar'eh* – what is being witnessed).” (*Dany’el / My God Judges / Daniel 9:23*)

While an accurate assessment, this was a slap in the face to a man who needed it. With all of his pleading, Dany’el had become especially irritating.

As I explained while reading through this, God does not want us to beg Him to do as He has already promised or to request what He will never provide. We cannot go wrong when listening to God and are often wrong when pleading with Him.

As a compound word based upon *chalah* | to be a sickening and sorrowful beggar, a wearisome and diseased malcontent, *tachilah* presents Daniel as Dowd and I have cast him. Frankly, it was obvious – which was the point and the reason for Dowd’s astute assessment.

Moreover, since *tachilah* is also shaded by *chalal*, which addresses the commonality and profanity of religious and political corruption, Dany’el is exactly as surmised. He is a harbinger of politicized religion and is being used as a foil to expose and condemn the emergence and spread of the weeds we know as Rabbinic Judaism and Roman Christianity.

After listening to him, I want to thank our Messiah for confirming that this radically different interpretation of Daniel is accurate. Never once during the nearly 2,600 years which have transpired since the book was written, has anyone dared to present this man from this perspective. And now that we are here, and have done so, boldly sharing Yahowah’s disdain for religion and politics, we find God’s Anointed affirming these perceptions.

The narrative found within the first six chapters of Daniel is annoying, while at the same time symbolically presenting the disgusting consequence of religious and

political indoctrination. The stench is debilitating to mankind and irritating to God. Therefore, the opening chapters serve as an exposé on why God hates Babylon and why men and women must leave its toxic influence to be with Him.

Try as he might to distance himself from this stain on his soul and stigma on his life, Dany’el was still plagued by his childhood programming and by being indoctrinated at the height of Babylon’s beastly culture. It did not matter what he ate or said, because he had swallowed the poison and it had sickened him. His contribution to this story is that he could write. Beyond that, he is the embodiment of all that is wrong with Babel, of associating with the Lord, and of integrating religion and politics. Dany’el is a spawn of the Beast and represents the emergence of Judaism and Christianity.

The pronouncement, ‘*any bow*’ | I, myself, have come, having returned, affirms that the man being identified as Gabry’el has been here previously and that we should be able to readily identify him. Further, he plays an essential role in helping us understand God’s message.

Now that Gabry’el has been introduced, and the purpose of this revelation has been established, it is time to consider the prophecy. What follows provides the blueprint for redemption and adoption, reconciliation and everlasting life. And you’ll note that it is focused upon “your people” and “your city” – Yahuwdym and Yaruwshalaim, not Greeks or Rome, neither Gentiles nor their Church.

When we consider what Dowd revealed, it is nothing less than majestic in its scope. No less a man could have conveyed as much...

“The many promises associated with Shabuw’ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa’ym shib’iyim*) are determined and decreed

(*chathak* – He has planned, divided out, and marked) **on behalf of your people, the extended family** (*‘al ‘am ‘atah* – for your kin) **and upon your set-apart city and its distinctly uncommon inhabitants** (*wa ‘al ‘iyr qodesh ‘atah* – over your special and separated population center, including those who are separated and distinct and, thus, not religious) **to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views** (*la kalah ha peshah* – for the abolition and complete purging of revolting opposition, of pervasive transgression, of being at fault, guilty of being contrarians who have defected from the relationship), **to affix the signature which seals up the guilt associated with having missed the way, precluding ever being seen as wrong again** (*wa la chatham chata’owth* – to affirm the authenticity of that which constrains and prevents everything associated with going astray), **to provide reconciliation for religious error, purging the perverse corruptions and removing the twisted perversions** (*wa la kaphar ‘awon* – to cover over by atoning, ransoming and annulling distortions), **to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication** (*wa la bow’ tsedeq ‘owlam* – to come with ongoing and perpetual justice and deliverance, innocence and prosperity, returning to pursue enduring righteousness), **to provide a personal seal and signature to revelation, confirming and completing these communications** (*wa la chatham chazown wa naby’* – to confirm and complete the visual communication from God about the future) **and to prophecy** (*wa naby’* – to the prophet), **while also anointing the Most Set Apart** (*wa la mashach qodesh qodesh* – and to consecrate, dedicate, and prepare the separated, special, distinctly different, and uniquely uncommon).” (*Dany’el / My God Judges, Condemns, and Vindicates / Daniel 9:24*)

This is Dowd’s story, explaining why he was willing

and able to fulfill the decree Yahowah had made to his people through the *Miqra'ey* | Invitations. With his arrival in Yaruwshalaim in advance of Passover and then again on Kipurym, he has and will bring an end to the consequence of religious rebellion and contrarian views. With him serving as our lamb and our shepherd, God's people will never stray again. With our souls perfected and the relationship reconciled on these occasions, Yisra'el will be right forevermore, becoming eternally vindicated. This is the summation of all prophecy. And the fruition of God's promises occurs as Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God's Home on Yowm Kipurym so that we can celebrate Sukah.

This pronouncement is for Dany'el's people and extended family and, thus, for Jews. It is for his city, which is Jerusalem. Best of all, he is committing to eliminate the guilt of his people, removing it from them.

The reason that I included, but did not lead with, the customary “seventy sevens” rendering of *shabuwa'ym shib'iyim* in this context is that we were not given a starting point, and when one is provided in the next statement, the timeline becomes 7 plus 62 weeks – which is 69 weeks of years rather than 49, 70, or 77 depending upon how seventy sevens is calculated. Also, since Dowd is the focus of all seven *Miqra'ey*, and since his work on Pesach, Matsah, and Bikuwrym made the *Shabuw'ah* Harvest possible, *shabuwa'ym shib'iyim* is communicating something considerably more important.

This insight is fostered by the recognition that the *Shabuw'ah Qatsyr* is cultivated by Dowd's *Basar* | Herald. It is not only a reward for the Covenant Family and the Children of God who will be the first to follow the *Bakowr* | Firstborn Home, I would not be pursuing it without the lessons learned in this prophecy and throughout the *Mizmowr*. As such, *Shabuw'ah* is a celebration of the relationship at a time when leaving the planet is the safest

plan – making everything mentioned on Dowd’s list true at that time for these fortunate souls. Moreover, since this Harvest will occur seven years prior to Dowd’s return, it explains the difference between 69 and 70 weeks of years.

As the fourth of seven Invitations to be Called Out and Meet, the reference to *Shabuw’ah* is the middle Miqra’, prominently positioned between the beginning and the end. It is symbolized by green in the middle of the rainbow – itself a sign of the Covenant. Green depicts healthy growth and is indicative of a productive harvest – this one of standing grain.

With *Shabuw’ah* established as the preeminent Harvest for the beneficiaries of *Chag Matsah*, withdrawing God’s Family prior to the Time of Ya’aqob’s Troubles, understanding its position within Yahowah’s overall plan becomes instrumental to appreciating how we got to this place and where we go from here.

When we account for the generations from ‘Adam to ‘Abraham, we find that forty Yowbel, or 2,000 years, separate them. Additionally, another forty Yowbel transpire from ‘Abraham’s experience on Mount Mowryah to Dowd’s Passover sacrifice in this same place. And that means that a pattern has been acknowledged.

Two thousand years after ‘Adam’s and Chawah’s expulsion from the Garden of ‘Eden, God confirmed the Covenant in 1968 BCE (year 2000 Yah) with ‘Abraham, Sarah, and Yitschaq for us to return home. Then to provide the resulting rewards, including immortality, perfection, adoption, enrichment, and empowerment, God’s attention would return to *Mowryah* forty Yowbel thereafter in year 4000 Yah (33 CE), with His Son walking out of the pages of the Towrah to fulfill Passover, UnYeasted Bread, and Firstborn Children thereby enabling the future Harvest associated with the Promise of Seven.

But that would not be the end of God’s story. Forty

Yowbel after the fulfillment of the Spring Mow'edym, on the *Miqra'* of *Kipurym* in year 6000 Yah (Sunset on October 2nd, 2033), Father and Son will arrive in Jerusalem to reconcile their relationship with Yisra'el and Yahuwdym, restoring the Covenant by integrating the Towrah into our lives. Five days later, as we celebrate *Sukah* | Shelters, we will enjoy another thousand years of human history on this planet – camping out with our Heavenly Father and brother through year 7000 Yah.

Along these lines, the seven days of Creation, the depiction of the Shabat, the number of Invitations to be Called Out and Meet, and, indeed, the history of humankind estranged from God, even the number of Ruwach devoted to facilitating the book you are reading are predicated upon the formula of six plus one equates to seven. As such, nearly six thousand years of man separated from Yahowah have transpired since humankind was expelled from 'Eden. We are, therefore, on the cusp of the one-thousand-year celebration of living together again. In this light, *shabuwa 'ym shib 'iyim* defines the passage of time from the beginning to the conclusion of God's story.

Also interesting, when we add the 7 weeks of years, between the edict to return and the restoration of Yaruwshalaim, to the 62 weeks of years, between that time and the fulfillment of the first four *Miqra'ey*, we are left 1 week of years shy of 70. Since that 7-year difference is attributed to the Time of Trouble, the inference is that nothing of merit occurred between year 4000 Yah in 33 CE when the first three *Miqra'ey* were fulfilled and year 5993 Yah in 2026 – seven years prior to Yah's return and the year of the *Shabuw'ah* Harvest (on May 22nd).

Considering all that he said would be accomplished, by offering these numbers and describing the results, Dowd is directing us to his arrival to fulfill *Chag Matsah*, to the timing of the *Shabuw'ah* Harvest, and to his return on *Yowm Kipurym*. He wants his people to be aware of how

different the last seven years will be compared to everything else they have previously endured. And from this perspective, by providing the date he will fulfill *Chag Matsah* and then jumping ahead 1,993 years to the 7 years preceding his return to fulfill *Yowm Kipurym*, he is bypassing the era of the rabbis and the Church Age. It suggests that they are counter to the objectives which have been delineated or superfluous to them. And this realization precludes the proposition of a different Messiah and competing testimonials from being part of God's plan.

Since Dowd will go on to foretell the moment he will arrive to fulfill the first three *Mow'ed Miqra'ey* – *Pesach*, *Matsah*, and *Bikuwrym* – there are aspects of these Invitations to Meet which are germane to the prophecy. By fulfilling Passover and UnYeasted Bread, God's children become immortal and are perfected, thereby forever resolving the consequence of *pasha'*, *chata'ah*, and *'awon*, while ushering in an *'owlam* celebration of everything which is *tsedeq*. Therefore, this statement from Dowd was spoken to unfurl the entire canvas of time and the *towrah*. It is God's tapestry from the first strand to the final knot.

From the perspective of time, *shabuwa'ym shib'iym* is seventy sevens or, potentially, $70 \times 7 = 490$ prophetic years. Elsewhere, when Dany'el wants to convey a week of seven days, he spells it out just that way. For example, in Dany'el 10:2, the prophet reveals that he was in mourning for “three weeks of days.”

It isn't until Dowd's next statement that he pinpoints when, in the Yowbel year of 4000 Yah, the first three *Mow'ed Miqra'ey* would be, and now have been, fulfilled. From there, we can readily deduce the day of the Shabuwa'ah Harvest and also surmise the moment of Yahowah's and Dowd's return on *Yowm Kipurym* in year 6000 Yah, right to the minute, hour, day, and year.

We can also turn back the clock 40 Yowbel from year

4000 Yah to ascertain when the *Beryth* | Covenant was ratified between Yahowah, ‘Abraham, Sarah, and Yitschaq. Another 40 Yowbel back in time takes us to the day ‘Adam and Chawah were exiled from the Garden, establishing the year Yahowah’s 7,000-year calendar began to unwind.

It is also interesting to travel in time to the midway point between ‘Adam and ‘Abraham – 20 Yowbel from each – because we arrive at Noach’s birth in advance of the flood. Similarly, by splitting the difference between ‘Abraham and Dowd’s sacrifice as the Pesach ‘Ayil, we are directed to 968 BCE, the year the Cornerstone was laid in year 3000 Yah and commemorated in the 89th Mizmowr – Dowd’s Song.

There are some interesting subtleties associated with *chathak* | determined and decreed which we should consider because it is a precise computation of time. God has a plan. It has been marked out for us in the Towrah wa Naby’. It will play out on His schedule – on the very days He has determined.

Time, from Yah’s perspective, is divided and segmented, with one event separated from the next by an exacting measure. And God is resolute in His resolve to see His plan through. There will be no hesitation, equivocation, or delay.

Also relevant, since the dates of the Mow’ed are determined every year, with Passover, UnYeasted Bread, and Firstborn Children celebrated on the 14th, 15th, and 16th days of the first month, we should expect that Dowd’s revelation will lead us directly to them in the 80th *Yowbel Shanah* | Year of 4000 Yah. As such, God assuredly knows when and where He is going to fulfill His promises. And since He provided us with the means to determine these dates, we are privy to what He knows.

There is no justification or excuse for the screwball

dating Maimonides thrust upon an ignorant and unsuspecting audience. Here in the late fall of 2024, it is year 5991 Yah – with less than 18 months remaining before the Shabuw’ah Harvest and nine years prior to Yahowah’s return on the Day of Reconciliations in year 6000 Yah – sunset in Jerusalem, 6:22 PM in the City of Dowd, on October 2nd, 2033.

The Rambam was wrong on all accounts. Creation began 14 billion years ago, not in 3759 BCE as he claimed. Further, the expulsion from *Gan ‘Eden*, demarking year 0 Yah, transpired in 3968 BCE. A new year begins on the 1st of *‘Abyb*, in the Spring, not when the Talmudists still clinging to Babylon observed Rosh Hashanah. But since the rabbi was more impressed with his own calculations than the genealogies established in the Towrah for this purpose, his Sanctification of the Moon scheme and mutations of the magic number 19 have led Jews astray for over 800 years.

When Yahowah inspires one of His prophets to say *‘am ‘anah* | for your people, He is typically addressing Yisra’el and Yahuwdym. Not only is this affirmed by the constant references to *‘am* throughout the Towrah, *‘am* also means “family.” Therefore, the plan Father and Son are unfurling would be designed in support of the Covenant they established and enabled with *Yisra’el*.

Beyond the Chosen People, God has a favorite place. Yahowah’s focus is also on *Yaruwshalaim* | the Source of Guidance on Reconciliation. The *‘iyr qodesh* | set-apart city, therefore, not only denotes the location where these prophecies would be fulfilled but also for whom. It is the most *qodesh* | set-apart place on Earth. It is in Jerusalem that Yahowah, through His *Qodesh Qodesh* | Most Set-Apart One, His Firstborn, Dowd, made it possible for us to be separated from the *pesha’*, *chata’ah*, and *‘awon* of man and be *tsedeq* regarding Him.

God will do so thrice more, beginning with the Shabuw'ah (05.22.26) and Taruw'ah (09.23.33) Ingatherings at the inception and conclusion of Ya'aqob's Troubles. And then, He will provide restitution through the sacrifice of the Red Heifer (09.24.33) to cleanse the Adulterous Woman in advance of the Family Reunion on Kipurym (10.02.33).

Qodesh is among the most revealing and least understood terms in the Hebrew lexicon. While it is errantly rendered as “holy” in religious translations, it actually means “to be set apart.” It affirms that God wants us to be like Him, distinct from the ways of man and, thus, uncommon. So, when we consider the two most pervasive and popular human agencies, to be *qodesh* means that we should not be religious or political. And today, being *qodesh* would preclude being Progressive, conspiratorial, or patriotic. To be set apart unto Yahowah is to be separated from such things.

Everything that is important to Yahowah is *qodesh*, including the *Ruwach Qodesh* | Set-Apart Spirit. Yisra'el, Yahuwdah, Yaruwshalaim, and Mowryah are *qodesh*, as are Yahowah's name, His Towrah, Beryth, Miqra'ey, and Shabat, including His *Ben* | Son and *'Am* | Family.

Within the third iteration of Yahowah's Home (fourth including the Tent of the Witness), there will be a *Qodesh Qodesh* | Most Set-Apart Place. It will model the location where Yahowah was seen and heard above the Ark of the Covenant. And it will be here that Dowd will *mashach* | anoint the *Kaporeth* | Mercy Seat as the first order of business upon his return on *Yowm Kipurym*, doing so within the *Beyth* | Home he and his Father will erect with their words. And either literally, symbolically, or both, the Messiah will be accompanied by 'Elyah and Yada, the Goat and the Bull, each of whom will have contributed to the Homecoming and Family Reunion.

Each of these things is separate and distinct from the common aspects of the human experience. And while they are all unique and special to God, the most set apart are the Spirit, His Son, and the place within His Home devoted to the Reconciliation of His Family when His name resides.

Therefore, when theologians mistranslate Yahowah's revelation using religious terminology like "holy," the faithful are played for fools. They are stupefied into believing that religion is the cure rather than the disease. In truth, *She'owl* | Hell is set apart from God, while *Shamaym* | Heaven is set apart from religion.

Since this prophecy was so comprehensive in scope, it is important to recognize that the fulfillments of the first three Mow'edym by God's Son in year 4000 Yah laid the foundation for the result he articulated. Through them, he provided the means to life and redemption which underlying the second, third, and fourth chances that are being afforded God's People during Seven Shabats, Trumpets, and Reconciliations. And that makes Kipurym the final opportunity to embrace Yahowah for Yahuwdym. Through Pesach, Matsah, and Bikuwrym, it is now possible to prepare Covenant members for the Shabuw'ah and Taruw'ah Ingatherings and then the mortal remnant of Yisra'el left behind through the 'Adamah Parah, all in anticipation of the ultimate Homecoming upon Yahowah's and Dowd's return.

There is no Kipurym without the prior fulfillments of Pesach, Matsah, and Bikuwrym by Dowd, and then Shabuw'ah and Taruw'ah by Yada, because they ensure that there will be attendees anticipating the Day of Reconciliations upon the Messiah's return. And this is why our message will begin to resonate with Yahuwdym in Yisra'el as never before.

Yahowah has promised to restore His relationship with His people, revealing that there will be a family reunion in

Jerusalem including thousands Covenant souls and mortal Yisra'elites. And for that to transpire, the beneficiaries must cease being political and religious and become sufficiently aware and accepting of what God is offering and requesting to welcome Father and Son in the way that has been foretold. If not, Satan prevails, and Project Humanity is foreclosed.

The reason I was solicited, and these books were written, the reason that there are scores of prophecies pertaining to what you are reading, is that we must garner Yisra'el's attention for Yahowah's plan to prevail. The idea of Father and Son returning to an entirely hostile crowd – which is all that currently exists among the religious and political in Israel – is not only heartbreaking but Earth-shattering. And this is not hyperbole, because it is precisely what Yahowah conveyed in His concluding sentence through His final prophet.

With this rendezvous with our destiny less than a decade away, everything is hanging in the balance. Fortunately, we do not have to win the popular vote and will likely lose it by a factor of more than 1,000 to 1 among Yahuwdym and by as much as 1,000,000 to 1 with Gowym. When we achieve this level of “success” worldwide, with between 7,000 and 70,000 Yisra'elites and Yahuwdym in Yaruwshalaim amidst the carnage of troubles during the early evening hours of October 2nd, 2033 – Yowm Kipurym in year 6000 Yah – God, His Son, and the Chosen People prevail. Sukah and Happily-Ever-After will follow. Dowd's magnificent prophecy and promise will be delivered.

Adding to the fanfare, the returnees from the Shabuw'ah and Taruw'ah Ingatherings will contribute to the celebration Father and Son so rightfully deserve on Kipurym. God will return with His Family and for His Family. That is a reasonable summation of Gabry'el's / Dowd's profoundly important revelation. Prophecy ends,

the Witness begins, and everything is made right according to God's plan.

With all of this considered, it should now be evident why I was the first to recognize that Gabry'el is Dowd, that he is the prophet, not Dany'el. Considering the ramifications of and participants in this prophecy, it should be apparent why I was the first to realize that it does not speak of a counterfeit Christ but, instead, of Dowd who is actually the Messiah and Son of God, the Zarowa', who fulfilled the Miqra'ey to make all of this possible.

Being the first to properly assess Dowd's concise summation of God's plan, serves to explain why I was also the first to reveal the proper pronunciation of Yahowah's name and then disclose His timeline – including the moment He will return. It should now be evident why the same person became the first to delineate the five conditions and benefits of the Covenant, revealing what God was offering and requesting from us. For these reasons, Dowd's Herald would be the first to properly define the purpose of the Mow'edym and then ascribe the benefits to the Beryth, revealing how one enables the other. And now it is apparent why Yahowah assigned seven Ruwach to enable this result and then spoke so vociferously about what we would achieve together.

While I'm a Witness well beneath Dowd's status, at this time, I am Yah's Voice calling out to His people, and I am the King's Herald. As a Choter, Nakry, and the final Zarowa' for Shabuw'ah, and as the 'Adamah Parah for Taruw'ah, my mission is to ensure there is a Homecoming party on Kipurym which is fast approaching. Father and Son are returning to Yaruwshalaim intending to celebrate their Family Reunion. And since you are reading these words, I expect that you will be there with us.

The message Dowd conveyed to us through Daniel must be shared for it to resonate and draw a sufficient

audience to fulfill the Day of Reconciliations. Therefore, the six resolutions on Dowd's list will be understood and appreciated as they play out over time, commencing in year 4000 Yah with Chag Matsah and concluding during Taruw'ah, Kipurym, and Sukah in 6000 Yah.

This means that the one being anointed a fourth time is Dowd. And the Mercy Seat of the Ark of the Covenant will now represent his seat of honor before his people because he has unified Yisra'el again, bringing them together with Yahowah. Yes, all of this is Dowd's doing, which is why I'm committed to letting you know who he is and what he has and will achieve.

Now that the Messiah has revealed when, for whom, and where he is going to act pursuant to the restoration of the Covenant and reconciliation of Yisra'el, let's consider why he is committed to accomplishing this list of six things. This is the agenda according to our King.

The first is *la kalah ha pesha'* | to bring an end to the revolting religious rebellion. From God's perspective, Yisra'elites have engaged in communal and continual insubordination and mass defection, showing solidarity in their contrarian religious, cultural, and political positions for millennia. And while this means that Judaism has been toxic to Jews, it is no more or less deadly than Christianity or Islam, Progressive Socialism or Communism, Conspiracy or Patriotism. Wrong comes in many flavors.

What's worse: replacing the Shabat with Sunday or imposing a thousand meaningless restrictions upon the seventh day, supplanting the Towrah with the New Testament or the Talmud, believing that "Jesus Christ" is the Son of God and the Messiah or repressing the realization that Dowd served as the Passover Lamb and that he is the Son of God and Messiah? What is more misleading, Easter or Purim, Christmas or Hannukah, the Trinity or HaShem, a Cross with a dead god or a Star

wrongly attributed to David?

What's more irritating to Yahowah: billions of people believing that there is no God or billions more establishing the Lord as God? Do you think Yahowah is bothered more by those who claim He does not exist or by those who confuse Him for Satan? What do you suppose He finds more offensive: being identified with the aforementioned star or the image of a tortured god on a stick? Is the Jewish corruption of Pesach and Matsah worse than the Christian opposition to them? Is a Christmas tree and Easter Bunny more vulgar than a nine-candle menorah and kippah? What form of dress-up is worse: Halloween or Haredim?

Kalah reveals that Yahowah is promising to put an end to the communal defiance and religious rebellion of His people – eliminating these things. For God to enjoy our company, for the Earth to become like 'Eden, and for Heaven to be joyful, there must be a place and time where the choice to rebel and to be revolting no longer exists.

This blessed time will be commensurate with the restoration of the Beryth and subsequent integration of the Towrah on Yowm Kipurym as foretold in Yirma'yah 31. And in this prophecy, Yahowah specifically acknowledges this result. Therefore, the elimination of religion from our planet is still in our future, not our past.

In this regard, *peshah* serves to demonstrate a crucial aspect of human nature that must be resolved by the Messiah. It is "punishment which fits the crime," especially in association with "institutional, societal, and national guilt born of rebellion."

This axiom undergirds most justice systems: commit a crime, do the time. Consequence and responsibility are the underpinnings of morality. And what is true in the here and now is also viable in the hereafter, although the consequences are more enduring. Yahowah is fair, so there will be recompense. Those who have misled His people,

harming them, will be held accountable. Therefore, Yahowah's return on Yowm Kipurym to celebrate Sukah will be more than a Day of Reconciliations and time to Camp Out, because days of Judgment will follow – thereby bringing an end to religious rebellion.

The second statement of purpose has been and will continue to be fulfilled in increments. It began with the *Towrah* serving as the *la chatam chata'ah* | signed document which seals up the guilt associated with being wrong and missing the way. Through the benefits of the Covenant and by acting to fulfill Passover, UnYeasted Bread, and Firstborn Children, Father and Son have attested to the authenticity of the *Towrah*. And specifically, Dowd's *nepesh* | soul, once free of his *basar* | corporeal body, was laden with our guilt, enabling him to carry it with him into She'owl. He left it there during Matsah, never to be seen again. The removal of our guilt, and thus the stigma and stain of religion, is the most amazing part of this wonderful prophecy – one we should accept and cherish.

However, as was the case with the first of these six statements of purpose, while the groundwork was laid and the remedy was provided to remove the persistent encroachment of religion and politics in Yisra'el in year 4000 Yah with the fulfillment of the first three Miqra'ey, this prophecy will be fulfilled in stages with the final act occurring on the Day of Reconciliations in year 6000 Yah so that we can Camp Out together forevermore. That is when Yahowah will place His *Towrah* inside of the Covenant's children while writing His name on our hearts.

Chata'ah is typically translated as “sin” when it is more correctly rendered as “guilt.” And since it is derived from *chata'*, it is the result of having “missed the way” and “going astray.” To be *chata'ah* is to be “misled” and “wrong” about God. As such, *chata'ah* is caused by religion – the lone institution responsible for mass deceptions leading the majority of people astray.

This brings us to the third statement of purpose, one which also directs our attention to *Yowm Kipurym* in year 6000 Yah. Dowd promised *la kaphar 'awon* | to provide reconciliation for the perverse distortions associated with religious corruptions. Relative to Yisra'el, *kaphar* | restoration of the relationship is the prime objective. This is the verb that explains the purpose of the Day of Reconciliations. *Kaphar* also sits at the heart of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And both the Mercy Seat and this *Miqra'* are irrevocably linked to the Son's return with his Father.

The Covenant was broken several thousand times by Yisra'el, wadded up and thrown away. As a consequence, for God's people to return to fellowship, the relationship must be removed from the trash, read, and reconciled – which is to be made harmonious again. The wrongs will have to be pardoned and either atoned for or annulled. And for this result, we are again reminded of what Dowd has done during *Matsah* and what *Yada* will accomplish during *Taruw'ah*. It is by honoring these promises and facilitating their intent that the returning Covenant Family can join the mortal remnant of Yisra'el to celebrate *Yahowah's* Homecoming and Family Reunion during the day of Reconciliations.

The interesting thing about *Kipurym* is that like the *Taruw'ah* Gleaning of Olives immediately preceding it on the 1st day of the 7th month of the 6000th year, the *Mow'ed* Homecoming is with *Yahuwdym* and Yisra'el. This is the when surviving mortal remnant of God's People will be cleansed as a result of the 'Adamah Parah, reunited with one another, and reconciled with *Yahowah*. This remnant will acknowledge *Yahowah* by name, accept Dowd by reputation, and embrace the *Miqra'ey* by invitation, and be reconsidered for the *Beryth* at long last.

Therefore, *Yowm Kipurym* meets all of the previous criteria: it will occur on a predetermined date, it is for

God's people, it will materialize in Jerusalem, it will bring an end to religious rebellion, and it is the day Yahowah will place His *towrah* | guidance and signature within His people such that they will never again go astray or wander away from Him. And this means that Dowd is speaking of his arrival as Messiah and King during the Day of Reconciliations – sunset in Jerusalem, October 2nd, 2033.

It is copiously reported throughout the Towrah, Naby', wa Mizmowr that Yisra'el broke the Beryth by promoting “*awon* – perverse religious corruptions” of the truth. They went from right to wrong, liberated to servitude, enriched to impoverished, life to death, vindicated to condemned. *Awon* depicts a precipitous fall because there is nothing more damaging to our relationship with God than trafficking in that which is inaccurate and untrustworthy. Far worse than ignoring Yahowah's testimony is corrupting and perverting it, bending and twisting it, because doing so conceals the truth and provides false hope.

If you open a lexicon to *kaphar*, the first thing you are likely to read is “to make atonement.” But that is a religious term, meaning “to make reparation to atone for sin.” As noted earlier, God has no interest in us begging for forgiveness or suffering for our guilt because He and His Son have already facilitated our redemption and reconciliation – rendering us innocent and ending the prolonged divorce. Our guilt is long gone. And without evidence against us, we are acquitted of all charges.

There is a secondary connotation to *kaphar* which begins to make sense when viewed in association with the work of the *Ruwach Qodesh*. On four occasions, including the Miqra' of Kipurym (also Matsah, Taruw'ah, and Sukah), we are invited to approach the Maternal manifestation of Yah's light – the *Ruwach Qodesh* | Set-Apart Spirit. Her intent is to “*kaphar* – cover us” in a Garment of Light.

In this way, *kaphar* is similar to being anointed, which also means “to coat or cover.” This correlation is significant because *Dowd* | David, as the exemplar of the Covenant, was anointed both with oil and by the *Ruwach*, symbolically demonstrating what God has planned for His children.

In addition, during these Mow’edym, *’ishah* speaks of the maternal manifestation of God’s fiery light. This is significant because fire transforms decomposing organic matter into radiant light and energy. This is indicative of our transformation from flawed and mortal corporeal beings stuck in the ordinary flow of time to perfected and eternal, incorporeal souls expanded and thriving in the seventh dimension.

Moving to the fourth of six prophetic promises offered in association with seventy sevens, the Messiah stands ready to correct the consequence of *pesha’*, *chata’ah*, and *’awon* by *la bow’ tsedeq* *’owlam* | arriving with and bringing that which is eternally right, correct, accurate, and honest, thereby attaining everlasting vindication. Now that the relationship has been reconciled, our Heavenly Father and His Son want to surround us with that which is accurate and true, honest and reliable. They intend for our relationship to be perfect and enduring. And for this to occur, our Father is committed to writing His *Towrah* | Guidance inside of us. We will have perfect and unencumbered access to the truth forevermore.

As we move past the first three promises to the fourth, we transition from Dowd righting wrongs to wanting us to be right. Having rid the world of religion, he and his Father are celebrating our perfection. Having returned to ‘Eden, all is good again between God and man.

The fifth statement of purpose is one that the religious can neither fathom nor accept. There were only three prophets after this pronouncement – Yow’el, Zakaryah,

and Mal'aky. Therefore, *Gabry'el* | God's Most Capable and Confident Individual revealed that all of this would *la chatam chazown wa naby'* | provide a personal seal and signature to the documentation and authenticity which curtails the flow of communication from God through the prophets.

This is one of many reasons why Yahowah never refers to His Nakry and Choter, Dowd's Basar and Zarowa', as anything more than an '*Edah* | Witness, and never as a *Naby'* | Prophet. Enough has been said and plenty has been proven to garner everyone's undivided attention and motivate God's People to come Home.

Should you be curious about the Christian counterclaim, there is very little, if anything, useful or new in the Book of Revelation. The opening chapters denouncing the demonic *ekkklesia* / churches, including the synagogue of Satan, were scribed to denounce Paul. From that point, the segments of the text which are reliable are paraphrases of the actual prophets such as Yasha'yah, Yirma'yah, and Zakaryah. Unfortunately, the rest of Revelation is heavily tainted by Ezekiel's fanciful tales of Satanic doom, such that it, like the rest of the New Testament, fails Yahowah's Towrah test regarding His inspiration. There are 38 citations from Ezekiel in Revelations – any one of which would be sufficient to condemn the book. Further, should “John” have been the author, he remained horribly confused by Daniel and was unable to distinguish between the actual Mashyach and the Christian counterfeit. To his credit, however, he not only knew that Paul was in bed with the Devil, he realized that it was long past time that God's People come out of Babel.

The same argument can be marshaled against the other religious concoction claiming prophetic inspiration. The Talmud paraphrases all of the same prophets and imposters, often perverting God's testimony beyond recognition. And in its thousands of pages of novel

interpretations, there isn't a compelling prophecy to be found among them.

Returning to the books that I would rely upon, the continuous flow of future insights from Yahowah through His prophets began with Moseh circa 1447 BCE and concluded 1,000 years thereafter with Mal'aky in 447 BCE. There would be no more. Nothing more was needed. All that remained was an explanation derived through *byn* | making the connections needed to understand.

This understood, Father and Son were not done fulfilling prophecy. They would act in year 4000 Yah to enable the promises relative to the first three Miqra'ey and then again in year 6000 Yah to engender the benefits of the final three Mow'ed. And in between, they would support the Harvest of Shabuw'ah to keep the Covenant Family out of the Time of Israel's Troubles. In so doing, they will have provided the final seal attesting to the validity of their witness.

The sixth provision is intriguing. *Gabry'el* | God's Most Effective Man and His Anointed said, "*wa la mashach qodesh qodesh* – and to anoint the Most Set Apart." He was speaking of himself and of the Mercy Seat within Yahowah's Home. *Mashach* conveys the idea of "dedicating a person or object for service, setting him or it apart through the process of anointing." To "anoint" is "to apply a small amount of olive or anointing oil, or a smattering of symbolic blood, with the fingers." For example, the most set-apart object in the most set-apart place within Yahowah's Home is the *Kaporeth* | Mercy Seat of the Ark of the Covenant in the *Qodesh Qodesh* of the *Beyth*. Dowd, as the Most Set Apart, will enter the Most Set-Apart room of the newly erected Covenant Home to anoint the Most Set-Apart object, the Mercy Seat of the Ark of the Covenant, on the most Set-Apart Day of the Fall Miqra'ey in the Most Set-Apart Mount and City.

Olive oil is symbolic in its own right. It served as the purest source of illumination in the ancient world. Light conveys Yahowah's timeless nature, His energy, and the enlightenment He provides. Therefore, to be anointed in olive oil is symbolic of being covered in Yahowah's Spirit of Light. This suggests that the Anointed will manifest Yahowah's nature to enlighten us – which is why we were told that Dowd will return as brilliant as the sun in Yahowah's presence.

Olive oil was also rubbed on wounds to promote healing, a metaphor for salvation. It was an important part of a healthy diet, consistent with the nurturing nature of the Set-Apart Spirit. Olive oil was used throughout the *Miqra'ey* harvests. It was poured over fine grain, representing saved souls, and either sent aloft by way of a wave offering or fire. This provided a visual picture of what happens to us when we are anointed by the Set-Apart Spirit. Olive oil was also used in the Manowrah, the luminary of seven lights directing our path through the *Miqra'ey*.

Also, when it comes to *la mashach qodesh qodesh*, it is helpful to know that Messiah is from *Mashyach*, a derivative of *mashach* | to anoint. So, if we were to consider the man most set apart unto Yahowah, the man most anointed by Yahowah, the man who is irrefutably *ha Mashyach* | the Messiah, our attention is drawn to *Dowd* | David.

Since it is an essential insight, it bears repeating because there is a place that is also *Qodesh Qodesh* | Most Set Apart – and that is the innermost chamber of Yahowah's *Beyth* | Home for the *Beryth* | Family. This is the location of the *Kaporeth* | Mercy Seat of the Ark of the Covenant. And as we discovered when analyzing the opening chapters of *Zakaryah*, when *ha Mashyach* Dowd returns, his first order of business will be to anoint the Mercy Seat with a smattering of blood from a Bull and Goat, honoring the Towrah's prescription for

reconciliation during *Yowm Kipurym*.

As interesting insights regarding this picture, the Bull and Goat, from whom the blood of restored life will come to anoint the Mercy Seat, represent the two Witnesses, as Yada is the Bull and 'Elyah the Goat. Also, it is for this reason and on this occasion that Yahowah explained that Dowd had "blood on his hands" when speaking of building the first Covenant Home.

According to Yahowah, the most *qodesh* of the Miqra'ey is actually *Chag Matsah*. Inclusive of Pesach and Bikuwrym, it was also the most difficult and painful to fulfill. It would necessitate Dowd, after serving as the Lamb, allowing his soul to be laden with our guilt prior to being sent to the place of separation from Yahowah. Matsah is the redeeming sacrifice when our guilt is *qodesh* | set apart from us, never to be seen or considered again.

Throughout the most Qodesh Miqra', the *Ruwach Qodesh* | Set-Apart Spirit serves as the prime facilitator, conveying Dowd's *nepesh* to and from She'owl. Anointing him again, She brings Dowd's soul back Home to Heaven and to his Father. These aspects of *qodesh* | being set apart presented during the fulfillment of *Chag Matsah* warrant the dual application of *qodesh qodesh*.

Also relevant, Kipurym is *qodesh*, as is Dowd, who will also be fulfilling it. And therefore, collectively, they are the *qodesh qodesh* | the most set apart. This will be especially so upon Dowd's return. During Kipurym, the *Mashyach* will reestablish and restore Yahowah's Home and Family with his words, placing the *Beyth* | Home above the current location of the original Ark of the Covenant. Then Dowd will enter the *Qodesh Qodesh* and *mashach* | anoint the *Kaporeth* | Mercy Seat, facilitating the Towrah's promise to restore Yahowah's Family.

This will be the King's crowning achievement. He will fulfill the final *chathak* | decree he made on behalf of God's

people, doing so within his city. Poetically, profoundly, and prophetically, this will all occur in concert with *shabuwa'ym shib'iyim* | the promise of a second enriching and empowering, emancipating and enlightening *Shabuw'ah*, one for the original beneficiaries of *Chag Matsah* and the second for tomorrow's attendees at *Kipurym*.

Shabuw'ah remains relevant even on *Kipurym* because most of the attendees during the Homecoming will be accompanying Dowd, not waiting for him. The Covenant members who were harvested during *Shabuw'ah* and gleaned on *Taruw'ah* will make the journey from Heaven to Earth's 'Eden alongside our Shepherd, celebrating the restoration of the Covenant and of life on this beautiful blue and green planet bathed in the Son's light.

Every promise Yahowah has made to *Yisra'el* through the seven *Miqra'ey* will be fulfilled as God's reunified Family stands beside the King as he rids the Earth of *Yisra'el's* foes. Simultaneously, his Father will restore the planet so that we can *Sukah* | Camp Out together. The seven days of Shelters will then lead us into the final *Shabat* – the seventh millennium. *Chag Matsah* and *Kipurym* will work in harmony to produce the ultimate *Shabuw'ah* | Promise of the *Shabat* as *Yisra'elites* are emancipated, enriched, empowered, and enlightened – the vow of seven sevens fulfilled again.

In this way, everything *qodesh* will be *tsedeq* | right again, including the 'Am of *Yisra'el*, *Yahuwdah* and *Yaruwshalaim*, occurring 'al *Mowryah* with the restoration of the *Beyth* for the *Beryth* through the *Towrah* and *Miqra'ey* so that we can enjoy the *Shabat*.

Therefore, the most set-apart individual, the man most frequently anointed, is returning to anoint the *qodesh Kaporeth* in the only *qodesh qodesh* place on Earth during

the *qodesh Miqra'* of *Kipurym*. That is too many *qodesh* to ignore. Dowd's fulfillment of *Chag Matsah* with its wealth of *qodesh* designations in year 4000 Yah is what will enable the celebration of the *Miqra'* of *Kipurym* with the Mashyach in year 6000 Yah.

Relative to the idea of being *qodesh* in this setting, there were three amazing references in the 89th Mizmowr – with the entire Psalm written to affirm that the *mashach qodesh qodesh* is God's beloved Son, our returning Shepherd and Savior, Messiah and King, the Zarowa', Dowd | David. In addition, this is also a retelling of 2nd *Shamuw'el* 7.

Before we move on to the next statement, I'd like to listen once again to the Messiah explain where we have just been. *Gabry'el* | God's Most Capable and Courageous Man said...

“The many promises associated with Shabuwa'ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa'ym shib'iyim*), are determined and decreed, divided out and planned (*chathak*) on behalf of your people, the extended family (*'al 'am 'atah*), and upon your set-apart city and its distinctly uncommon inhabitants (*wa 'al 'iyir qodesh 'atah*) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha peshah*), to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again (*wa la chatham chata'owth*), to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions (*wa la kaphar 'awon*), to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication (*wa la bow' tsedeq 'owlam*), to provide a personal seal and signature to revelation, confirming

and completing these communications (*wa la chatham chazown wa naby'*), **and to prophecy** (*wa naby'* – to the prophet), **while also anointing the Most Set Apart** (*wa la mashach qodesh qodesh*).” (*Dany'el* / Daniel 9:24)

This is Dowd's story, explaining why he was empowered and enriched, enlightened and enabled to fulfill the decree Yahowah had made to his people through the seven *Miqra'ey* | Invitations to be Called Out. With his arrival in Yaruwshalaim during *Chag Matsah* and again on *Yowm Kipurym*, he will bring an end to death and guilt, religious rebellion and contrarian views. With him serving as our lamb and shepherd, God's people will never stray again. With the relationship reconciled on these occasions, Yisra'el will be right forevermore, always correct and thus eternally vindicated. This is the summation of all prophecy.

After the fulfillment of Pesach and Matsah leading to Bikuwrym to make Shabuw'ah and Taruw'ah possible, the fruition of God's promises transpires the moment Dowd anoints the Mercy Seat of the Covenant within the *Qodesh Qodesh* of God's Home on *Yowm Kipurym* to usher in *Sukah* in the *Yowbel* year of 6000 Yah. It is just one sentence, and yet it is the blueprint for reconciliation and everlasting life.

Moving on, I suspect that you will be as surprised as I was by what follows...

“Therefore (*wa*), **know Yada'** (*yada'* – it is beneficial for you to be aware of Yada by coming to possess the information required to recognize (qal imperfect jussive)) **and gain the insights to understand** (*wa sakal* – realizing that the best option is for you to be prudent after learning, succeeding and prospering by being attentive, properly educated, intelligent, and wise, perceiving (hifil imperfect jussive)) **that from** (*min*) **the going forth of the word** (*mowtsa' dabar* – the stage being set to begin the process in accord with the message) **to return to restore** (*shuwb* –

to bring back to its original state), **rebuilding** (*wa la banah* – and reestablishing), **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation) **until the Restoring Witness to the Eternal Testimony** (*'ad* – up to, as far as, for an extension of time to become victorious and receive the spoils evidenced by the witness), **the Son of the Sovereign who is conspicuously making this known, and who is providing the leadership and counsel** (*nagyd* – of the one who has officially obtained the status of being properly appointed, and who has expounded upon, announced, and proclaimed the message) **regarding the Mashyach | the anointed Messiah** (*mashyach* – the one who is set apart, anointed, and prepared to serve as authorized) **are seven sevens, and thus seven promises and fulfilled vows** (*shabuwa'ym shiba'ah* – contractual oaths fulfilled in harmony with the promises of *Shabuw'ah* over seven periods of seven weeks).

Therefore (*wa*), **in sixty-two weeks** (*shabuwa'ym sheshym wa shanaym* – based upon the promise of seven, in sixty and two weeks), **she will be restored** (*shuwb* – she will return and recover), **and rebuilt to reestablish and fortify** (*wa banah* – she will develop) **the way to grow and expand** (*rachob* – opening the way by expanding where people can congregate; from *rachab* – to grow larger and expand) **by being diligent and decisive** (*wa charuwts* – by becoming sharper, more determined, increasingly judgmental, separated and defensive) **in a troubled time of oppression** (*wa ba tsowq ha 'ets* – during a period of anguishing subjugation, restrictions, constraints, and persecution, being harassed and pushed into a corner; from *tsuwq* – to constrain and oppress).” (*Daniel* / Daniel 9:25)

Gabry'el | God’s Most Confident, Capable, and Courageous Man, the Almighty’s exceptionally proficient and powerful Son and our defender, the exemplar of character who confirms the truth, the particularly strong and resolute person who is aggressive and confrontational,

the fighter who prevails with Almighty God, also known as Dowd, prefaced his prophecy with *yada'* and *shakal*. That is to say, by prudently processing this information, we will gain the insights needed to understand. As a diligent Defender and thoughtful Savior, Dowd is the thinking man's prophet. So, to be on the same page with the Messiah, we should linger on this page with him for a while.

But there is so much more to this because Yahowah hasn't and won't operate alone, especially when it comes to fulfilling the Mow'ed Miqra'ey and then assuring a righteous Homecoming. After working with His Firstborn Son Dowd to fulfill Pesach, Matsah, and Bikuwrym, God will turn to *Yada* | One who Knows as the *Nagyd* | Son of the Sovereign to provide counsel as an *'Ad* | Restoring Witness to the Eternal Testimony to provide the *Sakal* | Insights needed to Understand the *Mashyach* | Anointed Messiah such that all *Shabuwa'ym* | Seven Promises are fulfilled, beginning with the *Shabuw'ah Qatsyr*.

Dowd is also explaining that there will be a public decree issued regarding the liberation of *Yahuwdym* | Jews from *Babel* | Babylon, where religion is commingled with politics to confuse. Therefore, since this is the second of three *yatsa'* | departures, it is worth considering the similarity between what occurred in 444 BCE and the decree to leave *Mitsraym* | the Crucibles of Religious and Political Oppression during Pesach in 1447 BCE. This is because Yahowah introduced Pesach, Matsah, and Bikuwrym, even Shabuw'ah, to physically liberate the Children of Yisra'el from religious and political oppression. The process would continue with Yahowah explaining the Miqra'ey to Moseh within His *Towrah* | Guidance, which was likely received during Shabuw'ah. This ultimately led to God's people coming home by entering the Promised Land.

The proclamation Dowd is currently issuing is similar.

This time, Yahuwdym will be liberated from religious and political subjugation in *Babel* – the birthplace of the Beast which would evolve from Babylon to Persia, and through Greece to Imperial Rome, and ultimately to the Roman Catholic Church. Not only would they be physically freed, but Yahuwdym would also be able to rebuild *Yaruwshalaim* | the Source of Guidance on Reconciliation and the City of Dowd. And, of course, there would be bookends, with Imperial Rome destroying what was rebuilt following this decree.

Then after the passage of the specified time, Dowd would return to his city to serve his people by fulfilling Pesach and Matsah leading to Bikuwrym to make Shabuw’ah and Taruw’ah possible. The *nepesh* | souls of Covenant Members will come home, surviving the tyranny of Roman politics, the subjugation of the Roman Catholic religion, and finally, the onslaught of Islamic terrorism protected and encouraged by Progressive hate speech.

Nearly 40 Yowbel after Dowd’s arrival as the Zarowa’, we are cultivating the seeds which will become the Shabuw’ah Qatsyr and Taruw’ah Laqat, devoted to calling a remnant of Yisra’el and Yahuwdah Home, back to the Promised Land, to their Messiah, and to Yahowah. This grand reunion will occur during Dowd’s Family Reunion on *Kipurym* | Reconciliations, which leads to *Sukah* | Camping Out with our Father and His Family forevermore.

In this way, with the proclamation to leave *Babel* | Babylon and restore *Yaruwshalaim* | the Source of Guidance on Reconciliation, one event foreshadows the next, becoming a harbinger of what follows, each step liberating us from religious influence and political control so that we can come Home and live as Family.

In conjunction with the redemption of his people, the *Nagyd* | the Son of the Sovereign, by *nagyd* | publicly

revealing what would occur, explaining how it would transpire, and then demonstrating the character and courage to bring this to fruition, is the one who is providing the counsel to demonstrate that Dowd is *ha Mashyach* | the Messiah and that he is fulfilling his vows and those of his Father over the course of the seven Mow'ed.

When God's Son is speaking, as is also the case with 'Elyah and Yasha'yah, one's brain needs to be engaged to keep pace. So, when he repeatedly indicates that to figure this out, we need to be discerning, learning by processing the information which he is providing in an intelligent manner, experience dictates that we follow his advice. In other words, we should consider how the pieces of the puzzle he has provided fit together as opposed to, say, plucking the *mashyach* references out of context to promote an agenda contrary to everything else he said. To be on the same page with the Messiah, it was wise for us to linger on this page with him.

In this light, we must face something exceedingly unpleasant. Dowd's gruesome and heroic portrayal of his fulfillment of Pesach and Matsah, leading to Bikuwrym in the 22nd Mizmowr is gut-wrenching. After describing what would happen to him in Jerusalem more than 400 years prior to this proclamation in Babylon, and 1,000 before its fulfillment, the following pronouncement may be the most cathartic ever made. It's not just that Yisra'el's King and Savior endured Roman crucifixion followed by incarceration in hell on behalf of the Covenant Family, but also his people universally denied that he had done so. Adding insult to injury, the most popular religion in human history would be based on identity theft, counterfeiting him, all while repudiating what he achieved.

While it is hard to fathom, Dowd's prophecy reflects upon this, foretelling that something particularly egregious would occur in *Yaruwshalaim* in 7 + 62 weeks of years from the pronouncement to return from Babylon and

restore the city. And be assured, his prophecy is far too important to have anything to do with buildings, plazas, broad avenues, defensive walls, or moats, as other translators will claim. When we turn to the verbal root of the words Dowd selected, we discover that what is going to be *shuwb* | restored and *banah* | established is *rachob* | the way to grow by *charuwts* | being diligent and decisive. What is being foretold is the fulfillment of the Miqra'ey in year 4000 Yah because they provide the benefits of the Covenant – the means to grow and expand – for those who are diligent and decisive regarding the terms of acceptance.

The Messiah is also reminding us that this will occur *ba tsowq ha 'ets* | in a troubling time of oppression, of anguishing subjugation, restrictions, and constraints. Dowd is speaking of Yahuwdym being persecuted and harassed by Imperial Rome and then pushed into a corner and confined by her Church. This abuse will continue, even unto the present day, albeit with additional perpetrators – Satan's assistants known as Muslims cheered on by hypocritical and amoral Progressives.

Dowd not only knew what was going to happen to himself and his people, but he also warned us about the impending doom six to ten centuries before it occurred – both here and throughout his Psalms. Inexcusably and ignorantly, when history played out exactly as he foretold, rather than celebrate the affirmation of his prophecies and benefit from the result, God's people contrived two antagonistic religions based upon misappropriating everything he said, promoting two false messiahs in his place.

It is hard to imagine a greater gift or a more shameful response...

“And after (*wa 'achar* – then at another time, following this in the end) **the sixty-two weeks** (*ha shabuwa'ym sheshym wa shanaym* – based upon the

promise of seven, in sixty and two weeks), **the Anointed Messiah** (*mashyach* – the one who was chosen, authorized, and anointed by God) **will be cut down and uprooted to establish a covenant** (*karath* – will be severed from the source and banished, removed and replaced to cut another agreement with stipulations (nifal imperfect – this will be done to him on an ongoing basis)), **but not for himself** (*wa 'ayn la huw'* – such that he is negated and replaced, his life for naught).

Then (*wa*) **the people and nation** (*'am* – the army and institution) **of the commanding officer and supreme leader who is making copious announcements and prolific declarations** (*nagyd* – the absolute ruler conspicuously avowing, publishing, and confessing his message in your face) **who is to come** (*ha bow'* – who will arrive (qal participle)) **will attempt to corrupt and destroy** (*shachath* – will seek to ruin and render useless, castrate and cast off, annihilating (hifil imperfect)) **the city** (*ha 'iyr* – the largest population center) **and the Set Apart** (*wa ha qodesh* – those and that which are separated and distinct, uncommon and devoted, both as individuals and as a Sanctuary).

And (*wa*) **its end, and his** (*gets huw'* – this completion of a duration of time to be chopped down and torn asunder (note: *'iyr*, *qodesh*, *'am*, and *nagyd* are all masculine singular and could be addressed by *huw'*)) **outrageousness, will be wiped away by an overpowering force** (*ha sheteph* – overbearing nature will be overwhelmed and inundated).

Also, to the very last moment (*wa 'ad gets* – as far as the completion of this duration of time to chop off and tear asunder), **it is certain** (*charats* – it will be determined and decreed, spoken about and decided upon) **that there will be devastating and desolating** (*shamem* – destructive and ruinous, wasteful and astonishing, appalling and horrifying) **war** (*milchamah* – a state of constant and

continuous fighting).” (*Dany’el / God is My Means to Decide between Vindication and Condemnation / Daniel 9:26*)

This self-portrait is awe-inspiring, both courageous and compassionate. It is hard to properly convey the enormity of this moment. I am overwhelmed by what he had volunteered to endure and overjoyed by what he accomplished. I am also horrified by what the religious have done to cheat him and so many others of the magnitude of this gift.

This may be the saddest heroic pronouncement ever written. In what was the most altruistic and noble act, the Messiah came to Jerusalem in year 4000 Yah to fulfill Pesach and Matsah for the benefit of Bikuwrym, all for the emancipation, enrichment, and empowerment of the Covenant’s children, literally saving his people from themselves. He had written about his decision, affirming that he had earned his Father’s approval and support. He would even describe the ordeal in excruciating detail. And now, Dowd was providing us with the exact moment it would transpire.

Although Dowd had addressed his commitment to fulfilling the Mow’edym beginning with Pesach as clearly and comprehensively as words allow, and although Yahowah had confirmed and explained every promise throughout the Prophets, the achievement of Father and Son would be unheralded for 2,000 years. These first-person prophecies had been written in their land by their most famous King in their language and affirmed by their God. Nonetheless, the most intelligent ethnicity would remain ignorant and irrational, indeed disrespectful and in denial.

Dowd, the Son of God and Messiah, not only returned to Jerusalem to fulfill Pesach and Matsah on behalf of Bikuwrym in the Yowbel year of 4000 Yah, he told the

world when he would arrive. And then, he also revealed that his people would derive the worst possible outcome from the greatest possible gift. Everything he represented would be uprooted to establish a covenant that had nothing to do with him or what he had achieved. It was the ultimate rejection. After having enabled the Covenant relationship, his people created Judaism and Christianity to insult him.

Considering that he was the most credible witness in human history, a proven prophet, the most acclaimed Messiah, God's Chosen implement and His Firstborn Son, a King unlike any other, and that he was offering to sacrifice himself to save his people, it had to be heartbreaking to know that they would reject his magnanimous offer. More pitiful still, after being tortured to death by the Romans to fulfill Pesach and provide life, and then be cut off from the living to exonerate Yisra'el on Matsah, rather than respect what he had done and benefit from the Covenant he had enabled, he would be replaced by two mythical messiahs to conjure up religions with entirely different stipulations.

Never in the annals of human events has one person accomplished so much for so many only to have his sacrifice denied by all.

Imperial Rome would make copious threats to destroy the city while the Roman Catholic Church would seek to castrate the Set-Apart People. And in the evolution from one Beast to the other, their carnage would be unchecked for centuries. Then, the most demonic of all religions, Islam, would flood into the land, raping, mutilating, abducting, and slaughtering Jews as never before.

All the while, Dowd's accolades and achievements would remain unheralded, stolen from him and denied. Both Christians and Jews alike would foist false messiahs on an ignorant world, wrapping all manner of religious myths around them – and in the process, deny the true

Messiah and disavow salvation. In so doing, the prophecy which predicted this horrid outcome was misappropriated to justify the tragic mistake in judgment.

The only prophetic statements which rival this in importance are Dabarym 18, 2 Shamuw'el 7, Mizmowr 89, Yasha'yah 9 and 53, Yirma'yah 31, and most of Yow'el. And it was in one of the first of these, while reading Yahowah's response to Dowd wanting to build a home for Him, that we were finally able to resolve the identity of the eternal Son and returning King. And all that was required for understanding was for this resolution to be consistent with the whole of God's story. Once accomplished, everything falls into place. Similarly, the identity of the Son who is given in Yasha'yah 9 lies in the recognition that only one name was offered to identify him, just as there is only one person to whom all of the listed accolades are applicable.

In the preamble to this prophecy, *Gabry'el* | God's Most Capable and Courageous Man presented a number of things which would be resolved as a result of what he would accomplish, some of which were achieved during *Chag Matsah* during his second life while most will be fulfilled as *Shabuw'ah* and *Taruw'ah* herald Dowd's *Yowm Kipurym* return. They are listed together because they will be accomplished by the same Messiah and the *Miqra'ey* working in unison.

And speaking of *ha Mashyach*, if not Dowd, how would a new one have been anointed such that we could learn of him? Dowd had clearly stated that this would bring an end to prophecy. There would be no one for Yahowah to anoint or inspire prophetically at a later time.

Since we know the date of the decree to rebuild Jerusalem, and we can do the math, we know that the Messiah's arrival coincided with *Chag Matsah* in the Yowbel year of 4000 Yah, 33 CE, in perfect harmony with

the Towrah's instructions. *Ha Mashyach's basar* | body was *karat* | cut down and died on Passover. His *nepesh* | soul was *karat* | separated from his Father on UnYeasted Bread, a Shabat, when the Firstborn deposited our guilt in She'owl. He was released and returned Home during the Invitation of Firstborn Children, showing us the way.

Dowd knew that this was going to occur in his city, *Yaruwshalaim* | the Source of Guidance Regarding Reconciliation, in 62 weeks of years from the pronouncement to return, not only because he was a prophet and had foreseen what he would endure but, also, because he was asked to write prophetically of the experience. And although the who, why, what, where, and how of Chag Matsah's fulfillment is vastly more important than when, we are provided with the date as well. We are even given a starting point pursuant to the announcement to return and restore Yaruwshalaim by the man who built Jerusalem into the City of David 3,000 years ago.

At a time certain, 62 weeks of years after Yaruwshalaim is rebuilt, taking us forward in time to year 4000 Yah / 33 CE, Dowd, with Yahowah's support, would restore and reestablish the means for the Covenant's children to grow should the people be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the first three Mow'ed Miqra'ey, providing the benefits of the Covenant.

Rather than announcing the arrival of a Jewish Messiah who would save Jews from the Gentiles or a Christian Messiah who would die, but not for any apparent reason, this prophetic pronouncement says just the opposite. The actual Mashyach whom Yahowah anointed would honor his promises, only to be replaced by crude counterfeits to cut an entirely different agreement such that the Miqra'ey were abrogated to accommodate Synagogue and Church. The greatest life ever lived, *Gabry'el* | God's Most Capable and Confident Individual, would be for

naught, at least for most – tossed aside to make the upstart religions possible.

How's that for unexpected but also profoundly important? The lone justification for calling "Jesus" the "Christ" has been negated, eliminating the basis of Christianity in the process. And had they understood this prophecy, there would have been no support for Akiba's false Messiah, *bar Kokhba* | Son of a Star.

War came as a result of religious malfeasance. Throughout mankind's long history of conflict, Jews would suffer and die in unprecedented numbers. And it would all transpire because, in the greatest moment in their history, they failed to acknowledge the obvious and let the gowym, who were equally oblivious, steal their Messiah and salvation from them.

And now, addressing a pressing challenge: *Nagyd* is used twice and yet does not address the same person. In the first instance, Dowd is speaking of either himself as the "Son of the Sovereign" or of Yada, who was called out by name, title, and purpose during the appearance of *nagyd*. Often rendered as "leader, officer, or official," especially as a "prince," who is "the son of a sovereign," the title can be good or bad depending upon the individual and circumstance. We know this because *nagad* is used here and elsewhere to address Dowd's Herald since it speaks of "making an announcement such that something becomes conspicuously known."

But there would be trouble brewing in Jerusalem. Satan's prodigies will use the occasion to foist yet another false messiah and new covenant on an unsuspecting world. And this makes the second use of *nagad* indicative of Satan's spawn. Therefore, the Messiah is revealing that he, and/or his Herald, has an evil counterpart, someone who is devoted to negating what they have sought to achieve.

Should you venture into the review of Ezekiel in

volumes 2 and 3 of the *Babel* series, you will come to realize that Dowd's adversary, and mine, is *ha Satan*. Therefore, based upon what the Messiah explains here and elsewhere, we are expecting to see the Devil incarnate arise on the world scene in May 2026 and then enter Jerusalem to foil Dowd's agenda and God's reunion in 2030, perhaps within days of the Witnesses' arrival.

This showdown between good and evil is some of what I addressed previously when explaining what was at stake with the satisfactory fulfillment of Yowm Kipurym in year 6000 Yah. If we fail to garner an informed and receptive audience for Yahowah's and Dowd's return, the consequences are unimaginable. And in opposition to us is this evil *nagyd*. For everything good, Satan has a bad alternative.

Since Dowd will have been victimized by those affiliated with the Adversary during and following *Chag Matsah*, with the Romans torturing him and then religious Christians and Jews disavowing and discrediting his achievements, there is a continuity between those who destroyed the city and sanctuary in 70 CE, and again in 133 CE, even with those who would abuse the Set-Apart People thereafter and the Devil's Advocate. This being the case, we should be on the lookout for bad actors emerging among Roman Catholics and leaders of nations that emerged from the shadow of Imperial Rome. Also, since Dowd revealed that the 'am | people, nation, and army of the *nagyd* | military and political leader calling for the *shachath* | destruction of the city are related to this Adversary, we can look to Macedonia due to its prevalence in the composition of the Legions that sacked Jerusalem.

Although, identifying where he comes from is vastly less important than recognizing who he represents. And in this regard, while the evil *nagyd* is making a name for himself as we speak and is very much alive today, I have very little interest in identifying him prematurely. 'Elyah

and I will deal with him beginning on the 1st of ‘Abyb in 2030. Enduring three-and-a-half years of his stench will be more than enough.

And while Satan will get one last swipe at me, bludgeoning me to death as the ‘Adamah Parah on Yowm Taruw’ah ten days prior to the Messiah’s arrival, it will be his undoing, pushing the final remnant of Yisra’el away from his influence and into God’s arms. Unable to be other than he has always been, he will be outplayed.

It is foretold that Dowd’s evil opposite will flail and then fail before being sent off to She’owl in the fleeting moments of the 6th millennium. Upon his arrival, he will be bombastic, an outrageous character with an overwhelming presence and imposing manner. This Last Days Tour de Force will approach under the guise of a peacemaker, but he will quickly rally the world against Israel, promoting a war that will be devastating and desolating.

As we discovered in the previous statement, at a time certain, 62 weeks of years after Yaruwshalaim is rebuilt, taking us forward in time to year 4000 Yah / 33 CE, the Messiah was going to restore and reestablish the means for his people to thrive should they be diligent and decisive while being oppressed by Imperial Rome. He did so by fulfilling the Mow’ed Miqra’ey, providing the benefits of the Covenant.

Thereafter, the Roman Church, based upon Paul’s letters, would replace the Anointed to establish a religious covenant in opposition to Father and Son. They would position “Jesus Christ” as the Son of God and the Messiah instead of *Dowd* | David, the man Yahowah decreed both titles – and so many more. Christianity is the result. And incredulously, Peter, Paul, and pals would do so by misappropriating this very prophecy, albeit without actually citing it, since it is the only one that speaks of the return of the Mashyach and his sacrifice.

Unfortunately for Christians, rather than announcing the arrival and death of Jesus Christ, it was spoken of Dowd and by Dowd. The actual Mashyach had his second temporal existence cut short and then was separated from his Father to save his people. In the second act of the greatest lives ever lived, *Gabry'el* | God's Most Capable and Confident Individual performed the most heroic and compassionate act. Tragically and inexplicably, it would be for naught for almost everyone – tossed aside to enable two upstart religions. The lone justification for calling “Jesus” the “Christ” has been negated, eliminating the claims made by Christians and the denials which propelled Judaism's emergence.

In this way, the Messiah is using the past to prepare His people for the future. Just as Yahuwdym were given the opportunity to recognize the Passover Lamb and the fulfillment of *Chag Matsah* during a troublesome time, so it will be in the end. Yahuwdym are being afforded three occasions to accept what Dowd and his Father have done for them. The last of these will occur during the interval between Yowm Taruw'ah and Kipurym at the conclusion of the Time of Trouble.

In the interim, on Shabuw'ah, Yahowah will remove the Covenant Family. Then, before the world goes up in smoke, this monstrous and demonic beast under the ruse of peacemaker will *gabar beryth* | confirm and strengthen a prevailing agreement, affirming his covenant *ha rabym* | with a great many, including plenty of rabbis, the preponderance of the populous, and numerous among the elite. If this is an ode to the “Two-State Solution” or, as I refer to it, “The Final Dissolution,” then it will come in phases, imposed beginning on Shabuw'ah in 2026. and then there will be a doubling down of this forfeiture of the heart of the Land as is common with failed solutions. We should expect the imposition of the conditions of UN Resolution 242, thereby certifying Israel's destruction by

Muslims and Progressives.

What follows affirms what we have long known. While the prelude to the Time of Ya'aqob's Troubles has already begun with the Islamic terrorist raid into Israel on October 7th, 2023, things will get even worse beginning on Shabuw'ah in 2026 and last seven years from the point of inception and imposition.

While the narrative supporting the suicidal Two-State Dissolution is ongoing as we speak, I suspect that it will take a nasty turn early in 2026 as US President Donald Trump trades Israeli land and security for the acclaim of normalizing relations with Saudi Arabia. This reincarnation of Neville Chamberlain will inspire Islamic jihadists, and things will degrade quickly, with a hundredfold to thousandfold reenactment of the most recent Islamic terrorist invasion occurring before the ink on the peace treaty is dry. The aerial bombardments and mujahideen atrocities will be more devastating than the Holocaust, as Jews are hunted, humiliated, and terrorized the world over.

With God's People dying by the millions, the Adversary will raise his sights and attack Yahowah's testimony. The Shabat will be outlawed, Pesach will be corrupted, and Matsah will be relegated to an ingredient. Shabuw'ah and Taruw'ah will be criminalized and there will be no Kipurym for the Towrahless, putting God's gift out of reach for those who capitulate. Then Yahowah's Miqra'ey will be replaced with the likes of the Feast of the Beast where Dowd's body and blood, along with that of his Witnesses, will be on the menu. There will be a No Moon Day, a Do Nothing Festival, and an All Stupid Day for the faithful – each endorsed by Ezekiel's Lord.

It is the most abhorrent and appalling of abominations, a monstrous religious edict designed to stun and stupefy people far and wide. Robbed of their ability to be

perceptive and think critically, the preponderance of people will die. And it will all happen quickly and decisively, paralyzing a world too traumatized to respond appropriately.

“And therefore (*wa*), he, as an exceedingly influential person, will vault himself into prominence by arrogantly confirming and imposing (*gabar* – he will strengthen and empower, then triumph by imposing a self-aggrandizing and overbearing) a treaty, a covenant agreement and arrangement (*beryth* – an international contractual compact and binding pledge) with a great many, including plenty of rabbis, the preponderance of people, especially the elitists (*la ha rabym* – including plenty of rabbis, the preponderance of the populous, and with numerous among the elite) either for one week, based upon a single promise, or during a particular Shabuw’ah (*‘echad shabuwa’*).” (*Dany’el* / Daniel 9:27 in part)

The implication is that Satan’s Advocate will propel himself into prominence by convincing Progressive and Religious Israelis that they will achieve peace by breaking their nation into pieces and giving them to him to administer an Islamic state, with Israel retreating to her 1967 borders. The last time Muslims and Jews were in this position, they schemed to destroy Israel – initiating three wars in the span of 25 years. The notion that it will be different this time is ludicrous – although more will die and at a faster rate.

Consider the consequences of the Oslo Accords and the abandonment of Gaza. With Israel defenseless and vulnerable, “Peace Now” will rapidly devolve into a final and horrifying battle for control of what remains. This is Satan’s last-ditch effort to forestall Dowd’s homecoming on Kipurym by exterminating Jews. It is why the text of Ezekiel fixates on the twenty-five ways Satan has imagined murdering God’s People. And with Muslims doing his

bidding, he will be a formidable killing machine – putting his former accomplice, Adolf Hitler, to shame.

With no one to turn to for support, the carnage will outpace the Holocaust. And if not for the beneficiaries of the Shabuw’ah and Taruw’ah Harvests, the Red Heifer’s sacrifice, and Dowd’s return to defend his people, all would be lost.

When we take these prophetic pronouncements from our Messiah at face value, and compare them to what is revealed in the 17th chapter of Yasha’yah, we are afforded a vantage point to witness future history play out before our eyes. But before I share this summation with you, here is what Yahowah revealed through Yasha’yah...

“This is a prophetic pronouncement and timely declaration regarding the removal of the tremendous burden of (*masa*) Damascus (*Drameseq*). Behold (*hineh*), Damascus (*Drameseq*) is revolting and corrupt, degenerate and unrestrained, and will be removed from among inhabited cities (*suwr min ‘iy*). It will actually become (*wa hayah*) a twisted and tangled heap (*ma ‘iy*) of collapsed structures, fallen buildings, and rubble (*mapalah*). (*Yasha’yah* / Isaiah 17:1)

Abandoned and damned, destroyed and deserted, will be (*‘azab*) the inhabited and terrorized regions of anguished cities filled with disgusting religious temples and shrines as well as wrathful donkeys (*‘iy*) of ‘*Arow’er* | the Repudiated Outcasts and repugnant refugees of the Arnon Valley in Ammon, Jordan (*‘arow’er*).

For there will be (*la hayah*) roaming animals fighting in militant militias along with their Helpers (*‘adar*). But (*wa*) they will cease and prostrate themselves (*rabats*), because there will be no one left to terrorize (*wa ‘ayn charad*). (*Yasha’yah* / Isaiah 17:2)

So the fortified city and defensive structures (*wa mibtsa'r*) will cease to exist (*shabath*) as a result of (*min*) 'Ephraym | Israel ('Ephraym), along with the government (*wa mamlakah*) out of (*min*) Damascus (*Drameseq*), including (*wa*) the residue left (*sa'ar*) of 'Aram | Syria, including some of military influence over Iran, Iraq, and Jordan ('Aram) for being similarly (*ka*) vehement and burdensome, fanatical, and dimwitted (*kabowd*).

The children (*beny*) of *Yisra'el* | Individuals who Engage and Endure with God (*Yisra'el*) will actually continue to exist (*hayah*), prophetically declares (*na'um*) Yahowah (*Yahowah*) of the vast array of spiritual messengers and envoys (*tsaba'*). (*Yasha'yah* / Isaiah 17:3)

And it will actually transpire (*wa hayah*) in that day (*ba ha yowm*) that the size (*ha huw' kabowd*) of *Ya'aqob* | Israel (*Ya'aqob*) will be decreased to the point of no longer being sustainable or viable (*dalal*). The fattest, best protected, and most important place at the midsection (*wa mashman*) of his physical existence (*huw' basar*) will be leaned and wastefully sacrificed as part of the sickening agenda of world leaders (*razah*). (*Yasha'yah* / Isaiah 17:4)

Then (*wa*) there will exist (*hayah*) something which can be compared to (*ka*) the collecting and bringing together of an intensely dramatic ingathering, the removal and receiving ('*asaph*) of a harvest, a reaping during a short but vexing time (*qatsyr*) of standing grain, deeply rooted, steadfast, upright, and established (*qamah*).

And (*wa*) His Zarowa', the One who is Cultivating the Seeds Sown for His Harvest to be Fruitful and Productive (*zarowa' huw'*) will reap the harvest with unfolding implications, cutting the valued crop away from a troubling time (*qatsar*) of first fruits forming an

overflowing torrent as a river of light moving swiftly from one place to another in linear fashion as a result of this stem off of the main branch (*shibolym*).

In addition (*wa*), there will be at a time certain (*hayah*) that which is similar to (*ka*) a rapid gleanings of what is left in a final ingathering to be quickly prepared and removed (*laqat*) of first fruits flowing from one place to another in linear fashion (*shibolym*) in (*ba*) the profound depths of Rapha'ym where the sick have been healed and defective have been restored while the feeble falter and the souls of the dead remain (*'emeq Rapha'ym*).” (*Yasha'yah* / Isaiah 17:5)

This brings us to the most amazing installment of prophecy pursuant to our time that I have ever read. *Yasha'yah's* insights will take us to a place none of us could have imagined, and yet they have been here for all to read for twenty-seven centuries...

“And he will remain, enduring being left behind as flesh and blood for having caused people with physical bodies to be spared as a remnant (*wa sha'ar*), during it (*ba huw'*). Thrust aside and left on the stems and branches (*'olelah*) as would be the case when an olive tree is beaten from all around to shake off some of the fruit (*ka noqeph zayit*): two or three (*shaneym shalows*) olives (*gargar*) in the top, most crucial, and foremost (*ba ro'sh*) vocal branch who speaks, promises, and relates (*'amyr*), four or five (*'arba' chamesh*) in the clefts of his crag from his branches which have been lopped off (*ba sa'yph huw'*), of the fruitful and productive heifer, of the one cultivating a flourishing and abundant harvest on behalf of future generations (*parah*),’ prophetically declares (*na'um* – pronounces before it occurs) **Yahowah (יהוה), **God** (*'elohym*) of **Yisra'el** | **Individuals who Engage and Endure with God** (*Yisra'el*). (*Yasha'yah* / Isaiah 17:6)**

In that specific day (*ba ha yowm ha huw'*), **this man** (*ha 'adam*) **will actually pay attention to, highly regard, and accept** (*sha'ah*) **the Almighty** (*'al*), **the One who engaged and acted to get this done, his Maker** (*'asah huw'*). **And** (*wa*) **his eyes** (*'ayn huw'*) **will choose to continuously look** (*ra'ah*) **toward** (*'el*) **the Set-Apart One** (*qadowsh*). (*Yasha'yah* / Isaiah 17:7)

So, then (*wa*) **he shall never accept, regard, trust, or gaze** (*lo' sha'ah*) **upon** (*'al*) **the altars** (*ha mizbeach*), **these works** (*ma'aseh*) **of his hands, representing what fingers have made** (*yad huw' wa 'asher 'asah 'etsba'*).

They will not focus upon (*lo' ra'ah*) **either** (*'ow*) **that which is associated with the 'Asherahs / Mothers of the Gods / the Queens of Heaven / or the Madonnas with Child** (*ha 'Asherahym*) **or the** (*wa ha*) **worship of sun-god images** (*chaman*).” (*Yasha'yah* / Freedom is from Yah / Isaiah 17:8)

By bringing these two prophetic statements together and considering the implications, we know that seven years before Yahowah returns with Dowd, Damascus, Syria will be reduced to rubble. The Syrian government of Bashar Assad will fall. Islamic terrorists will amass in record numbers, waiting for the right moment to invade and annihilate Israel. The Devil incarnate will arise on the world stage at the behest of the United Nations and the support of the United States to impose the “Two-State Solution” to bring peace to the Middle East. As they celebrate, Yahowah will remove His Covenant Family on Shabuw'ah, the Shabat of May 22nd, 2026. Thereafter, Islamic mujahideen will flood into Israel under the cover of rockets, missiles, and drones, being more sadistic than can be imagined.

Three- and one-half years later, in April 2030, the Towrahless One will enter Jerusalem and act like Paul, the founder of Christianity, negating the Towrah's

instructions. At which time, the two Witnesses, ‘Elyah and Yada, will return to confront his agenda and to call Yahuw’dym Home. The great debate between God and Satan will rage in the City of Dowd, with the stench of religion and politics, deceit and death wafting in the air. Then on Taruw’ah, Friday evening, September 23, 2033, Yada, as the Zarowa’, will conduct the final Ingathering of Covenant souls. The following morning, his sacrifice as the ‘Adamah Parah will cleanse and prepare the mortal remnant of Yisra’el for the Kipurym Homecoming, now just ten days away.

Other than a detailed explanation of the scope of the invasion of Israel by Islamic jihadists, the American complicity in the carnage, the intent of the Witnesses, the specifics pursuant to the Red Heifer’s sacrifice, the final preparation of God’s People for His return with His Son, Dowd’s coronation, and the transformation of the Earth back to ‘Eden, this is the future history that will play out between now in December of 2024 and October 2033. These additional insights are provided in Dabarym, Shamuw’el, Yasha’yah, Zakaryah, Mal’aky, and also vividly foretold by Yahowah in Yow’el.

While the prophetic depiction of the final week of years has taken us very far afield of Dowd’s fulfillment of Pesach, which is the primary reason we turned to this prophecy, it seems sensible to continue recognizing that what remains will all transpire between now and the fall of 2033. In this regard, some of what I just summarized was also gleaned from Dowd’s next pronouncement. This is what ‘Elyah and Yada will be countering by providing Yahowah’s alternative...

“But halfway through the week (*wa chatsy shabuwa*) – at the midpoint of the seven years), he will stop the observance of the Shabat and seek to forestall the benefit of the sacrifice which had been freely offered as a gift (*shabath zebach wa minchah*). The most extreme

aspect (*wa 'al kanaph* – upon a flight to the far extremity of being separated and distant, this wing) **of this vile and abhorrent action of repulsive religious idolatry** (*shiquwtsym* – of vile and repulsive edicts, detestable and abhorrent acts) **will devastate, desolate, and incapacitate** (*shamem* – stun and stupefy) **up to the very end, bringing destruction and annihilation, along with the conclusion of the restoring witness** (*wa 'ad kalah* – a great longing with all-encompassing anxiety, ushering in complete and utter destruction while many die).

It will occur quickly and decisively, with determination and decrees (*wa charats* – it is certain and decided) **profusely poured out** (*natak* – being brought forth and expressed without restraint) **upon the deserted, desolated, and destroyed who are astonished and stupefied and who will perish because they are too stunned to respond** (*'al shamem* – upon the devastated and destitute, the estranged and ravaged who are horrified and dismayed).” (*Dany'el* / Daniel 9:27)

For Israel and for Jews, it's going to go from very bad to much worse. The one-hundred times worse reenactment of 10.07, murdering, raping, torturing, and abducting hundreds of thousands of Jews, will metastasize as the armies of Egypt, Turkey, Iran, Iraq, Jordan, and Saudi Arabia join the jihadists from Syria, Lebanon, and the State of Fakestan. Millions will die while the Devil's Advocate is busy undermining the Towrah while seeking to replace Yahowah. All the while, Yahowah's Witnesses will be on a counter-offensive from the Temple Mount.

For those who are able to hold their noses for long periods of time, and who do not mind getting dirty for a good cause, we will discover when we turn to the Adversary's playbook in Ezekiel that for Satan to prevail in his quest to rise above Yahowah in Yisra'el, he must negate what Dowd has achieved and then forestall his return. To counterfeit the Messiah, Satan possessed

Sha'uw! | Paul, Peter, Luke, and Mark to write and inspire the Christian New Testament, replete with a false Messiah, imposing their toxin on the world through Imperial Rome and Roman Catholicism.

The Adversary would also use Rabbi Akiba and his institutionalizing of Rabbinic Judaism to lead Jews away from the truth, initiating the process with the declaration of a false Messiah. Working both ends against the middle while proving that two wrongs do not make a right, Satan managed to hide Dowd's sacrifice from the preponderance of people. But that is not sufficient to prevail because the Adversary must also forestall Dowd's return on the Day of Reconciliations. And for that to occur, he must either persuade every remaining Jew to choose him over Yahowah or kill them all such that there is no one left to reconcile. And that is what is explained in Daniel 9:27.

Now that we have listened to all Dowd had to say on this occasion, it's time to set the parameters and do the math so that we can attest to the exact day the Messiah entered Jerusalem to fulfill Passover. In this regard, it is helpful to know that a prophetic year isn't equivalent to a solar year, and that the concept of a 365.25-day year was not part of the vocabulary at the time. Therefore, to ascertain the number of days in "sixty-two weeks" of years, we should adjust our measurements to the prophetic process. This consists of twelve months of 30 days, totaling 360 days – not the 365.242 to which we are now accustomed.

This demarcation of time also differed from the Babylonian method because they observed a lunisolar year in which seven intercalary months were added every nineteen years to prevent the shifting of seasons. At the time, while a lunar calendar remained the only practical timekeeping device before mass communication and mechanics, the lunisolar system gave everyone a reliable means to "set their clocks." Every renewed moon marked

the start of a new month.

The Jews used a slightly different method with the same result. An intercalary month was added based on the emergence of barley, the first grain to rise in the spring. Fruit harvested in the suburbs of *Yaruwshalaim* | Jerusalem was tested as they approached the nearest renewed moon to the vernal equinox. If the grain was green and growing, still laden with water, it would dance in a hot pan placed above an open fire. In that case, the next renewing moon would designate the beginning of a new year.

However, this was only effective in determining one year to the next and was not designed to project the advance of time over many centuries. Therefore, a prophetic year of 360 days was established in *Bare'syth* / Genesis, where events related to the flood are given in both days and years.

This known, the date of the “word which came forth to restore and rebuild Jerusalem” was presented in *Nachemyah* / Nehemiah. There we read...

“And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when...I [Nachemyah]...said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Yahuwdah, to the city of my fathers’ tombs, that I may rebuild it.’ ...So, it pleased the king to send me.” (*Nachemyah* / Yah Comforts / Nehemiah 2:1-6)

Notable scholars, including Sir Isaac Newton, have ascribed the twentieth year of Artaxerxes to 445 BCE. It’s simple arithmetic because his father, Xerxes, died in 465 BCE. Add twenty years to accommodate Nehemiah’s testimony and you arrive at 445 BCE. But they fail to take into consideration the drama that transpired following Xerxes’ murder – something that they could not have known at the time of their calculations.

We have subsequently learned that King Xerxes was killed in his sleep by an ambitious fellow named Artabanus, who also murdered his heir apparent, Darius. The next oldest son in the royal line, Hustapis, was out of the country. That made Artaxerxes, a mere teenager, the acting king while Hustapis was located and brought back home. All the while, we can assume that Artabanus left Artaxerxes alive, believing he could rule through him as regent. But seven months later, he apparently changed his mind and tried to kill Artaxerxes. Then as fate would have it, the teenage heir killed Artabanus instead.

Hustapis arrived shortly thereafter and tried to claim the throne. So, Artaxerxes, now an accomplished murderer, killed his older brother to resolve the question of ascension. All of this maneuvering took the better part of a year. Therefore, Artaxerxes would not certify his ascension to the throne and mark his first official regnal year until 464 BCE. And that would make the starting date of Dowd's prophecy the 1st of 'Abyb | Nisan, 444 BCE.

Corroborating this, over the past century, archeologists have discovered and translated thousands of cuneiform tablets from the ruins of Babylon. And in the process, we have discovered that due to this infighting among rivals, Artaxerxes was officially coronated in 464 BCE. This serves to affirm that his twentieth regnal year, and thus the starting date of Dowd's prophecy, was the 1st of 'Abyb / Nisan, 444 BCE.

So, from the 'Abyb 1, 444 BCE date, we must add 7 weeks of years (49 prophetic years) until Yaruwshalaim would be rebuilt. Then there would be another 62 weeks (434 prophetic years) for a total of 483 years until the one who would be tortured by the Romans, denied by the Jews, and replaced by the Christians would fulfill Pesach.

To calculate his arrival, we must multiply 483 (49 + 434) years by the 360 days in the Towrah's prophetic

calendar. This equals 173,880 days, or 476 solar years plus an additional 20 days (when divided by 365.25), which we should then add to our starting date of Nissan 1 in 444 BCE – twenty years after Artaxerxes secured the throne. Although, that’s not easy. The solar-lunar calendar used at the time by the Hebrews and Babylonians featured a 354-day year with the fraction of one additional lunar phase of 29.5 days 7 out of every 19 years, complicating the matter.

There was no Julian calendar at the time and the concept of a leap day to adjust the solar-lunar calendar wouldn’t be conceived until halfway through this period. That is all to say, Dowd’s intent with the prophecy was to get the thoughtful reader to realize that when one adds 476 years from Nisan in 444 BCE, they would arrive in ‘Abyb in 33 CE, which is the Yowbel year of 4000 Yah. Should you be doing the math and subtracting 476 years beginning in 444 BCE, the preliminary result of 32 CE would be incorrect because there was no year zero in the Julian or Gregorian calendars. Therefore, the correct result put us in late April or early May of 33 CE. This math is fairly simple.

In 33 CE, the Vernal Equinox was on March 22nd. The nearest emerging lunar crescent was on March 19th. And therefore, 476 years and 20 days from the first day of the new year in 444 BCE brings us to the midpoint of Chag Matsah in 33 CE when the Messiah was cut off from the living on our behalf.

It would have been hard to miss in the 80th Yowbel year of 4000 Yah / 33 CE since there was a total solar eclipse on the first day of ‘Abyb. And by Pesach on April 3rd / ‘Abyb 14, there was a lunar eclipse. Also reassuring, 33 CE is the only year during this period where Pesach, Matsah, and Bikuwrym fell on the proper days of the week, with the Passover meal at sunset on Thursday, April 3rd, such that UnYeasted Bread was properly observed beginning on Friday evening the 4th of Aprile and through the Shabat of April 5th. This would place Firstborn Children

on the 1st day of the week, a Sunday, April 6th in 33 CE.

Therefore, with the natural Shabat falling on the correct day and these celestial fireworks corroborating the timing, it becomes apparent that speaking in the 6th century BCE, Dowd foretold his service to fulfill the seven days of Chag Matsah to the very week he did so in year 4000 Yah / 33 CE. Impressive.

Just as they had in *Chazaqyah* | Hezekiah's time, large crowds would have gathered in *Yaruwshalaim* | the Source of Guidance on Reconciliation as the Pesach 'Ayil was brought into the city. Dowd would have lived and walked among the people for four days, in this case, symbolic of the Messiah arriving three to four years in advance of Chag Matsah in 33 CE. The intent was for the people to get to know him – a noted failure on their part.

Then as the sun set and the fourteenth day of 'Abyb began, Dowd observed the Passover feast with his Father, and perhaps with friends, fully aware of what would soon transpire over the course of the next two days. After all, he had written about the ordeal, vividly describing the effects of Roman crucifixion many centuries before Rome or its favored form of torture even existed.

As he had foretold, the Romans ripped his skin and soft tissues from his upper torso and legs, rendering the Messiah an unrecognizable bloody pulp. Then they took what remained of his body and nailed it to a crucifixion stake, assuring that his final hours would be as excruciating as possible. Such was the glory of Rome. And such is its legacy, the Roman Church which announces its presence and influence through the image of a tortured and dead god on a stick.

It was just before sunset on the fourteenth day of 'Abyb, Friday, April 3rd, 33 CE / year 4000 Yah, that the corporeal *basar* | body of the Son of God and Messiah, the physical incarnation of the *Zarowa* | Sacrificial Lamb, was

killed by the Beast of Rome. Immediately thereafter, Dowd's *nepesh* | incorporeal soul was laden with the guilt of his people and descended into the darkness of She'owl. The gruesome remains of his corpse were incinerated in keeping with the Towrah's Instructions.

Adding to the intrigue, the aforementioned lunar eclipse during this Passover on April 3, 33 CE, occurred at 16:48 local time in Jerusalem, this being the 14th of 'Abyb in year 4000 Yah. With sunset occurring at 7:00 PM, the lunar eclipse would not have been visible in the city, which is understandable since there was no one there to make sense of it anyway, but it may have been God's way of demarcating the moment Pesach was fulfilled – 4:48 in the afternoon. This would have provided 2 hours and 12 minutes to dispose of Dowd's physical body, laden his soul with our guilt, and transport him to She'owl to begin Matsah at precisely 7:00 PM. His *nepesh* would have been released at 7:01 PM the following day, at the conclusion of 'Abyb 15 year 4000 Yah / April 4th, 33 CE.

Having fulfilled Matsah by depositing our guilt in She'owl during the long Shabat of Friday night and Saturday, April 3rd and 4th, Dowd's soul was released by the Set-Apart Spirit so that he could celebrate Bikuwrym as the *Bakowr* | Firstborn of the Covenant on the first day of the new week.

The prophecy of the first *Miqra'* | Invitation to be Called Out and Meet of *Pesach* | Passover was fulfilled, right down to the last detail. There should have been no mistaking what he had done – at least for those who “*darash* – consistently seek to know” Yahowah, who are *Towrah*-observant, and who thoughtfully consider what the Messiah and Son of God wrote of himself throughout his Mizmowr.

Showing our appreciation for what Father and Son have accomplished for our benefit, we should answer

God's invitation and observe the *Miqra'* of *Pesach*, keeping this appointment with Yahowah. The 14th day of 'Abyb is not difficult to establish. Passover is marked by the full moon closest to the spring equinox.

We should observe *Pesach* | Passover by seeking to understand the intent of Yahowah's instructions, doing as much of what the Towrah teaches as possible. This *Chag* | Feast should be celebrated with Yisra'el and the Covenant Family in mind. The menu is roasted lamb and unyeasted bread with olive oil and bitter herbs, consistent with that of the first celebrants.

As we observe Chag Matsah, always keep two things in mind. First, our Savior, Dowd, the Messiah and Zarowa', made this sacrifice for us. At the very least, we ought to acknowledge and appreciate him for having done so. And second, *Pesach* is the first of a succession of three *Miqra'ey*, one that serves as a prelude to Matsah and leads to *Bikuwrym*. Do not start down this path unless you are committed to continuing all the way to *Sukah*.

While we are reminiscing over the promise of life eternal, we can focus on what occurred during the first Passover as Yahowah presents His story in *Shemowth* / Exodus 12 and 13. Then *qara'* | read the prophecies in *Shamuw'el* / 2 Samuel 7, *Yasha'yah* / Isaiah 53, and *Mizmowr* / Psalms 22, 88, and 89 – all of which are translated for your benefit within these volumes. They speak vividly of God's intent and Dowd's provision for Yisra'el and the *Beryth* | Covenant Family.

This is God's story, with His Son playing the starring role. There will be no revisions in the actions or recasting of the lead performer. The only question is who will be there to applaud the Playwright and His cast in the end.

Given but not Accepted...

Now that we have correctly rendered and assessed the only prophecy which speaks of the future arrival and benevolent sacrifice of a *Mashyach* | Messiah in Dowd's favor, let's turn our attention to what God has to say about His Son's return. The most famous of these prophecies is found in *Yasha'yah* / Isaiah 9:5 and 6. And while we could turn directly to it, with so much riding upon this pronouncement from Yahowah, let's invest the time to more fully appreciate the context in which God revealed it. For that, we'll begin our journey in the 8th chapter.

“Yahowah (*Yahowah*) expressed to me with unfolding implications (*wa 'amar 'el 'any*), ‘Obtain for yourself (*laqach la 'atah*) a very large vellum scroll to make this widely known (*gilayown gadowl*). Choose to write with a stylus in the common characters associated with mortal man (*wa kathab 'al huw' ba cheret 'enowsh*): *la mahar shalal chuwsh baz* | this concerns being senselessly eager to be looted and controlled by this treacherous and despicable conflict (*la Mahar Shalal Chuwsh Baz*). (*Yasha'yah* / Isaiah 8:1)

So I will call and sustain a Witness to testify for Me (*wa 'uwd la 'any*), whose pronouncements will be consistent with the evidence and logical, meticulous and reliable, restoring through the eternal testimony (*'ed*), trustworthy and dependable (*'aman*), consistent with (*'eth*) Yah's Light and Enlightenment (*'Uwryah*), who functions as a counselor and advisor and serves to teach

and assist (*ha kohen*) with regard to remembering Yah (*wa 'eth Zakaryah*) as children blessed by Yahowah (*ben Yaberekyahuw*).” (*Yasha'yah* / Isaiah 8:2)

Yasha'yah is not only claiming that what he wrote, and is now memorialized on the Great Isaiah Scroll found in a cave above the Dead Sea and below Jerusalem, was dictated by Yahowah and, thus, Divinely inspired, he proved it by filling the text with detailed depictions of what would occur centuries and millennia later. Further, the great Prophet not only affirmed God's preference for the written word, he verified that the original Hebrew alphabet was depicted using human elements, including an eye, mouth, teeth, head, foot, and hand, a person standing and pointing upward and another stretched out reading. There was a home, a shepherd's staff, a plow, a sign, and a seed, and even a mark known as a signature.

As is the case throughout the opening chapters, Yahowah begins by denouncing the destructive attitude of His People, saying that they were senselessly victimizing themselves. So, to counter the ill effects of religion, culture, and politics God would deploy a Witness to testify on His behalf.

These are the two best jobs in the universe – prophet and witness. There is no higher calling and no more enjoyable or productive way to invest our lives than to testify on behalf of Yahowah. There is no mistaking the fact that this is obviously what God wants – after all, He just told us so. All we must do is accept His invitation and then strive to meet His expectations.

If it were not for the fact that *'aman* follows *'uwd la 'any* and *'ed*, none of us would qualify. But when we recognize Yahowah is simply asking us to testify on His behalf and to share His restoring witness, so long as we read and recite what He has had inscribed in writing, everything we say will be *'aman* because Yahowah is

'aman. Yahowah is, therefore, encouraging us to accurately reflect His nature by *'aman* | truthfully, reliably, correctly, credibly, and confidently reciting His written testimony. Doing so provides instant and irrefutable credibility among the observant and rational.

Based on the full implications of *'aman*, Yahowah wants us to convey His words in such a way that the reader can “*'aman* – verify” them for themselves, “confirming their authenticity.” This is the reason I have included the Hebrew basis for each translation within the citation itself. It is why I often explain the thinking behind my choices when there are other options.

Also interesting, there is a “workmanlike and artistic” aspect of *'aman* that I sensed was true but never noticed in the definitions. Translating Yahowah’s Word is “work.” Like all work, it takes time and training to be any good at it. But it is a skill anyone with the proper focus and dedication can learn. The more one does it, the better they will be at it. And as is the case with most jobs, there is a tremendous sense of satisfaction and accomplishment at the conclusion of a day’s labor.

However, an effective translation isn’t always mechanical. The Hebrew alphabet is graphic, and the language is highly symbolic, requiring an artist’s perspective. The challenge is to look at the words and their shadings and weave them together such that the picture the Artist intended is properly presented and consistent with His other strokes, shades, and hues.

The commentary should be graphic as well. Its purpose is to encourage the reader to view the portrait Yahowah has painted from the most enlightening vantage point. And keep in mind, every letter of Yahowah’s preferred alphabet is an artistic representation of an important idea. Further, since we lack the capacity to visualize the implications of being elevated to the seventh

dimension, the best Yahowah can do is draw pictures for us and then encourage us to extrapolate from them.

There was an aspect of *'uwd* which may be surprising. About half of what Yahowah communicates falls under the purview of “a warning or admonition.” And so, if we are going to speak accurately on His behalf, we must be prepared and willing to warn people about the counterproductive and unGodly nature of religion and politics, of patriotism and militarism. Exposing and condemning the things humans are predisposed to respect will make us as unpopular among our peers as were Yahowah’s prophets, but it must be done for us to be *'aman*.

This known, the human capacity to remain focused and process a long stream of information has deteriorated over time. I came to this conclusion by reading scholarly tomes published during the 18th and 19th centuries and comparing their presentation to similar books written within the past fifty years. Back then, a sentence was often ten lines long, five times longer than today’s average. A paragraph was a page or more, five times longer than what is typically encountered in modern texts. Not only were chapters considerably more extensive, but it was also common for books to exceed a thousand pages, five times longer than what is normally published today. And in this regard, I’m a bit of a throwback to a bygone era.

Exemplifying this, the most popular genre of books today are fantasy novels such as *Harry Potter* and the *Hunger Games*. There is no substance to them. At least with *Game of Thrones*, it was written as a social commentary on religion and politics, but with this undercurrent, the dark novels weren’t nearly as popular as the HBO show has become.

Failing to adapt to our time, I often lapse into a similar style, only to find readers having trouble following a train

of thought from beginning to end of a sentence. Many lose focus in the midst of a paragraph. So, while I will occasionally include a long, run-on sentence, it is always buttressed by much shorter ones. And I typically start a new paragraph after three or four statements. It is also the reason behind the bold text in my translations and for placing the Hebrew words and further amplifications within parenthesis and in a standard typeface. It is the reason I offer summaries by decluttering these translations and presenting them a second time in a less amplified fashion.

This problem is getting worse. We have begun a transition from soundbites to texting and tweeting, from actual printed material to social media. The writing quality has plummeted, as has the vocabulary and reasoning of both writer and reader. Most people have lost the capacity to focus on anything important long enough to transfer the information from short-term to long-term memory. Exacerbated by an aversion to reason and exercise good judgment, the preponderance of people have no hope of understanding the complexities associated with God.

Therefore, Yahowah was correct when He said that they would look and yet not understand. This problem has become so ubiquitous, so obvious, it is demonstrated every day in the media and by those who are political and religious. As a whole, mankind is neither observant nor rational. Orthodox religion and Progressive politics are making the situation worse.

I share this with you at this time for three reasons. First, those who speak for Yahowah are well-read, thoughtful, and articulate, demonstrating a consistent and rational approach to the evidence available to us. This prophetic discourse can be translated, interpreted, and explained, but it cannot be reduced to snippets and soundbites. My books devoted to them and Him are, therefore, long.

Second, while the world prefers to listen and watch social media, God's preference is for the precision and integrity of the written word. Therefore, I am beginning to offer video presentations of what I've learned, but even then, they are designed to garner attention and direct interested parties to the library at YadaYah.com.

Here is a quick review of where we have been followed by a summation of what follows...

“Yahowah expressed to me with unfolding implications, ‘Obtain for yourself a very large vellum scroll to make this widely known. Choose to write with a stylus in the common characters associated with mortal man because this concerns being senselessly eager to be looted and controlled by this treacherously despicable conflict. (8:1)

Therefore, I will call and sustain a Witness to testify for Me, one whose pronouncements will be consistent with the evidence and logical, meticulous and reliable, restoring through the eternal testimony, trustworthy and dependable, consistent with Yahowah's enlightenment, who functions in a priestly role, as counselor and advisor, and serves to teach and assist with regard to remembering Yah as blessed children.’ (8:2)

So I approached as a prophet to conceive offspring, and Yahowah said to me, ‘Call his name, “Senselessly Impetuous” because he will be complicit in his victimization, being controlled and looted in this treacherously despicable conflict. (8:3) Surely, before the boy knows to call out, “My father” or “My mother,” the militant prowess of Damascus with the plunder of Samaria will be carried away before the presence of the dictatorial leadership and sovereign ruler of Assyria / Iran, Iraq, and Syria.’” (Yasha 'yah 8:4)

Since the Great Isaiah Scroll renders *naby'* | prophet

masculine, the text likely states that when Yasha'yah approached as a prophet to conceive children for the Covenant, Yahowah expressed his concerns. Yisra'el would not grow up to know his Heavenly Father or Spiritual Mother. And ultimately, history would repeat itself with militants from Damascus plundering Samaria en route to spoiling all of Israel at the behest of those lording over Iran, Iraq, and Syria – Muslim clerics and jihadists.

Yahowah's next statement is long, with a singular integrated statement presented over three verses. A great deal will be conveyed before we have the opportunity to dissect it in our search for understanding.

“Yet again (*wa yasaph*) Yahowah (*Yahowah*) spoke (*dabar*) to me (*'el 'any*), continuing to testify (*'uwd*), (*Yasha'yah* 8:5) to say (*la 'amar*), ‘Indeed (*ky*), because (*ya'an*) the people (*ha 'am ha zeh*) have rejected and come to despise and spurn (*ma'as*) the waters (*'eth maym*) of the One Who Is Sent Forth and Dispatched, *ha Shiloach* (*ha Shiloach*), who walks, conducting his life (*ha halak*) by approaching as a gentleman, moving deliberately in consideration of those in need (*la 'at*), while also (*wa*) launching a scathing attack against (*masows 'eth*) *Retsyn* | the Self-Willed and Pleasure-Seeking (*Retsyn*) and (*wa*) *ben Ramalyahuw* | the Sons Exalted Above Yahowah (*ben Ramalyahuw*). (*Yasha'yah* / Isaiah 8:6)

Therefore (*wa la ken*), behold (*hineh*), Yahowah (*Yahowah*), Almighty God (*'elohym*), is withdrawing, and He is raising up (*'alah*) for and against them (*'al hem 'eth*), the waters (*maym*) of a powerful torrent and a flood of a forceful multitude, a throng of severe individuals intent on accomplishing their purpose (*ha nahar ha 'atsuw*) in addition to (*wa*) the numerous militants and military (*rab*) of the rulers (*'eth melek*) of Assyria [today's Iran, Iraq, and Syria] (*'Ashuwr*), along with (*wa*) the entire (*'eth kol*) manifestation of its power

(*kabowd huw*). **And it will rise** (*'alah*) **over all of its channels** (*'al kol 'aphyq huw*) **and** (*wa*) **travel** (*halak*) **over all** (*'al kol*) **its banks** (*gadah huw*).” (*Yasha'yah / Isaiah 8:7*)

The purpose of this testimony was conveyed in “*uw*d – to provide an eternal witness designed to restore and sustain some while admonishing and warning others regarding unfavorable and dangerous future events.” Prophecy is not designed to satiate the curiosity of believers but, instead, to prove that Yahowah’s words endure forever and that He is the source of our restoration. Further, God wants us to be forewarned so that everyone is without excuse. There is a consequence of choosing to trust and rely on man rather than God. These objectives define my role of reintroducing Yahowah, His Towrah, Beryth, Miqra’ey, and So to His People.

These Yisra’elites had “*ma’as* – rejected and come to despise” the comforting and compassionate waters of “Shiloach – the One Who is Sent.” And indeed, whether one identifies Shiloach with Yahowah’s liberator, Moseh, His shepherd, Dowd, His prophet, Yasha’yah, or His herald, Yada, all were dispatched with the living and cleansing waters of Yahowah, a God who walks “*la’at* – gently and approaches mercifully.”

While there are numerous possibilities, the only place and occasion where waters are directly associated with the one who is dispatched by God to resolve a powerful torrent of adversarial intentions, is in conjunction with the sacrifice of the Red Heifer. Then, Yahowah will release copious amounts of water from beneath the sacrificial offering and out the depths of the Temple Mount to cleanse the remaining remnant of His People. And at this time, between the flames and deluge, the advancing armies seeking the destruction of Jews and Jerusalem will be washed away and incinerated.

Long ago, the Northern Kingdom cast their lot in with Retsyn, the Self-Willed and Pleasure-Seeking, and ben Ramalyahuw, the son Exalted Above Yahowah. And since nothing has changed, God is using the past to foretell the future. Men are still choosing the likes of President Trump and Pope Francis over God. And make no mistake, this is an either-or proposition. Yisra'elites can choose political pundits and religious rabbis if they prefer them, or Yahowah, but not both.

Today, in this part of the world, the choice is all too often the likes of the Shah Mohammad Reza Pahlavi, Saddam Hussein, Muammar Gaddafi, and Bashar al-Assad who were replaced by despotic Islamic clerics and bloodthirsty jihadists. As a result of the nasty neighborhood and the antagonistic attitude of His wayward children, Yahowah withdrew from Israel for millennia and would not return prior to year 6000 Yah. And only then as a result of the cleansing the aforementioned waters provide on Yowm Taruw'ah.

Yahowah not only announced that He was withdrawing, in that He was not interested in engaging in a competition with the likes of Retsyn, but He would see to it that the human alternative would make an enduring impression – one where the past would foreshadow the future. Gentle waters of a spring bring and sustain life, but a powerful torrent destroys everything in its way.

This occurred long ago and it will transpire again and soon...

“It will sweep through (*wa chalaph ba*) Yahuwdah (*Yahuwdah*), exerting the considerable force of a flood (*shataph*) while (*wa*) extending up to (*'abar 'ad*) the neck (*tsuw'ar*), making contact with and violently striking (*naga'*) while (*wa*) coming to (*hayah*) stretch out (*mutah*) its wings (*kanaph huw'*), filling (*malo'*) the breadth (*rochab*) of your land (*'erets 'atah*), *'Imanuw'el* | God is

with Us (*'Imanuw'el*)." (*Yasha'yah* / Isaiah 8:8)

'Erets Yisra'el is being equated to *'Imanuw'el*. It is the Land Yahowah gave to 'Abraham after leading him into it during his journey out of Babel. It is part of the Covenant's inheritance. It is the Land Yahowah led His liberated people back into following their four-hundred-year isolation in *Mitsraym* | the realm of human oppression.

The Land of Israel was the home He shared with His beloved Son, Dowd. It is the Land in which His Zarowa' fulfilled the first three *Miqra'ey* in year 4000 Yah, and the place he will return in year 6000 Yah, fulfilling the final Mow'edym. So, while He was withdrawing, He will return. Giving it to the Fakestinian terrorists to appease their bloodlust is not going to work out well.

Yahowah does not want us to associate ourselves with human religious institutions or political parties. God is opposed to governments, and He does not want us to swear an oath of allegiance such that we become patriotic. He does not want us to establish militaries or support them – at least apart from His explicit instructions on behalf of Israel.

God is emphatically stating that, if we choose to form alliances, they will be broken, and we will be discouraged and abandoned. If we elect to arm ourselves and come to rely upon our military, we will be terrorized and bewildered as to why we are failing.

God's way is the opposite of man's way. As such, what follows is essential reading. In fact, Yahowah's next statement could well have served as the headline of an article written to Americans prior to the last presidential election.

"People (*'am* – related individuals), **choose to associate yourselves with misleading shepherds** (*ra'ah*), **and you will have chosen to be confused, discouraged,**

broken, and dismayed (*wa chathath*). **Elect to listen and respond to** (*wa 'azan*) **any** (*kol*) **distant country** (*merchaq 'erets*), **arming yourself while preparing for your defense, girding yourself for war** (*'azar*), **and you will have chosen your own fate which is to be terrorized and bewildered, divided and destroyed** (*wa chathath*).” (*Yasha 'yah* / Isaiah 8:9)

God is not just advising that forming alliances with others is a bad idea, He is affirming that associations with religious institutions (*ra 'ah* – misleading shepherds), other nations (*merchaq 'erets*), or promilitary factions (*'azar*) are ultimately demeaning, destructive, and deadly. Rather than being religious, demonstrating one’s patriotism, promoting a strong military, and negotiating international treaties, such as a normalization agreement with Saudi Arabia, God knows that all of these things are counterproductive and destructive.

Those who engage like this in hopes of reducing the chance of death, the threat of terrorism, or the loss of freedoms will endure that which they sought to avoid. Rather than defending their liberty and securing their sovereignty, they will forfeit both.

There were five verbs in this statement and all five were conveyed using the imperative mood. From this we can discern a number of relevant conclusions. First, while the imperative typically conveys second-person volition, and is rarely used to state a command, the name Hebrew scholars chose to identify the mood implies that it is authoritative, domineering, imperious, overbearing, and bossy. This is in spite of the realization that volition, when expressed in the second person, which is to give the individual spoken to a choice, is the opposite of what the imperative designation suggests.

While an imperative can be extrapolated as a command, at its core it introduces something which is of

vital importance. For example, it is imperative we know what God said if we want to know Him. So once again, to discern what Yahowah communicated, we must clear away man's clutter and be thoughtful.

This is one of many uses of the imperative mood where the notion of rendering it as a command is ludicrous. If treated as such in this context, God would be seen as ordering us to be self-destructive.

There is an enormous difference in responsibility and accountability between being compelled to be religious, political, patriotic, and promilitary, and choosing of one's own volition to engage and participate in these unGodly things. And since Yahowah is making this distinction, and thus ascribing the consequence exclusively to those who choose of their own volition to promote one or more of these things, He is warning individuals living today in Western democracies.

I say this because, throughout most of recorded history, the imposition of caste systems precluded all but a few from having the liberty to choose. From the time this was spoken to Yasha'yah circa 740 BCE until the 19th century, the overwhelming preponderance of people had no say in their government, no choice in their religion, and no influence over their military. They were ruled by clerics and kings. It is only recently, and only apart from the fifty-five Muslim-majority nations and five communist countries, collectively comprising half of the world's population, that a reasonable number of people have been given the freedom to control these aspects of their lives. And yet, even this is beginning to erode, particularly the freedom to be anti-religious, to be in opposition to the nation's military, or to be unpatriotic. There are thought police everywhere.

Even blessed with a degree of freedom, when people forfeit their ability to be judgmental, to think critically, to

go where the facts lead, they squander their freewill. If a person is misled because they do not know or understand the issues, they end up capitulating to the will of others.

Without good information and sound teaching, erroneous guidance is befuddling. For example, while his internal contradictions and overt confessions are more than sufficient for a rational individual to reject Paul, it is by comparing what God said to what Paul wrote that condemns him as a false prophet. But since Christians do not care what Yahowah revealed, they don't know that Paul consistently contradicted God. They are so brainwashed, they worship a crude counterfeit.

The evolution of stems in this statement is also interesting. The “*ra’ah* – choice to associate oneself with evil leaders and to befriend harmful and destructive shepherds” and the consequence, which is “*am* – to become confused and discouraged, broken and destroyed, having chosen one’s own fate which is to be terrorized and bewildered,” were scribed in the qal active stem, indicating that the decision to form such relationships and the results of having done so are straightforward, should be interpreted literally, and are purposeful, deliberate, and genuine in nature. This isn’t a joke. This is not a parable told for our amusement or for another time. There is no creative interpretation that can sweep this away and justify being religious.

The third verb, “*azan* – choosing to listen and respond while considering being obedient,” was tagged with the hifil stem. In this case, the listener is influenced when they respond to what governments are saying. Then in the process of listening, they begin to echo the platitudes of the political elite. That is to say, they come to embrace and embody their counterproductive characteristics and start to parrot their propaganda. In essence, people are known by the company they keep.

The fourth verb, “*‘azar* – arming oneself,” is influenced by one of the rarest of stems, the hitpael. This means that “by choosing to establish and equip a military to defend oneself, said nation and citizens will have chosen to be by themselves.” This means that by relying on the military for one’s safety, security, life, and freedom, they are not depending on God for these things. As such, those who trade freedom for security not only end up with neither, but they are also estranged from Yahowah. This is the thinking behind the first and third conditions of the Covenant. To be part of Yah’s Family, we must sever national and religious allegiances and come to trust and rely on Yahowah instead.

There are only three types of schemes God is likely to care about, at least to the extent that He would warn us about them: religious counsel, political advice, and military plans. God sees their counsel as “*‘etsah* – revolting, idolatrous, defiant, and malicious.” So, if you are among those who either choose to adapt and devise your own schemes or promote those conceived by others, be forewarned that they will be considered in conflict with the Covenant. Such is the case with every religion, government, and military establishment.

“You may want to devise your schemes, planning your course of action in consideration of your own inclinations (*‘uwts*) based on the revolting advice and counsel of others (*‘etsah*), but (*wa*) it will be nullified because you have chosen to be in violation of the Covenant (*parar*). Should you elect to make a statement (*dabar dabar*), (*wa*) it will not stand (*lo’ quwm*) because truly (*ky*) *‘Imanuw’el* | God is with Us (*‘Imanuw’el*).”
(*Yasha ’yah* / Isaiah 8:10)

Obviously, for God to be with us, we must first have chosen to be with God. When this occurs, nothing man does or says against us matters. But for us to be with God, we must be opposed to religion and politics.

But there is another villain. One of the most destabilizing aspects of the internet and social media is its propensity to attract and befuddle with conspiracies. The proponents feed off one another and are predisposed to believe the most preposterous notions. It is not just that they have been horribly misled, it's also that they lose their ability to reason in the process and forfeit their credibility as a result.

Knowing that there are few things we can do that are more damaging to our psyche and judgment, Yahowah opposes the promotion of conspiracy theories. He does so for important reasons. First, there is no way to assess the sincerity of a person's devotion to the truth when they are this susceptible to obvious delusions. There is too high a likelihood that such lost souls will simply repeat what they believe others want to hear so that they are accepted within the group.

Second, should someone who has come to know about Yahowah speak about Him while at the same time promoting an array of conspiracy theories, they will destroy God's credibility by association, particularly among those who realize their beliefs are without merit. The truth should never be mixed with lies. This is how the most damaging myths are born.

Third, there is no exit plan in eternity. Those susceptible to accepting and promoting ridiculous notions would eventually become irritating. They would find ways to do what the religious and political on Earth have done to corrupt God's intent and instructions, making heaven too much like life as we know it now. Even more to the point, Judaism and Christianity are conspiracies to empower men over God while robbing His Son and our Messiah.

“For indeed (*ky*), this is what (*koh*) Yahowah (*Yahowah*) said (*‘amar* – conveyed and communicated) to me (*‘el ‘any*) in a manner akin to (*ka*) a strong,

empowering, and renewing (*chezqah*) hand and active influence (*yad*), teaching me so that I would be correct (*yasar 'any*), keeping me from walking (*min halak*) in the ways (*ba derek*) of these particular people (*ha 'am ha zeh*), approaching saying (*la 'amar*), (Yasha'yah 8:11) 'I do not want you to ever speak of (*lo' 'amar*) conspiracies (*qesher*), for (*la*) anything (*kol*) which, by association (*'asher*), the people (*ha 'am*) continue to claim (*'amar*) is a conspiracy, a secret plot and reflects the covert plans of a group to carry out illegal and harmful acts (*ha zeh qesher*). And in addition (*wa 'eth*), do not respect or revel in (*yare' wa lo'*) that which concerns them (*'arats*), wondering about or fearing them (*mowra' huw' lo'*).'" (Yasha'yah / Isaiah 8:12)

God does not want, in fact is wholly opposed to, us commingling His testimony with myths, regardless if they are religious or conspiratorial. He does not want His good name and valid revelations to be used to infer that the preposterous lies underpinning these notions are credible by association. He does not want the authenticity of what He has to say dismissed because it is surrounded by gibberish. In other words, if you want to promote conspiracy theories, refrain from speaking about God. If you want to converse with Yahowah, do not pursue conspiracy. These delusions are for losers – those desperate to find an excuse to blame others for their miserable and unfulfilling lives.

Keep in mind that this is the preamble to the prophecy pertaining to the gift of God's beloved Son. And thus far, everything we have read is in conflict with the politicized religion predicated on character assassination and identity theft. It's not looking good for the Christian myth.

"With regard to (*'eth*) Yahowah (*Yahowah*) of the spiritual implements (*tsaba'*), Him (*huw'*) you should set apart (*qadash*). And (*wa*) Him (*huw'*), you should wonder about, be in awe of, and respect (*mowra' 'atem*).

And (wa) Him (*huw'*), you should be concerned about and be inspired by ('arats 'atem)." (*Yasha'yah* / Isaiah 8:13)

Words like *mowra'* and '*arats* are similar to *yare'*, such that they convey reverence or fear, respect or dread, inspiration or anxiety depending upon the individual's perspective and circumstance. Those who come to know and respect Yahowah will revere Him and be inspired by Him. While those who reject Him, preferring conspiracy, religion, or politics, will come to dread the consequence of being judged by Him. Simply stated: respect Him or fear Him – your choice.

Yahowah's words either serve us or work against us depending upon our response to them. The Towrah provides the means to participate in the Covenant for those who accept His approach, but for those who reject God's instructions, the Towrah will be cited to sentence them.

"So, then (wa) He will become (*hayah*) as a sanctuary (*la miqdash*). But He will also be (wa) as a stone (*la 'eben*) for dashing (*negeph*) and (wa) a rock (*la tsuwr*) as an obstacle and obstruction (*mikshowl*) for both (*shanyaym*) Houses (*beythy*) of Yisra'el (*Yisra'el*), as a trap (*la pach*) and (wa) as a snare (*mowqesh*) for the inhabitants (*la yashab*) of Yaruwshalaim (*Yaruwshalaim*)." (*Yasha'yah* / Isaiah 8:14)

And then (wa), many rabbis (*rabyim*) will stumble (*kashal*) upon them (*ba hem*) and fall (*wa naphal*). They will be captured while clinging together (*wa lakad*), broken (*shabar*), and controlled (*wa yaqosh*)." (*Yasha'yah* / Isaiah 8:15)

So it would be. Yisra'el would be ruled by others for millennia. The overlords would include the Assyrians, Babylonians, Greeks, Romans, Byzantines, Arab Muslims, the Ottomans, the British, and soon, the Progressive and Islamic United Nations.

Yisra'elites had no one to blame but themselves. On any day, at any moment, had they turned to Yahowah and relied on Him rather than on a plethora of religious interpretations, their government, their military, and international alliances, He would have provided a safe sanctuary. It is the same for everyone today. We have the same choice afforded the Northern Kingdom circa 740 BCE: religion or the Covenant relationship, government or God, the military or the Miqra'ey, treaties or the Towrah.

Recently, I wrote a song that plays on the Yahowah channels on YouTube and Rumble – *Shalown Yisra'el*. And in it, I wrote, “More terrorists will come. I would stop them if not for the rabbinical scum.”

While Jews have been their own worst enemy, they are constantly blamed in one conspiracy or another for scheming to control or annihilate Gentiles. This myth persists today, with Israel accused of genocide in Gaza when the opposite is true. They were falsely accused of killing Jesus and then of being the mortal enemy of Muslims, and even for apartheid against the Fakestinians. And yet, it's all a lie. The population and prosperity of Muslims in Israel have increased by 500% over the past 75 years, while the Jewish populations in Islamic nations have declined by 99.5% during the same period. And yet, Progressives moronically, immorally, and irrationally tout the lie with all evidence to the contrary.

Yahowah is in the midst of affirming one of the most surprising declarations we have considered. God not only doesn't want to save everyone, but He also wants the process of getting to know Him sufficiently challenging to weed out invasive species. If you are not receptive to learning, if you are not willing to respond appropriately to God's guidance, if you don't accept the fact that His testimony is limited to the *Towrah*, *Naby'*, *wa Mizmowr*, if you are not rational and don't appreciate the value of corroborating information, or if you fail to make the

necessary connections to correctly ascertain Yahowah's approach to mankind, then He does not want you sniffing around the edges. Go away.

God realizes that individuals who are intellectually lazy, who insist that they are entitled to their opinions, and who are not guided by evidence and reason, are ticking time bombs – far more trouble than they are worth. They are too easily misled, too often mistaken, too undisciplined, and far too unreliable to make eternal. Eventually, they would accept and promote conspiracies in opposition to Yah and His Covenant. However, because they would then be immortal, the only means to resolve the conflict would be to send them off to *She'owl* | Hell after having lived in *Shamaym* | Heaven. God is not going to let that happen, not for the sake of the half-hearted, but because some of His children would see it as cruel rather than compassionate.

What follows is extraordinary, even among this cavalcade of treasures. Yahowah foresaw, and then solved a problem that, unchecked, would have become catastrophic. This suggests that one of the reasons rabbis remain fixated on their Talmud and Mishnah rather than Yahowah's Towrah is that they do not understand the word of God. Oblivious to Yah's propensity to teach, unaware of His name, stupefied by the purpose of the Invitations to Meet, and ignorant of the intent of the Covenant, they engage in mental masturbation among themselves.

While their fixation on one another is annoying, their presumptuous and argumentative nature only affects those spellbound by them and thus only religious Jews. Apart from their errant co-opting of terms such as "Torah" and "Passover," their verbal diarrhea does not demean or discredit Yahowah's *Towrah*, *Shem*, *Miqra'ey*, or *Beryth*. They are disparaging themselves, not God.

It is because Jews became a stumbling block and a snare for Israel, an impediment to knowing Yahowah and

understanding His *Towrah* | Guidance, they sealed their fate, making this the only responsible choice for Yahowah...

“Wrap up and store, restricting (*tsarar*) the written Testimony, keeping the correct and corroborating information safe and secure from those who oppose it (*ta’uwdah*), securing access by signing with a personal stamp to seal up (*chatham*) the Towrah, the Source of Teaching and Guidance (*Towrah*) among (*ba*) those I am teaching as My receptive students (*limuwd ‘any*).”
(*Yasha’yah* / Isaiah 8:16)

God was not universally restricting access to His written testimony and Towrah guidance – just protecting it from being corrupted and perverted. While there would be legitimate reasons for Him to completely bar access at times, His restrictions were directed toward those who were more interested in imposing their edits rather than listening to His instructions. This would include all those who errantly and religiously refer to Yahowah’s *Towrah* | Guidance as “the Law,” affirming that Judaism and Christianity are Divinely impoverished.

Yahowah has made it difficult for those who seek obedience through the imposition of laws to comprehend His desire to guide His children toward a loving, familial relationship. He is precluding those who are averse to Him using His words against His family.

Those who appreciate Yahowah’s “*ta’uwdah* – written confirmation of the relationship agreement,” and who approach it appropriately, will find God enhancing their understanding. This explains why there isn’t a rabbi on Earth who can effectively argue against the translations and insights revealed in the 35 volumes of *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, God Damn Religion, and Twistianity*. I understand and they do not. They are too busy arguing among themselves and

imposing their influence while I'm devoted to conveying the message of Father and Son to those not jaundiced by the religious.

Had Yahowah not blinded His own people to His message these many years, they would have done far greater damage to themselves and others. It was one thing to have lied while touting Ha-Shem, but it would have been far worse to corrupt Yahowah's reputation. It was one thing to deny Dowd's fulfillment of the *Miqra'ey* as God's Son, but it would have been far worse to turn his means of removing religious guilt into a religious rite.

By prioritizing Talmud lessons in their Yeshivas taught by rabbis, over participating in Yahowah's Beryth at the behest of His Son, the damage is limited to religious Jews. While lamentable, this will be correctable among the receptive remnant of Yisra'el because the Haredi virus that has debilitated so many Jews will continue to be constrained to the lost souls who tend to isolate themselves in intellectual ghettos.

Based upon this pronouncement and others like it, we discover that the proliferation of religion in Israel left Yahowah with a difficult decision. He could continue to subject His *Towrah*, *Shem*, *Beryth*, *Miqra'ey*, and *Ben* to religious gerrymandering or conceal His witness from His already estranged people. He not only made the correct decision for the right reason, He knew in advance that He would deliver a resolution.

Clearly, Yahowah wants everyone to understand the *Towrah*, but He cannot allow anyone to pervert His Guidance or confuse others about His intent. And having seen well into the future, God realized that there was no remedy for this problem for the next 2,700 years because there were no Jews willing to listen to Him or learn from Him. Unable to communicate accurately and meaningfully with His People, God would keep the essence of *Towrah*

under wraps. He would patiently wait for the proper occasion to reintroduce His name, present the conditions and benefits of the Covenant, and elucidate the purpose and timing of the Miqra'ey, while also reestablishing His Son's reputation. Yahowah realized that He would eventually find someone He could teach, someone willing to listen and then share the insights gleaned from His testimony with Yahuwdym. That time is now.

Also telling: Yahowah continues to conceal the original autograph of His Towrah, the signed copy He provided Moseh. It is alongside the Ark of the Covenant beneath Mowryah in Yaruwshalaim. God does not want it treated as a religious artifact. And yet, through the Dead Sea Scrolls, Yahowah has secured access to the Teaching and Guidance within His Towrah for those willing to learn from Him.

Beyond these essential insights, it is also true that while God can be known, He has no interest in making it easy. Even though His agenda and timing remain a mystery to most, those who listen to Him confidently await the beneficial outcome He has promised. We know that He will return for Yisra'el with His Son because it is the right thing to do and because He told us He would do so.

Our attitude toward Yahowah, coupled with our desire to learn, determines our access to Him. Since this is where Yisra'el has failed, it explains why Yahowah deliberately concealed His presence from His People...

“Therefore (*wa*), I will wait in anticipation (*chakah*) for the approach of (*la*) Yahowah (*Yahowah*) who is concealing His presence (*sathar paneh huw'*) from the House (*min beyth*) of Ya'aqob (*Ya'aqob*). So (*wa*), I will confidently await the outcome which is beneficial and good, anticipating the ingathering (*qawah*) in association with Him (*la huw'*).” (*Yasha'yah* / Isaiah 8:17)

The great *naby*' | prophet, Yasha'yah, was called to write down Yahowah's message so that we could read it. He was not responsible for attracting an audience, building a following, promoting this revelation, or saving anyone within his community. His assignment was to accurately convey Yahowah's prophetic revelations – preparing us to complete the mission. And that is true of this statement and every other pronouncement found in Yasha'yah. It is both a textbook on proper Chotering and also a treatise on how to identify and respond to him.

Yahowah performed very few “signs and wonders,” especially in the sense of miracles, preferring reasoned rhetoric and accurate prophecies. Therefore, *'owth* and *mowpheth* are used in this next statement to represent something far more impressive and enduring, credible and useful. By conveying a message such as this, which accurately foretold future events, Yahowah proved that He is God, that He inspired these words, and that we can trust what He has to say. Rather than making the lame walk or the blind see, even resurrecting a rotting corpse, words that are proven to deliver the stated results can perfect and reconcile a Family worthy of God's name into perpetuity.

It is impossible to overstate the importance of prophecy. What it accomplishes is more valuable than the universe and everything in it. What could be more important than proving Yahowah exists, than proving that His testimony in the Towrah, Prophets, and Psalms can be trusted, than demonstrating that He has provided a means to develop a relationship with Him and that He is ready, willing, and able to empower and enrich our existence?

“Behold (*hineh*), I, Myself (*'any*), and (*wa*) what I have conceived (*ha yeled*), which, to show the way to the benefits of the relationship (*'asher*), Yahowah (*Yahowah*) has bestowed through me and placed before me (*nathan la 'any*), serve as signs which illustrate the message (*la 'owth*) and (*wa*) as inspiring and

empowering symbols of important future events which will occur (*la mowpheth*) in Yisra'el (*ba Yisra'el*) in conjunction with ('*im*) Yahowah (*Yahowah*) of the spiritual implements (*tsaba'*) who dwells, camping out (*shakan*) on (*ba*) the elevated ridgeline of (*har*) Tsyown (*Tsyown*).” (*Yasha'yah* / Isaiah 8:18)

These empowering miracles will be manifested in Yisra'el above the ridgeline of Tsyown. They will not occur in Mecca, the Vatican, or Washington. God has not moved. His home on Earth remains at the pinnacle of Tsyown on Mount Mowryah. If you want to camp out with Him, you will find Him there.

Even more revealing and pertinent, since there is no record of Yahowah providing inspiring signs in the skies above Jerusalem in our past, this is prophetic of our future. *Yasha'yah* is readdressing the *Nes* | Sign that Yahowah promised to raise in conjunction with His Choter in the days, weeks, months, and years prior to His return. His presentation, which is detailed in the 11th chapter of Isaiah, explains how the Seven Spirits of Yahowah will be deployed to enable the Choter to deliver the result God intends.

At this time, the written *Nes* | Sign resides online, on the bookshelf at YadaYah.com, and, therefore, on smartphones, tablets, and computers worldwide. An audio narrative of God's message has been available for two decades, with thousands of talk radio programs, the syndication of *Shattering Myths*, and many years of *Yada Yah Radio* programming. And as I write these words, I am building a recording studio to produce video testimonials as the Restoring Witness to the Eternal Testimony. Even prior to the publication of this volume of *Coming Home*, they will permeate YouTube and Rumble.

By contrast to Yahowah's message, the most nuanced and overtly spiritual religion is Qabalah. It was conceived

by and is fully integrated into Rabbinic Judaism. And like most Satanic counterfeits, Qabalah draws its credibility from the Towrah. With this in mind, please consider...

“And when (*wa ky*) they say to you (*‘amar ‘al ‘atem*), ‘You should consult (*darash*) with (*‘el*) the mediums who lived in the past (*ha ‘owb*) and (*wa*) the spiritualists (*ha yada’ony*) who meditate and mutter unfounded sentiments (*ha hagah*) and (*wa*) who twitter toxic musings (*ha tsaphaph*),’ instead, shouldn’t the people (*ha lo’ ‘am*) consult (*darash*) with (*‘el*) their God (*‘elohym huw’*) through (*ba’ad*) the living (*ha chay*) not (*‘al*) the dead (*ha muwth*)?” (*Yasha’yah / Isaiah 8:19*)

And with these words, the Zohar and Talmud are impugned. Unless inspired by the living God, the voices of the past have as much merit as their rotting bones.

With the answer so obvious, why do as few as one in a million consult with God through the living? Why do billions listen to the dead? Paul is dead, as are Akiba and Muhammad. So is every Christian Saint, the sages among Rabbinic Talmudists, and successful suicide bombers among Islamic jihadists.

I want you to be aware that there were a number of options regarding the translation of *‘al*, which I presented as “not,” at the conclusion of the previous statement. To begin, *אל* can be transliterated as either *‘el* or *‘al*. As a noun, *‘el* is “Almighty God.” As a preposition, *‘el* is rendered as “to, toward, in the direction of, on, at, by, among, or for.” But *‘al* can also serve to negate a verb or a noun as it is here with *ha muwth*. It seemed logical to select the definition which best fits the context of the discussion.

While there are shades of grey for those who have read the wrong material and listened to misleading clerics, for those speaking publicly about God, there is only light or darkness, right or wrong, truth and deception, life and death, Yahowah or Shachar. The single adjudicating factor

determining which side of this divide the speaker or writer is on is whether or not their testimony is consistent with the *Towrah* and *Ta'uwdah* – Yahowah's Source of Teaching and Guidance and His Written Testimony Regarding Restoration.

“If (*'im*) they do not speak (*lo' 'amar*) in a manner consistent with (*ka*) the approach of (*la*) the *Towrah* | Teaching, Guidance, Instruction, and Direction (*Towrah*) and (*wa*) according to (*la*) the written Testimony which presents correct and corroborating information regarding restoration (*ta'uwdah*), that word and message (*ha dabar ha zeh*) by association (*'asher*) lacks discernment, is unenlightened, and is for naught, akin to Shachar (*'ayn la huw' shachar*).”
(*Yasha'yah* / Isaiah 8:20)

This is an accurate assessment of every religious text. They are disqualified by virtue of their inaccuracies and contradictions. Books as incongruent with each other as the Talmud and *Towrah*, or the New Testament and the *Towrah*, cannot coexist. And as a result, those who prefer faith to fact will cease to exist.

This has been Yisra'el's problem all these many years. They favor the words of their sages and rabbis over God – citing the dead rather than the living. They give lip service to the *Towrah* while mouthing the words of the Talmud. The most acclaimed rabbis lacked discernment and served the Adversary. We know this because, in the 14th chapter, *Yasha'yah* will reveal that Hylel ben Shachar is Satan's name and that his spirit inspired these counterfeits so that he could replace the relationship with religion and serve as god within them.

When a person preaches from any one of *Sha'uwl's* | Paul's fourteen epistles, they lack discernment, their words are for naught, and they are headed to Shachar in She'owl. If a person is speaking or writing in a manner that is

consistent with the *Towrah* and *Ta'uwdah*, Yahowah's Source of Teaching and Guidance, they are discerning, their words matter, they are enlightening and on their way to Yahowah. In the end, this is the only litmus test approved by God.

As it relates to *Shachar*, in the Canaanite and Phoenician iteration of the *Ba'al* | Lord myth, as presented in the Tell Ras Shamra texts, *shachar* refers to the “dawn and its dim light emerging out of the darkness,” in addition to being the name of the Canaanite and Phoenician god, Shachar. The realization a pagan god bore this name is especially relevant because the central character in these myths is *Ba'al* | Lord, Yahowah's principal name and title for Satan. In that they are fascinating, even revealing, there is a comprehensive review of the Ras Shamra texts in the 3rd volume of Observations. In that review, you will find that many of their beliefs were incorporated into Judaism and Christianity.

Moving on to the conclusion of the 8th chapter we find that having chosen to be religious rather than participate in the Covenant, having associated with Shachar rather than Yahowah, Yisra'el was headed in the wrong direction. And no matter how bad things became for them, they remained stubborn, which is perplexing.

“Then (*wa*) they will pass through it (*'abar ba hy*) stubborn and stiff-necked, strong-willed and perplexed (*qashah*), (*wa*) starving and famished (*ra'eb*). And it shall come to pass (*wa hayah*) when (*ky*) they are malnourished and weakened (*ra'eb*), they will become antagonized and provoked to anger, struggling with their change in prestige, showing dissension at having been uprooted and splintered (*wa qatsaph*). Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation (*qalal*) of their King, and his leadership, counsel, and advice (*ba melek huw'*), and (*wa*) against

their God (*ba 'elohym huw'*), **turning away** (*wa paneh*), **unfaithful in the relationship** (*la ma'al*). (*Yasha'yah / Isaiah 8:21*)

Unto the Land (*wa 'el 'erets*) **they will look** (*nabat*), **but** (*wa*) **behold, they will see** (*hineh*) **disfavor** (*tsarah*) **and** (*wa*) **darkness** (*cheshkah*) **with discouraging** (*ma'uwph*) **oppression** (*tsowqah*). **And** (*wa*) **into a place devoid of light** (*'aphelah*), **they will be driven and enticed** (*nadach*).” (*Yasha'yah / Deliverance is from Yahowah / Isaiah 8:22*)

And how many times have we heard Jews lament being “God’s Chosen People?” It is as if the abuse they have suffered was at His direction and not as a consequence of their own actions – and inaction.

The Towrah is resolute in this regard. If a people embrace the Covenant, they will prevail and if they reject Yahowah’s testimony, they will fail. And as it is so clearly stated in the Towrah, the status of those who reject Yahowah will be diminished. Why then have Yisra’elites chosen to slander and insult their God for having done precisely what He said He would do? Why do so many people find it so difficult to accept responsibility for their mistakes?

The Children of Yisra'el have not spoken in a manner consistent with Yahowah's Teaching and Guidance for three thousand years. As a result, the Chosen People remain shrouded in darkness. Their dysfunctional attitude and sense of superiority render their best and brightest resistant to advice – even when it comes from God. As a result, Yisra’elites find themselves demeaned, treated cruelly, often afflicted, and sometimes starving. Unable to accept responsibility for their decline in status and for having been uprooted from their land, the world would mock them, slandering and insulting their reputation as the Chosen People.

As never before, Israel is a shattered nation, splintered between three incompatible factions: Progressives, Haredim, and Right-Wing Nationalists. The people are so incompatible, they can't form a constitution. When they manage to cobble together disparate factions, those excluded tear it apart. Currently facing their delegitimization and annihilation, the Jews are tearing themselves apart, not only from one another, but also from God. Insult and slander have replaced rhetoric and reason. Getting their attention, and holding it long enough to speak sensibly to them, is a formidable challenge.

In *Yasha'yah* 8:21, “the King who has long sought to lead and advise” you, the Counselor Yisra’elites have “shown a propensity to diminish in importance,” is, of course, singular because *melek* is addressing Dowd, God’s Son, the Messiah, and our Savior. He is the only anointed King through whom Yahowah spoke to Yahuwdym. And it is through Dowd, through his *Mizmowr* / Psalms and *Mashal* / Proverbs, that Yisra’elites are being called home. This realization is especially poignant considering where all of this leads.

Similarly, there is but one King of Yisra’el who can be equated with God whom his people have insulted with their denial of his fulfillment of Chag Matsah – *Dowd* | David. His contribution to their lives has been deliberately diminished. Therefore, the conclusion of *Yasha'yah* / Isaiah 8, particularly verses 21 and 22, reveals the identity of the subject of the prophecy found in Isaiah 9:6. It addresses events that will transpire just prior to God’s return with His Son. And since Dowd is the only *melek* associated with Yahowah in this way, we have been afforded a rather important insight.

God’s unrelenting admonition against conspiracies is also relevant in this context because the most debilitating became the most popular: Replacement Theology. It was predicated upon taking everything away from Dowd and

the Jews to give it to the Romans, to the Greeks, and to their Church. This happens to be the reason the upcoming prophecy is mistranslated and misappropriated, claiming for the Christian “Jesus” what Yahowah conveyed about His Son, Dowd. Not only is Christianity the most pervasive anti-Semitic conspiracy in world history, but the overwhelming preponderance of those prone to believe conspiracies are critical of Jews.

This horrible fate has befallen Yahuwdym because of the nearly universal failure among Jews to observe Yahowah’s Towrah, preferring instead to submit to rabbinical arguments and interpretations. It has been three thousand years since the Children of Israel spoke in a manner consistent with Yahowah’s Teaching and Guidance. As a result, the Chosen People have suffered a power outage, demonstrating a lemming-like propensity to walk away from the Light, such that Yisra’el has long been shrouded in darkness. This obscuring gloom would remain for millennia, mostly due to the collective and personal stubbornness of the Chosen People.

All the while, their homeland, *Yisra’el* | Israel, would remain a source of adversarial antagonism, shrouded in the darkness of oppressive religious regimes. It has even suffered the indignity of being renamed, “Palestine,” an ode to the nation’s long-extinct foes, the Philistines. Over one hundred generations of Israelites would live as outcasts, exiled from their Land and estranged from their God – all too often bearing the brunt of hideous conspiracies.

For most, being devoid of light will simply mean that their souls will fade away. But for some, their souls will be exiled, banished to the place wholly devoid of illumination – the black hole of *She’owl*.

For those predisposed to assume that anything this critical of Jews must be anti-Semitic, bite your tongue

because I am reiterating what Yahowah had to say about “Jews” living yesterday and today. Surely, you do not think God is “anti-Semitic – against His Name, Yahowah, and yours, Yahuwdah?” Do you think that Yahowah would have bothered revealing this or that I would devote my life to sharing it with you if we thought that you were undeserving?

We are doing our utmost to shake the religion out of God’s People so that the descendants of Ya’aqob might come to embrace the relationship Yahowah established with his grandfather. I can assure you that I value you far more than the rabbis who have made merchandise of you as if you were theirs to influence, fleece, and control.

My genes say that I am a *gowy* | gentile, while my heart, mind, and soul know that I am *Yahuwd* | Beloved by Yah because I *Yisra’el* | Engage and Endure with God. While I could not change my ethnicity, I could and did change my attitude toward Yahowah. Having left religion, I came home to the Covenant, and it is from Yah’s Home that I am inviting you to come back home.

The last half of the 8th chapter of Yasha’yah begins by telling us that we should not go along with the flow. The excuse that we were just following orders or that others are doing the same thing is not going to fly with God. Further, while Yahowah is Spirit, being spiritual is a bad idea because the most active spirits are those of demons. We also discovered that the affinity civilizations have for their founding fathers is not shared by God. If only we could effectively convey this to every religious person who believes they do not have to study because “the spirit will guide them.” One may, but more likely than not, the Devil’s Advocate will nudge them in the wrong direction.

Throughout the 8th chapter of Yasha’yah, the focus has been on Jews. God’s case against the religiosity of His people remains consistent throughout the intervening

millennia. And the centerpiece of God's and His prophet's rebuke is their rejection of Father and Son, denying the contributions they have made on their behalf.



As we turn the page past the artificial break between the 8th and 9th chapters of *Yasha'yah* / Isaiah, the subject remains the same as does the focus. We are approaching the Time of Israel's Troubles. And yet, in the midst of this darkness, surrounded by adversarial influences, a shining moment is approaching when a ray of hope will grow into a beacon of light.

In that understanding is derived from context, before we step forward, let's step back and remember where we have been...

“Yahowah expressed to me with unfolding implications, ‘Obtain for yourself a very large vellum scroll to make this widely known. Choose to write with a stylus in the common characters associated with mortal man because this concerns being senselessly eager to be looted and controlled by this treacherously despicable conflict. (*Yasha'yah* 8:1)

Therefore, I will call and sustain a Witness to testify for Me, whose pronouncements will be consistent with the evidence and logical, meticulous and reliable, restoring through the eternal testimony, trustworthy and dependable, consistent with Yahowah's enlightenment, who functions in a priestly role, as counselor and advisor, and serves to teach and assist with regard to remembering Yahowah as blessed by children.’ (*Yasha'yah* 8:2)

And so, I approached as a prophet to conceive offspring, and Yahowah said to me, ‘Call his name,

“Senselessly Impetuous” because he will be complicit in his victimization, being controlled and looted in this treacherously despicable conflict. (*Yasha’yah* 8:3) Surely, before the boy knows how to call out, “My father” or “My mother,” the militant prowess of Damascus along with the plunder of Samaria will be carried away before the presence of the dictatorial leadership and sovereign ruler of Assyria / Iran, Iraq, and Syria.’ (*Yasha’yah* 8:4)

Yet again, Yahowah spoke to me, continuing to testify, (*Yasha’yah* 8:5) to say, ‘Indeed, because the people have rejected and come to despise and spurn the waters of *ha Shiloach* | the One who is Sent Forth and dispatched, who walks, conducting his life by approaching as a gentleman, moving deliberately in consideration of those in need, while also launching a scathing attack against *Retsyn* | the Self-Willed and Pleasure-Seeking and *ben Ramalyahuw* | the Children who are Exalted Over Yah. (*Yasha’yah* 8:6)

Therefore, pay attention, Yahowah, Almighty God, is withdrawing, and He is raising up for and against them, the waters of a powerful torrent and the flood of a forceful multitude, a throng of severe individuals, along with numerous militants from the rulers of ‘*Ashuwr* | Iran, Iraq, and Syria, including the entire manifestation of its power. And it will rise over all of its barriers and will travel over all its banks. (*Yasha’yah* 8:7)

It will sweep through Yahuwdah, exerting the considerable force of a flood while extending up to the neck, making contact with and violently striking while coming to stretch out its wings, filling the breadth of your land so that God is with Us. (*Yasha’yah* 8:8)

People, choose to associate yourselves with misleading shepherds, and you will have chosen to be

confused, discouraged, broken, and dismayed. Elect to listen and respond to any distant country, arming yourself while preparing for your defense, girding yourself for war, and you will have chosen your own fate which is to be terrorized and bewildered, divided and destroyed. (*Yasha'yah* 8:9)

You may want to devise your schemes, planning your course of action in consideration of your own inclinations based on the revolting advice and counsel of others, but it will be nullified because you have chosen to be in violation of the Covenant. Should you elect to make a statement on your own initiative, it will not stand because, by contrast, '*Imanuw'el* | God is with Us.' (*Yasha'yah* 8:10)

For indeed, this is what Yahowah said to me in a manner akin to a strong, empowering, and renewing hand and active influence, teaching me so that I would be correct, keeping me from walking in the ways of these particular people, approaching saying, (8:11) 'I do not want you to ever speak of conspiracies, for anything which, by association, the people continue to claim is a conspiracy, a secret plot reflecting the covert plans of a group to carry out illegal and harmful acts. Do not respect or revel in that which concerns them, wondering about or fearing them.' (*Yasha'yah* 8:12)

With regard to Yahowah of the spiritual implements, it is Him you should set apart unlike any other. And it is Him you should respect as awesome. It is Him you should be concerned about and be inspired by. (*Yasha'yah* 8:13)

So, He will become a sanctuary or a stone for dashing, a rock as an obstacle and obstruction for both Houses of Yisra'el, a trap and as a snare for the inhabitants of Yaruwshalaim. (*Yasha'yah* 8:14) And then, many rabbis will stumble upon them and fall.

They will be captured while clinging together, broken, and controlled. (*Yasha 'yah* 8:15)

‘Wrap up and store by restricting the written Testimony, keeping the correct and corroborating information safe from those who oppose it, securing access by signing with a personal stamp to seal up the Towrah, the Source of Teaching and Guidance among those I am teaching as My receptive students.’ (*Yasha 'yah* 8:16)

Therefore, I will wait in anticipation for the approach of Yahowah who is concealing His presence from the House of Ya'aqob. So, I will confidently await the outcome which is beneficial and good, anticipating the ingathering in association with Him. (*Yasha 'yah* 8:17)

Behold, I, Myself, and what I have conceived, which, to show the way to the benefits of the relationship, Yahowah has bestowed through me and placed before me, serve as signs which illustrate the message and as inspiring and empowering symbols of important future events which will occur in Yisra'el in conjunction with Yahowah of the spiritual implements who dwells, camping out upon the elevated ridgeline of Tsyown. (*Yasha 'yah* 8:18)

And when they say to you, ‘You should consult with the mediums who lived in the past, and the spiritualists who mutter unfounded sentiments and who twitter toxic musings,’ instead, shouldn't the people consult with their God through the living, not the dead? (*Yasha 'yah* 8:19)

If they do not speak in a manner consistent with the approach of the *Towrah* | Teaching, Guidance, Instruction, and Direction and according to the written Testimony, which presents correct and corroborating information regarding restoration, that word and

message by association lacks discernment, is unenlightened, and is for naught, akin to Shachar. (*Yasha 'yah* 8:20)

Then they will pass through it stubborn and stiff-necked, strong-willed and perplexed, starving and famished. It shall come to be when they are malnourished and weakened, they will become antagonized and provoked to anger, struggling with their change in prestige, showing dissension at having been uprooted and splintered. Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation of their King and his leadership, counsel, and advice, and against their God, turning away, unfaithful in the relationship. (*Yasha 'yah* 8:21)

Unto the Land they will look, but behold, they will see disfavor and darkness with discouraging oppression. And into a place devoid of light, they will be driven and enticed. (*Yasha 'yah* / Isaiah 8:22)

With this treatise on troubling times and troubled people failing to acknowledge Yahowah and His Towrah, and with God selecting a Witness to resolve these problems, the Prophet conveys Yahowah's testimony, continuing to use the past to foretell the future...

“Indeed (*ky* – truthfully and nevertheless), **there has been no lack of counsel, no reason for discouragement, or inability to flee from the darkness** (*lo' muw'aph la hy'* – there is no reason for doom and gloom, despair or dejection because there is no shortage of advice and wisdom on how to take flight; from *'uwph* – ability to take flight and fly away) **for those subjugated and constrained along the way** (*la 'asher muwtsaq* – for those restricted and oppressed, for those deprived of liberty who endure hardships during distressing times as a result of the relationship) **as there was during the previous time** (*ka*

ha 'eth ha ri'shown – as was the case prior, and in comparison to the initial occasion) **when He receded from** (*qalal* – when He came to disdain and show little regard for (hifil perfect)) **the land of Zabuwluwn** (*'erets Zabuwluwn* – Zebulun, son of Ya'aqob and Leah, place of the honored and exalted and where the egotistical reside and brag about themselves) **and the land of Naphthaly** (*wa ha 'erets Naphthaly* – Naphtali, son of Ya'aqob and Bilhah, place of twisting and wrestling).

In this latter time, during the last days (*wa ha 'acharown* – yet in the end), **He will deal harshly with the troublesome nature of** (*kabed* – He will struggle with the intensely oppressive and onerous weight and the grievous and bothersome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with the large, pretentious populations of people of (hifil perfect)) **the way of the sea** (*derek ha yam* – the path of the water and a metaphor for Gentiles) **beyond** (*'eber* – across and on the eastern and opposite side of) **the Yarden | to Go Down** (*ha Yarden* – the Jordan River, to descend, from *yarad* – to go down), **of Galyl | the Circuitous and Convoluted Way** (*Galyl* – Galilee, turning and circuitous, rolling away and convoluted, the pivot point of the sociopolitical realm, the open doorway) **of the Gowym | Gentiles** (*Gowym* – the confluence of ethnicities, non-Yisra'elites, and other nations).” (*Yasha 'yah* / Liberation and Salvation are from Yah / Isaiah 9:1)

This prophecy continues to be addressed to Yisra'el which, as a nation, was united under the watchful and protective eye of the Messiah. However, just 40 years after Dowd's initial reign, in 932 BCE, the Northern Kingdom of Yisra'el parted ways with Yahuwdah, establishing a rift that would endure until reconciled on Yowm Kipurym in the Yowbel year of 6000 Yah.

Yahowah abandoned the Northern Kingdom when their king, Yarob'am crafted the Golden Calves and

created a substitute for Pesach in 931 BCE. This left Yisra'el susceptible to attack, beginning with the Egyptians in 927 BCE. After the horrendous religious perversions perpetrated by Ahab and Jezebel, the breach became irresolvable. Trying to survive in a tough neighborhood, life became so tenuous that by 740 BCE, and through the next twenty years, Tiglath-Pileser II, Shalamaneser V, and Sargon II of Assyria had their way with Yisra'el. Then, as predicted in Howsha', God gave up and withdrew from Judea, leaving the land and people vulnerable to the Assyrians, Babylonians, Egyptians, Greeks, and Romans. Oppression would continue under the Roman Church, followed by the abuse of Muslims and the Third Reich. The subjugation of Jews continues today under Progressives and Socialists.

And yet, even then, there has always been a means to flee the darkness which remains open to those willing to trust the Towrah, its Miqra'ey and Beryth. So long as Yisra'el listens to Yahowah and responds, God stands ready to defend His People.

For the tens of millions of Jews who have suffered grave indignities at the hands of conspiratorial Gentiles, Yahowah's assertion that they could have escaped may seem incredulous. And that is largely because they sought the wrong kind of relief through a nameless G-d and HaShem and a lifeless religion. Upon careful consideration, there never was any rational reason for Yahowah to intervene to protect or heal anyone here on Earth because no one sought His help. And while that is counter to every religious notion, it is nonetheless true.

It is a simple concept. If you want someone to help you, don't insult them, disregard their instructions, or call them by the wrong name.

We would be wise to acknowledge that Yahowah has already provided all of the advice and counsel we would

ever need. There is no reason to be alone, living in the darkness, dismayed or discouraged. As long as we know where to look and whom to trust, the light of life illuminates the path Home, and therein, Yahowah's Family awaits our arrival with open arms.

While it may be painful to admit, had Rabbi Akiba not foisted Judaism, the Talmud, and a false Messiah upon Jews residing in Judea, they would not have been bludgeoned by the Romans, expelled from Judea as slaves causing the Diaspora, or witnessed the rebranding of Yahuwdah as Philistia – now Palestine. There would have been no isolation in Sheitels or ghettos, no pogroms, and no Holocaust. The injury was religious, and it was self-inflicted. And according to Yahowah, it was not for a lack of counsel.

Based upon His people's preference for religion over relationship, and men's words to His own, Jews precluded Yahowah from intervening to protect them or anyone else in the same predicament. And while that is counter to every religious notion, it is as it should be. There would be no reason for God to intercede on behalf of those who are lying about Him and who haven't bothered to listen. Doing so would undermine everything He has said and done.

The key to understanding this pronouncement is that Yahowah has already provided all of the advice and counsel Jews or Gentiles would ever need to live free and fulfilling lives. It's simply a matter of knowing where to look and whom to trust. For most of the past 3,000 years, Yisra'elites and Yahuwdym have chosen poorly and have suffered for it. One would have thought that, after being humiliated and abused by the Philistines, Assyrians, Egyptians, Babylonians, Greeks, Romans, Roman Catholics, Muslims, Europeans, Nazis, Communists, and now Progressives, somewhere along the way there would have been another Hezekiah moment.

Over the course of 30 centuries of constant failure and collective persecution, why not pick up a copy of the Towrah and do as Chazaqyah had done when besieged by 185,000 Assyrian soldiers – a force 60 times larger than the one that invaded on 10.07.23? He was successful, while Israel failed because, rather than fighting the human adversaries, Hezikiah rid Judea of the Adversary, removing all traces of religion. Then he and his people celebrated the Mow’edym of Pesach, Matsah, and Bikuwrym as instructed. It worked and no other approach has prevailed since that time. Isn’t the definition of insanity doing the same thing over and over again expecting a different result?

The noted exception to Yahowah’s prerogative not to intervene in our current reality to protect and heal His children, or anyone for that matter, is depicted in Mizmowr 91, where those He has chosen for a mission are sufficiently defended to get the job done. And even then, such individuals are typically subjected to more headaches and heartaches than others, such that they are better prepared to achieve the desired result. The ultimate example was Dowd, a man whose identity has been stolen and whose character has been assassinated.

But make no mistake, even for them, intervention and protection are afforded because they value Yahowah’s counsel and are bold in their condemnation of religion and politics while aggressively reaching out to the Yisra’elites who have heretofore rejected Yahowah. Moreover, now that we are in the midst of the *‘acharown* | last days, recognize that the distinction between those working with Yahowah and against Him will be dramatic because the time has come for God to rebuke Yisra’el’s enemies – and particularly the *galyl* | convoluted religious and political ways of the *gowym*.

Even those living in Zabuwluwn and Naphthaly could have been emancipated long ago had they read and accepted the *Towrah*, *Mizmowr*, *wa Naby*. And yet, it

wouldn't have been easy because there was no one from either tribe through whom Yahowah could reiterate or explain His message of liberation.

While God is knowable without a personal introduction, such connections seldom occur because societal interference and institutional obstacles are nearly insurmountable. Therefore, the principal difference in this timeline between then and now is that God, rather than retreating, is about to return. If you are reading this during the last days, capitalize on your good fortune.

Turning to some of the most intriguing details, rather than just say 'Ephraym or Yisra'el, or list the ten tribes that comprised the Northern Kingdom, Yahowah chose Zebuwluwn and Naphthaly for a specific reason. Both sons were born out of envy, with Leah and Rachel fighting to impress Ya'aqob, enticing him with their servants. Their allocation of land was the furthest from Yaruwshalaim, but as such, it was closest to the marauding Gentiles who would capitalize upon this and oppress them.

This narrow region leading into the heart of the nation served as the doorway into Yisra'el for the likes of the Amalekites and Hittites, the Assyrians and Babylonians, followed by the Greeks and Romans, the Byzantines and Ottomans, and more recently, Hezbollah. Less than a year or two from now, and after the fall of the Syrian regime of Bashar al-Assad, as predicted in Yasha'yah 17, it will be the entry point for the combined force of Islamic jihadists that stream into Israel a year after the imposition of the "Two-State Solution" in May 2026.

Zebuwluwn and Naphthaly are mentioned together in *Shaphat* / Judges 5:18: "Zebuwluwn were a people who despised and jeopardized their lives unto death, and Naphthaly, also, in the high places of the field." This was among the reasons God withdrew from them and may be why they were called out for scrutiny in this passage, now

facing an entirely different fate.

Of Naphthaly, they were among those shouting curses at the people from Mount Ebal. In response, “the Lowy answered them and said, ‘Cursed is the man who makes an idol or a graven image – an abomination to Yahowah – the work of the craftsman’s hands which is clandestinely established. Cursed is he who dishonors his Father and Mother... Cursed is he who misleads a blind person...or who distorts justice,...who engages in incest or bestiality,...who strikes his neighbor, accepts a bribe, or who does not confirm the words of this *Towrah* / Teaching by acting upon them.’” (Dabarym 27:14-26) Having committed these offenses, Yahowah rejected them with prejudice.

We now have extant evidence in the form of a lead tablet dating to the Late Bronze Age II (1400-1300 BCE) that Naphthaly did, indeed, proclaim these curses in this very place. More than just proving the early existence of the Hebrew alphabet, this tablet’s age, location, and message are consistent with something Moseh said to the Children of Yisra’el in *Dabarym* / Deuteronomy 11:26-32 which was then confirmed by Yahowsha’ ben Nuwn in *Yahowsha’* / Joshua 8:30-35. The parallels are undeniable.

The world first became aware of this tablet on March 24th, 2022, when archeologists led by Dr. Scott Stripling and his team of scholars from the Associates for Biblical Research (ABR) held a videotaped press conference at the Lanier Theological Library in Houston, Texas to announce their discovery. Subsequently, their findings were proven accurate through the publication of a peer-reviewed scientific journal article. The lead tablet found beside the altar atop Mount Ebal dates to the time of Joshua when the Children of Israel first entered the Promised Land.

Its discovery rivals the importance of the Dead Sea Scrolls, in part because the Ancient Hebrew script inside of

the folded tablet offers an amazing validation of the earliest phonetic alphabet and an irrefutable affirmation of the entry into the Promised Land at the conclusion of the Exodus. It invalidates the arrogant and unGodly theories of Biblical scholars whose hypothesis suggests that the Torah was written by a committee comprised of the Jahwist, Elohist, Deuteronomist, and Priestly sources between 950 and 450 BCE, rather than by Moseh between 1447 and 1407 BCE.

Everything about it is consistent, affirming the same story, from the style of the letters matching what was expected, the vocabulary used, the message conveyed, the paleography dating to the correct period, the age of the lead and existence of the mine, the age, location, and nature of the site from which it was unearthed, the accompanying pottery shards, and even two scarab seals, both assigned to the reign of Thutmose III who reigned from 1479 to 1425 BCE. Considering all of this, the likelihood of authenticity is astronomically high.

As I have alluded, Naphthaly's birth was enveloped in a spat of sibling rivalry. We discovered in Bare'syth 30 that Rachel became jealous because her sister, Leah, had been able to give birth to four sons, Reuben, Simeon, Lowy, and Yahuwdah, while she appeared barren. So, she arranged for Ya'aqob to impregnate Bilhah, her maid. Bilhah conceived and Rachel named the maid's first son, Dan. It was Bilhah's second son with Ya'aqob that Rachel called Naphthaly. She did so because: "Rachel said, 'As part of a great struggle, I have wrestled with my sister, and I have prevailed.' Therefore, she called his name Naphthaly."

His name was based upon *pathal*, which is "to twist and to wrestle." But it also means "to be tortuously crooked." In addition, an argument can be made that Naphthaly is related to "*pathah* – to entice, deceive, seduce, and persuade."

That was then, but what about “*ha ‘acharown* – later – during the Last Days?” Now that Yahowah has reconciled His relationship with Yisra’el, what about the Gowym? The answer is predicated on whether we translate *kabed* negatively or favorably. Since there are countless Hebrew words with a dark and light side, it is the context that determines their connotations. And in this case, we must ascertain whether we think Yahowah will come to look favorably upon “*derek ha yam ‘eber ha Yarden* – the way of the sea on the opposing side of the Jordan” which is “*galyl* – the pivot point of the sociopolitical realm and the open doorway” of “*ha Gowym* – the Gentile nations.” I think not, but, then again, *yam* can refer to any one of three seas or to Gentiles, and *galyl* can also be rendered as “Galilee.” But if we don’t read “Gentile” for *yam*, how does any one of the three “seas” have a “way” of which Yah can either “*kabed* – reward and honor” or see as “*kabed* – irrational and pretentious?”

Since God does not judge inanimate objects, *kabed* cannot be applied to a river or to a sea. It must, therefore, describe people and their nations. And Yahowah has been crystal clear regarding the ways of “*ha Gowym* – the Gentile nations:” emulate them and die. Since He is unchanging, *kabed*’s negative implications apply.

Because we are told elsewhere in the Prophets, including by Yasha’yah, that this will be a day of punitive reckoning for Gowym, it is readily apparent that Yahowah is going to “*kabed* – deal harshly with the stubborn and irrational, and troublesome nature,” of the Gentiles, particularly those influenced by the nations His Son, *Gabry’el* | God’s Most Capable and Courageous Man, a.k.a., Dowd, depicted as beasts in his revelation in *Dany’el* / Daniel. These include Babylon, Persia, Greece, Imperial Rome, and the Roman Catholic Church. To these monstrous empires and institutions, God will add those who have cursed Yisra’el more recently, invading,

oppressing, and subjugating His people, especially those who have done so from the northeast (through the land of Zebuwluwn and Naphthaly).

This brings us to *galyl*. It could be addressing a number of things. On some occasions, it is transliterated “Galilee” and serves as the name of the only significant watershed in Yisra’el, a freshwater lake that has been referred to as a sea. It serves as the headwaters of the *Yarden* | Jordan River and is located beneath the Golan Heights in northeastern Yisra’el. It is in the territory of the Naphthaly, but it is also linked to the Zebuwluwn as a result of the two prophecies associating them with the sea.

However, in this sentence, *galyl* is identified with *Gowym* and not with either of the Yisra’elite tribes. And since Yahowah considers the *Galyl* | Galilee part of Yisra’el, and the source of the *Yarden* | Jordan, He could not have been speaking of the Sea of Galilee in this prophetic statement.

Recognizing that it isn’t being used as a proper name or a title, we need to consider the meaning of the word. A search of the lexicons reveals that a “*galyl* – is a pivot point and hinge pin, an open doorway, a district or region, a sociopolitical realm, or a circuitous and convoluted path.” As such, Yahowah is holding the “sociopolitical realm of the Gentiles” accountable for what they have done, especially those who have penetrated Yisra’el at the open door and pivot point along the nation’s northeastern border with Syria near the flashpoint known as the Golan Heights.

Addressing the convoluted and circuitous thinking of Gentiles, this prophecy was corrupted in the Gospel of Matthew with a twisted and inaccurate rendition which reads: “**And leaving Nazareth** [which did not exist until the early 4th century and the rise of Roman Catholicism] **he** [“Jesus”] **went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali so that what was spoken**

by the prophet Isaiah might be fulfilled: ‘The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death on them a light has dawned.’” (Matthew 4:13-16)

That was so divergent from the actual prophecy, it is clearly a Catholic creation. Compare it to: **“Indeed, there has been no lack of counsel, no reason for discouragement, nor inability to flee for those who have been deprived of their freedom and constrained along the way as there was during the previous time when He receded from the land of Zabuwluwn and the land of Naphthaly. And so, in the latter time, He will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted and intransigent masses associated with the way of the sea beyond the *Yarden* | to Go Down of *Galyl* the Circuitous and Convolutd way of the *Gowym* | Gentiles,”** followed by...

“The people (*ha ‘am* – the family or nation of kinsmen who share the same ethnicity, culture, and language, and who are biologically related, typically used in reference to Yisra’el and to distinguish Yisra’elites from Gowym (singular masculine)) **who will walk** (*ha halak* – who will travel through life (qal participle – a verbal adjective that should be interpreted literally and relationally)) **in the darkness and were confused** (*ba ha choshek* – in ignorance without the light, obscured and unenlightened) **will be shown at that moment** (*ra’ah* – will be able to observe at that time (qal perfect – an actual, wholly complete, and thus not ongoing, revelation of)) **an astonishing and important** (*gadawl* – an extensive and expansive, a great and distinguished, an older and enabling, an especially forceful and capable; from *gadal* – to become important and enable growth by accomplishing great

things, to be magnified and empowered) **light** (*'owr* – source of enlightenment presented in absolute contrast to darkness, with warmth and brilliance akin to the sun).

For those who have dwelt (*yashab* – those who have lived and who may remain (qal participle – literally and vividly)) **in the realm** (*ba 'erets* – in the land of) **the shadow of death** (*tsalmaweth* – the foreboding darkness of dying; from *tsel* – shadow impeding the light and *maweth* – death, perishing at the hands of others, often executed prematurely after being dispatched to die), **the light** (*'owr* – the source of enlightenment presented in absolute contrast to the surrounding darkness, with warmth and brilliance akin to the sun) **will shine brilliantly upon them to enlighten them at that time** (*nagah 'al hem* – will be presented as a luminary over them, providing the enlightenment, knowledge, and understanding needed to respond appropriately at that moment; attractive, even beautiful, in his appearance and radiant in his demeanor before them (qal perfect – actually and completely, but for a finite period of time (masculine plural in reference to the members of the *'am* – family))).” (*Yasha 'yah* / Liberation and Salvation are from Yah / Isaiah 9:2)

We are approaching the dawn of a new day. And while the gloom will become more foreboding, beginning with the 1st day of the 7th month, on Taruw'ah in year 6000 Yah, the darkness will give way to light. The religiously and politically oppressed are on the cusp of being liberated. And while that is the best possible news for Israel, God is also announcing that He will hold the Gentile nations accountable for what they have done to antagonize His people.

The day which Christians have longed to see will become their nightmare. After two Ingatherings of Covenant Members leave the planet without them and then a remnant of Yahuwdym is saved from them, the actual Son of God and Messiah will return with Yahowah. And as

such, this prophecy does not address the worthless counterfeit Jesus Christ or the conception of a Gentile Church.

This portion of this prophecy opened with a condemnation of Gentiles. And preceding that, we heard an appeal to return to Yahowah and His Towrah. It is, therefore, not predicting the birth of a religion opposed to both. Further, the *gowym* during the advent of the Christian era were the killers, unlike the Jews who would soon live under death's shadow.

But that's the rub. In 33 CE, neither Jews nor Gentiles were living under the shadow of death. Further, there was no light of any significance publicly seen or recorded at that time. Therefore, the prophecy does not depict events in year 4000 Yah. So, even if "Jesus" were not a crude counterfeit, it could not apply to him.

Further nullifying the counterfeit's claim to this prophecy, there is no credible evidence to suggest that a single *gowy* at the time, much less many, witnessed or understood the fulfillment of Bikuwrym. As the darkness of Pesach and the lightlessness of Matsah gave way to the moment when the Spirit brought Dowd's *nepesh* | soul home during Bikuwrym, the only credible witness was the participant. Therefore, no part of this fits the prior dates.

Based upon the words Yasha'yah selected, his prophecy is addressing Yisra'elites living in the last days, at the conclusion of the Time of Ya'aqob's Troubles. Those who will have taken advantage of the cleansing waters and searing flames associated with the sacrifice of the Red Heifer on Taruw'ah, will be prepared to see Dowd's light, as brilliant as the sun, as he returns alongside Yahowah. And there is no denying that these Yisra'elites will have lived through the shadow of death.

Dowd's brilliance has illuminated the observant for three thousand years. Our eyes are finally being opened to

his inspiring intelligence. He is the homing beacon Yahowah empowered to guide His family.

However, at this moment, the most enlightening Witness is Yada. This will change on October 2nd, 2033, not because the Choter's light will dim, but because Dowd is the greater luminary addressed during the Creation account and his arrival is nigh. And by comparison, the King's Basar is the lesser luminary of the Mow'edym, reflecting the Son's light and thus in the role of the moon.

Therefore, there is a Gentile duly associated with King Dowd and with this occasion. And his job is to make certain Yisra'elites are aware of Yahowah's name and the name of their Messiah and Savior. In addition, as the final Zarowa', Yada has been assigned the responsibility of cultivating the Shabuw'ah and Taruw'ah *Qatsyr* | Harvests.

In this regard, as we approach the next statement, there are two ways to translate "*rabah ha gowy*." The first predicts the arrival of a singular and empowered non-Yisra'elite who plays the most significant role in the enlightenment of God's people pursuant to announcing the arrival of the *gadowl 'owr* | greater light.

The second has Dowd referring to Yahowah's Family as a great "*gowy* | nation," which is improbable on this occasion because Yisra'el will be in tatters by this time and will remain so until after Dowd's return. Not only is the Messiah tasked with saving his people from the brink of extinction at the hands of Gowym, there will only be a remnant remaining.

Further, because the Gentiles will have been the source of the ensuing darkness, God is not going to have us confuse one for the other. Therefore, in light of Dowd's incontrovertible declaration in the 118th Mizmowr of ridding the world of Gentiles upon his return, it's inconceivable that Yah would refer to His '*am* | family as a *gowy* | gentile nation during the last days.

With this in mind, we are left with the realization that Yahowah is addressing the role this *gowy* as the *Nakar* | Observant Foreigner will play in drawing His people back to the Light of the world by amplifying His word. This is the most literal rendering of the phrase *rabah ha gowy*...

“You will have raised up and enabled a gentile (*rabah ha gowy* – You will have increased the capability of this particular *gowy* to magnify and amplify, rearing him as if he were Your own offspring, empowering and expanding the ability of this individual who is ethnically unrelated and who comes from a distant place and time, equipping the Gentile, or alternatively: You have increased the nation (hifil perfect second-person masculine singular – Yahowah is responsible for enabling this lone *gowy*, empowering him such that he begins to reflect Yah’s nature and intent by amplifying His Word for a period of time)) **without boasting or exalting Yourself, nor improperly speaking of the favors You sought to bestow** (*lo’ gadal* – without glorifying or promoting Yourself (hifil perfect – You trained the *gowy* such that he could represent You in an unpretentious manner)).” (*Yasha’yah* / Isaiah 9:3 in part)

No matter how one translates *rabah ha gowy*, this did not occur in 33 CE, and not on behalf of Christianity, even if one foolishly accepts the evolving myths of the New Testament. While a powerful nation, Yahowah had nothing to do with Rome. From His perspective, they were the most vicious and anti-Jewish of beasts. He did not raise them up on this occasion, nor did He enable their savage destruction of His Temple, Land, People, and Son. Moreover, from this point forward, Rome began to disintegrate under the weight of her own grotesque immorality.

Likewise, this cannot speak of Judea because the tiny province would soon cease to exist. Rome would persecute Jews, robbing, enslaving, and murdering God’s chosen to their last gasping breath.

Should you question why Yahowah would promise through this prophecy to raise up and enable a *gowy* to call His people home while not exalting Himself, the answer is found in *Shemowth* / Exodus and *Dabarym* / Deuteronomy. Long ago, when the Towrah was first revealed, Yahowah understood that His overwhelming presence, light, and voice intimidated the Children of Yisra'el because they did not know Him – which is the opposite of what He intended. And so, He would refrain from *lo' gadal* | speaking directly of the favors He had sought to bestow upon His people.

And yet, Yahowah knew that He had to address Yahuwdym to get them to come home prior to the fulfillment of Yowm Kipurym in year 6000 Yah or there would be no Family Reunion. Therefore, in the preamble of the most profound prophecy regarding what He was planning to do to make this possible, He introduced the *gowy* who would serve as His *Qowl* | Voice and *'Ed* | Witness. For a finite time, God equipped an Observant Foreigner such that he would represent Him in an unpretentious manner.

You are witnessing the fulfillment of this prophecy and perhaps seeing it for the first time since these words were scribed circa 743 BCE (777 and 2,777 years prior to Dowd's fulfillment of the Spring and Fall *Mow'edym*). A *gowy* has been raised up and enabled by God to herald *Dowd's* arrival as the Light. As proof that this is true, this lone Gentile is the first and only individual to rationally and irrefutably demonstrate that this entire prophecy, one relentlessly denied by Jews and incessantly claimed by Christians, speaks of the Messiah and Son of God – Dowd. He, as the Chosen One, is also the subject of Deuteronomy 18, 2 Samuel 7, Isaiah 53, the 89th Psalm, and Zakariah 12.

Yahowah's Prophets scribed His revelations so that we could read them thousands of years later with no degradation in fidelity. Then, His Witness shared and

explained what they revealed so that God's people could hear Him speak to them again at long last. From that lone exception on Choreb, when His voice boomed from atop the mountain, Yahowah has communicated with Yisra'el through *naby*' | prophets and *'edah* | witnesses. The former were always Yisra'elites like Moseh, Dowd, and Yasha'yah, while the role *Basar* | Human Herald is best suited for a *Nakar* | Observant Foreigner.

What changed is that God's people not only stopped listening to Him, they told Yahowah to go away and shut up. Since that time, God's voice has been drowned out by power-hungry men with religious and political agendas. Over this vast chasm of time, Yahowah searched the world to find a single Yahuwd among His chosen who would respond, but there was nothing but a deafening silence.

Since this problem was so pervasive, and His solution so exceptional, Yahowah decided that the best course of action was to warn Yisra'el in advance of it occurring so that when it happened as predicted, they would recognize and pay attention to the Choter, Nakar, Basar, Qowl, and Zarowa' of God's choosing. And in the process, Yahuwdym would come to know Yahowah's name as well as the identity of their Messiah and Savior.

This would not be a once-and-done announcement from God to His people. The Almighty would ask His prophets to speak of this final witness often, addressing his role at the most opportune moments. And what could be more fortuitous than this one, with the *gowy* presented in the preamble of His most commonly recited prophecy regarding His Son and the work they would accomplish together?

Yahowah is on record announcing that He would fortify a *gowy* in support of His Homecoming and Family Reunion – to witness the emergence of the great luminary after a dark and deadly time of troubles. He would prop His

Witness up and empower him, equipping him to do what Yahuw'dym should have done. It would be like using a candle to announce the sunrise. This would be a miracle worth elaborating on.

It would not be the first time that Yahowah would move His people with a single, seemingly outmatched, and unpretentious individual. On a similar occasion, and as a prelude to an earlier *yatsa'* | exodus, He confronted the most egotistical nation on Earth to retrieve the Children of Yisra'el using a stuttering shepherd. It worked previously, so why not this time?

However, to properly calibrate our expectations, 34 centuries ago, only two of the six hundred thousand God sought to rescue actually made it into the Promised Land – and even that took forty years. This time, there would be only 32 years without the possibility of an extension – and 3½ of those would be off planet. However, while I am not, and no one is, of Moseh's caliber, the potential audience has grown thirtyfold, and the technology needed to reach them is infinitely superior. Moreover, Yahowah has proven His existence and reliability through thousands of written prophetic proclamations like this one, revealing everything we need to know to prevail.

Fortunately, the mission has been forecast to be successful. Those who are willing to listen will be delighted with the outcome of our journey. The final harvest may be relatively small, but it will be joyous. Yah's people are coming home...

“The delight (*simchah* – the elation and cheerful attitude, the pleasure and happiness) **they will joyfully express** (*samach* – they (addressing the '*am* – family) will happily manifest, outwardly conveying their cheerful contentment at that moment in time (qal perfect)) **as they approach Your presence** (*la paneh 'atah* – as they draw near and appear before You) **will be comparable to** (*ka* –

will be similar to) **the jubilation experienced** (*simchah* – the happiness and cheerfulness, the elation and pleasure, the delight expressed) **during the harvest** (*ba ha qatsyr* – in the collecting of the fruit during the time of reaping in the proper season), **consistent with** (*ka ‘asher* – comparable to) **rejoicing over the favorable circumstances** (*gyl* – the gladness expressed in joyous shrieks, shouts, and songs (qal imperfect – genuinely and continually)) **when they are apportioned** (*ba chalaq hem* – with their assignment, distribution, and allotment of (piel infinitive – they receive the benefits of the inheritance with the apportionment expressed as an actionable noun regarding)) **that which is valuable** (*shalal* – the good property and possessions offered to the victorious who prevail as a spoil).” (*Yasha ‘yah* / Liberation and Salvation are from Yah / Isaiah 9:3)

Since God’s idea of a joyous harvest isn’t counted in the deaths and enslavement of His people, this event did not occur in year 4000 Yah / 33 CE. Therefore, one would have to be religious to believe that the ensuing prophecy was addressing the mythical misnomer, Jesus.

A jubilant harvest and joyous apportionment are the results of the Miqra’ey enabling the Beryth. Yahuwdym have been invited to attend the harvests and share in the distribution of the Covenant’s benefits. As such, this message is for returning Yisra’elites, for those who will answer Yahowah’s Invitation to engage in the Familial Relationship – particularly on the evening of Taruw’ah, 09.23.33, which is when the final harvest of Covenant members will be reaped. And then as the sun rises on *Yowm Taruw’ah* on the Shabat on September 24th, 2033, the sacrifice of the Red Heifer will prepare the mortal remnant of Yisra’el left behind for the glorious events scheduled for *Yowm Kipurym* | the Day of Reconciliations ten days thereafter.

It cannot be for the religious. At the behest of rabbis,

Jews deny Dowd's fulfillment of the Mow'edym – especially Pesach. They eliminated Matsah, they deny Bikuwrym, they believe Shabuw'ah was fulfilled 3,472 years ago, they replaced Taruw'ah with a Babylonian holiday, and they upended Kipurym such that it is the opposite of its intent. It cannot be for Christians either because they disdain the Miqra'ey and replaced them all with pagan holidays. And they substituted a New Testament for the *Beryth* and “Jesus” for Dowd.

Since it is by making connections that we learn, at the conclusion of this review, I will bring our attention back to God's message in *Yasha'yah* / Isaiah 9:3. We will compare it to what He said through *Zakaryah* / Zechariah about His return with His Son Dowd. The similarities are inspiring.

Having written the textbook on how to serve as the Choter, it is common for *Yasha'yah* to speak of a Gentile being Spiritually enabled and empowered, freed of financial, religious, and political burdens, who is lifted up and equipped to explain his prophecies and announce Dowd's return while calling *Yahuwdym* home. The reason for *Yasha'yah*'s exuberance for this witness is because, when he was taken to Heaven and the door was opened in his presence, no one was waiting outside prepared to enter. As prolific and brilliant as he was, *Yasha'yah*'s message did not resonate with his people and wouldn't for some 27 centuries thereafter. So, when he was shown that his words would be heralded to call his people home, such that *Yowm Kipurym* would become something to celebrate, he was naturally prone to promote this voice. Therefore, you are reading the result of *Yahowah*'s commitment to awakening His people such that they understand His prophet before it is too late.

In light of this next statement, however, while the role is important, and while fulfilling it consumes every waking moment, the *Ruwach* has provided so much assistance, it isn't a burden but, instead, a great joy. With this in mind,

as we move toward the climax of this magnificent prophecy, we find that the last masculine singular reference in this next pronouncement addresses *ha gowy* | the gentile responsible for disseminating God's message such that the result would be a joyous homecoming and reunion.

“For (*ky* – indeed) the constraints (*‘ol* – the frame and straps of a yoke used to control working animals; from *‘alal* – to act severely and wantonly, dealing harshly and ruthlessly) of burdensome labor, economic pressures, and societal challenges pertaining to him (*sobel huw’* – of demands on his time, resulting hardships, or compulsory obligations) and (*wa*) that which is associated with (*‘eth*) the religious or political influences (*mateh* – the ruling symbol of religious authority and its ability to control and compel capitulation) continually upon his back, especially early on (*shekem huw’* – repeatedly against his neck and shoulder at the beginning), You will have diminished and even eliminated because You don’t appreciate these things (*chathath* – You have shattered and discouraged that which You dislike and disavow as distracting and divisive, dashing and breaking their destructive influence) along with the rod and scepter of governmental authority over him (*shebet ha noges ba huw’* – the goad of political and institutional influence and control over him, the club of those seeking to exploit him based upon partisan divisions, people who like to make and enforce rules acting like his slave drivers and tax collectors, those forcing him into hard labor and exacting payment from him as he engages in the marketplace as a merchant).”
(*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:4 in part)

This addresses the freedom and support the *gowy* | non-Yisra’elite, who is to be engaged by God to call His people home for their Kipurym reunion, will enjoy so that the mission is accomplished. Always consistent, Yahowah has now recruited this foreigner using the same criteria

He deployed when selecting *Moseh* | the One who Draws Out. Moses knew nothing about Yahowah, not even His name, at the time of his calling, but he had a keen understanding of the ill effects of the political, religious, military, and economic forces at play in Mitsraym. The depravity of man's way was readily discernible to Moseh, which is why he rejected it and became a shepherd.

Rather than enduring the drudgery of warning us about religion and politics, our Father prefers addressing more positive things like His Towrah, His Miqra'ey and His Beryth. Sharing His guidance is enjoyable, while disparaging religion and politics is annoying. Moseh required no instruction on the latter, allowing Yahowah to focus on the mission at hand.

Religion is a nasty business – something God clearly wants to avoid. Therefore, out of the hundreds of millions of souls occupying the planet at that time, God chose the ideal person, one already predisposed to demonstrate His disdain for these controlling human contrivances. Yah would teach him the rest. The Towrah is the result.

Moving forward a few thousand years, and on the cusp of the final exodus, God's predilections have not changed. Therefore, He found and solicited, then equipped and enabled a Gentile in a similar situation. With so much to accomplish in such a short time, there would be no distractions. God, therefore, diminished the Witness' economic burdens. And He picked a fellow who was both well acquainted with and averse to religion and politics. Yahowah would have his undivided attention. And He would need it because there would be a lot to learn and share.

Fortunately, the information Yahowah wanted him to convey was readily available and easily verified. Freed from distractions and benefitting from God's overwhelming support, this *gowy* could devote the time

to tell the intellectually captivating story of our God and His Son.

For the first time in over two thousand years, words and insights that had eluded man's grasp would be acknowledged. In the process, Yahowah would become known to more Yahuwdym prior to His return than would have otherwise occurred. And the realization that none of this would require another prophet or additional revelation is especially relevant because it means that the truth has always been available to God's people – even if it went unnoticed.

And while the outcome is known, the debate will continue to rage until we reach the limit of time. In the battle of ideas between the world's most popular religious faith and the Word of God, a person's acceptance of Yahowah's name, an appreciation of His Towrah, Beryth, and Miqra'ey, and their perceptions regarding Dowd will ultimately serve as the fulcrum upon which their lives pivot. Central to that debate is whether this prophecy pertains to a man or a myth, to Ben 'El, ha Mashyach, Melek, wa Ra'ah, the Zarowa' and the Pesach 'Ayil or to a nightmarish creature concocted upon the myths which underlie Dionysus and Odysseus, Osiris and Bacchus.

On Dowd's side of the ledger, there are a thousand fulfilled prophecies and declarative statements. On the other side, there is nothing. The comparison is between a man whose name is stated over 1,000 times versus one whose name was never mentioned.

So how is it then that the faithful prefer a crude counterfeit formed through foolology to the most interesting man who ever lived by a factor of a billion to one? Considering the consequence of getting this right, and cognizant that the fate of Yisra'el on Yowm Kipurym hinges on Yahowah's guidance, it seems evident that this phraseology regarding this *gowy* was placed in the

preamble of the most misappropriated prophecy to help answer these questions.

In our quest to know Father and Son better, we find that they provide the means to expose the absurdity of Replacement Foolology – the most debilitating mind virus affecting the religious. By accurately translating this prophecy, and appreciating its intent, we were able to unravel the lies upholding Judaism and Christianity. And with them impugned, Yisra’elites are free to embrace their Messiah and come home to Yahowah.

Surprisingly, all that was ever needed to accurately translate Yasha’yah 9:4, 5, and 6 was to pay attention to the context, subject, and grammar. For example, rather than a conjunction linking the two implements wielded by those in power, in the preceding statement, *shebet* | rod and scepter is a construct. This means that the implements associated with religious and political institutions work in concert with one another as they extend, integrate, and impose their reach.

Similarly, *huw’* is correctly translated as the third-person masculine singular pronoun “him” in English. However, *huw’* can be “it” when addressing a singular masculine noun such as *gowy*, so long as *gowy* is rendered as “foreign nation.” However, should the *gowy* be a man, “he” rather than “it” is required. Further, while nation and people are singular, both are comprised of many individuals, requiring the pronoun addressing them to be plural.

I share this because my translation is markedly different from most others and the grammar makes it appear somewhat self-centric. And yet, since there is no one else to whom any of this might apply, denying the obvious would be disrespectful to Yahowah and devastating to His people.

According to the text, Yahowah found an

underutilized and retired implement, and after liberating him from the control and influence of others, put that tool to use in a productive way. For the first time in nearly three thousand years, words and insights that eluded humanity's grasp are being properly presented and explained. In the process, Yahowah is becoming known to more Yahuwdym prior to His return than ever before.

God can honestly say, as He has done, that the means to know Him and engage in the Covenant relationship with Him have been available to read within His testimony for millennia – just waiting for His people to take Him up on His offer. And if not now, then Yahuwdym are running out of tomorrows. His return, on *Yowm Kipurym* | the Day of Reconciliations, is less than nine years away from this writing.

In every way but one, I suspect that Yah would have preferred that His witness have Hebrew roots. But since there were none willing to disassociate from all forms of human authority, who were willing to be used in opposition to religion, politics, patriotism, and conspiracy, God pursued another way. But as I have suggested, there is a valid reason God may have preferred working with a *gowy* in this situation. He would serve as a not-too-subtle reminder that Yahuwdym are to blame for their estrangement. Their very name, Yahuwd, reveals that they are Yahowah's Chosen People. God's words were written in Hebrew. The scrolls unearthed in the Promised Land are the source of our translations. And since they forfeited their calling, Yahowah may have wanted them to eat a slice of humble pie – one served up by a Gentile.

Speaking of the scrolls found in Qumran, and transitioning from the last statement to the next, according to the Great Isaiah Scroll, there is a “*wa – and*” before “*ka – as*” in the following statement. That's important because, in Hebrew, conjunctions are used to indicate the beginning of a new sentence. Therefore, I pulled the concluding

phrase from the previous verse and added it to this one since the reference to *Midyn* is a better fit for what follows than what preceded it...

“And (*wa* – then [from 1QIsa not in the MT]) **as in the day** (*ka yowm* – comparable to the time) **of *Midyn* | of Questions Regarding Judgment** (*Midyn* – Midian, quarrelsome discord and strife based upon variant alterations and modifications, conflicting interests and contentiousness as contrasted with the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case), (9:4) **surely since** (*ky* – by contrast because) **every** (*kol*) **boot** (*sa’own* – sandal of a soldier or combatant treading and trampling) **of marching armies and militants** (*sa’an* – of militaries and mujahideen on the move who tread and tramp down) **is part of the commotion and clamor of war** (*ba ra’ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling of those doing the fighting, with others shuddering in their defense) **and since** (*wa*) **the attire** (*simlah* – the clothing) **is befouled by wallowing** (*galal* – made filthy dirty by rolling) **in blood** (*ba dam*), **they will come to exist as** (*wa hayah la* – they will be) **fuel** (*ma’akolet* – that which is consumed and destroyed, devoured and devastated) **to be burned up** (*saraphah* – thoroughly kindled and combusted) **in the fire of blazing light and radiant energy** (*’eth* – glowing illumination).” (*Yasha’yah* / Isaiah 9:5)

The reason that I have devoted my life over the past 23 years to advancing the purpose of *Yahowah* is that I understand what is at stake. Father and Son, *Yahowah* and Dowd, are returning to reconcile their relationship with *Yisra’el* on *Yowm Kipurym* in the *Yowbel* year of 6000 *Yah* – sunset in *Yaruwshalaim* on October 2nd, 2033. And

yet, even at this late hour, few, if any, in Yisra'el are waiting for Yahowah or His Son.

For there to be a Family reunion, some of those who are not yet paralyzed by the exploitative and oppressive nature of Ultra-Orthodox Judaism or Progressive Liberalism must come to their senses and recognize Yahowah by name and Dowd for what he represents. Rosh Hashanah must be disavowed and Taruw'ah embraced to benefit from the Gleaning or the Red Heifer. Yom Kipper must change from a day of denial and affliction to Yowm Kipurym – a time for restoration and renewal.

Just as there was no *Yahuwd* | Jew in Yisra'el prepared to enter Heaven when Yasha'yah was speaking directly to them, there still aren't many. And with no Jew willing to listen and serve in this capacity and open the door, Yahowah was given no alternative but to use a *gowy* to save *Yisra'el*. And that is why this particular message precedes one of the most profoundly important prophecies ever written.

With so much at stake, Yahowah assigned seven *ruwach* | spirits to enlighten, enable, and embolden this *gowy*, such that he would be an effective implement. But that would not be enough, because for him to prevail in conveying a message diametrically opposed to the religions of Judaism, Christianity, Islam, liberal Progressive politics, conspiracy theories, patriotism, nationalism, and militarism, even societal mores and cultural holidays, he would have to be isolated and defended from attack. And that is precisely what has occurred.

Noach | Noah was the first of his kind in this regard. He lived apart. 'Abraham and Sarah had left Babylon, and they were walking away when Yahowah introduced Himself to them. Dowd was tending sheep, apart from his family, when God chose him.

Fortunately, the information Yahowah wanted him to convey was readily available – just poorly translated and misunderstood. So, with the distractions out of the way, and with an enormous assist from the Seven Spirits of Yahowah, all he would have to do is invest the time needed to learn and then boldly convey it.

However, while he would diligently listen to the prophets and strive to understand them, that was only a means to the end. To be effective, this witness would have to be a Herald. And to serve in this capacity with Yahowah in this age requires an open mind, a fast processor, a commitment to reason, an aptitude for making the connections needed to understand, a desire to share, and considerable fortitude, along with the ability to adjust on the fly – which means lots of rewrites. For example, while what you are currently reading is part of a new volume as an extension of *Coming Home*, what we discovered about Dowd by composing it has necessitated yet another comprehensive edit. Yahowah’s growing Covenant Family is committed to ensuring that what you read is right.

I am conflicted at the moment, both wanting to stay in the flow of this prophecy as we make the transition to its grand crescendo in the next two verses, while also wanting to be true to the text. *Yowm Midyn* | the Day of Midian cannot be overlooked by those striving to comprehend Yahowah’s message.

For example, to misappropriate the prophecy presented in the next two statements, the religious must disregard the fact that it is introduced by an overt reference to *Midyn* | Midian and that it speaks of a loud and bloody army that will be incinerated by God. Pointing out the obvious, this has not transpired at any time in our past. And it will not occur prior to the fulfillment of Taruw’ah, when the flames Yahowah kindles around the ‘Adamah Parah will incinerate the rabble rumbling into Jerusalem to kill His People.

Since the prophecy regarding the Son who is given follows this statement, it's telling that the religious ignore it – for no other reason than it doesn't fit their narrative. And while ignorance may be the path to faith, it does not lead to Yah. Specifically, Yahowah's light is going to singe every soldier in Israel prior to His return. Be forewarned: Do not enlist, equip, or support any military force because it will put you in opposition to Yahowah.

God does not support troops. He does not take sides in human conflicts. He is not patriotic or promilitary. Quite the opposite, He is going to obliterate everyone in uniform and everything used to conduct war. In a nation like America, which is home to 40% of Jews worldwide, and where any reluctance to support the armed forces and salute the flag is considered an egregious offense against the country, Yahowah's overt hostility toward those things isn't good news.

Returning to *Midyn*, of the twenty-four times its root, *dyn*, appears in the Hebrew text, four are in parallel with “*shaphat* – to decide by being discerning,” which is to “exercise good judgment.” It is twice used in conjunction with *mishpat*, making *midyn* somewhat equivalent in meaning. Therefore, *Midyn* | Midian serves as a referendum on our ability to think.

As for the land of *Midyn*, it is first mentioned in *Shemowth* / Names 2:15. Moseh fled to this place as an act of conscience. He demonstrated himself worthy by having walked away from a leadership position within the dictatorial government of *Mitsraym* | Egypt, which was overwhelmingly religious, aggressively militant, and oppressive in its imposition of a caste system. As such, his sojourn to *Midyn* is symbolic of dissociating ourselves from these same corrosive institutions today. It is a call for God's people to walk away from the modern manifestations of religious, political, and geographic Babylon: Judaism, Christianity, and Islam, Europe and the

United States, as well as from engagements in the Middle East.

Had ‘Abraham not left Babylon, God would not have led him to the Promised Land. Had the Children of Yisra’el not left Mitsraym, Yahowah would not have led them back to Yisra’el by way of Midyn. Similarly, the Jews who remain bound to their religion, political party, or place within a foreign land will be excluded from the cleansed remnant who will witness Yahowah’s return with King Dowd.

Mount *Choreb* / Horeb is in *Midyn* – the first point of safety after fleeing Mitsraym. It is the place where the Towrah was revealed and the last place Yisra’el listened directly to Yahowah.

Just prior to this time, it was in *Midyn* | Midian that Moseh first came to gather and shepherd sheep. It is where Yahowah reached out to him and asked him to help liberate His people. There is no better place or preparation for serving Yahowah’s children.

It was in *Midyn* that Moseh was welcomed as if he were a Gentile. After he and his Midian wife gave birth to their first son, Gershowm, Moseh said, **“I have been a sojourner in a foreign land.”** (*Shemowth* / Names 2:22) Indeed, every Gentile adopted into the Covenant immediately comes to realize that this also applies to them.

When Yahowah found Moseh in *Midyn* | Midian, he was an eighty-year-old shepherd. He had left Egypt, where he lived like royalty. The Hebrew slaves he had risked everything to save from the oppressive regime, rather than show their appreciation for his sacrifice, turned against him. It would be a harbinger of the relationship between Yahowah and Yisra’el.

Nonetheless, Moseh showed great courage and character, even compassion in opposing the religious and

political establishment which had made life so degrading for everyone apart from the pharaoh's family and his priests. Their caste system would be predictive of what the Roman Church would do to Jews and their own throughout Europe. As a Yisra'elite among Gentiles, Moseh witnessed how cruel men become when they are molded by their nation. He also experienced the unappreciative and disloyal nature of Yisra'elites. But then, he also saw that an individual gowy can be moral and welcoming.

While those experiences forged Moseh's character, there is no denying that he was an eighty-year-old man with a speech impediment. He was out tending sheep in a God-forsaken corner of the Arabian Desert when Almighty God chose this lone individual to convey His name, word, and intent to the world.

Most especially, it was in Midyn that we were first introduced to Yahowah. And so, perhaps with this reference to this place in advance of the prophecy, Yahuwdym will be reintroduced to the realization that their God has a name...

“Now Moseh was shepherding the flock of Ythrow, His father-in-law, the priest of Midyn. And he guided his flock to that which comes after the wilderness, and came to Choreb, the mountain of God. (*Shemowth* / Exodus 3:1) Then the *mal'ak* | messenger of Yahowah was seen, appearing to him in a blazing fire from the midst of the protruding precipice. He looked and beheld that the sharp crag was ablaze and burning, and yet the peak was not consumed. (*Shemowth* / Exodus 3:2)

Moseh said, ‘I would prefer to go in a different direction, changing my approach because I want to inspect and understand this empowering and enormously important sight, contemplating the incombustible nature of the sharp rocky crag.’ (*Shemowth* / Exodus 3:3)

When Yahowah saw that he had turned to inspect what he had seen, God called out to him, offering him a welcoming invitation to meet from the midst of the sharp rocky crag, saying, ‘Moseh, Moseh!’ So, he said, ‘Behold, it’s me.’ (*Shemowth / Exodus 3:4*)

Then He said, ‘Do not come too close to this place. If you wouldn’t mind, detach your sandals from upon your feet because indeed this site which you are presently standing is set-apart and very special ground.’ (*Shemowth / Exodus 3:5*) **Then He said, ‘I am the God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob.’ However, Moseh concealed his presence because he was too awestruck to look at God.** (*Shemowth / Exodus 3:6*)

Yahowah said, ‘I have seen the affliction and harassment of My people who are in the Crucibles of Political and Religious Oppression in Mitsraym. I have heard their distressing cry as a result of those who are exploiting and oppressing them. Indeed, I am aware of their suffering. (*Shemowth / Exodus 3:7*)

Therefore, I have descended, coming down from a much higher place, to deliver them from the influence of the subjugating tyrants in Mitsraym, and to lift them up out of that country, taking them to a good and pleasing, beneficial and spacious, realm, to a land flowing with milk and honey, to the place of the Kana’any... (*Shemowth / Exodus 3:8*)

So, behold, the wailing cry of despair from the Children of Yisra’el has come to Me. I have seen the starvation rations and oppressive conditions with which the political and religious despots in Mitsraym are imprisoning them. (*Shemowth / Exodus 3:9*) **As a result, let’s go because I want to extend Myself through you to Pharaoh, so that you may bring My people, the Children of Yisra’el, out of this highly questionable**

affliction and oppression in Mitsraym.’” (*Shemowth* / Exodus 3:10)

Our reintroduction to Yahowah through Midyn is relevant because it demonstrates how desirous God is to remove His people from the caustic and controlling, degrading and incapacitating, influence of human governance and institutionalized religion – as well as the stratified and oppressive nature of caste systems and slavery. En route to this objective, God’s approach would be contrary to that of empires and nations. He didn’t deploy an army, didn’t dispatch a navy, didn’t send in His vast array of heavenly envoys, didn’t deploy diplomats to negotiate a treaty, didn’t impose economic sanctions or offer monetary incentives to those He knew coveted them.

Yahowah would even forego using a popular or imposing, articulate or charismatic, even an influential or prestigious individual but, instead, solicited the help of a senior citizen with a scandalous reputation to liberate His children from religious and governmental influences in the most powerful nation on Earth. There is God’s way and man’s approach, and seldom do they share anything in common.

In light of this, why would we expect God to change tactics at this late date? Why solicit the assistance of more than one man? Why choose someone with impressive credentials? Why not pursue a person in a similar situation and then engage with Him to save Yisra’el – even if it is now from themselves?

We turned to this section of *Shemowth* / Names because we were searching to understand the *Midyn* | Midian reference in Yasha’yah 9:5. Little did we expect that it would shed some interesting light on how God goes about choosing those who serve His children...

“But Moseh said to God, ‘Who am I that I should go to Pharaoh and come out with the Children of

Yisra'el, bringing them out of religious and political oppression in Mitsraym?' (*Shemowth* / Exodus 3:11)

So, He said, 'Because I will be with you. This is the sign and proof that I have sent you: by you having brought out the family from *Mitsraym* | the Crucibles of Affliction and Oppression, you will work with God upon this mountain.'" (*Shemowth* / Exodus 3:12)

This mountain where the Towrah was revealed is in *Midyn* | Midian. Every word of this speaks to us because it is all relevant today.

It is evident that Yahowah wanted to work with someone who knew the Egyptians and who was opposed to their politics, religion, military, and economic system. Having experienced these things and having left them because he disliked them served as Moseh's credentials and explains why he was chosen. And I suspect that it humored the Almighty to communicate His name and word through an individual with questionable diction.

Having left corporate management, religion, patriotism, and politics, I can picture myself in Moseh's situation. I understand Yahowah's aversion to these things. His position resonates with me as I'm sure it did with him. And while I wasn't afforded the opportunity to climb the sharp crags of Choreb, there wasn't any reason to do so; not now that we find Yahowah ready and willing to talk to us through the words of the Towrah written here on this mountain. And among them, we discover Yahowah's name and learn to properly pronounce it...

"Then *Moseh* | the one who draws us away from human oppression said to God, 'Now look, if I go to the Children of Yisra'el, and I say to them, "The God of your fathers has sent me to you," and they ask me, "What is His name," what shall I say to them?" (*Shemowth* / Exodus 3:13)

God responded to Moseh, ‘I am (*e-hayah*) who (*asher*) I am (*e-hayah*).’ Then He said, ‘This is what you should say to the Children of Yisra’el, “I Exist has sent me to you.”’ (*Shemowth* / Exodus 3:14)

In addition, God said to Moseh, ‘This is what you should actually and continually say to the Children of Yisra’el, “Yahowah, the God of your fathers, God of ‘Abraham, God of Yitschaq, and God of Ya’aqob, sent me to you. This is My name forever, throughout all time. And this is My way of being known and remembered in every place, era, and generation.”’ (*Shemowth* / Exodus 3:15)

Moseh’s mission would include introducing Yahowah by name to His people, liberating the Children of Yisra’el from religious and political oppression, listening to God, and then sharing what he had learned verbally and in writing. Our mission today is to reintroduce Yahowah to His people, encourage Yisra’elites to flee religious and political influences, and then, after translating what God conveyed through His prophets, share what we have learned verbally and in writing.

This mission has led us to the precipice of what Yasha’yah is about to reveal, to the same mountain, and then on to the Promised Land. However, there have been obstacles to overcome. For the past two thousand years, the world has been wrong about Yasha’yah 9:6-7, even though it is among the most quoted of all prophecies. It is not predictive of the mythical misnomer and crude counterfeit “Jesus Christ” but, instead, descriptive of Dowd, more commonly known as “King David.”

Rather than predict the ludicrous notion of the “birth of God,” instead of justifying a Gentile religion, rather than describe the replacement foolology of “Jesus,” instead of validating a New Testament, Isaiah 9:6-7 obliterates everything Christians believe. It is devastating to Judaism

as well because what we are about to hear is in conflict with what Jews have been led to believe about God and man – particularly the man delivering and fulfilling this prophecy.

Truth be told, Yahuwdym can learn far more from Dowd than from anyone else. It is why we possess so much of what he wrote, all in the original language, all marvelously preserved, all easily verified. There were more Psalm scrolls found in the caves above the Dead Sea than any other.

Before we rejoin the prophecy, there are some things I'd like to share. First, *Yasha'yah* / Isaiah 9:6 and 9:7 telescope time in traditional Hebrew fashion, presenting both past and future events. The narrative plays out over a period of three thousand years. And since the past, present, and future are seen as one integrated whole from God's perspective, *Yasha'yah* 9:6 and 9:7 should never have been broken apart and presented as two distinct thoughts.

Second, in the transition from Hebrew to English, we must choose the tense that most accurately reflects the timeframe being discussed. In this regard, we should pay especially close attention to the perfect or imperfect conjugations which speak of things that are either completed during a period of time or open-ended and continuous.

Third, and this is exceedingly important in this prophecy, in the Hebrew language adjectives and adverbs follow their respective nouns and verbs. However, since English grammar uses the opposite approach, the translation needs to reflect this arrangement to be accurate. For example, just because it is *ruwach qodesh* in Hebrew, does not mean that we should write "Spirit Set-Apart" in our translations.

'As it relates to the following, *Yasha'yah* wrote: "counselor who is brilliant and insightful" not "wonderful, counselor." Similarly, the prophet spoke of "a valiant and

heroic defender of God,” not “Almighty God.” Further, He said that he would be “an eternal witness providing enduring testimony for the Father,” rather than inferring the disjointed notion that he was both the Son and the “Everlasting Father.”

Fourth, *shem* is more than a “name” in that it also conveys an individual’s “renown and reputation.” I share this because there is only one actual “name” among the seven historic and seven prophetic portrayals of this individual’s nature and value – and that is Dowd.

Therefore, what follows is a profoundly different, and yet more accurate presentation of *Yasha’yah* 9:6 and 9:7 than any you have seen before. The opening stanza may be the most memorable ever spoken...

“For indeed (*ky* – because truly, emphasizing this statement while revealing an important contrast), **a child** (*yeled* – a boy, the male offspring of parents, an infant who grows up to become a young man, a descendant; from *yalad* – is brought forth) **was born** (*yalad* – was conceived and brought into view through a woman impregnated by the father of the child (pual perfect passive)) **before us** (*la ‘anachnuw* – for and among us), **a son** (*ben* – a male descendant, the masculine offspring of a mother and father) **will be given, provided, and bestowed** (*nathan* – produced and placed at a point in time, appointed and offered, brought and devoted (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 government (*wa misrah* – the dominion and sovereignty to lead; from *my* – to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist, and to persevere) **that was and will be** (*wa hayah* – has been, continues to be, and will actually exist with ongoing

implications (qal imperfect active – literally with unfolding consequences over time)) **on** (*'al* – upon) **his shoulder** (*shekem huw'* – his back based upon a continued succession of events transpiring upon his ridgeline and predicated upon the eagerness in which he pursued his calling early in his life).

His reputation and renown (*wa shem huw'* – his personal and proper designation and name) **have been read and recited as** (*qara'* – was for a time invited and summoned as, called out and welcomed as, met with and proclaimed as, even may be read aloud and announced as (qal perfect [from 1QIsa])): **a counselor providing valuable advice** (*yow'ets / ya'ats* – one who offers direction and thought-provoking guidance to deliberate, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to follow his 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 courageous and capable man** (*gibowr* – a powerful person who prevails, a mighty warrior, brave and strong soldier, a capable and proven defender, a champion confirming the influence and strengthening nature) **of God** (*'el* – of the Almighty), **an eternal witness providing restoring testimony** (*'ed* – an observant and meticulous individual providing everlasting evidence from long ago, sharing proof which is reestablishing, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the Father** (*'ab* – of the progenitor, originator and male caregiver and provider), **the leader who conveys the authorized position** (*ha sar* – the ruler of the government who acts and delivers, who

has the authority and power to prevail with regard to representing the official stance on [from 1QIsa]) **on reconciliation and restoration leading to salvation** (*shalowm* – on the blessings of restitution and redemption, on peace and prosperity, on satisfaction and favoritism, on association and friendship, regarding health and prosperity, on safety and being complete, regarding lacking nothing, on contentment, tranquility, and companionship in the relationship), (*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, diligently studying and then explaining the pattern and plan, as a student eager to learn 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* – the person being written about choosing to understand by questioning the who, what, where, why, when, and how of that which pertains to persisting and persevering, of being set free and being empowered; a compound of *my* – to probe and question *sarah* – the means to engage and endure, to contend, to be liberated, and to be empowered).

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 be prepared and become steadfast, ready and supported through it, deciding and concluding to approach regarding it (hifil infinitive construct – whereby the object is engaged by the subject, becoming akin to a secondary subject irrespective of time or place, in the feminine singular and thus addressing *mamlakah*)), **and** (*wa*) **to be restored and sustained by him** (*wa la sa'ad huw'* – to be renewed and upheld through him, to be strengthened and supported by it, and to make it safe and secure, refreshing it with the most favorable and nourishing sustenance [*huw'* / it is masculine in 1QIsa and thus refers to Dowd or to his *kise'* | seat of honor vs. feminine in the MT, addressing the kingdom]), **with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan to decide, as a prescription based upon an official proclamation depicting how the Judge will determine each case, remaining completely fair and yet consistent; from *my* – to ponder the implications of *shaphat* – deciding, judging, being discriminating, and resolving controversies) **by** (*wa ba* – also with) **being right** (*tsadaqah* – being correct, fair, and just, acquitting and vindicating, honest and blameless, innocent and in full

accord with the standard) **from then to now** (*min 'atah* – beginning congruent and consistent with the events being depicted, right now and thus coinciding with this narration, simultaneous with this rational declaration) **and forevermore** (*wa 'ad 'owlam* – throughout all time, eternally).

The deep devotion and passion (*qin 'ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love and jealousy) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* | God guided by His *towrah* | instructions regarding His *hayah* | existence and our *shalown* | reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the host of heavenly messengers and envoys) **has consistently engaged to make this happen** (*'asah zo'th* – has caused this to continuously occur, having always done what was required, such that He will act accordingly to accomplish this, fashioning this result, continuing to perform in this way (qal imperfect active with 'this' as feminine, meaning Yahowah is actually engaging such that we can be continuously right)).” (*Yasha'yah* / Isaiah 9:7)

Anyone reading this within the first eight centuries after it was written circa 740 BCE, would have known that the declaration: “a child was born before us” pertained to *Dowd* | David – a conclusion readily affirmed by the fact that *Yasha'yah* not only provided his name but also that all of the accolades were accurate regarding *Dowd* and no one else but him.

This child was not only conceived and born in the normal fashion, in the perfect conjugation, this life could not have been eternal. There is no suggestion of a nativity in a manger in Bethlehem, of a visit from astrologers and sorcerers from Babylon, no hint of the emergence of a new star in the heavens conceived to show the way, no angelic announcement, no naming the child “Jesus,” no mention of

a mommy, much less the religious notion that someone named *Mariam* | Contentious after the Waters of Marybah should be venerated as if she were the goddess Asherah – the Mother of God, Queen of Heaven, a Blessed Virgin, as the Madonna with Child.

When considering the statement, “a son was provided concerning us,” we should turn our attention to the one man of whom Yahowah stated, “He is My Son and I am his Father.” Dowd gave his life to save ours. This is the very same pronouncement, regarding the most acclaimed man in God’s story, that Yasha’yah shared in the 53rd chapter of Isaiah.

Yahowah placed the governance of Yisra’el on Dowd’s shoulder. He chose him to shepherd His people, anointed him Mashyach to demonstrate His authorization, and then appointed him Melek. Further, in this case, the verb, *hayah*, was scribed in the imperfect, indicating that what had been done would be secure throughout time. Dowd is not only the most obvious and most qualified individual, but he is also the only man who was and will be King.

Those of us who have read Dowd’s *Mizmowr* know, appreciate, and respect the “counselor providing valuable advice who is astoundingly brilliant and amazingly insightful.” When it comes to providing brilliant counsel, thought-provoking guidance, and valuable insights, Dowd remains in a class by himself.

If there actually were a person named “Jesus Christ” in 1st century Judea, and if we had extant texts written by him in Hebrew, carefully and copiously preserved, as we do with Dowd, then the man and the myth might both qualify. But we don’t have a single word written by the misnomer, while in comparison, there were more parchments devoted to the *Mizmowr* / Psalms preserved among the Dead Sea Scrolls than anything else inspired by

God.

This is the conclusion of the 3rd volume devoted to sharing Dowd's Songs, and thus far, we have only examined 63 of 150 Mizmowr in *Coming Home*. We will run out of time before we run out of material. And to a lesser extent, there are another 12 of 66 chapters of *Yasha'yah* / Isaiah, some written about Dowd, awaiting our due diligence.

Gibowr does not mean "Almighty," and thus his name was not "Almighty God" as Christians want the faithful to believe. This deception should be enough to make the rational reject religion. Not only wasn't the Christian "Jesus" "Almighty God," in that he was both a myth and all of God won't fit in our three-dimensional world, even the counterfeit caricature was not a "*gibowr* – a valiant and heroic individual with a prominent military and political standing in the community." Dowd was, however, Yahowah's *gibowr* | most capable, courageous, confident, and even combative man. His reputation began with a rather large Philistine and will continue with the eradication of antagonistic Gentiles. Able to read the prophecy, this explains why Jews could not accept the Christian "Jesus" as the Messiah or as the fulfillment of this proclamation.

And what no one seems to appreciate is that Dowd's most courageous act was the fulfillment of Passover and UnYeasted Bread. After a torturous death, he ventured into Hell to redeem his people.

Unlike Dowd, who wrote voluminously about the *mishpat* | way to resolve disputes and achieve *shalowm* | reconciliation, and then endured the Miqra'ey to provide it, the mythical "Jesus" didn't have much to say about the means Yahowah provided to fulfill the Covenant's promises. By contrast, Dowd explained exactly what he would endure to save his people, doing so 1,000 years in

advance of it occurring. He became “an eternal witness providing restoring testimony on behalf of the Father.”

That said, no man is the “Eternal Father,” making the Christian “translation” inaccurate. At issue is ‘*ed*, whose primary definition reads just as I have rendered it: “an eternal witness providing restoring testimony.” ‘*Ed* speaks of an observant and thorough individual providing everlasting evidence from long ago. An ‘*ed* shares proof which is restoring. He is an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence of God.

In all of human history, no “leader” was as “authorized” by God as Dowd. He was specifically chosen, anointed three times, and appointed king, not once but twice. He is afforded every title and depiction of consequence, from *Ben* to *Bikuwr*, from *Mashyach* to *Melek*, from *Ra’ah* to *Zarowa’*, called *Gibowr* to *Tsadaq*, and is even depicted as the Branch, a Prophet, and the Hand of God. And it is fair to say that Dowd epitomized *shalowm* | reconciliation.

By serving as the Passover Lamb, Dowd opened the door to life. With his soul fulfilling UnYeasted Bread, Dowd perfected his people by carrying their guilt into She’owl and depositing it there. As Yahowah’s Firstborn, Dowd was restored into fellowship with his Father on Firstborn Children, showing us the way Home. And for having done so, Dowd was enriched and empowered, making the Promise of Seven possible. This is why we herald his return during Trumpets, knowing that Dowd will provide *shalowm* during the Day of Reconciliation. Having made *shalowm* with God, Dowd’s seat of authority will endure forever during the eternal celebration of Shelters as the Covenant Family camps out with Yahowah in perfect *shalowm*.

As a result, those who listen and respond to Dowd’s

songs are “*shalown* – reconciled and satisfied” “*‘ayn qets* – beyond limitation.” We are “*kuwn* – prepared and established,” “*sa’ad* – restored and sustained,” “*ba mishpat* – having exercised good judgment about the means to justly resolve the disputes” which would otherwise separate us from Yah. And this is because Dowd was “*tsadaqah* – right” regarding Yahowah, so our relationship will endure “*min ‘atah* – from then to now” “*wa ‘ad ‘owlam* – and forevermore.”

This prophetic portrayal concludes with Yahowah acknowledging that He “*‘asah* – personally and consistently engaged throughout time to make this happen” because of His “*qin’ah* – deep devotion and passion, His strong desire to accomplish something special as a result of His love” for “*Dowd* – the Beloved.” Considering that it was Yah’s “*qin’ah* – fervor for exclusivity and ardent love” which lies at the heart of His relationship with His Son, why would anyone think that this prophecy pertained to other than Yah’s Beloved?

Dowd | David is the only individual who embodies each aspect of this prophetic statement. Then to confirm the obvious, he is named at the conclusion of the prophecy. All of us, at times, forget a name or address someone by the wrong name, but we never do so with our own children. There is no possibility that God asked His prophet to write “*Dowd* | David” if He meant this to apply to someone else.

May I ask anyone still lost in religion: if this was about “baby Jesus,” why did Yahowah dispatch this statement to Jews – to the very people the Christian Jesus allegedly rejected? If we are to believe that this was about Christianity, why was the gift allotted to Israel?

“**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God as guided by His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration) **dispatched** (*shalach* – reached out by

sending out (qal perfect)) **the word** (*dabar* – the message and statement, this account and promise) **unto** (*ba* – among and within, with regard to because of His association with) **Ya’aqob** (*Ya’aqob* – Yitschaq’s son, the Father of Yisra’el, to dig in his heels and impact his brother as a result of the consequence of his footsteps), **and so** (*wa*) **it has been allotted to** (*naphal* – it has fallen upon and been distributed among) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God; from *’ysh sarah ‘el*.” (*Yasha’yah / Liberation and Salvation are from Yah / Isaiah 9:8*)

This prophecy is a love story, a genuine treasure. And yet, for thousands of years, it has been used to validate a hateful religion while besmirching the loving relationship Yahowah had intended.

Perhaps the greatest prophecy ever composed reads...

“Nevertheless (*ky*), **there has been no lack of counsel, no reason for discouragement, or inability to flee from the darkness** (*lo’ muw’aph la hy’*) **for those subjugated and constrained along the way** (*la ‘asher muwtsaq*) **as there was during the previous time** (*ka ha ‘eth ha ri’shown*) **when He receded from and showed little regard for** (*qalal*) **the land of Zabuwluwn where the egotistical reside and brag about themselves** (*‘erets Zabuwluwn*) **or the territory of Naphthaly twisting and agitating** (*wa ha ‘erets Naphthaly*).

In this latter time, during the last days (*wa ha ‘acharown*), **He will deal harshly with the troublesome, dimwitted, and intransigent, even pretentious nature of** (*kabed*) **the way of the sea, addressing those apart from the land** (*derek ha yam*) **beyond** (*‘eber*) **the Yarden | to Go Down** (*ha Yarden*), **of Galyl | the Circuitous and Convolutd Manner** (*Galyl*) **of the Gowym | Gentiles** (*Gowym*). (*Yasha’yah / Isaiah 9:1*)

The people (*ha ‘am*) **who will walk** (*ha halak*) **in the darkness and who were confused and unaware** (*ba ha*

choshek) will be shown at that moment (*ra'ah*) an astonishing and important (*gadowl*) light (*'owr*). For those who have dwelt (*yashab*) in the realm (*ba 'erets*) the shadow of death (*tsalmaweth*), the light (*'owr*) will shine brilliantly upon them to enlighten them at that time (*nagah 'al hem*). (*Yasha'yah* 9:2)

You will have raised up and enabled a gentile (*rabah ha gowy*) without boasting or exalting Yourself, or improperly speaking of the favors You sought to bestow (*lo' gadal*). The delight (*simchah*) they will joyfully express (*samach*) as they approach Your presence (*la paneh 'atah*) will be comparable to (*ka*) the jubilation experienced (*simchah*) during the harvest (*ba ha qatsyr*), consistent with (*ka 'asher*) rejoicing over the favorable circumstances (*gyl*) when they are apportioned an inheritance of (*ba chalaq hem*) that which is valuable (*shalal*). (*Yasha'yah* 9:3)

For (*ky*) the constraints (*'ol*) of burdensome labor, economic pressures, and societal challenges pertaining to him (*sobel huw'*) and (*wa*) that which is associated with (*'eth*) the religious or political influences (*mateh*) continually upon his back, especially early on (*shekem huw'*), You will have diminished and even eliminated because You don't appreciate these things (*chathath*) along with the rod and scepter of governmental authority over him (*shebet ha noges ba huw'*).

And (*wa*) as in the day (*ka yowm*) of *Midyn* | of Questions Regarding Judgment (*Midyn*), (*Yasha'yah* 9:4) surely since (*ky*) every (*kol*) boot (*sa'own*) of marching armies and militants (*sa'an*) is part of the commotion and clamor of war (*ba ra'ash*), and since (*wa*) the attire (*simlah*) is befouled by wallowing (*galal*) in blood (*ba dam*), they will become (*wa hayah la*) fuel (*ma'akoleth*) to be burned up (*saraphah*) in the fire of blazing light and radiant energy (*'eth*). (*Yasha'yah* 9:5)

For indeed (*ky*), a child (*yeled*) was born (*yalad*) before us (*la 'anachnuw*), a son (*ben*) will be given, provided, and bestowed at a point in time (*nathan*) concerning us (*la 'anachnuw*). The opportunity to learn what can be known about how to engage and endure in addition to the government (*wa misrah*) was and will be (*wa hayah*) on ('*al*) his shoulder (*shekem huw'*).

His reputation and renown (*wa shem huw'*) has been read and recited as (*qara'*): a counselor providing valuable advice (*yow'ets*) who is astoundingly brilliant and amazingly insightful (*pele'*), a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man (*gibowr*) of God ('*el*), an eternal witness providing restoring testimony ('*ed*) for the Father ('*ab*), the leader who conveys the authorized position (*ha sar*) on reconciliation and restoration leading to salvation (*shalowm*), (*Yasha'yah* 9:6) tremendously increasing (*rab*) the ability to learn about and respond to (*lam*) the means to engage and endure, to be liberated and empowered (*ha misrah*).

As a result of this approach (*wa la*), reconciliation and restoration, complete satisfaction and total contentment (*shalowm*) will be without end ('*ayn qets*) upon the throne and seat of honor ('*al kise'*) of Dowd (*Dowd*), as well as (*wa*) upon his kingdom through his considered advice and counsel ('*al mamlakah huw'*) so as to be prepared and established by it (*la kuwn 'eth hy'*), and (*wa*) to be restored and sustained by him (*wa la sa'ad huw'*), with the means to exercise good judgment and justly resolve disputes (*ba mishpat*) by (*wa ba*) being right and vindicating (*tsadaqah*) from then to now (*min 'atah*) and forevermore (*wa 'ad 'owlam*).

The deep devotion and passion (*qin'ah*) of Yahowah (*Yahowah*) of the vast array of spiritual implements (*tsaba'*) has consistently engaged to make this happen

(*'asah zo 'th*). (Isaiah 9:7)

Yahowah (*Yahowah*) dispatched (*shalach*) the word (*dabar*) unto (*ba*) **Ya'aqob (*Ya'aqob*), and so (*wa*) it has been allotted to (*naphal*) **Yisra'el (*Yisra'el*)." (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:8)****

We either recognize, accept, and celebrate Dowd, the Messiah, Son of God, and King, as our Savior, or there is none.



Moments ago, as we were contemplating the message conveyed by Yahowah through *Yasha'yah* in Isaiah 9:2-3, I promised to correlate what we were reading with something Yahowah declared two centuries later through *Zakaryah*. The initial declaration reads...

"The people (*ha 'am*) who will walk (*ha halak*) in the darkness and who were confused and unaware (*ba ha choshek*) will be shown at that moment (*ra'ah*) an astonishing and important (*gadawl*) light (*'owr*). For those who have dwelt (*yashab*) in the realm (*ba 'erets*) of the shadow of death (*tsalmaweth*), the light (*'owr*) will shine brilliantly upon them to enlighten them at that time (*nagah 'al hem*). (*Yasha'yah* 9:2)

You will have raised up and enabled a gentile (*rabah ha gowy*) without boasting or exalting Yourself, or improperly speaking of the favors You sought to bestow (*lo' gadal*). The delight (*simchah*) they will joyfully express (*samach*) as they approach Your presence (*la paneh 'atah*) will be comparable to (*ka*) the jubilation experienced (*simchah*) during the harvest (*ba ha qatsyr*), consistent with (*ka 'asher*) rejoicing over the favorable circumstances (*gyl*) when they are apportioned an inheritance of (*ba chalaq hem*) that

which is valuable (*shalal*).” (*Yasha’yah* 9:3)

Since this same sentiment is portrayed in Zakaryah in conjunction with God’s return with the Passover Lamb, let’s consider it in the context in which it was revealed.

“This is the prophetic pronouncement (*masa’*) **of Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **Word** (*dabar* – message) **concerning** (*‘al*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God): **Yahowah** (*Yahowah*), **who spread out** (*natah* – who expanded and stretched out, extending and causing to bend) **the universe** (*shamaym* – the heavens and space), **and established** (*yasad* – laid the foundation for and created) **the Earth** (*‘erets* – the world), **and who shaped the impulse for** (*yatsar* – devised and planned to place) **the Spirit** (*ruwach*) **inside** (*ba qereb* – in the inner part or midst of) **‘Adam** | **humankind** (*‘adam* – the first human and mankind), **foretells** (*na’um* – issues a prophetic revelation based upon His authority): (*Zakaryah* / Remember Yahowah / Zechariah 12:1) **‘Behold** (*hineh* – look here and see), **I am preserving** (*sym* – I am placing and appointing) **Yaruwshalaim** (*‘eth Yaruwshalaim* – the source of guidance regarding restoration) **as the threshold and doorway** (*saph* – as the goblet of the doorkeeper, the bowl and basin at the entrance; from *saphaph* – the doorkeeper) **of reeling and staggering intoxication** (*ra’al* – of stumbling and bumping as if inebriated) **for all of the surrounding people** (*la kol ha ‘am sabyb*) **and also for those against** (*wa gam ‘al*) **Yahuwdah** (*Yahuwdah* – Beloved of Yah, commonly transliterated Judea).

This will exist during (*hayah ba*) **the siege** (*ha matsowr* – the methodical confining and process of surrounding the city and blocking off access; from *mah* – to ponder the implications of *tsuwr* – the troublesome confining and adversarial constraints, the besieging and

binding hostility) **against** (*'al* – upon) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Instruction Regarding Reconciliation). (*Zakaryah* 12:2)

It shall be (*wa hayah*) **during this time** (*ba ha yowm ha huw'*) **that I will cause** (*sym* – I will appoint and set) **Yaruwshalaim** (*'eth Yaruwshalaim*) **to be an immovable stone** (*'eben ma'amasah* – to be a difficult and challenging, firmly embedded rock) **for all of these people** (*la kol ha 'am*). **Everyone who attempts to move it** (*kol 'amas hy'*) **will lacerate and impale themselves** (*sarat sarat* – will injure themselves, branding themselves in the process with it becoming tattooed upon them). **And yet** (*wa*), **Gentiles from every ethnicity, nation, religion, and place on Earth** (*kol gowym ha 'erets*) **will gather against it** (*'asaph 'al hy'* – will assemble together in opposition to her). (*Zakaryah* 12:3)

During that time (*ba ha yowm ha huw'*), **Yahowah** (*Yahowah* – a transliteration of יהוה), **declares in advance** (*na'um* – predicting the future), **'I will strike and destroy** (*nakah* – I will attack and defeat) **every** (*kol*) **fast-moving and flying weapon of war** (*suws* – swift horse-powered chariot and swooping swallow) **by confusing** (*ba ha timahown* – by bewildering and stupefying, stunning and panicking) **the drivers** (*wa rakab huw'* – those riding in military vehicles), **causing them to be irrational and erratic** (*shiga'own* – causing them to be unreliable maniacs who are out of their minds, so furious they are rendered incompetent). **So for the sake of the House** (*wa 'al beyth*) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah, commonly transliterated Judah), **I will keep My eyes open** (*paqach 'eth 'ayn 'any* – I will be observant, diligent, and perceptive), **and therefore** (*wa*), **every one of these peoples'** (*kol ha 'am*) **fast-moving and flying weapons of war** (*suws* – swift horse-powered chariots and swooping swallows (aircraft)), **I will afflict** (*nakah* – I will strike and defeat) **with the inability to see from a lack of situational**

awareness and disorientation (*ba ha 'iwrown* – with blindness and resulting confusion). (*Zakaryah* 12:4)

Then the close friends and lovers (*wa 'aluwph* – the champions and confidants, those engaged in a familial relationship with) **of Yahuwdah** (*Yahuwdah*) **will use their best judgment** (*ba leb hem* – will be motivated and inclined after thinking it through) **to say** (*'amar* – to acknowledge), **“For me** (*la 'any*), **those who live and remain in** (*yashab* – the inhabit who dwell in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation, commonly transliterated Jerusalem) **are supported and empowered, strengthened, equipped, and enabled** (*'amtsah* – are made especially capable, able to accomplish whatever is necessary, strengthened and protected) **by** (*ba*) **Yahowah** (*Yahowah*), **their God** (*'elohym hem*), **and His conscripts who assist** (*tsaba'* – spiritual support team which is directed).” (*Zakaryah* 12:5)

In that day (*ba ha yowm ha huw'* – during this time), **I will cause** (*sym* – I will enable and preserve) **the close friends, related family, and lovers** (*'eth 'aluwph* – the champions and confidants, those engaged in a familial relationship with) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah, commonly transliterated Judah) **to be like** (*ka*) **a flaming stage** (*kyowr 'esh* – a fiery platform upon a prominent blazing cauldron, a hearth, forge, and smelting furnace) **in the timbers** (*ba 'ets* – the combustible material) **and like a blazing torch** (*laphyd 'eth* – a burning firebrand and shining flame) **among stalks of fallen grain** (*ba 'amyr* – sheaves of cut and bound stubble).

And they will devour them (*wa 'akal* – so they will consume and destroy them) **to the right and to the left** (*'al yamyn wa 'al sama'owl*), **enveloping all of the surrounding armies and peoples** (*'eth kol ha 'am sabyb*), **while Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **shall continue to be inhabited** (*wa yashab 'owd* – shall support the living, now

and forevermore), **succeeding, with one thing logically following another, through time** (*tachath* – with an orderly succession of events playing out) **in** (*ba*) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching on Restoration, a.k.a., Jerusalem).’” (*Zakaryah* / Remember Yahowah / Zechariah 12:6)

Since it is the Standing Grain, representing Gowym and Yahuwdym members of the Covenant who will have been *Qatsyr* | Harvested seven years earlier, it is the fallen stalks which will now be devoured. And by ridding Dowd’s City and Yahowah’s Home of belligerents, Yaruwshalaim will survive.

The revelation that the *‘Aluwph* | Beloved Family of Yahuwdah will be like torches among the timbers on this magnificent stage being manifest on the Temple Mount suggests that they will be the spiritual returnees of the Shabuw’ah and Taruw’ah Harvests. Yahowah’s beloved children will participate in the incineration of the trash that has blown in to destroy Yahuwdah and Yahuwdym. We know this because the remnant left behind on Taruw’ah will not yet be Covenant, so they are not Family.

This answers a question that I had been ruminating about for some time. We know that those *Laqat* | Gleaned on Taruw’ah, as will have been the case with those *Qatsyr* | Harvested on Shabuw’ah, will be instantly transformed into spiritual beings with the capacity to manifest physical attributes when desired. But, other than Yasha’yah’s prophecy in 17:6, we were not told whether the remaining remnant inhabiting the Millennial Sukah would also have this Divine quality or if they would remain prepared, but mortal. With only Covenant Family serving as torches of blazing light, we have our answer. Cool.

The two Witnesses, ‘Elyah and Yada, serving in Yaruwshalaim just prior to this time, will have had this same capability – albeit on command. Their words will

devour the combustible stubble who challenge them. This, then, implies that every member of God's Covenant Family will be so equipped.

But there is more to this because the flaming stage and blazing timbers depict the fire Yahowah will ignite beneath the bludgeoned body of the 'Adamah Parah on Taruw'ah as it is set ablaze upon the Temple Mount. The resulting fire will purge the moral remnant of Yisra'el left behind of their guilt so that, once cleansed, they will be prepared for the Family Reunion on Kipurym. But these same flames will also incinerate the chaff, representing those who remain too religious, political, or militant to survive the return of Father and Son.

As the Muslims and Multiculturalists seeking the eradication of Jews get their comeuppance, we are told two different and yet very interesting things about Jerusalem. First, Yaruwshalaim shall continue to be inhabited and supported, now and forevermore, which speaks of the remnant of Yisra'el cleansed by the sacrifice of the Red Heifer. And second, the events Yahowah has planned and foretold will succeed, with one thing logically following another, throughout time as an orderly succession of events plays out in Yaruwshalaim. The latter is to say that, following the two phases of Taruw'ah, the Gleaning and the Sacrifice, Kipurym will precede Sukah. And following Sukah, God's people will camp out with Him for one thousand years from 6000 to 7000 Yah.

It is so obvious, so clearly stated, so often repeated, and so vitally important, it is a wonder that those deluded by Judaism and Christianity share the same blind spot. It is *Dowd* | David who is returning with Yahowah. He is the long-awaited *Mashyach* | Messiah and King of Kings.

Sadly, the Hasidics are too busy worshiping their predecessors and wallowing in their manure to consider the word of God. And Christians have been duped into

believing that “the Lord” has dementia and is not very adept at names, unable to even remember His own. To them, Dowd is dead and buried, and everything God said about him was wrong unless it was magically transferred to *Iesou Christou* | Jesus Christ. But jeez, fellas, you can’t all be that blind!

“**Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* | God as guided by His *towrah* | instructions regarding His *hayah* | existence) **will rescue and deliver, save and protect** (*yasha’* – will provide liberation and salvation for), **Yahuwdah’s** (*Yahuwdah* – Beloved of Yah and Related to Yah’s) **homes and households, including the Tabernacle of the Witness** (*‘ohel* – shining and radiant dwellings and brilliant habitations) **first and foremost** (*ba ha ri’shown* – in the initial phase), **so that** (*la ma’an* – for the intent and purpose that) **the honor and glory** (*tiph’areth* – the majesty and splendor) **of the House** (*beyth* – the home and family) **of Dowd** (*Dowd* – the Beloved) **and the splendor** (*wa tiph’areth* – the beautiful shining appearance and renown) **of the inhabitants of** (*yashab* – those who live in) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **are not surpassed by** (*lo’ gadal* – are not honored or exalted above) **Yahuwdah** (*Yahuwdah* – Beloved of Yah).” (*Zakaryah* / Remember Yahowah / Zechariah 12:7)

Dowd, who was from the House of Yahuwdah, had sovereignty over a unified Yisra’el, ruling from Yaruwshalaim. And while all of these will be enveloped in majesty, the ranking with Yahowah is Dowd, Yahuwdah, Yisra’el (which is the House of Dowd), and then Yaruwshalaim. While it’s a little like asking a chocoholic if she prefers chocolate cake, chocolate pie, chocolate ice cream, or chocolate cookies, Yahowah does have a preference. And the only reason Yaruwshalaim is listed last among favorites is that it is a place filled with people of

different backgrounds.

Therefore, Dowd, Yahowah's Firstborn and Chosen One, is not individually listed because he is working with Yahowah, delivering Yahuwdah first and Yisra'el, the House of Dowd, second. That said, this is going to be the most beautiful place on earth, more magnificent than anything we can even imagine. Yahowah will be sculpting with light, and the people will be as radiant as their homes are glorious.

The way this is worded, we know that Yahuwdah is Yahowah and Dowd's first priority. And yet, when all is said and done, it will be no more majestic than Yaruwshalaim. And that is because Yahowah is going to treat all of His children as if they were royalty – even those of us who are adopted.

“On that day (*ba ha yowm ha huw'* – during that time), **Yahowah** (𐤏𐤃𐤏𐤃𐤁) – a transliteration of *YaHoWaH* as instructed in His *towrah* | teaching regarding His *hayah* | existence) **will defend** (*ganan* – will protect, serving as a fence, shield, and hedge) **the inhabitants of** (*yashab* – those who live and remain in) **Yaruwshalaim** (*Yaruwshalaim*) **and have their backs** (*ba'ad* – will be positioned all around and throughout them for their benefit).

So it will exist (*wa hayah*) **that the wavering and weak-kneed** (*kashal* – the feeble and faltering) **among them** (*ba hem*) **on that day** (*ba ha yowm ha huw'*) **will be likened unto** (*ka* – will be compared to) **Dowyd** (*Dowyd* – the Beloved), **and the House of Dowyd** (*wa beyth Dowyd*) **will be like God** (*ka 'elohym*), **similar to a spiritual implement and heavenly messenger** (*ka mal'ak* – comparable to the dispatch, deputy, and envoy) of **Yahowah** (*Yahowah* – the proper pronunciation of *YaHoWaH* as directed in His *ToWRaH* | Teaching regarding His *HaYaH* | Existence and our *ShaLoWM* |

Restoration) **in their appearance** (*la paneh hem*).”
(*Zakaryah* / Zechariah 12:8)

As their Father and their God, Yahowah will defend and protect the House of Dowd and, therefore, Yisra’el, Yahuwdym, and the inhabitants of Yaruwshalaim. He “has their backs!” If you are looking for God at this time, you will find Him among His people.

One of Dowd’s many exemplary attributes is his courage. When it came to the first duty of a shepherd and king, he never cowered when it came to protecting his people. And he led by example, talking the talk and walking the walk. Even better, just as Dowd is likened unto God upon his return, so shall we be. Similar to our Shepherd, we will become ever more like God. Transformed from weak and decaying, aging and limited, physical beings, we will exhibit the energetic appearance of the *mal’ak*, who are empowered and eternal spiritual beings akin to light.

Thankfully, we will be likened to Dowd and similar to God with the appearance of *mal’ak* – which is the best of all possibilities. It is, therefore, the enriched and empowered, the emboldened and fearless, who are inheriting the Kingdom of God, not the mealy-mouthed or meek.

Ultimately, it all comes down to Dowd. Yahowah chose him and fell in love. He anointed him and inspired him, promoting him for a plethora of reasons. God’s Messiah had character and courage. God’s King was right about the things that mattered most to his Father. He was not only Towrah-observant, he wrote Mizmowr and Mashal about what he learned from Yahowah. The student became a teacher, and the foremost beneficiary of the Covenant became its Savior.

Ultimately, we are with Yahowah and His people or we are against Him and them. The decision is literally life

or death. And in these words, each scribed to foretell the events pursuant to Dowd's return with Yahowah, we find yet another affirmation that God did not replace Yahuwdym with Gowym or Yaruwshalaim with Rome...

“And it will come about (*wa hayah* – it will occur) **at that time** (*ba ha yowm ha huw'* – in that day) **that I will seek to hold responsible and thus accountable, thereby choosing** (*baqash* – I will investigate and judge, procuring information to interrogate while demonstrating My desire) **to decimate and exterminate** (*la shamad* – to overthrow and destroy, annihilating and getting rid of, thereby abolishing) **all of** (*kol* – the totality of, every one of) **the Gentiles** (*ha gowym* – those unrelated to Yisra'el, the animalistic people, uncultured and uncivilized heathens, Godless nations, a swarm of adversaries, and lifeless corpses) **who will have come against** (*ha bow'* 'al – those who arrive in opposition to, pursuing) **Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation; from *yarah* – the source of teaching and guidance and *shalam* – restitution, redemption, and renewal).”
(*Zakaryah* / Remember Yahowah / Zechariah 12:9)

I suspect that this shatters the myth that God wants to save everyone such that none should perish. It's also devastating to Replacement Foolology. Be advised: should you be among the great majority who would support giving Jerusalem to the Fakestinian terrorists, your days are numbered.

To have done something whereby accountability necessitates extermination is a serious crime. And here, the Judge and Executioner is God.

Those confused by liberal jargon are unable to fathom the compassion in these words. They have been led to believe that hate is the enemy of humankind when it is actually a virtue. Love necessitates knowing who, when, how, and why we should oppose anyone who would seek

to harm those we love.

Prior to this response from God, there has always been plenty of time remaining to resolve issues, measured in millennia, centuries, and decades. Now, however, there are years, months, weeks, and days, just fleeting moments to cull the flock of black sheep, determining who stays and who goes.

While man has been genocidal for thousands of years, murderous all around the globe, when we see terms like “decimate and exterminate,” “annihilate and abolish,” associated with God, even in the limited parameters of defending Jerusalem from those who would otherwise kill His people, committing genocide against them, it strikes some as harsh, even extreme. But it is actually kind, even mild, under the circumstances. Yahowah is extending one set of lives by truncating others. Moreover, it is fair to annihilate those who have come to exterminate His Family. Further, God is responsible for conceiving the lives that He is now terminating, meaning that for them it would still have been a net gain. Yahowah has no obligation to permanently extend what He has conceived.

So now, having removed the pathogens from His Home, Yahowah is prepared to fulfill *Yowm Kipurym*...

“And I will pour out (*wa shaphak* – cause an outpouring, profusely expending) **upon** (*‘al* – over) **the House** (*beyth* – the family, home, and household) **of Dowyd** (*Dowyd* – the Beloved, commonly known as David, representing Yisra’el), **and on the inhabitants of** (*‘al yashab* – upon those who live, dwell, and remain in) **Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation; from *yarah* – the source of teaching and guidance and *shalam* – restitution, redemption, and renewal), **the Spirit** (*ruwach* – the Maternal and set-apart manifestation of God’s outreach, support, and power) **of genuine mercy, compassion, loyal love, and favorable**

acceptance (*chen* – of kindness, of being pleasing and agreeable, approval and satisfaction), **pleading for clemency and forgiveness** (*tachanuwn* – providing a petition to save, requesting a pardon)...” (*Zakaryah* / Remember Yahowah / Zechariah 12:10 in part)

Since *Towrah* is based upon the actionable root, *yarah*, it is the source from which teaching and guidance, instructions and directions, flow. Therefore, the *Ruwach Chen* | Merciful Spirit is being poured out of the *Towrah*. With *yarah* also serving to define *Yaruwshalaim*, there is yet another element of consistency, with the Word, the City, and the Spirit working in harmony.

Yahowah’s promise to “pour out the Spirit of Acceptance upon the House of Dowd (which is *Yisra’el*) and *Yaruwshalaim*” describes the prophetic fulfillment of the stated purpose of the Day of Reconciliations. Those who have come to know, trust, and rely upon our Heavenly Father are invited to come into His presence by way of the *Ruwach*. For the first time in 3,000 years, David’s family has become God’s Family. At this moment, and on this essential day, the Chosen People will be reconciled unto Yahowah as God is able to accept them because of what Dowd and Yada have collectively accomplished during the *Mow’edym*.

This serves as an affirmation that my translation of *Qara’* / Called Out / Leviticus 23:27 was correct. The *’isheh* represents the Maternal manifestation of God’s fiery light to purify, enlighten, and uplift Her children. Based upon this realization, beyond loving-kindness and mercy, *chen* is also “beautiful apparel.” This is evocative of the Spirit’s Garment of Light. It is the wardrobe that adorns those who are forgiven as they are enveloped in Her luminosity.

The last word in the passage, *tachanun*, translated as “pleading for clemency and forgiveness,” affirms these

interpretations. It is based upon *chen* and *chanan*, meaning “to show favor, to plead for compassion, and to implore forgiveness.” These actions define the role of the Set-Apart Spirit. And they explain the reason we are invited to come into Her presence on this day – the Day of Reconciliations.

The continuation of this prophetic pronouncement is among the most important in the Prophets. In context, we now know that the Yahuwdym who have survived the Tribulation of Ya’aqob’s Troubles have come to *yada’* Yahowah. Now reconciled, they have been adopted into God’s Family by accepting and attending the Beryth and Miqra’ey.

“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)

While this destroys two religions, it is marvelous for the relationship and for our appreciation of what Dowd has done for us. It was written to express the kind of emotion experienced when a family reunites after a long and

troubled separation.

The last opportunity for reconciliation is being poured out in this special way and at this opportune moment on behalf of the Household of Dowd. The Messiah represents *Yisra'el* | Individuals who Engage and Endure with God, *Yahuwdah* | the Beloved of Yah, and the *Beryth* | Covenant Family, such that the *Beyth Dowd* | Household of Dowd is comprised of select individuals representing a fusion of *Yisra'el*, *Yahuwdah*, and *ha Beryth*.

God and King are arriving in *Yaruwshalaim* | the Source of Guidance on Reconciliation on *Yowm Kipurym* | the Day of Reconciliations. As a result of what they have done for the Family during the preceding five *Miqra'ey* | Invitations to be Called Out and Meet with God, there will be an outpouring of compassion from the *Ruwach* | Spirit upon those who have gathered to receive them. It will be the ultimate family reunion. Our Heavenly Father, Spiritual Mother, and beloved Son, our Savior, have returned to claim their own.

In this case, *saphad* speaks of “being exceedingly emotional, ecstatic to the point of tears.” Similarly, *misphed* is more about shrieking than crying, even when they are tears of joy.

Yahowah is predicting a reunion. That is the primary definition of *yachad*, from which *yachyd* is derived. While it can address the idea of reuniting with a beloved and special child, it is more appropriately seen as joining together to make a family whole.



Since we are learning by making comparisons, I would like to share one more misappropriated prophecy before we turn the page and move on to the next chapter. It reveals

the actual identity of the Son of God and returning King. And it serves to corroborate what we read in *Yasha'yah* / Isaiah 9:6-7. If you recall, three hundred years after speaking to His Son about his future, Yahowah said of him...

“For indeed (*ky*), a child (*yeled*) was born (*yalad*) before us (*la 'anachnuw*), a son (*ben*) will be given, provided, and bestowed at a point in time (*nathan*) concerning us (*la 'anachnuw*). The opportunity to learn what can be known about how to engage and endure in addition to the government (*wa misrah*) was and will be (*wa hayah*) on (*'al*) his shoulder (*shekem huw'*).

His reputation and renown (*wa shem huw'*) has been read and recited as (*qara'*): a counselor providing valuable advice (*yow'ets*) who is astoundingly brilliant and amazingly insightful (*pele'*), a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man (*gibowr*) of God (*'el*), an eternal witness providing restoring testimony (*'ed*) for the Father (*'ab*), the leader who conveys the authorized position (*ha sar*) on reconciliation and restoration leading to salvation (*shalowm*), (*Yasha'yah* 9:6) tremendously increasing (*rab*) the ability to learn about and respond to (*lam*) the means to engage and endure, to be liberated and empowered (*ha misrah*).

As a result of this approach (*wa la*), reconciliation and restoration, complete satisfaction and total contentment (*shalowm*) will be without end (*'ayn qets*) upon the throne and seat of honor (*'al kise'*) of Dowd (*Dowd*), as well as (*wa*) upon his kingdom through his considered advice and counsel (*'al mamlakah huw'*) so as to be prepared and established by it (*la kuwn 'eth hy'*), and (*wa*) to be restored and sustained by him (*wa la sa'ad huw'*), with the means to exercise good judgment and justly resolve disputes (*ba mishpat*) by (*wa ba*) being

right and vindicating (*tsadaqah*) **from then to now** (*min 'atah*) **and forevermore** (*wa 'ad 'owlam*). **The deep devotion and passion** (*qin 'ah*) **of Yahowah** (*Yahowah*) **of the vast array of spiritual implements** (*tsaba ')* **has consistently engaged to make this happen** (*'asah zo 'th*).” (*Yasha 'yah* / Isaiah 9:7)

The prelude to this discussion regarding the Son of God and his throne was recorded by the Prophet *Shamuw'el* / He Listens to God...

“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 Samuel 7:2)

Nathan said to the king (*wa 'amar Nathan 'el ha melek*), **‘Do everything you think is right** (*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 gadowl*) 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*)

God was promising to announce and then implement a plan whereby He would engage with Dowd to establish the Family of Yah. He was, therefore, addressing Dowd's role in fulfilling Chag Matsah which made this possible.

“**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 what you have sown ('eth zera' 'atah), something more in the end 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).'" (Shamuw'el 2 7:12 in part)

Yahowah would be doing something exceptional with Dowd's physiological nature, extracting and reformulating his DNA, which is how he was able to fulfill Passover as the Zarowa'. This is so monumental, at this point, God stops talking to Dowd and begins speaking to us about him.

“Therefore (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 therein 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 of the counterfeit...

“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)

In the debate between Dowd as the Son of God and Sha’uwl as the Devil’s Advocate, Yahowah has taken sides, and that’s good for Jews and unfortunate for Twistians. So now, having spoken to us about His Son, Yahowah concludes the prophecy by addressing Dowd directly...

“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 chizyown ha zeh*), in this manner, Nathan accurately conveyed this (*ken dabar Nathan*) to Dowd (*el Dowd*).” (*Shamuw’el* / 2 Samuel 7:17)

It is hard to imagine how anyone could remain confused, wondering whether Yahowah is addressing Dowd, His Beloved Son, our Messiah and King, the Shepherd and the Lamb, or a misnomer who was never

mentioned prophetically. If this were a contest between man and myth, it concludes with a score of 1,000 to 0.

And yet, there are millions more Christians beguiled by an illusion than there are Covenant Members who honor Dowd's contribution to our lives. How is that possible in a supposedly rational world?

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Redeemed

Enjoying Eternal Life...

As the days diminish for us to make an impression on Yisra'el, now just 17 months from the Shabuw'ah Harvest in May 2026, there is the possibility that this, the 35th book on the shelf at YadaYah.com, will be the last. When it is completed, I'm devoting the lion's share of my time to producing video programming to draw attention to all we have learned these past 23 years.

If this is the final volume, then I want to give our beloved King the last word. And while we have closely examined and carefully considered 66 Mizmowr in our journey home, this leaves 84 to be explored. In the order of things, the next numerically is the 32nd Psalm. So, without further ado, here are some of the affirmations and surprises from our Savior's pen. It begins with an auspicious declaration...

“A Poem of circumspection for understanding (*maskyl la* – instructive and prudent lyrics by) **Dowd** (*Dowd* – the Beloved).” (*Mizmowr / Song / Psalm 32* Introduction)

Few things are more vital to our survival than coming to appreciate all Dowd means to us – past and future. And here, the man, himself, is offering to be our teacher, to instruct the circumspect so that we might be prudent in our investigation of the most interesting man in the world.

Since his greatest achievement was carrying our guilt away from us on Matsah in the 80th Yowbel year of 4000

Yah, and concealing it within the sightless and lightless confines of She'owl, the benefit tops his list...

“Delighted by the favorable outcome of being blessed by advancing along the path leading to the benefits of the relationship (‘ashry – happy to show the way to get the most enjoyment out of life; from ‘asher – advancing on the straight path to reveal the advantages of the right way) is the one whose guilt from having been defiant and rebellious (pesha’ – whose crimes, faults, and offenses) has been lifted up and carried away (nasa’ – has been removed and borne by another (qal passive participle)), whose offenses against the standard for having missed the way and gone astray (chata’ah – transgressions as a result of having been wrong) are hidden and concealed (kasah – are shrouded and unknowable (qal passive participle)).” (Mizmowr / Song / Psalm 32:1)

By being prudently circumspect, diligently observing the lyrics the Messiah Dowd scribed 3,000 years ago, we come to understand the method he deployed to perfect the Children of the Covenant. And it is as I have surmised from the beginning.

When we ‘ashry | walk along the correct path through the Mow’ed Miqra’ey, following Dowd’s example, with UnYeasted Bread, the step after Passover, one of the benefits the Children of the Covenant receive is that as a result of Matsah our souls are perfected. This is the result of what our King has done by *nasa’* | lifting from us and carrying away our *pesha’* | guilt. There are few, if any, insights into our redemption more important than this.

Pesha’ is broad-based defiance against God and societal rebellion in opposition to Him. It is a widespread and common cultural problem. It is, therefore, political and religious malfeasance and not individual sin. *Pesha’* is what separates mankind from God. It is why walking away

from its caustic and controlling influence is the prerequisite for participation in the Covenant.

But there is more to this story. Not only is our prior religious rebellion removed, so is everything we have done to run afoul of God, misconstruing the way to Him while wandering away from Him. *Chata'ah* speaks of being wrong, missing the way, and going astray.

Better yet, Dowd did more than lift off and carry away our *pesha'* and *chata'ah*; he buried them inside the deepest, darkest, most impenetrable, and inescapable prison in the universe. This is better than locking it up and throwing away the key because the Son of God carried everything we have said inaccurately or done inappropriately in conflict with Yahowah's testimony into *She'owl* | Hell and left it there. Our prior religious guilt and propensity to be wrong have been *kasah* | hidden and concealed in a place where they can never be uncovered or known again.

As a result, without any evidence against us, we are deemed right with God, perfect, innocent, and acquitted. There is no trial, no judgment, and no forgiveness for the Children of the Covenant because our guilt is no longer relevant or appropriate. It has been taken to a place where God, Himself, cannot go.

It is these realizations which make Dowd, the *Miqra'ey* he fulfilled, the *Beryth* he enabled, and the *Towrah* that guided him, relevant and essential. Further, by scribing these vital insights in the lyrics of the 32nd *Mizmowr*, Father and Son are revealing something equally important: *maskyl* | understanding is the product of diligent investigation and disciplined analysis, whereby comprehension is the result of making informed and rational connections.

As evidence of this, in the 3,000 years since Yahowah inspired Dowd to write these lyrics, and in the 2,000 years since they fulfilled them, I am the first to comprehend and

explain the process behind how we are perfected during Matsah. And I came to appreciate the means by which the Beryth and Miqra'ey work in harmony to deliver this result by examining their testimony and making the proper connections to understand.

The path to Yahowah paved by the Messiah is clearly articulated, consistently presented, and straightforward, but not obvious. Those who capitalize upon it have done their homework. If exercising good judgment by judiciously processing information while being discriminating and discerning, then forming rational conclusions based upon the evidence is appealing, you have a lot in common with Yahowah, Dowd, and the Covenant Family.

As a result of what Father and Son accomplished during the Spring Miqra'ey, particularly during Chag Matsah, we appear perfect in God's sight...

“Pleased and fortunate, blessed by advancing along the correct path leading to the benefits of the relationship (*‘ashry* – happy to show the way to get the most enjoyment out of life by advancing on the straight path to reveal the advantages of the right way) **is the man** (*‘adam* – the person) **to whom** (*la huw’* – concerning him) **Yahowah** (*YaHoWaH* – accurately transliterated based upon *hayah* and *towrah*) **does not impute or consider** (*lo’ chashab* – does not reckon, regard, or record) **guilt or injustice as a result of twisting and distorting the truth** (*‘awon* – wrongdoing and liability associated with bending, corrupting, and perverting the evidence), **and in whose breath and spirit** (*wa ba ruwach huw’* – or in his mind, heart, and response) **there is no deceit, lethargy, or ineptitude** (*‘ayin ramyah* – there is no treachery or fraud, laziness or shiftlessness, refusing to work or engage).” (*Mizmowr* / Song / Psalm 32:2)

This is an affirmation of what we just read. The reason

that Dowd took our guilt into She'owl, leaving it there, is that it can no longer be imputed against us. Therefore, while I was once religious and political, the liability I incurred for this wrongdoing no longer exists. And so there is no longer the breath or spirit of deceit within me.

I was pleased to read that there is more to *ramyah* than deceit. It speaks of lethargy and ineptitude, being lazy and shiftless. And what this suggests is that those who have been perfected by Matsah are committed to sharing the benefit. Having found and acted upon the means to enjoy the Covenant, we know how vital it is to work with Yahowah to convey what we have learned.

Serving with God is so germane to our relationship, it's hard to imagine otherwise. It is the most rewarding and beneficial job on Earth.

Affirming that Dowd deployed *ramyah* expecting us to appreciate the fact that a relationship has very little value if we don't contribute to it, he goes all in with this concept, taking it much further than I would have thought...

“For by example (*ky* – because by contrast), when I was inactive and uncommitted, silent, deaf, and dumb (*charash* – when I was for a time unwilling to listen or write, speak or take action, holding my tongue and pen without a plan or purpose (*hifil* perfect)), my very essence and potential, my backbone and vigor, indeed, my potential as a human, and the importance of my life (*'etsem 'any* – my skeleton and substance, my legs and limbs, my bones and body; from *'atsam* – vast potential, numerous opportunities, strength and might) was wasted and degraded (*balah* – was squandered and decayed, disintegrating and decomposing (*qal* perfect)) through my groaning, moaning, roaring, and shouting (*ba sha'agah 'any* – as a result of my guttural complaints, disapproving utterances, screaming and blaring) throughout the day (*kol ha yowm* – every day).” (*Mizmowr* / Song / Psalm

32:3)

While I did not expect to read this coming from Dowd's pen, especially since he is using himself as an example, he is nonetheless correct in his analysis. People who don't contribute to the greater good, who don't listen to and serve alongside the Almighty, wither and die. Without learning and working, we squander our potential, degrade our character, and lose the very essence of what it is to be human. Just as we develop our backbone and character by making an effort and then overcoming challenges, religious and political parasites degrade the planet by their presence.

It is also true that complainers are miserable people. Stop moaning and groaning, sniveling and shouting, and do and say something worthwhile.

As we press ahead, Dowd is being remarkably transparent. His admission is something that I have long known about him as well as Moseh. Over the course of 40 to 60 years, they broke down and wore out. I suspect that it was also true with Shamuw'el and 'Elyah, Yasha'yah and Yirma'yah.

Representing God is not easy. Yahowah has very high expectations and we don't want to let Him down – so we work ourselves to the knub. While it is the most rewarding enterprise in the universe, it is also challenging because only a tiny fraction of those we try to awaken and guide listen, and most remain hostile.

“For day and night (*ky yowmam wa laylah* – because whether it was light or dark), **Your hand and influence** (*yad 'atah* – Your power and forcefulness, You enabling nature, care, and control) **have been rewarding and burdensome, at least in the sense of being pressure-packed, both honorable and heavy** (*kabed* – distinguished and enriching, a source of pride and concern (qal imperfect)) **upon me** (*'al 'any* – over me).

The vitality of what I do and say (*lashad* ‘any – my core strength, my grasp, and my tongue) **is transformative and overwhelming, overcoming** (*haphak* – evolving through) **the wasteful desolation and burning heat** (*ba charabown* – in the drought and lifelessness) **of the summer following the harvest** (*qayts* – of the especially scorching period after the ingathering and reaping of those who will be awakened while rising above the abhorrent). **Pause now and contemplate the implications** (*selah* – take your time and think about this for a while).” (*Mizmowr* / Song / Psalm 32:4)

This is an astonishing insight into the relationship Dowd enjoyed with Yahowah – as it conveys ideas we have not read elsewhere. While I can attest that Yahowah’s hand is tremendously rewarding and His influence is overwhelmingly beneficial, the mission He asked the three Zarowa’ – Moseh, Dowd, and Yada – to achieve can be burdensome at times. Most days, I’m in the saddle before sunrise and seldom leave my study working fewer than twelve to fourteen hours, seven days a week. When one’s business is advancing Yahowah’s agenda, the Shabat is prime time. Therefore, like Moseh and Dowd, the work can be everything suggested by *kabed*, from honorable to heavy, from pressure-packed to rewarding, both distinguishing and enriching as a source of pride and concern.

Keeping it real, conveying the humanity of it all remains one of Yahowah’s trademarks. For example, Yahowah loved and blessed ‘Abraham, Yitschaq, and Ya’aqob, but they could all be scallywags at times. God doesn’t sanitize the narrative to make anyone appear pristine. We are all flawed and inadequate implements, which makes Yahowah all the more remarkable for achieving great results in spite of us.

So that I am also being transparent, no one actually knows how to render *lashad*. It is only used twice, once in

the Towrah, where it is addressing cakes. The most similar words speak of our grasp and our tongues and, thus, what we do and say. And this brings us to *haphak*, which can convey the positive idea of being transformed or the negative realization of being overwhelmed. Was Dowd evolving or being overcome?

And that, my friends, was the easy part. What Dowd said next was particularly difficult to process. What are we to make of this pronouncement?

“The vital nature of what I do and say (*lashad* ‘any’) are transformative and overwhelming, helping to overcome (*haphak*) the wasteful desolation and lifelessness (*ba charabown*) during the summer following the harvest, the scorching period after the ingathering of those destined to rise above the abhorrent (*qayts*). Pause now and consider the implications (*selah*).” (*Mizmowr* 32:4)

After struggling to translate the words themselves, I struggled to deal with them. At first, I thought that our King was revealing that the results of the Shabuw’ah Qatsyr would be exceedingly disappointing, lifeless, and wasteful. In that my job as the final Zarowa’ is to cultivate this harvest, that was disappointing.

But, upon further contemplation, that isn’t what Dowd was witnessing or suggesting. What horrified him was what will occur after the Spring Harvest of Shabuw’ah as Israel moves into the summer of our discontent. Death will become commonplace. The Earth will be wasted. Men will be appalling. The Time of Ya’aqob’s Troubles will be worse than can be imagined, more devastating than the Holocaust, especially for Jews. This is what the Messiah wanted us to consider.

I have made a point on numerous occasions that many of the titles and attributes ascribed to Yahowah, to Dowd, and even to Yada are feminine. These include Zarowa’ and

‘Adamah Parah, Yahowah’s name and God’s *Ruwach* | Spirit. And now, here is another – *yad* | hand and influence. This is relevant for many reasons, including the fact that Yahowah has a paternal and maternal nature. God perceives and projects the relative advantages and strengths of men and women. In this way, God is like the men he conceived with XY chromosomes, giving us the ability to express ourselves harshly or nurturingly, rationally or emotionally.

Dowd has previously admitted that he had made more mistakes than he had hair on his head, so this is nothing new. And this is one of the attractions to Yahowah. We do not need to be perfect to serve alongside God. If we do our best, He’ll take it from there.

“My offenses for having missed the way and gone astray (*chata’ah* ‘*any* – my transgressions as a result of having been wrong), **I have acknowledged and made known to you** (*yada’* ‘*atah* – I am aware and you are familiar), **and my political failures and malfeasance** (‘*awon* ‘*any* – my wrongdoing and liability associated with bending, corrupting, or perverting the facts), **I did not cover up or conceal** (*lo’ kasah* – I did not hide).

I said (‘*amar* – I announced), **‘I express and then throw** (*yadah* – I will acknowledge and hurl) **my guilt and rebelliousness** (*pesha’* ‘*any* – my faults and offenses) **unto Yahowah** (‘*al la Yahowah*),’ **and You** (*wa* ‘*atah*) **lifted up and carried away** (*nasa’* – You removed) **the offensive nature of my guilt** (‘*awon chata’ah* ‘*any* – the misguided and inappropriate statements and decisions I’ve made). **Pause now and contemplate the implications** (*selah* – take your time and think about this for a while).” (*Mizmowr* / Song / Psalm 32:5)

The reason I do not think that Dowd was confessing his wrongdoing to Yahowah but, instead, to us, is because these lyrics were written for our benefit – for us to

understand what he means to our lives. So, this is far more than Dowd's way of reminding us that he made his share of mistakes because he also embodies the wayward nature of Israel. Further, while God may have initially been aware of Dowd's imperfections, He chose not to see His Son's failings – often calling Dowd both right and vindicated.

The reason Yahowah was able to see past His Son's indiscretions is twofold. First, since God is not constrained by time, He is able to perceive Dowd as the man who would fulfill Matsah, where he was also perfected by the expunging of his guilt. And second, Dowd was enveloped in the *Ruwach Qodesh* | Set-Apart Spirit, whose Garment of Luminosity would have made him appear perfect.

There are three additional ways to view this pronouncement in harmony with the Psalm as a whole – all of which are far more meaningful than what we have considered thus far. First, as I have suggested, Dowd embodies and represents the good and bad of Yisra'el. He is Israel. So, when he confesses religious and political guilt, he is acknowledging that his people were a mess and in need of a good scrubbing.

Second, by agreeing to accept the religious and political guilt of the Covenant Family and carry it off to She'owl during UnYeasted Bread, Dowd was burdened with his people's *chata'ah*, *peshah*, and *'awon*. And the weight of it would have been overwhelming, just as he has stated.

Thereby, Dowd is also acknowledging Yahowah's role in Matsah. The only way for his soul to have been burdened with our guilt, in addition to his own, to have carried it into She'owl, and for that plan to suffice to perfect him and us, is for Yahowah to have orchestrated all of it from beginning to end. Therefore, Dowd is announcing that Yahowah contributed to removing the guilt which was carried away, both his and Yisra'el's,

whom he represents. Simply stated: Father and Son worked together to deliver the benefits of the Covenant.

Third, men do not wake up one morning and tell God that they want to accept everyone's guilt, be slaughtered, and then go to Hell. But since the Messiah perceived the need to do all three, decided this was appropriate, volunteered for the mission, convinced God that it was the right decision, earned his Father's unconditional support, and then not only witnessed what he would endure, but wrote about it so that we might know and benefit, he had some really good reasons. And some of these are expressed in this Mizmowr, which is to say that he had made his share of mistakes and Israel was a religious whore.

Since he was king, Dowd felt responsible, and he recognized that something needed to be done or there would be hell to pay. Having studied the Towrah, he realized that his highest calling was to fulfill Pesach, Matsah, and Bikuwrym. Not only would he earn his Father's admiration and save his people from themselves, he would earn our respect, making it possible for him to lead us through time. In this way, a brilliantly inspired and articulate King became the perfect leader of men.

Returning to the opening line of this Mizmowr – becoming circumspect to understand Dowd – I have an important message. Dowd's testimony throughout the Psalms, coupled with the proclamations of the Prophets, make it obvious that Dowd, as the Son of God, fulfilled the Spring Miqra'ey. And while I was the first, and still only, individual over the millennia to accept and share this realization, I was hesitant initially – even though it is so well attested. However, until such time as I could explain how he came to recognize his role, why he volunteered, and why Yahowah not only allowed it, but endorsed His Son's decision, I had to hold these cards, a royal flush in hearts, close to my chest until about a year or so ago.

That said, since this is volume three of the *Coming Home* series, assuming you have read *A Voice* and *Messiah* prior to *Beloved*, you are cognizant of how I was able to deduce these answers. And as a result, I was finally at liberty to share the greatest discovery in human history. In this light, I bring you Dowd's next exhortation – one which is near and dear to my heart...

“Therefore, upon this (*‘al zo’th* – regarding this), **let’s choose on our own initiative to ponder the implications of intervention** (*palal* – apart from societal influences, and of our own volition, let’s provide a sound argument and justification to intercede and for mediation to resolve the rift in the agreement (hitpaal imperfect jussive)).

Concerning this time which is approaching (*la ‘eth* – near this period), **everyone who is devoted to You** (*kol chasyd ‘el ‘atah* – all who are Godly, loyal, and dedicated to You) **and who are set apart and distinct, separated from others** (*raq* – surely, but to the exclusion of the vast majority), **will discover, encounter, and experience** (*matsa’* – you will learn about and discover, obtain the benefit of and be located within) **the torrential outpouring** (*la sheteph* – the approaching and overwhelming effusion and inundation) **of the great and abundant** (*rab* – plentiful and extensive) **waters** (*maym*).

Concerning this (*‘el huw’* – in reference to this), **they will no longer be stricken by the plague or be driven away** (*lo’ naga’* – they will no longer be assaulted or destroyed (hifil imperfect)).” (*Mizmowr* / Song / Psalm 32:6)

Throughout the Towrah, the only case for intervention is presented in concert with the Mow’ed Miqra’ey, notably on Pesach, with the lamb, but also with the instructions pursuant to Shabuw’ah, Taruw’ah, and Kipurym where a Ram, Bull, and Goat serve in this capacity. Since we have

read this as Dowd speaking to us about what he was prepared to achieve, do you suppose he wants us to consider the case he has made and the resulting implications for interceding on behalf of the Covenant Family during the Spring Miqra'ey? Or is he now addressing another *Mow'ed* | Restoring Witness – say Taruw'ah?

The case for Trumpets begins with the realization that the souls gleaned on this occasion will have become harvestable members of the Covenant Family as a result of capitalizing upon what Dowd achieved during Chag Matsah. This perspective is consistent with what we read in 32:1 and 2...

“A Poem of circumspection for understanding the lyrics presented by (*maskyl la*) Dowd (*Dowd*). Delighted by the favorable outcome of being blessed by advancing along the path leading to the benefits of the relationship, and happy to reveal the way to get the most out of life (*'ashry*), is the one whose guilt from having been defiant and rebellious (*peshah*) has been lifted up and carried away (*nasa*), whose offenses against the standard for having missed the way and having gone astray (*chata'ah*) are hidden and concealed (*kasah*). (*Mizmowr* 32:1)

Pleased and fortunate, blessed by advancing along the correct path leading to the benefits of the relationship (*'ashry*) is the man (*'adam*) to whom (*la huw*) Yahowah (*YaHoWaH*) does not impute or consider (*lo' chashab*) guilt or injustice as a result of twisting and distorting the truth (*'awon*), and in whose breath and spirit (*wa ba ruwach huw*) there is no deceit, lethargy, or ineptitude (*'ayin ramyah*).” (*Mizmowr* 32:2)

The idea of the Messiah addressing his people's second chance on Taruw'ah for the resolution of guilt through the sacrifice of the Red Heifer takes shape with the

3rd statement in this Song. Dowd speaks of Israel's prolonged period of being deaf, dumb, and inactive regarding Yahowah, himself, the Miqra'ey, and Beryth. The lives of his people would be squandered and degraded as they moaned and groaned over their fate every day and in every way. Speaking as Yisra'el, the Messiah says...

“For by example (*ky*), when I was inactive and uncommitted, silent, deaf, and dumb (*charash*), my very essence and potential, my backbone and vigor, indeed, my potential as a human, and the importance of my life (*'etsem 'any*) was wasted and degraded (*balah*) through my groaning, moaning, roaring, and shouting, my guttural complaints and disapproving utterances (*ba sha'agah 'any*) every day (*kol ha yowm*).” (*Mizmowr 32:3*)

Dowd is speaking to Yisra'elites, who will have survived the Time of Ya'aqob's Troubles, beginning in the late Spring on Shabuw'ah 2026 and continuing through the Summer in which things heat up against God's People. This time of wasteful desolation and lifelessness in the aftermath of the *Qatsyr* | Harvest on the Promise of Seven is resolved when the remaining mortal remnant of Yisra'el listens to the essential nature of what Dowd has written and accepts what he has done for his people...

“The vital nature of what I do and say (*lashad 'any*) is transformative and overwhelming, helping to overcome (*haphak*) the wasteful desolation and lifelessness (*ba charabown*) during the summer following the harvest, the scorching period after the ingathering of those destined to rise above the abhorrent (*qayts*). Pause now and consider the implications (*selah*).” (*Mizmowr 32:4*)

If speaking for himself, there was no point in time when the King acknowledged his rebelliousness or tossed it at Yahowah. Dowd made mistakes, but he was never

religious or offensive in his relationship with God. But, when we view the Messiah representing Israel, then there is a moment in time when they will have the opportunity to admit that they have been wrong and to then hurl their guilt at the provision Yahowah will be providing. This is the express purpose of the cleansing waters and purging flames associated with the sacrifice of Dowd's *Basar* | Herald as the *'Adamah Parah* | the Productive Man of the Earth. Every offense will be carried away and removed, including the nation's prior propensity to have been political and religious...

“My offenses for having missed the way and gone astray (*chata'ah* ‘any), I have acknowledged and made known to you (*yada* ‘*atah*), and my political failures and malfeasance (*'awon* ‘any), I did not cover up or conceal (*lo' kasah*). I said (*'amar*), ‘I express and then throw, acknowledge and hurl (*yadah*), my guilt and rebelliousness, my faults and offenses (*pesha* ‘any), unto Yahowah (*'al la Yahowah*),’ and You (*wa* ‘*atah*) will lift up and carry away, completely removing (*nasa*) the offensive nature of my guilt, all of my misguided religiosity, and my inappropriate political decisions that I have made (*'awon chata'ah* ‘any). Contemplate what this means now (*selah*).” (*Mizmowr* 32:5)

With all of this in mind, our King is encouraging the remaining vestige of his people to step away from the religious and political allegiances that have led to them being demeaned, degraded, and assaulted. They finally take the initiative to contemplate God's intervention during Yowm Taruw'ah. Those who missed the *Laqat* | Gleaning the prior evening on September 23rd, 2033, and now have witnessed the corporeal manifestation of *ha Satan* | the Adversary bludgeon Yada, the final Witness, to death, and are listening to and observing what 'Eiyah and Yahowah are doing surrounding the sacrifice of his bloody *basar* | body, are being provided with the last opportunity to come

clean. At this moment, Yahowah will be unleashing a torrent of water from beneath the Temple Mount and then igniting towering flames, which will protect the set apart from the plague of death that has come to kill them...

“Therefore, regarding this (*‘al zo’th*), let’s choose on our own initiative to ponder the implications of intervention, and apart from societal influences, let’s seek to understand the justification for interceding to resolve the rift in the relationship (*palal*).

Concerning this time which is approaching (*la ‘eth*), everyone who is devoted to You, all who are now Godly, dedicated, and loyal to You (*kol chasyd ‘el ‘atah*) and who are set apart and distinct, separated from the majority (*raq*), will discover, encounter, and experience, benefiting by being located within (*matsa’*), the torrential outpouring and effusive inundation (*la sheteph*) of the tremendous and abundant (*rab*) waters (*maym*). Because of this (*‘el huw’*), they will no longer be stricken by the plague or be driven away, neither assaulted nor destroyed (*lo’ naga’*).” (*Mizmowr 32:6*)

This is the time to bask in Yahowah’s fiery Light, to listen to His Voice resonate within our souls, and to dance in His living waters. It is the time to end the Time of Israel’s Troubles. This is the Yowm Taruw’ah sacrifice of the ‘Adamah Parah. The Adulterous Woman is now ready to reengage with God and King.

Our Messiah’s impassioned plea for his people is to come clean. This will be the last opportunity to resolve their religious and political guilt and to heal the rift in the relationship. It is time to step away from religion and politics and let Yahowah and Dowd rid the planet of their ill effects.

Therefore, Dowd has transitioned from presenting himself as our savior to representing the people who need what he is offering. He is presenting himself as Yisra’el

and explaining what must occur for his people to celebrate his return – now just ten days away. Yowm Taruw’ah on the Shabat of Saturday, September 24th, 2033 / the 1st day of the 7th month in year 6000 Yah, is an occasion for celebration.

By striking the ‘Adamah Parah on this occasion, Satan will have sealed his fate, as will the Muslims, who, as part of Allah’s demonic death cult, will have murdered Jews for him. They will be dispatched to She’owl, their lifeless bodies incinerated in the flames and washed away in the process. Yisra’el is now safe. Even better, the surviving remnant is now prepared to enter Yahowah’s presence, doing so for the first time since they last parted 3,480 years ago...

“You are a protective covering for me, sheltering me (*‘atah seter la ‘any* – You fortify and dwell with me, concealing me) **from trouble, from the Adversary, and from unfavorable circumstances** (*min tsar* – adversaries, adversity, anguish, and aggravation). **You guard and protect me, keeping me safe** (*natsar ‘any* – You watch over me, maintaining my security). **You surround me** (*sabab ‘any* – You encompass me) **with exuberant expressions, shouts, and songs** (*ron* – with exhortation and encouragement) **of deliverance** (*palat* – of security). **Think about why this is appropriate** (*selah* – consider the implications).” (*Mizmowr* / Song / Psalm 32:7)

The *‘eth tsar* | time of troubles is over. The celebratory Homecoming and Family Reunion is now inevitable. It is time for Yisra’el to sing along with her most accomplished lyricist and songwriter – the Messiah and King, the Son of God and Savior, Dowd. It is only appropriate since Yahowah loves the voice and lyrics of His Son.

And it is the Son of God, our Messiah and King, who did this very thing. But now, we are listening and learning...

“I will impart insights and understanding to you (*sakal ‘atah* – I will teach you how to be prudent and succeed) **and teach you, instructing and directing you** (*wa yarah ‘atah* – and I will guide you) **in the way** (*ba derek* – in the path) **which you should walk** (*zuw halak* – that you should go). **I will advise and counsel you** (*ya ‘ats ‘al ‘atah* – I will share the plan with you) **with my vision and understanding** (*‘ayn ‘any* – with my perceptions and perspective regarding my appearance and form).” (*Mizmowr* / Song / Psalm 32:8)

While Moseh was superb, no one did this better than our Counselor and King. And this is largely because Dowd was, first and foremost, an outstanding student – one who was accomplished at accomplishing what he learned. And since Yahowah chose, supported, loved, and touted him above all others, wouldn’t it behoove us to follow his example and heed his advice?

As is typically the case, there is more to learn when we scratch well beneath the surface. For example, *sakal* speaks of succeeding by being prudent about the path to God. This is why this book, among many others under the Yahowah brand, is so illuminating. There are thousands of previously unheralded insights into the things that matter most woven into these pages.

Also noteworthy, *arah* is the actionable root of *Towrah*. It speaks of a source from which guidance flows regarding directions and instructions, providing guidance and teaching.

There is but one path to walk from the material world to Yahowah’s presence in Shamaym – and it is through the *Mow’edym* | Restoring Witnesses Dowd and Yada have and will fulfill. The advice and counsel of our King is to follow him, especially since he opened the Door to Life for us, perfected us so that we can enter God’s Home, and then signed our adoption papers for Covenant Membership.

Also meaningful, Dowd wants us to see these things from his perspective and to grow in understanding as a result. By using *'ayn*, he is even expecting that we will be able to visualize him as our Shepherd and the Lamb, as Messiah and King, and as the Son of God and Savior.

But not everyone will play along. There are far too many donkeys among us...

“Do not be like (*'al hayah ka*) a stallion or swallow (*suws* – proud of one’s prowess or birdbrained), especially like a donkey (*ka pered* – like a mule and ass with a stubborn and nasty disposition), without understanding (*'ayn byn* – unable to reason or make rational connections to comprehend). Even with bridle and rein (*ba meteg wa resen*), his yearnings and desires (*'ady huw'*) must be restrained and held in check (*la balam* – must be curbed and muzzled) or it will not stay near you (*bal qarab 'el 'atah*).” (*Mizmowr* / Song / Psalm 32:9)

Stallions are proud, birds have wee-little brains, and donkeys can be asses with irascible dispositions, kind of like some people I know – as did Dowd. So, his advice, and mine, is to check your attitude at the door and stop acting like jackasses. Open your mind and start thinking. Understanding alone will lead you to God and it is not possible in a calloused heart or constipated brain.

So let’s be clear, when it comes to the Covenant Relationship and the Promised Land, Yisra’el and Yahuwdym have been flight risks and are prone to stray for long periods of time. It’s time to change and become receptive to Yahowah leading and Dowd’s leadership.

This *Mizmowr* is a prime example. Its brilliance has gone unseen for three millennia and its lyrics have fallen on deaf ears. Without *byn* | making the connections between things to comprehend their relationship and meaning, we would have remained among the many who do not understand. And for them, there is an annoying

pattern...

“Numerous and abundant (*rab* – great and intense) **is the mental anguish and emotional suffering** (*mak’ob* – are the grief, pain, and unhappiness) **of the wickedly unrighteous and criminally guilty** (*rasha’* – the condemnable). **But the one who trusts and relies, placing confidence** (*wa ha batach* – who is bold and confident) **in Yahowah** (*ba Yahowah*), **He surrounds and envelops** (*sabab* – He encircles and shields, consistently and continually, intensely and dramatically, enclosing (poel imperfect energetic nun)) **in loyal love, unremitting kindness, wonderful benefits, tremendous favors, and devotion** (*chesed* – affection and benevolence).” (*Mizmowr* / Song / Psalm 32:10)

No one knew this better than the prophet who sang these formidable and cerebral expressions. When we humans act upon religious influences, political demands, or emotional impulses, we suffer the consequence. The criminal and counterfeit nature of religion feeds upon itself, devouring all that is good and right in the process. It is only by disassociating from the controlling and degrading ways of man that we can come to know the love of God. He is ready, even eager, to surround His Children in unremitting kindness while showering them with tremendous favors. But first, we must start using His name and then come clean. Yahowah does not respond to abhorrent names or embrace human malfeasance.

It is by being right about Yahowah that we earn the right to sing with Him. And the first step in that direction is an open mind and positive attitude. God does not associate with miserable people.

“Those who are right (*tsadyq* – the correct and vindicated) **rejoice with Yahowah** (*samach ba Yahowah* – delight in Yahowah) **and are glad, displaying a positive attitude** (*wa gyl* – enjoying the favorable circumstances).

So, You should want to shout for joy (*wa ranan* – choose to sing a joyful tune (hifil imperative)), **all whose judgment, thinking, and motivations are correct and straightforward** (*kol sashar leb* – everyone whose inclinations and disposition is on the level, upright, and honest, showing integrity).” (*Mizmowr* / Song / Psalm 32:11)

He’s God, and He is really smart. No matter how crafty someone may perceive themselves, they cannot fool the Almighty. Just as He does not associate with depressing people or religious scum, He has no tolerance for those who are not straightforward, on the level, upright and honest. To be with God, act like Him.

To sing from the same songbook as our Messiah and King, we find ourselves knowingly and joyfully proclaiming his lyrics...

“A Poem of circumspection for understanding the lyrics presented by (*maskyl la*) Dowd (*Dowd*). Delighted by the favorable outcome of being blessed by advancing along the path leading to the benefits of the relationship, and happy to reveal the way to get the most out of life (*‘ashry*), is the one whose guilt from having been defiant and rebellious (*pasha’*) has been lifted up and carried away (*nasa’*), whose offenses against the standard for having missed the way and having gone astray (*chata’ah*) are hidden and concealed (*kasah*). (*Mizmowr* 32:1)

Pleased and fortunate, blessed by advancing along the correct path leading to the benefits of the relationship (*‘ashry*) is the man (*‘adam*) to whom (*la huw’*) Yahowah (*YaHoWaH*) does not impute or consider (*lo’ chashab*) guilt or injustice as a result of twisting and distorting the truth (*‘awon*), and in whose breath and spirit (*wa ba ruwach huw’*) there is no deceit, lethargy, or ineptitude (*‘ayin ramyah*). (*Mizmowr* 32:2)

For by example (*ky*), when I was inactive and uncommitted, silent, deaf, and dumb (*charash*), my very essence and potential, my backbone and vigor, indeed, my potential as a human, and the importance of my life (*'etsem 'any*) was wasted and degraded (*balah*) through my groaning, moaning, roaring, and shouting, my guttural complaints and disapproving utterances (*ba sha'agah 'any*) every day (*kol ha yowm*). (*Mizmowr 32:3*)

The vital nature of what I do and say (*lashad 'any*) is transformative and overwhelming, helping to overcome (*haphak*) the wasteful desolation and lifelessness (*ba charabown*) during the summer following the harvest, the scorching period after the ingathering of those destined to rise above the abhorrent (*qayts*). Pause now and consider the implications (*selah*). (*Mizmowr 32:4*)

My offenses for having missed the way and gone astray (*chata'ah 'any*), I have acknowledged and made known to you (*yada' 'atah*), and my political failures and malfeasance (*'awon 'any*), I did not cover up or conceal (*lo' kasah*).

I said (*'amar*), 'I express and then throw, acknowledge and hurl (*yadah*), my guilt and rebelliousness, my faults and offenses (*pesha' 'any*), unto Yahowah (*'al la Yahowah*),' and You (*wa 'atah*) will lift up and carry away, completely removing (*nasa'*) the offensive nature of my guilt, all of my misguided religiosity, and my inappropriate political decisions that I have made (*'awon chata'ah 'any*). Contemplate what this means now (*selah*). (*Mizmowr 32:5*)

Therefore, regarding this (*'al zo'th*), let's choose on our own initiative to ponder the implications of intervention, and apart from societal influences, let's seek to understand the justification for interceding to resolve the rift in the relationship (*palal*). Concerning

this time which is approaching (*la 'eth*), everyone who is devoted to You, all who are now Godly, dedicated, and loyal to You (*kol chasyd 'el 'atah*) and who are set apart and distinct, separated from the majority (*raq*), will discover, encounter, and experience, benefiting by being located within (*matsa'*), the torrential outpouring and effusive inundation (*la sheteph*) of the tremendous and abundant (*rab*) waters (*maym*). Because of this (*'el huw'*), they will no longer be stricken by the plague or be driven away, neither assaulted nor destroyed (*lo' naga'*). (*Mizmowr 32:6*)

You are a protective covering for me, sheltering me, fortifying me while now dwelling with me, protecting me (*'atah seter la 'any*) from trouble, especially from the Adversary, and from unfavorable circumstances (*min tsar*). You guard and protect me, keeping me safe (*natsar 'any*). You surround me (*sabab 'any*) with exuberant expressions, shouts, and songs (*ron*) of deliverance (*palat*). Think about why this is appropriate (*selah*). (*Mizmowr 32:7*)

I will impart insights and understanding to you (*sakal 'atah*) and teach you, instructing and directing you, guiding you (*wa yarah 'atah*) in the way (*ba derek*) which you should walk (*zuw halak*). I will advise and counsel you (*ya'ats 'al 'atah*) with my vision and understanding, my perceptions and perspective, particularly regarding my appearance (*'ayn 'any*). (*Mizmowr 32:8*)

Do not be like (*'al hayah ka*) a stallion or swallow, overly proud or birdbrained (*suws*), especially like a donkey with a nasty disposition (*ka pered*), without understanding, unable to form rational associations to comprehend (*'ayn byn*). Even with bridle and rein (*ba meteg wa resen*), his yearnings and desires (*'ady huw'*) must be restrained and held in check (*la balam*) or it will not stay near you (*bal qarab 'el 'atah*). (*Mizmowr 32:9*)

Numerous and abundant (*rab*) is the mental anguish and emotional suffering (*mak'ob*) of the wickedly religious and criminally political (*rasha*). But the one who trusts and relies, placing confidence (*wa ha batach*) in Yahowah (*ba Yahowah*), He surrounds and envelops (*sabab*) in loyal love, unremitting kindness, wonderful benefits, tremendous favors, and devotion (*chesed*). (*Mizmowr* 32:10)

Those who are right (*tsadyq*) rejoice with Yahowah (*samach ba Yahowah*) and are glad, displaying a positive attitude (*wa gyl*). So, You should want to shout for joy (*wa ranan*), all whose judgment, thinking, and motivations are correct and straightforward (*kol sashar leb*).” (*Mizmowr* / Song / Psalm 32:11)

From the Messiah’s lips to our minds, through our eyes into our hearts, may the words of the Prophet and King resonate within your soul.

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