*Coming Home*

A Voice Calls Out

1

Desire the Towrah

*Celebrating Yahowah’s Teaching…*

Yahowah is returning to *Yisra’el* | Israel within fifteen years, and He is inviting His people to join Him there. If you are not *Yahuwd* | Jewish, you are welcome to attend the party and are encouraged to read along as we explore what God revealed in His *Towrah* | Teaching and through His *Naby’* | Prophets. His words will change your life, enlightening, enriching, and liberating your soul.

*Coming Home* is the most recent addition to a series of books first published twenty years ago. This journey of discovery began with *Yada Yah*, *An Introduction to God*, *Questioning Paul*, and then *Observations for Our Time*. As I began translating Yahowah’s testimony from the Dead Sea Scrolls and sharing the insights derived from what He revealed, I considered myself irrelevant, and still do, but God does not. He has a lot to say about this endeavor and how you should respond to what you are reading. That said, every book I have written is offered free online and without royalty.

By way of introductions, I am not a scholar or theologian, nor am I associated with any religious or political institution. And yet I have devoted ten hours a day, six days a week, over the past twenty years to exploring Yahowah’s revelations because I enjoy His company and benefit from what I am learning.

Introductions aside, I’d like to begin the first volume of *Coming Home* where Yahowah’s Beloved son began, with the first *Mizmowr* | Psalm. There is so much to learn, and we have a lot of ground to cover, so let’s jump right in. As music to my ears, Dowd’s lyrics commence with *‘ashery*, which is based upon *‘asher*, the very word that inspired these translations so many years ago.

The realization that the Mashyach began his first Song with *‘asher*, is especially meaningful because it was in *Shamuw’el* | Listen to Him | 2 Samuel 7:11, that in a prophecy predicting what would come from *Dowd* | David, we came to know Yahowah and began to appreciate God’s love for His son.

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

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

**does not stand** (*lo ‘amad* – is not present, does not engage, endure, nor remain) **in the way** (*wa ba derek* – in the path) **of those who are wrong** (*chata’* – of those who should be ostracized for leading people astray and causing them to miss the way)**,**

**neither sits or dwells** (*lo’ yashab* – neither is established or seated, neither inhabits or settles down) **in the company** (*ba mowshab* – in the place, congregation, or dwelling, or in the seat or position of power of a ruling socio-religious influence) **of those who babble, confounding by scoffing and ridiculing** (*lets* – of those who presumptuously interpret and arrogantly deride, mock, and scorn)**,** (*Mizmowr* 1:1)

**but instead** (*ky ‘im* – but by contrast, genuinely and honestly) **he desires and delights in** (*chephets huw’* – he takes pleasure in and enjoys) **Yahowah’s** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **Towrah** (*Towrah* – Teaching, Instruction, Direction, and Guidance)**,**

**and on His Towrah Teaching and Guidance** (*wa ba Towrah huw’* – and upon His Source from which Direction and Instruction Flow) **he meditates, giving serious thought and consideration to the information** (*hagah* – he reads and ponders, thinking intently, then decides and speaks (qal imperfect – actually and continually developing a genuine and literal relationship between himself and the Towrah with ongoing implications)) **day and night** (*yowm wa laylah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:1-2)

As we ponder the expansive implications of what we have just read, we find ourselves being called to live out the purpose of the *Miqra’* | Invitation to be Called Out and Meet with God of *Taruw’ah* | Trumpets, where we are asked to express ourselves by shouting for joy while vocalizing an alarm. Let’s do both, but in the proper order.

As we know, Dowd began his literary love affair with Yahowah celebrating the same word, *‘asher*, that brought us together twenty years ago. *‘Asher* defines the proper path to the kind of relationship Yahowah envisioned while also expressing its purpose. Those who celebrate *‘asher* in conjunction with Yah “enjoy the beneficial blessings of the relationship, they are elated for having been favored through this association, having taken the proper strides to live a productive, prosperous, and joy-filled life.” *‘Asher* is “the correct, albeit narrow and restrictive, straightforward path which leads to abundant life and which gives every aspect of our existence meaning.” Those of us who, like *Dowd* | David, become God’s beloved sons and daughters, do so by making an *‘asher*-like connection between Yahowah and His Towrah, literally “walking to One directly through the other!”

Concerning the alarm: how is it possible that there are 2.5 billion Christians in light of the first sentence of the first Psalm? Dowd opened his prophetic repertoire firing a broadside that blew right through Christianity’s keel, killing *Sha’uwl* | Question Him, now known as Paul, while shattering everything he wrote.

This is Dowd versus Sha’uwl, God versus the Adversary, and a relationship versus a religion. Unwilling to listen to the God who created man in His image, this is how the men who created gods in their image failed those who have believed them. It explains why those who clamored to express their support for King Sha’uwl would die estranged from Yahowah and why those who believe the self-proclaimed Apostle *Sha’uwl* | Paul will suffer the same fate.

The first sentence in the first Psalm presents a one-two punch to the gut of the faithful. First: Do not walk in the counsel of someone who is religious, and thus incorrect. Do not stand with a person who is wrong and who leads people astray. Neither sit nor dwell in the company of an individual who causes those who believe him to babble, confounding others through their presumptuous interpretations and derisive ridicule.

Secondarily, after disassociating from such an individual or institution: Desire and delight in Yahowah’s Towrah Teaching, giving His Towrah Guidance serious thought and consideration day and night.

These same recommendations serve as the initial requirements of the Covenant. We are asked to walk away from man’s influence and then come to trust and rely on Yahowah’s guidance. The Beloved’s inspired advice is the antithesis of what Rabbi Akiba, Paul, and Muhammad have done.

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

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

Set in the context of Dowd’s opening salvo, of the most beloved and articulate Yahuwd, this is exposing and condemning a Yisra’elite whose words would be harmful to God’s People. In that this is the first thing he would write, Yahowah’s favored son is telling us to avoid all association with one of history’s most notorious Israelites, leading us to an individual who provided the foundational religious texts of an astoundingly popular belief system. This person would be incorrect by way of his incorporation of pagan mythologies, be wrong in that his message misses the way, leading countless people astray, all while causing his victims to babble, confounding the masses by presumptuously misinterpreting and arrogantly deriding Yahowah’s Towrah testimony.

If we were to discount Dowd’s concluding advice, his celebration of the Towrah at the completion of this sentence, then there would be three candidates: Paul (who was a *Benyamite* | Benjamite), as he is the subject of Acts and the author of fourteen Christian New Testament books; Akiba, the father of Rabbinical Judaism who caused the Diaspora by promoting a false Messiah; and Muhammad (who was likely a *Yahuwd* | Jew), Allah’s lone messenger, the pedophile and rapist, mass-murdering terrorist who first regurgitated the vomit known as the Qur’an. (If you’d like proof that this is accurate and not pejorative, read *Prophet of Doom*.)

All three men sponsored mountainous amounts of *rasha’*, *chata’*, and *lets*, but only one of these men overtly hated Yahowah’s Towrah. Only one predicated his religion on the renunciation of the Towrah and sought to presumptuously deride and mock it out of existence: *Sha’uwl* | Question Him, now known as the ‘Apostle Paul.’

As the actual founder of the Christian religion, he is the man solely responsible for Luke, the hearsay account bearing the name of his publicist and physician. Paul is the subject of the Book of Acts, in which Luke chronicles *Sha’uwl*’s | Saul’s life. He is the author of the letter to the Romans, where he moronically claims that its ruthless, pagan, and anti-Semitic government was Godly. He wrote an epistle to the Greeks in Ephesus, where he attacked the Disciple Yahowchanan, one to Hebrews everywhere, devoted to reinforcing his conspiracy against them, and two letters to the Anatolians in Asia Minor, the first to those living in Galatia, where he condemned the Disciple known as “Peter,” and the second to those living in Colossae. Paul penned two epistles each to the Greeks in Corinth, where he errantly presented the nature of love and then admitted to being demon-possessed, and also to the Macedonians in Thessalonica, where he viciously attacked those who rejected him. In the latter, he errantly described and timed his “rapture,” making him a false prophet. Paul also wrote personal correspondence to Philemon, to Titus, and to Timothy, his lover. In total, Sha’uwl wrote 14 epistles and was responsible for 16 of the Christian New Testament’s 27 books, in addition to heavily influencing the Gospels errantly attributed to Mark, Luke, and Matthew.

Without a shred of evidence to validate his claims, Paul is nonetheless universally considered the greatest of the apostles by Christians for his labors, travels, sufferings, and voluminous nature of his writings. Of Paul’s critics, J.W. McGarvey would write in his *A Guide to Bible Study*: “It is sometimes said by unfriendly writers, that Paul is the real author of Christianity, meaning that he made of that which was first preached a system which had not been intended by Christ. The charge is false, yet in the mind of the great Head of the Church it was allotted to Paul to elaborate, and to set forth much more fully than others did, the divine teachings of Jesus; and also to add much to the revelation of God’s will which was first announced by Jesus. No man can, therefore, fully understand the doctrine of Christ without the aid of Paul’s exposition of it.”

Excuse me, overly-honored 19th-century Restoration Movement (where the mythical “Lord’s Supper” is mandated every Sunday and baptism is a condition for salvation) seminarian opposed to theological liberalism and higher criticism, but God is not the Head of any Church, only men like you can claim that title. There is no “allocation” of anything to Paul by “Jesus,” especially nothing to “elaborate” on which wasn’t already “set forth” in the Towrah – although rabbis are known to make similar claims. Surely appearances must be misleading because J.W. couldn’t support the blasphemous religious notion that God was such an inadequate communicator He had to have inarticulate men interpret His message for it to be understood, and yet his summation clearly says: “No man can, therefore, fully understand the doctrine of Christ without the aid of Paul’s exposition of it.” So I suppose J.W. was imbecilic after all because only a moron would believe that Paul’s contradictions and verbal diarrhea conveyed “more fully than others did” the message of God, eclipsing the likes of Moseh, Yahowsha’, Shamuw’el, Dowd, Yasha’yah, Yirma’yah, Yownah, ‘Elyah, Yachezq’el, Zakaryah, Dany’el, and all of the genuine prophets who correctly conveyed Yahowah’s own words. Mind you, if we wanted to be objective, Paul never once cited anything “Jesus” said or taught, and “Jesus” was not the “first to announce” “the revelation of God’s will” on any subject, because that had all been done long ago in the Towrah and Prophets. Moreover, if God meant what J.W. claims to be so, why isn’t there a single fulfilled prophecy in all of Paul’s vociferous words to validate his authenticity?

In actuality, Paul admitted his failure to validate anything he wrote, beginning the 11th chapter of Hebrews with: “Now faith is the substance of things hoped for, the evidence of things not seen.” That is to say: I can’t prove any of this and you cannot affirm it through evidence or reason, so just believe me. Faith, which is required of those who lack evidence and substance is to be seen as the substitute for both.

If you find yourself among those who are wont to discount the prophetic nature of the *Mizmowr* and argue that Dowd was addressing a more contemporaneous foe, the wannabe king of Yisra’el, Sha’uwl, be aware that King Sha’uwl’s renunciation of Yahowah’s Towrah was relatively trivial compared to the wannabe apostle Sha’uwl. The king had an affinity for adding to it, not negating it. And even if it were to address Dowd’s rivalry with the first Sha’uwl, almost every aspect of the king’s ambition, life, and fate was prophetic of the self-proclaimed apostle. While the comparisons are countless, consider the fact that the Sha’uwl’s are the only two individuals who admitted within the testimony of the “Bible” to being demon possessed.

Since Yahowah isn’t prone to babble, since God inspired His beloved son, Dowd, His favored leader, writer, and prophet, to commence his testimony to humankind with this sentence comprised of these words, it should be obvious that the individual and institution we are being warned about is *Sha’uwl* | Question Him | Paul and his religion, Christianity.

This is a referendum between the Towrah and the Christian New Testament.

Counter to what Paul wrote, Yahowah’s Towrah is desirable and delightful, something that should be appreciated and adored. It is the antithesis of an antiquated and cruel taskmaster. It is a source of great joy and abundant life for those who meditate on its teaching, giving serious consideration to the information that can be gleaned from Yahowah’s Guidance.

To ridicule Yahowah’s Towrah, replacing it with the babel of the bible, is, therefore, “*rasha’* – w r o n g!” *Dowd* | David, Yahowah’s Beloved son, His *Mashyach* | Anointed, is telling all who would listen that no man or woman should walk, stand, or sit anywhere near *Sha’uwl* | Question Him | Paul or those his writings have beguiled – Christians.

This is not a win-win scenario. There is no safe middle ground, no hint of compromise. It is black and white. We have absolute and irrefutable proof that Yahowah inspired *Dowd* | David prophetically, that Dowd is Yahowah’s *Mashyach* | Anointed, that Dowd was Yahowah’s beloved son, that Yahowah chose Dowd to lead His people in the past and has chosen him to reestablish his kingdom in the future, that Dowd was Towrah observant and in fact loved Yahowah’s Towrah, and that Dowd was *tsadaq* | right. We have absolute and irrefutable proof that Yahowah did not inspire *Sha’uwl* | Paul prophetically, that Paul was not anointed by God, that Paul was not God’s beloved son, that Paul was not chosen in the past nor selected in the future to lead Yahowah’s people, and was actually opposed to them, and that Paul was wrong about everything, especially in his opposition to Yahowah’s Towrah.

It is this simple: *Dowd* | David is right and *Sha’uwl* | Paul was wrong. They are opposites. There is no rational interpretation whereby both can be seen as truthful and correct. Since their message is the antithesis of one another, one of the two must be wrong. And it isn’t *Dowd* | David since he has all of the credibility God can offer. But since *Sha’uwl* | Paul has none, why do less than seven thousand people trust *Dowd* | David while two-and-one-half billion believe *Sha’uwl* | Paul?

Paul was a miserable person and terrible writer who contradicted himself and God. He was egotistical and intolerant, abusive and sexist, dishonest and demon-possessed. With the possible exceptions of Akiba, Hadrian, Muhammad, and Hitler, Paul is the man most hated by God.

Should you be on the fence, consider this: *Dowd* means Beloved, and Sha’uwl is synonymous with *She’owl*. One sounds a lot more appealing than the other.

Regardless of whether you have placed your faith in Paul, Akiba, or Muhammad, in a conspiracy-advocating nimrod promoting reptilian overlords and government plots, or in political reformers and humanist philosophers, you have not only been warned, you have been offered reconciliatory advice. Focus on the enjoyable and thoughtful aspects of Yahowah’s Towrah if you’d like to spend your eternity with Yahowah and Dowd. Or, you can retain an affinity for Akiba and continue his Diaspora, follow the example of a rapist and pedophile, a mass-murdering and demon-possessed terrorist and follow Muhammad into Hell, or remain a Christian and endure forever with Sha’uwl in She’owl – becoming personally acquainted with the thorn in his side. It’s God’s way, but your choice.

This statement also serves to reinforce the Covenant’s lone prerequisite. We are asked to walk away from our country, from the *babel* of religion and politics, and from our father’s house and societal customs – all of which comprise man’s way. It is only then that we can follow Dowd’s example and benefit from our God’s beloved Towrah Teaching.

Yahowah’s son, His Anointed past and future king, Yahowah’s favorite prophet and songwriter, and arguably the most brilliant, articulate, and important individual in human history, began the first of what would become over one hundred inspired and prophetic Psalms, with…

**“Joyful and blessed, fortunate and happy in the relationship, stepping along the straightforward and correct path which gives meaning to life, providing the proper place to stand and live, is the individual who, as a result of the relationship, who is elated and favored through the association, taking the proper strides to live a productive, prosperous, blessed, and joyful life, does not walk nor journey through life in the counsel of those who are religious and incorrect, in the criminal promotion by a revolting authority figure of idolatrous images, does not stand and is not present in the way of those who are wrong for leading people astray and who have missed the way, neither sits or dwells in the seat, company, or assembly, the congregation or position of power of the ruling socio-religious influence on those who babble, confounding by scoffing and ridiculing, of those who presumptuously interpret and arrogantly deride,** (1:1) **but instead and by contrast, genuinely and honestly he desires and delights in, taking great pleasure in and enjoys Yahowah’s Towrah Teaching, and on His Towrah Guidance he meditates, giving serious thought and consideration to the information, thinking intently before he decides and speaks** **day and night.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:2)

So please explain why millions upon millions, billions upon billions, favor the Talmud, New Testament, and Qur’an to the Towrah? Why is it that the majority of people chase after false gods by romping through man’s religious rubbish? Why do so many Jews, Christians, and Muslims claim that the Towrah was inspired by God and yet ignore it or abrogate it entirely? Why are there so many conspiracies, so many religions, so many political schemes, and so many wars, with everyone claiming that their god is on their side, if there is but one God?

Religion, from old to new is incorrect, from big to small is wrong. Every single one, without exception, was conceived by an egocentric psychopath, by a man without empathy who feigned it to gain notoriety. They are all predicated and advanced through irrational deceptions.

It is sad that so many have gotten all twisted up in the notion of a Messiah, or a Christ, if you prefer the Greek corruption. Not only are they fixated on the wrong one, Yahowsha’ versus Dowd. Yahowah’s only *mashyach*, *melek*, and *ben*, His favored writer and singer, the heir to the Covenant and to the throne of Yisra’el, is the author of the *Mizmowr* | Psalm. He is also correctly known as “the Branch.” Dowd continually and prolifically serves as the embodiment of Yahowah’s most insightful and prolific metaphors. He wants us all to grow out of the foremost branches of the Tree of Lives, representing Yahowsha’ and Dowd, using what can be gleaned from a discriminating analysis of the Tree of the Knowledge of Good and Evil to get from one to the other. As stems grafted in and growing out of the tree planted in the heart of *Gan ‘Eden* – the Garden of Great Joy – our lives become satisfying and productive.

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

The reference is subtle, but it is nonetheless there for the observant to find. The verb which lies at the heart of *Towrah* is *yarah*. It speaks of “the source from which teaching and guidance flow.” In the transition from the Towrah to the tree, the stream of cleansing and living waters is flowing out of Yahowah’s Towrah. That is why a tree making this “*‘asher* – relational connection” is productive.

While that is immensely positive, there is also a backhanded swipe at Paul in these words. They underscore why Yahowsha’ spoke so vociferously about the nature of good and bad trees between His affirmations of the Towrah during His Instruction on the Mount. That long diatribe is best understood when viewed from this perspective.

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

**Its uplifting branches and foliage** (*wa ‘aleh huw’* – his secondary extensions which grow up from the trunk of the tree and leaf out) **will never wither and he will never lack understanding** (*lo’ nabel* – will not shrivel up or lose their vitality, will never be played for a fool nor be held in contempt, he will never tire or become weary, will never lose heart nor be concerned regardless of the circumstances, because he will never be stupid and will always have the capacity to comprehend and understand (qal imperfect))**.**

**In everything that he engages in** (*wa kol ‘asah* – with all he does, acts upon, and carries out, in the totality of his undertakings, considerable efforts, endeavors, and labor, (qal imperfect)) **to show the way to the benefits of the relationship** (*‘asher* – to bless by revealing the proper and straight path to walk to give life meaning) **he will succeed and prosper** (*tsalach* – he will successfully accomplish the mission, he will be useful and thrive, he will win the argument and be acquitted, emerging correct and victorious (hifil imperfect – the subject continually causes the object to engage, with the one spoken about becoming ever more similar over time to the one speaking to him))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 1:3)

It is among Yahowah’s favorite metaphors, going right back to the beginning of time with the fruitful and special trees growing in the Garden and the four streams flowing out of it. Those who make these connections will never lack for understanding.

*Lo’ nabel* is wholly consistent with many of our own personal experiences. For example, every time I have ventured forth to convey the Word of God, and that would include ten thousand radio interviews, I have never been concerned, much less afraid or rattled, and have never been played for a fool nor been held in contempt. I have prevailed with every argument made on behalf of Yahowah, no matter the foe or subject. And there is but one reason: the understanding I’ve derived from observing the Towrah. Its Teaching and Guidance is the most powerful and compelling force in the universe. Yahowah’s Towrah enables us to succeed and prosper in everything that actually matters.

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

Have you ever considered grain, especially wheat, and how tiny the edible seed, or kernel, is compared to the roots (which descend six feet), shoots (up to 35 per plant), leaves (averaging 15 per shoot), and husks? And yet, most of the plant withers up and dies, only to rot in the soil or be blown away by the winds. This then provides a frame of reference, at least for Yisra’el, on the proportion of harvested souls versus those who are driven away and discarded. And it’s likely to be a thousand times worse for the rest of the world. (As an interesting tidbit, all wheat planted by men have six pairs of chromosomes, matching the number God assigned to the men who genetically altered them. Also interesting, upon threshing, the chaff breaks up, releasing the grains.)

Thank God. Dowd is blunt. Yahowah found a man who wasn’t afraid to tell the truth no matter whose feelings were hurt or whose faith was impugned in the process. Those who are wrong about God will not stand during Judgment. They will be bowed down before God and the Children of Yisra’el. It is only those who, like Dowd and Yahowsha’, are Towrah observant and affirming who, as a result will stand upright, correct and vindicated before Yahowah. It is poetic justice: those who made those deemed less worthy bow down before them, will in the end bow before those they offended.

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

Yahowah’s Covenant family is being addressed as “*‘edah tsadyq* – the enduring community of correct witnesses.” It is the fruit of the tree nourished by the teaching and guidance which flows out of the Towrah. It is our highest calling. There is no job more rewarding or beneficial.

That is not to say that we should be naive. The overwhelming majority of people will not only dismiss what we say on behalf of Yahowah, they will seek to bury the truth, and those who share it, under a barrage of false propositions and slanderous delusions. And yet, there are few things more courageous or compassionate, more liberating or uplifting, than pointing out all that is “*chata’* – misleading and wrong” with man’s most popular myths, just as there is tremendous satisfaction in knowing what is right and in sharing that which is valid and vindicating. It is not only the right thing to do, when we are approached by that special individual who is open to the truth, who wants to listen and learn, we contribute to Yahowah’s Family and enrich eternity, for ourselves, for the new Covenant member, and for our Heavenly Father.

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

Yahowah and His assemblage of spiritual messengers do not need our help and will appropriately expose and condemn these men without our testimony, but I’d nonetheless like to contribute and hold them all accountable for the countless souls they have led astray and crushed. It is what Yahowah has done throughout His Towrah, Prophets, and Psalms. It is what Dowd is doing. They have set the example we should strive to emulate.

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

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

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

And here, my friends, is a summation of the 1st *Mizmowr*.

**“Joyful and blessed, fortunate and happy in the relationship, stepping along the straightforward and correct path which gives meaning to life, providing the proper place to stand and live, is the individual, as a result of the relationship, who is elated and favored through the association, taking the proper strides to live a productive, prosperous, blessed, and joyful life, who does not walk nor journey through life in the counsel of those who are religious and incorrect, in the criminal promotion by a revolting authority figure of idolatrous images, does not stand and is not present in the way of those who are wrong for leading people astray and who have missed the way, neither sits or dwells in the seat, company, or assembly, the congregation or position of power of the ruling socio-religious influence on those who babble, confounding by scoffing and ridiculing, of those who presumptuously interpret and arrogantly deride,** (1:1)

**but who instead and by contrast, genuinely and honestly desires and delights in, taking great pleasure in and enjoys Yahowah’s Towrah Teaching, and on His Towrah Guidance he meditates, giving serious thought and consideration to the information, thinking intently before he decides and speaks** **day and night.** (1:2)

**Its uplifting branches and foliage, even the smaller stems which grow up and leaf out, will never wither and he will never lack understanding. He will never be played for a fool nor be held in contempt, never lose heart nor be concerned regardless of the circumstances. He will never be considered foolish because he will always have the capacity to think and comprehend.**

**In everything that he engages in, with all he does, acts upon, and endeavors to accomplish to show the way to the benefits of the relationship, he will succeed and prosper, successfully accomplishing the mission and consistently winning the argument, proven correct.** (1:3)

**This is not true, nor even remotely similar, with those who are incorrect, with those who will be condemned for leading others astray and for misrepresenting God’s character, who rather instead will be like the chaff which is driven away and refuted** **by the spirit.** (1:4)

**Therefore, based upon this reasoning, those who are misleading and incorrect, having led others astray by misrepresenting God’s character, will not stand upright nor be restored during the Judgment when justice is administrated, during this time when disputes will be resolved and good judgment encouraged, nor will it be so for those who are wrong and who have missed the way before the enduring community of witnesses of those who are upright and correct, valid and vindicated.** (1:5)

**Indeed, because Yahowah knows, He recognizes and acknowledges, and is aware of and respects, is familiar with and is concerned about, understands and is very friendly with the way and journey of those who are upright and correct, valid and vindicated, but those whose path is incorrect, those whose way is opposed to the standard, and whose journey leads others astray, will perish and be blotted out, exterminated and expelled.”** (*Mizmowr* 1:6)

Those who observe Yahowah’s Towrah are right, blessed with knowledge and understanding, joyful and productive, validated and vindicated, always correct on the issues which matter most, especially those regarding life or death. Those who believe man’s mantras, whether they be political or religious, conspiratorial or militaristic, will remain confounded and confused, they will be judged and found to be wrong, exterminated and expelled.

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

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

Inexplicitly, and frustratingly, there is a greater propensity for people to believe in conspiracies today than there is to be overtly religious or political. The numbers are staggering, with the majority of people worldwide snookered by one hoax or another. For most, the lure of conspiracy is simple: people are looking for someone to blame for their unfulfilling lives. The conspiratorial menace has grown so large and vocal, considerable numbers of scientific studies have been conducted to determine what prompts so many people to believe in and promote absurdly ridiculous notions. And what they have found is that there is but one common denominator among conspiratorialists. It isn’t age, politics, ethnicity, nationality, nor religion, but instead, they are all losers. Unwilling to accept responsibility for their unsatisfactory and empty existence, they fault those deemed successful for controlling and inhibiting them.

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

While most conspiracy theorists are sufficiently anti-Semitic to endorse even the most obvious hoaxes, such as *Protocols of the Elders of Zion*, they now use social media to promote an ever growing and ever more ridiculous array of control fantasies. These include the absurd and discredited notion that the government wanted a justification to expand the military-industrial complex, so the elite perpetrated 9/11 and blamed Muslims. The conspiratorialist would have us believe that the government wants to control the population, so the cabal had their evil scientists engineer GMO foods, vaccines, fluoridated water, and chemtrails to poison everyone, including themselves, I suppose. The empowered wanted to confiscate the people’s guns, so all of the mass shootings and bombings at schools, nightclubs, marathon races, and concerts were, if you believe them, staged by political actors. Then they say, because the empowered are different than the rest of us, elitists like Hillary Clinton turned the basement of a Washington area pizzeria into a child slavery and sex ring. There are even hundreds of millions who believe that the world’s leading politicians are actually alien reptilian overlords, some who are convinced the earth is flat and just 6,000 years old, many who think that the moon landings were faked and yet believe in UFOs, and others who conjecture that there is a mirror Earth, or Planet X, on the other side of the sun. There are those who deny the very existence of Yisra’elites, suggesting that the race is long extinct. These same individuals then weave a web of lies to infer that they are the new Israel in a contemporary reenactment of the conspiracy of Replacement Theology. There is even a Hebrew Roots Movement where Black Africans claim to be Yahuwdym.

Yahowah wouldn’t waste a moment on these wasted lives if it were not for three issues, all of which involve His people. First, the most prevalent and destructive conspiracy has been and remains: blame the Jews. Paul originated and popularized the religious rendition of this game. Rome played it diabolically and destructively. The Catholic Church has perpetrated the longest running, most pervasive and pathetic version, going so far as to say that Jews, not Romans, killed their god. Of course, Islamic Jihadists have committed the deadliest and most insane interpretation of blame the Jews. The Third Reich accused them for the deplorable conditions imposed on the nation after losing the First World War and then executed the most sadistic application of this twisted scenario all the way to the Final Solution. It has been played out in Russia, the Ukraine, Poland, and Greece with their pogroms, then in Italy, Spain, France, England, and the Americas as a result of Christianity and throughout Asia, Africa, and the Middle East as a result of Islam. It is played out in academia today to promote the myth of Palestine. And now it is rampant on the internet, flourishing worldwide in the artificial realm of social media. Based upon all we have learned, based upon the harm it has caused, based upon the nature of the perpetrators, there is nothing on the planet God despises more than anti-Semitic conspiracies. They lie in the crosshairs of Yahowah’s most basic warning: “I will discredit those who harass you.”

Second, conspiracies comprise the worst form of *babel*. Their proponents not only ignore obvious and provable explanations, rejecting that which is valid and verifiable, they commingle all manner of deceptions, suggesting that the truth is found in a concoction of lies. They slander everyone who reveals that they are ridiculous and then reinforce their mythology by snickering among themselves. They are universally less receptive to evidence and reason than the most religious or political devotees. By clinging to such ridiculous *babel*, the conspiratorialists are prohibited from participating in the Covenant. And by misleading hundreds, thousands, millions, and billions, they set themselves up to be judged and condemned, sentenced to She’owl. Anything capable of debilitating billions of souls, squandering their opportunity to understand, is worthy of God’s righteous indignation.

Third, promoting inane interpretations of readily explainable events under the title “Truthers” has a tendency to repel thoughtful individuals while ensnaring fellow morons. And while idiots are easy to manipulate, the narcissists who stir the conspiracy pot, desperately seek the kind of validation continents full of numbskulls cannot provide. So to give them the credibility needed to attract and hold ever more devotees, they need to mix their lies with enough truth to make the self-proclaimed saviors appear believable. And since nothing has ever been as credible as Yahowah’s words, they are used as a veneer to glue the chaff of conspiracy together such that it will fool enough fools for the foolish to have a following. This is the secret to the success of Christianity, Judaism, Islam, Mormonism, Scientology, and even Western Democracies. It is also found interwoven amongst all of the conspiracies promoted today.

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

If there were hundreds of sites and audio programs devoted to accurately translating Yahowah’s words and freely sharing the insights derived from them, this problem would be less catastrophic, but because they are few, and most are related to these translations, the conspiratorialists have enraged the One calling His people home. He is so angry, He even predicted their influence by referring to them.

God begins with: **“***wa luwz derek huw’ bazah huw’* – **and so** **the devious nut who misleads and perverts in his despicable manner and ways disrespects and belittles Him, plundering the people by showing contempt while despising Him** (Yahowah)**.”** (*Mashal* / Word Pictures / Proverbs 14:2)

This is followed by: **“***ba peh ‘ewyl choter ga’awah* – **in the mouth of the foolish simpletons devoid of understanding, the quarrelsome, stubborn, stupid, and shameless there is a haughty and glorified insignificant twig, a sucker, which will arise.”** (*Mashal* / Word Pictures / Proverbs 14:3)

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

These things known, this is Yahowah’s warning…

**“For what reason** (*la mah* – why, toward what end and for what purpose one should ask) **do noisy and confused throngs of scheming and rebellious Gentiles gather together to conspire in open defiance** (*ragash gowym* – do vociferous and disorderly crowds of restless religious, political, and militant ethnicities and countries estranged from Yisra’el rise up vehemently to hastily agitate in fellowship with one another, with races attempting to be noticed and gain attention through their perceived and contrived plots, erupting like an open wound, swirling around and churning things up for the moment, creating a disturbing tumultuous commotion as part of an unrestrained cult of worshipers for a time by hurriedly conceiving and promoting clandestine conspiracies)**?**

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

This is prophetic of our day when conspiracies, especially those which inappropriately impugn Jews, are so prolific, they are woven into the fabric of the human psyche. When the opposite of what is true becomes widely accepted, we find God asking His creation why they are promoting such stupid conspiratorial notions. What is the end game? What is the purpose? What is to be gained by these “*ragash gowym* – noisy and confused throngs of unrestrained, scheming, and rebellious Gentiles conspiring together in open defiance such that as a cult they have become wholly unreceptive to the truth?” They have become akin to Zombies, in that they, like the mindless walking dead, have nothing to live for except to prey on those they have not yet infected.

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

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

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

It is interesting to note that while *hagah* is often used to refer to “the conspiratorial plots originating in the hearts and minds of wicked men, those who then give expression to their deceitful conspiracies by lying about them,” the word is used in both Yasha’yah (16:7) and Yirma’yah (59:1) to express the imagined grievances and intra-personal beliefs associated with the Judgment of the modern manifestations of Mow’ab, resulting in the decision to drive them out of the Land before exterminating them. Earlier in Yasha’yah (8:19), *hagah* is associated with the conspiratorial musings of those in concert with the Adversary. But it also has a positive side, with Yahowah using it to encourage His people to ponder the proper response so as to communicate intelligently.

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

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

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

Modern research into the growth of conspiracies has found this very thing, calling a lack of personal satisfaction with one’s life and a sense of living an empty and unfulfilling, even impoverished existence, the lone common denominator among those who believe and advocate conspiracies. It’s wonderful when God reveals something in our distant past, this time 3,000 years before scientists would affirm it. But let’s be clear since Yahowah has been so with us, with the use of *raq* we know that conspiracies are comprised of puffery and dreams, and advocating conspiracies is counterproductive.

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

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

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

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

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

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

That is not to say that Jews were entirely innocent. One Jew in particular went out of his way to harm his people, serving as a modern-day Paul. The idea of an international Jewish conspiracy for world domination was actually minted sixty years earlier by Jacob Brafman, a Russian Jew from Minsk. He claimed to have had a falling out with agents of a local Qahal, the autonomous government of Ashkenazi Jews, even though it had been abolished twenty years earlier. After converting to the Russian Orthodox Church, he authored polemics against the Talmud and the extinct Qahals, falsely claiming that they not only continued to exist but that they met in secret to undermine Christian entrepreneurs such that they could confiscate their property and seize their power. He would write, *The Local and Universal Jewish Brotherhoods* and *The Book of the Qahal*. While mostly a projection of his new Russian Orthodoxy, Brafman’s fanciful conspiracy of international Jewish shadow governments was used to justify the Pogroms. During this same period, a British subject of Dutch-Jewish ethnicity, wrote Conquest of the World by the Jews. This troubled soul served in the Ottoman Army and converted to Islam.

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

Paradoxically, the early Russian edition of *The Protocols* specifically acknowledges that they did not come from a Zionist organization – the absolute opposite of what was later claimed of it. Later editions would claim that the document, which was never produced, was stolen from a secret Jewish organization, And yet, a living contradiction, it was written in the first-person plural, as if the plotters were telling their own story in their own words. But even then, *The Protocols* are awash in generalizations and platitudes and completely devoid of specifics – of anything a rational person could use to fact check the story.

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

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

A year after Henry Ford’s publications in America in 1921, *The* *London Times* presented conclusive proof that *The Protocols* was nothing more than “clumsy plagiarism.” Allen Dulles, who was in Constantinople developing relationships with the post-Ottoman Turks, actually reported the source from which it was plagiarized to *The Times*, and would later, without success, lobby the US State Department to publicly denounce the forgery.

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

Therefore, the fictional religious and political satire from which *The Protocols of the Elders of Zion* was plagiarized, was actually written in protest of the regime of Louis Napoleon Bonaparte who ruled France from 1848 through 1870. The ghost of Montesquieu made the case for freedom while the ghost of Machiavelli opined for despotism. The spirit of Machiavelli would claim he “wouldn’t even need twenty years to utterly transform the most indomitable European character, and render it as docile under tyranny as the debased people of Asia [addressing the Islamic kingdoms of the Middle East].” But Montesquieu insisted that the people’s desire for freedom was invincible. Over the course of twenty-five dialogues, step by step, Machiavelli, who in Joly’s plot covertly represented Napoleon, explains how he would replace freedom with despotism in any given European country. He states: “Absolute power will no longer be an accident of fortune but will become a need” of the modern society. Recognizing that Machiavelli would prevail on behalf of a unified and draconian church and state, with the Roman Catholic Church dominating the world, the secular Montesquieu laments in the end, “Eternal God, what have you permitted!” Joly, for having exposed the menace of church and state, was arrested and jailed for eighteen months in the Sainte-Pelagie Prison in Paris and his book was banned.

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

The initial transformation into an anti-Semitic text was accomplished in the Prussian novel by Hermann Goedsche, called, *Biarritz – To Sedan*, which was published in 1868. Goedsche, an anti-Semitic postal worker, was an agent provocateur for the Prussian Secret Police. In 1849 he had been convicted of forging letters which were used as evidence to frame democratic leaders. Losing his job at the post office, Goedsche began working as a conservative columnist for the *Neuen Preubischen Zeitung* newspaper along with notables such as Otto von Bismarck, soon thereafter traveling to Turkey before the collapse of the Ottoman Empire. His leisure time was consumed writing romance novels with a political bent under the pen name Sir John Retcliffe, typically attacking either Jews or the British government. Then in 1868, Goedsche plagiarized and bastardized *Dialogue in Hell Between Machiavelli and Montesquieu*, by replacing Machiavelli’s Roman Catholic conspiratorial despot debating a secular libertarian with the fictional “Elders of Zion.” Beyond substituting names, he added the chapter, *At the Jewish Cemetery in Prague*, wherein a “secret rabbinical cabal, the Council of Representatives of The Twelve Tribes of Israel (unaware of the fact that all but two of the twelve tribes remained lost after the Assyrian conquest of the Northern Kingdom)” conducted one of their centennial meetings at midnight in the cemetery in which the Devil is said to have played a starring role. This work of complete fiction alleges to report on the progress of the long-term rabbinical conspiracy to establish world domination. In addition to the Machiavellian schemes, Goedsche added acquisition of property, transforming craftsmen into industrial workers, infiltration into high public offices, and control of the press, such that, according to “Chairman Levit,” fellow rabbis would become “kings of the world in one hundred years.”

The fictional rabbinical speech was frequently quoted as if it were an authentic episode and cited as proof of the authenticity of *The* *Protocols of the Elders of Zion*. But even here, like Satan, himself, Goedsche borrowed heavily from a scene in the French portrayal of the life of Count Alessandro Cagliostro, whose alias, *Giuseppe Balsamo*, became the title of the book by Alexandre Dumas. This rather infamous Italian, who died in 1795, was an occultist, psychic, alchemist, healer, and magician. Count Alessandro Cagliostro, a.k.a., Giuseppe Balsamo, became one of several central players in the days leading to the French Revolution as a result of his role in the plot of the Affair of the Diamond Necklace – which is why the book about his life was written, and from which the most famous chapter of *The Protocols* was pilfered. Goedsche’s *At the Jewish Cemetery* in Prague appeared in Saint Petersburg in pamphlet format. It was purported to be non-fiction and celebrated as “truly and frighteningly accurate.”

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

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

In reality, because the crown jewelers couldn’t get the Queen to buy their necklace, they elicited the help of trickster Jeanne de Saint-Remy Valois who conceived the plan to use the necklace to gain royal patronage, and thus wealth and power in Roman Catholic France. After becoming the mistress of Cardinal de Rohan, whom Marie Antoinette despised for being a rumor monger who spread lies about her to the Holy Roman Empress Maria Theresa, Jeanne de Saint-Remy played the Cardinal who became convinced as a result of letters that she forged, that Marie Antoinette was secretly in love with him. Then to fool the Cardinal into believing that she and the Queen were close, Saint-Remy Valois, in August of 1784 arranged for Cardinal de Rohan to meet the “Queen” in the gardens of the Palace of Versailles. But unbeknownst to Rohan, rather than being greeted by Antoinette, Saint-Remy arranged for the Cardinal to meet with a prostitute, Nicole d’Oliva, who was chosen for the role because of her resemblance to the Antoinette.

After Jeanne de Saint-Remy entered the French royal court through another lover, Retaux de Villette, she continued to manipulate Cardinal Rohan. He transferred large sums of money to her under the guise of supporting the “Queen’s charity work” while she perpetuated the myth of her close ties with Antoinette. She became so brazen with her forgeries, many, including the jewelers Boehmer and Bassenge, embraced her deceptions as real, resolving to use her to sell their necklace, offering her a commission. A talented con artist and forger, the French trickster, Jeanne de Saint-Remy Valois, pretending to be Queen Marie Antoinette sent several letters to Cardinal de Rohan which included an order to buy the necklace, even signing each letter “Marie Antoinette de France.” But since there was starvation and poverty in France, Saint-Remy asked the Cardinal to act as a secret intermediary. So he negotiated a price to be paid in installments, claiming to have the Queen’s authorization, showing the jewelers the documents Jeanne de Saint-Remy Valois had forged for the occasion. After bringing the necklace home, Saint-Remy arranged for a valet to fetch it and promptly picked the necklace apart and sold the gems on the black markets of Paris and London. Then when Boehmer complained to the Queen about not receiving any future installments, Antoinette correctly stated that she had not ordered nor received the necklace.

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

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

But that is not the end of the story. As conspiracies are wont to do, even with the French government and Marie Antoinette both being innocent, and the Roman Catholic Cardinal complicit, the people preferred the scandalous and seductive deceptions, and blamed the Queen, believing that she was a manipulative spendthrift, more interested in vanity than the welfare of the people. As for Jeanne de Saint-Remy Valois, she took refuge in London and in 1789 published her *Memoires Justificatifs*, once again libeling Queen Marie Antoinette. The conspiracy of the Diamond Necklace Affair opened the floodgates of malicious attacks on the crown, especially the Queen, all deliberately orchestrated to bring down the monarchy. Salacious and degrading pamphlets, yesteryear’s social media, kindled the fires that led to the French Revolution, with wholly fabricated, albeit lurid, tales contrived to fashion the perfect scapegoat for the Jacobins to deploy.

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

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

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

Today, the most commonly read rendition of *The Protocols of the Elders of Zion* was anonymously augmented in 1934 to include articles from Ford’s Dearborn Independent, thereby expanding the original in Nilus’ 1905 book *The Great in the Small: The Coming of the Anti-Christ and the Rule of Satan on Earth*. The 1934 text, still purporting to be a transcription of minutes stolen from the 18th Century Rabbinical Cabal, includes a 1920 citation from Chaim Weizmann whereby he simply states that “Jews are dispersed all over the world.” Rather than prove that the alleged document alleging to have been written two centuries earlier, was a complete hoax, the conspirators used the innocuous Weizmann citation as evidence that “a National Home in Palestine is only camouflage and an infinitesimal part of the Jew’s real object. The Jews of the world have no intention of settling in Palestine or any separate country, and that Jews are now a world menace for which the Aryan races will have to domicile them permanently out of Europe.”

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

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

Here then is a recap of this extraordinarily important prophetic statement…

**“For what reason, and toward what end, one should ask, do noisy and confused throngs of scheming and rebellious Gentiles, gather together to conspire in open defiance, attempting to be noticed and gain attention through their contrived plots, erupting like an open wound, swirling around and churning things up for the moment as part of an unrestrained cult of worshipers promoting clandestine conspiracies, all while becoming hardened and unreachable?**

**The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader, choose to plot and speak such that they are driven away by their choices and utterances. Having wrongly decided after selectively searching, they mutter their musings aloud, growling their imagined grievances and intra-personal beliefs, all formed after giving considerable attention to selective information to scheme against and expel the people who are the focus of their complaint, doing so in vain. Deluded in their fantasies, they reflect their unfulfilling and empty lives and their dissatisfaction with their situation. It is all done to their disadvantage.”** (*Mizmowr* 2:1)

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



*Coming Home*

A Voice Calls Out

2

Son of God

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

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

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

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

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

**“For what reason** (*la mah* – why, toward what end and for what purpose one should ask) **do noisy and confused throngs of scheming and rebellious Gentiles gather together to conspire in open defiance** (*ragash gowym* – do vociferous and disorderly crowds of restless religious, political, and militant ethnicities and countries estranged from Yisra’el rise up vehemently to hastily agitate in fellowship with one another, with races attempting to be noticed and gain attention through their perceived and contrived plots, erupting like an open wound, swirling around and churning things up for the moment, creating a disturbing tumultuous commotion as part of an unrestrained cult of worshipers for a time by hurriedly conceiving and promoting clandestine conspiracies)**?**

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

With this thought-provoking question and earth-shattering statement reverberating in our minds, let’s see where God goes with this. Dowd would write…

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

**Those who govern** (*rozen* – political leaders and their governments, those claiming primacy of authority) **conspire and rebel** (*yacad* – have from the beginning schemed to rise up (nifal perfect – those who govern will not only conspire at some point in time, they will suffer the effects of their rebellion)) **altogether** (*yachad* – in a united fashion) **against** (*‘al* – because of, in front of, and over and above) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **and** (*wa*) **against** (*‘al* – because of, in front of, and over and above) **His *Mashyach* | Anointed** (*mashyach huw’* – to set apart for His service, using an application of olive oil as a symbol of His Set-Apart Spirit to demonstrate His authorization and authority)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:2)

There are those who claim that God has chosen the leaders of nations and that He is guiding them. They would all be wrong. They have always been wrong.

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

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

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

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

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

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

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

What’s surprising here is that the Christian Church, especially Roman Catholic and Orthodox, played such a damning role in all of this, when all anyone had to do to expose their malfeasance would be to point out what Dowd wrote in the 2nd *Mizmowr* | Psalm. But it would never be that simple. Those who wrongly claim God’s authority are never persuaded otherwise, even by God’s own words. And the masses confined and twisted up in their binding web of lies, are seldom if ever receptive to a reality other than the one they have been conditioned to believe.

The Christian Church lacks neither scholars nor bibles, only the will to learn from God’s Word.

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

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

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

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

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

Over the ensuing 18 years, we have come a long way by never venturing off course, and by always trusting Yahowah’s testimony. As a result, the path out of Mow’ab, out of ‘Edowm, and away from ‘Amown to the Promised Land has been more clearly marked and illuminated. The *Nec* | Banner has been comprised and Yahowah is lifting it up to call His people home out of the three Babylons.

One of the interesting things about being “*mashyach* – anointed” is that the recipient is “separated and set apart from all others,” and thus cannot be seen as integrated into a popular religion or movement. At the time this was written there was only one man who had been “*mashyach* – anointed” by Yahowah – the author of this Psalm, *Dowd* | David. Yahowsha’ was never *mashyach* by God and is thus not the Messiah as Christians believe. To be *mashyach* in the most positive and authorized sense as Yahowah defined the concept, one has to be anointed in olive oil at Yahowah’s direction.

While Dowd represents the truest sense of the word, as is the case with most Hebrew terms, *mashyach* isn’t necessarily a good thing. Yahowah used it in conjunction with Cyrus, the Babylonian king, who lived and died as a pagan estranged from God. He was *mashyach*, but only as a tool to be wielded to gain the attention of a wayward nation.

The only reference to Yahowsha’ being *mashyach* wasn’t conveyed in the sense of bequeathing the title “the Messiah” to him, but instead was used in *Dany’el* | Daniel as an adjective modifying the idea of being set apart as a messenger. As such, there is no legitimate basis for “Christ” or “Christian,” the transliterated Greek corruptions of the concept.

The good news here for Yisra’el is that God’s people are being led to see this as it once was and remains, as the choice between Yahowah and Dowd on one side and the Adversary and Sha’uwl on the other. The *Mashyach* | Anointed they are being asked to accept is the king of the Millennial Kingdom, the Beloved son and Psalmist, Dowd, not the Christian Messiah crafted into the image of Dionysus.

Christians have consistently transformed their Messiah into a beast that God, Himself, wouldn’t recognize. Their “Jesus Christ” has so little in common with His actual name, title, prophetic portrayal, and purpose that no Torah-observant Jew could possibly identify Him based upon their religious depictions. As a result, it’s little wonder they continue to reject Yahowsha’.

There is another problem, also of a religious nature, causing Yisra’el to reject Yahowsha’. According to the acclaimed prophecy in the 9th chapter of Yasha’yah, the son of God, and thus by implication, Mashyach, was to be a “*gibowr* – a mighty leader and gallant warrior” who would conquer Yisra’el’s *gowym* enemies, unify the kingdom, and bring peace to the Land. These attributes have always been at the heart of why Akiba was able to fool so many in the Yowbel year of 133 into following the warlord, Shim’own bar Kokhba, to their doom against Rome. But what they have all missed is that Dowd was and will be that *Mashyach* | Anointed Messiah. He is the Word of God and the one who leads us to God. He is the living embodiment of the Towrah’s purpose and the Covenant’s nature.

Speaking of his mistaken identity, it was not until quite recently that the rulers of the Earth united in their rebellion against Yahowah and His Mashyach. Prior to 1948, kings fought against kings, and those who govern against other governments. After the devastating consequences of the Third Reich and their Roman Catholic allies of Imperial Japan and Soviet Socialist Russia, even Communist China, the world was bereft of two hundred million lives and so the nations began deliberating in the United Nations. And in their first year, they not only passed a resolution reconstituting Yisra’el, they wrote it such that the nation would never survive.

Since the Psalmist has been blunt, let’s be clear: the United Nations is not conspiring against “Jesus Christ.” Christianity is the dominant religion in the majority of the nations represented in the U.N. But they are almost uniformly opposed to Yisra’el – the kingdom Dowd was uniquely *mashyach* | anointed to lead. Moreover, just as it was in Dowd’s day, Sha’uwl remains his principal adversary. So the world is united against the God, Towrah, Chosen People, and Promised Land of *Dowd* | David, Yahowah’s *Mashyach* | Messiah – most especially in opposition to his home on Tsyown.

Now, just as we have been told that the Millennial Kingdom during the long Shabat celebration of Sukah following God’s return will be the Kingdom of Dowd, we are discovering that the world will be united against the man Yahowah chose to guide and lead His people – the man who explained how to properly observe His Towrah. It is, after all, Dowd’s words on the *Nec* | Banner Yahowah is raising that will call His people home.

Dowd knows that man seeks to control while God seeks to free. He understands that we must break free of human religious and political, military and conspiratorial dominion before we can participate in the Covenant. So at this time, Dowd, Yahowah’s *Mashyach*, is asking his people to break free of all forms of government control. Will you join us?

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

To my knowledge this has never been done in all of human history. So it too is prophetic, and speaking of another time – our time. This is, therefore, Dowd calling out from history to the present day, hoping that Yisra’el will listen to him and remove the twisted, interwoven, and entangled threads which bind them to human institutions. It is only once this is done that any of us, including Yisra’el, can return to Yahowah.

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

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

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

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

There is no path to the Covenant, no way into Heaven, no means to salvation that is accessible through any religious or political scheme. It isn’t until we free ourselves from their bonds that we are free to know and approach Yahowah.

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

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

**Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **ridicules their foreign behavior and mocks their unfamiliar language** (*la’ag la hem* – scoffs and disparages their unintelligible stammering and holds them in derision (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:4)

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

I rather enjoy laughing along with Yah, even of us being entertaining to one another, but none of us should ever want Yahowah to laugh at us, to disrespect, mock, or ridicule us, as the world has done to Him through their religious portrayals. So now after enduring many millennia of this, He is seen responding to the world’s religious leaders, especially those who are misleading and oppressing His people. It is, however, more appropriate than we might imagine. It was early one morning at the base of Mount Choreb while Moseh was transcribing the Towrah with Yahowah that the recently liberated Children of Yisra’el were led astray by ‘Aharown. At his direction they fashioned the molten metal bull out of the jewelry received from the Egyptians and started “*sachaq* – laughing and playing” before it, in essence “contemptuously mocking” Yahowah and “disrespecting” Him. (*Shemowth* / Exodus 32:6) What they did, and what political and religious leaders are saying and doing today, is contemptible, even laughable.

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

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

It will be no laughing matter…

**“Then** (*‘az* – at this time and place) **He will communicate, expressing Himself** (*dabar* –He will make statements, speaking (piel imperfect)) **towards them** (*‘el hem* – in their direction and against them) **showing His frustration and resentment** (*ba ‘aph huw’* - in His overt animosity and resolute anger) **and in His burning indignation** (*ba charown huw’* – demonstrating His intense hatred and resounding anger)**,** **will** **overwhelm and bewilder them** (*bahal hem* – causing them to tremble by terrifying them (piel imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:5)

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

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

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

What follows could be in Yahowah’s voice, but I think it reads far more naturally to make the transition from Dowd to God where Dowd announces it, which is toward the conclusion of 2:7. So while all of 2:6 could reflect God speaking through Dowd to us, since the next sentence is unquestionably in Dowd’s voice, and the citation is clearly from Yahowah, this is likely Dowd’s intent...

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

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

There may be some who think it is unseemly for Dowd to express himself in this way, as there is no hint of humility in these words. But he is exactly as he ought to be, pridefully and accurately taking credit for his role in bringing man to the Covenant through the Towrah and for the unique place he earned with God. Our work on Yahowah’s behalf, our willingness to do as Dowd has done, to expose and condemn man’s ways while sharing Yah’s words and way should be a source of great satisfaction and accomplishment. And yet none of us, not even ‘Abraham or Moseh, are as loved by Yahowah as was, is, and forever will be God’s Beloved son – not even Yahowsha’.

I have come to appreciate Yah’s love affair with this man, recognizing that Dowd not only wrote the lyrics to observe and celebrate the Towrah, His life exemplifies the Towrah’s purpose: to right the wrong and perfect the imperfect. But even I had not considered the full scope of what Yahowah has chosen to give Dowd: the Earth, and perhaps even the entire material realm. It will all be part of his kingdom.

That is not to shortchange the rest of us. As Yah’s most beloved leader, reflecting his Father’s nature, Dowd will freely share with the rest of the family what has been given to him. Moreover, while the Earth is large, and the universe larger, they are infinitely smaller than our future home in the seventh dimension.

I appreciate the way Dowd wrote this introduction. He realizes that in spite of all of his flaws, the characteristics which endeared him to Yahowah were his intellect, passion, courage, confidence, character, and ability to reason, leading to his capacity to understand, then brilliantly write the insights he has derived from the Towrah. These attributes earned him a special place, one which is so spectacular, Dowd wants us to know that it was all Yahowah’s doing.

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

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

Dowd wrote the 2nd *Mizmowr* | Psalm, so this was said of him, and not of Yahowsha’. From God’s perspective, and that is the only one which matters in this regard: Dowd is Yahowah’s son. Yahowah is Dowd’s Father. And as Yahowah’s most beloved, His firstborn, *Dowd* | David will be receiving the lion’s share of his Father’s inheritance. This also explains why, upon Yahowah’s return, the Kingdom of Dowd will be reestablished, and not a democracy in Israel.

It should be obvious: Yahowsha’ was neither begotten nor brought forth by the Father on “*ha yowm* – this day.” Further, the question Dowd was asked to ponder would be absurd if asked of Yahowsha’, as would be giving Him the gentile nations as an inheritance.

Should we be wondering why Yahowah would make this declaration on “this day, at this time, and in the light of day,” or even what day this may be, then saying that, “I will bring you forth as your Father, assisting you,” our initial instinct might be to ponder the triggering event. And while we do not know Dowd’s age at this point, we know that he had been anointed by Yah, served as king and prophet, and that he had already provided a considerable amount of advice through the words of his *Mizmowr* | Psalms. This suggests that the announcement could have been conveyed on this day to underscore just that, acknowledging how special this man and his work are to God, and thus to us.

If so, the proclamation was made so that we could confidently trust everything *Dowd* | David has to say about Yahowah, His Towrah and Covenant, about Yahuwdah, Yisra’el, and the Promised Land, about what it means to be observant and how we can best understand what God is offering and expects in return. But more than this, when we understand the kind of familial relationship Yah and Dowd enjoyed, we now know that we, too, can come to enjoy the same kind of Father/child bond Dowd established with God as long as we follow the approach.

But, what if “this day” is prophetic, just like the rest of the 2nd *Mizmowr* | Psalm, such that it wasn’t stated for Dowd’s work as a songwriter, but instead as a future king? Could this be an announcement of the second coming of Dowd? Is Yahowah saying that He is bringing His *ben* | son forth as His *Mashyach* | Anointed Messiah and *Melek* | King to reign over Yisra’el and so much more? Could the notion of a “Second Coming” actually be true when applied to the right Mashyach | Messiah?

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

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

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

This actually affirms rather than contradicts something we learned while dissecting every word Yahowah shared with ‘Abraham. Remember when ‘Abraham broke down and complained, saying that he did not understand the purpose or nature of the inheritance Yahowah was offering because he didn’t have an heir? God took him to the spiritual realm, not around the Earth, and then revealed the benefits of being transformed into light. In other words, ‘Abraham’s inheritance was to become a perfected and eternal being who was empowered, enriched, and enlightened.

It is possible that the primary reason Yahowah was announcing this on Dowd’s behalf was so that we’d understand a prophecy He would make through *Zakaryah* / Zechariah centuries later. After revealing**, “I shall cut off the pride of the *Palishty* | Philistines. I will remove his blood out of his mouth and his filthy idolatrous abominations from between his teeth,”** which is prophetic of God dealing with the wannabe Palestinians in the aftermath of the Magog War, the enemy with whom Dowd was most successful in mitigating, He announces His intent to **“camp out near My House…because of he who returns, such that no oppressor shall pass through anymore.”** Could “he who returns” be the same man who has and will once again campout near Yah’s House: Dowd?

Then in *Zakaryah* 9:6, and as a result of the one who is returning, Yahowah encourages Yisra’el to: **“Exuberantly rejoice** (*gyl* *ma’od* – manifest to the greatest extent possible a joyful attitude over the extraordinarily favorable circumstances, singing jubilant songs, shrieking ecstatically (qal imperative))**, daughter** (*bath*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way)**, choose to shout for joy** (*ruwa’* – exclaim in triumph, blowing the showphar trumpet to signal the upcoming event (hifil imperative))**, daughter** (*bath*) **of Yaruwshalaim** (*Yaruwshalaim* – Source of Teaching and Guidance on Reconciliation)**. Behold** (*hineh* – look up and pay attention)**, your king** (*melek ‘atah* – your leader and sovereign ruler of a kingdom) **is coming to you** (*bow’ la ‘atah* – will arrive, returning for you, pursuing you, approaching you)**. He is right, just, upright, and vindicated** (*tsadyq* – correct, righteous, in accord with the standard, innocent, acquitted, just, honest, accurate, and fair)**, and what’s more** (*wa*)**, he provides deliverance and is saved** (*yasha’ huw’* – he is victorious and protective and provides salvation (nifal – he provides and receives salvation))**, both straightforward and unpretentious** (*‘any* – not arrogant nor prideful, even humble, having been afflicted and oppressed; from *‘anah* – providing answers to questions and proper responses, declaring information which elicits a reply, continually singing, putting lyrics to melody)**,…**

**His dominion and likeness** (*moshel huw’* – his reign, authority, government, influence, rule, and similitude) **is from** (*min*) **sea** (*yam*) **to** (*‘ad* – all the way up to and as far as) **sea** (*yam*)**, and from the River** (*wa min nachar*) **to the ends of the Earth** (*‘ephec ‘erets*)**.”** (*Zakaryah* / Zechariah 9:7-11)

Since this is addressing the daughters of Tsyown and Yaruwshalaim, not the gentile nations, “your king coming to you” excludes the possibility that this is speaking of “‘Jesus’ returning for his ‘church.’” While Yahowsha’ was right, unlike Dowd, he was not “*tsadaq* – vindicated nor acquitted” – something Yahowah says expressly of Dowd. More importantly, by scribing *yasha’* in the nifal stem, whereby the subject carries out and receives the action of the verb, Yahowsha’ is again excluded because he was neither saved nor delivered. Therefore, the most rational interpretation of this prophecy is that it is speaking of Dowd’s return to reign over the Millennial Kingdom, at which time he will inherit the Earth, from sea to shining sea. It’s beginning to look a lot like a Second Coming after all.

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

Since the concept of firstborn son may strike some as presumptuous, consider the fact that Dowd was the first and only person Yahowah said, “He is My son and I am his Father.” ‘Adam was the Creator’s creation. Noach was His maritime mate, and thus captain of His Ark. ‘Abraham was God’s friend. Yitschaq, based upon his name, was a source of laughter, and thus a playmate. Ya’aqob was the father of His people. Moseh was His liberator, the implement and scribe Yahowah used to draw His people out of harm’s way and take them to the Promised Land. Yahowsha’ ben Nuwn (‘Joshua’) was His exterminator, preparing the Land for His people by ridding it of its pests. Shamuw’el was His prophet, as were many others. Dowd, however, was all of these things and more – God’s beloved son.

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

**“You shall break up their evil nature and shatter their mistaken ways** (*ra’a hem* – You shall destroy their wickedness and tear asunder their inclination to mislead, while smashing and splintering their pastors) **with an iron** **staff and scepter** (*ba barzel shebeth* – with a rod, stick, or club as a smelted iron implement) **as if they were** (*ka* – like) **a potter’s** (*yowtser* – someone molding earthen objects out of clay) **vessel as a means to contain and control** (*kaly* – implement to imprison based upon one’s longings, container to constrain and annihilate, object of desire and weapon to possess, and yoke to tame and direct based upon one’s gut instincts and emotions; from *kalah, kaly’, and kalyah* – means to accomplish something, to determine someone’s fate, to exhaust and consume them causing them to cease, to perish, and to vanish, even imprisoning them, finishing them by failing them, destroying them emotionally) **and then** (*wa*) **You will shatter and separate them** (*naphats hem* – You will break up their fragile and brittle objects, destroying them)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:9)

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

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

And they cannot say that they haven’t been warned…

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

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

While that conclusion is valid, let’s never lose site of the fact that this continues to be a referendum on Dowd, the Beloved son and his prophetic insights versus Sha’uwl, the Plague of Death and his religious rubbish. And it is that very point that Yahowah is reinforcing now at the conclusion of the 2nd *Mizmowr*.

**“With reverence and respect** (*ba yare’* – in admiration and deference) **work with and serve alongside** (*‘abad ‘eth* – expend considerable energy and intensity to the mission of accompanying and serving with) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **and rejoice** (*wa gyl* – and be joyful over the most favorable and delightful situation) **to the point of quivering** (*ra’ad* – shaking and quaking)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:11)

No one did this better than Dowd. His passion to serve was exceeded only by his intellect. As a result, he is our point of contact with the Divine…

**“Reach out and touch, contacting as a sign of affection** (*nashaq* – passionately brush up against and be seen together with, even kindle a fire alongside and kiss to demonstrate the mutual adoration for the relationship)**,** **the son** (*ben*)**, lest** (*pen* – to eliminate any apprehension that) **he becomes indignant and displeased** (*‘anaph* – he becomes angry and averse) **and you perish** (*‘abad* – you are destroyed, ceasing to exist for having squandered the opportunity by wandering away (qal imperfect)) **in this way** (*derek* – in this manner)**.**

**For indeed** (*ky* – because)**,** **his righteous indignation** (*‘aph huw’* – his resentment and animosity) **can be kindled** (*ba’ar* – can be ignited and caused to burn) **for a few and for very little** (*me’at* – for a trifling few) **comparatively** (*ka*)**.**

**Joyful and blessed** (*‘ashery* – fortunate and happy in the relationship, stepping along the straightforward and correct path which gives meaning to life, providing the proper place to stand and live) **are all** (*kol* – is everyone) **who put their trust in him** (*chacah ba huw’* – who find the safe place by relying in him and confiding in him, seeking refuge along with him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:12)

No matter if you prefer to render *nashaq* “kiss” or “reach out and touch as a sign of affection,” even “brush up against,” each requires the physical presence of the aforementioned *mashyach* | anointed messiah, *ben* | son, and *melek* | king. It is becoming increasingly difficult to overlook the obvious. We are witnessing the Second Coming of the son of God, the messiah for those who wish to transliterate *mashyach*, the King of Yisra’el, Dowd, Yahowah’s Beloved.

Christians, preferring *Sha’uwl* | Paul to *Dowd* | David, and their pagan characterization of “Jesus” to Yahowah, will pluck the pieces they can misinterpret out of this Psalm and claim that it is prophetic of “Christ,” but, “Jesus” wasn’t *mashyach* | anointed, wasn’t a *melek* | king, will not be *ha yowm yalad* | brought forth by the Father as the son on this day, and has not and will not *gowym nachalah* | inherit gentile nations. Moreover, I am unaware of Yahowsha’ asking anyone to *nashaq* | touch or kiss Him. What is true about both Dowd and Yahowsha’ is that it did not take much foolishness nor many fools to incite either to tongue-lash the mistaken.

Furthermore, with Yahowsha’ it is all about understanding and accepting His role as the Pesach Lamb along with His soul’s fulfillment of Matsah and Bikuwrym. It’s not about displeasing Him, or touching Him, but instead about properly responding to what He has done. In fact, if you’ll recall, the one and only thing Yahowsha’ said to the women in His life who had come to the tomb upon the fulfillment of Bikuwrym was, “Do not touch Me.” But that isn’t the same with Dowd. He was not only a very affectionate individual, a lover of legend, he’s physically going to be king of the Millennial Kingdom. And as such, it would be a really bad idea to annoy him.

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

It has been an amazing journey, one comprised of ideas and words which has taken us from the worst of man to the best God has to offer. Here is a recap for your enjoyment…

**“For what reason, and toward what end, one should ask, do noisy and confused throngs of scheming and rebellious Gentiles, gather together to conspire in open defiance, attempting to be noticed and gain attention through their contrived plots, erupting like an open wound, swirling around and churning things up for the moment as part of an unrestrained cult of worshipers promoting clandestine conspiracies, all while becoming hardened and unreachable?**

**The people of these nations who are transformed while massing under an antiquated and unifying religious, political, and conspiratorial leader, choose to plot and speak such that they are driven away by their choices and utterances. Having wrongly decided after selectively searching, they mutter their musings aloud, growling their imagined grievances and intra-personal beliefs, all formed after giving considerable attention to selective information to scheme against and expel the people who are the focus of their complaint, doing so in vain. Deluded in their fantasies, they reflect their unfulfilling and empty lives and their dissatisfaction with their situation. It is all done to their disadvantage.** (2:1)

**The rulers, the governmental, religious, societal, and military leaders of the Earth solely on their own initiative, continually set themselves up, prominently presenting themselves without justification or authorization.**

**Those who govern and who claim primacy of authority conspire and rebel altogether in a united fashion against, even over and above, Yahowah and against as well as over and above His *Mashyach* | Anointed, the one set apart for His service, using an application of olive oil as a symbol to demonstrate His authorization and authority.** (2:2)

**Let us choose of our own volition to break and pull off and tear away their bonds which trap, ensnare, and immobilize, their religious tethers and political restraints and desire to cast off and throw away, rejecting and flinging away from us their twisted and interwoven threads which bind and immobilize.** (2:3)

**He who inhabits, establishing His dwelling place to restore and renew in the spiritual realm of the heavens holds them in contempt and will pulverize them without concern because He disrespects and disdains them. Yahowah ridicules their foreign behavior and mocks their unfamiliar language while disparaging their unintelligible stammering.** (2:4)

**Then at this time and place He will express Himself towards them showing His frustration and resentment, and in His burning indignation will overwhelm and bewilder them.** (2:5)

**I, myself, have offered leadership, exercising my authority by pouring out guidance, providing counsel through my governance to ponder and consider upon *Tsyown* | the Signs Posted Along the Way, my Set-Apart Mountain.** (2:6)

**I will choose to account for, proclaiming in writing the decree, the thoughts and prescription for living which cuts us into the relationship of the Almighty: Yahowah said to me and regarding me,** **‘You are My son. This day, at this time and in the light of day,** **I** **will** **bring you forth as your Father.** (2:7)

**Feel free to ask questions about this, seeking to learn the answers because literally out of Me and from Me there will be an inherited share of the land of the gentile nations that will be given to you and unto successive generations, even unto the distant reaches of the Earth, becoming your property.’** (2:8)

**You shall break up their evil nature and shatter their mistaken ways, tearing asunder their proclivity to mislead, with an iron staff and scepter, even a molten metal rod and stick, as if they were a potter’s vessel, just another means to contain and control, and then You will shatter and separate them while breaking up their fragile and brittle objects, destroying them.** (2:9)

**Therefore, political and religious leaders, military and government officials, choose to be prudent and circumspect, ponder the implications and consider this principled explanation and elect to heed this warning, demonstrate some personal responsibility and discipline and choose to accept this correction, exercising good judgment so as to make the rational decision to defend the Land.** (2:10)

**With reverence and respect, work with and serve alongside Yahowah and rejoice** **to the point of quivering.** (2:11) **Reach out and make contact as a sign of affection with, and to demonstrate the mutual adoration for the relationship with the son, so as to eliminate any apprehension that he might become indignant and displeased and you perish, squandering your opportunity by wandering away in this manner.**

**For indeed, his righteous indignation can be kindled for relatively few and comparatively little. Joyful and blessed,** **in the relationship, stepping along the straightforward and correct path which gives meaning to life, are all who put their trust in him, finding the safe place he provides.”** (*Mizmowr* 2:12)

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

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*Coming Home*

A Voice Calls Out

3

Second Coming

*The Mashyach is Returning…*

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

The 2nd *Mizmowr* | Psalm commenced with Yahowah denouncing conspiracies, so it’s important to appreciate why He despises them. ‘Blame the Jews’ is the most heinous of them.

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

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

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

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

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

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

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

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

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

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

I will send them there.

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

‘How can you call yourself a Christian and do this? Surely the Bible calls for you to love your enemies?’ Firstly, just because someone calls themselves a Christian does not make them one. Plenty of people wrongfully identify with being Christian. Beyond the scope of time the Father and the Son made a covenant in eternity—that the Son would bring a people to Him that He may be glorified through them. I did not choose to be a Christian. The Father chose me. The Son saved me. And the Spirit keeps me. Why me? I do not know. And my answer to loving my enemies? Trust yids and their puppet braindead lemming normalfags to take one quote from the Bible and grossly twist its meaning to serve their own evil purposes—meanwhile ignoring the encompassing history and context of the entire Bible and the wisdom it takes to apply God’s law in a broken world. Is it lawful to let a thief murder my friend instead of killing the thief to prevent the death of my friend? To ask such a question is to answer it. It is not loving towards your friend to let him be murdered. It is not loving towards your enemy—the thief—to let him murder. A child can understand the concept of self-defense. It is unlawful and cowardly to stand on the sidelines as the European people are genocided around you. [While there have been many genocidal campaigns initiated and perpetrated by Europeans against Jews, annihilating more than half of their number in pogroms and the holocaust, there isn’t a single example of this occurring the other way around.] I did not want to have to kill Jews. But they have given us no other option. I’m just a normal dude who wanted to have a family, help and heal people, and play piano. But the Jew—with his genocidal instincts—is insistent on poking the bear until it tears his head off. The Jew has forced our hand, and our response is completely justified. My God does not take kindly to the destruction of His creation. Especially one of the most beautiful, intelligent, and innovative races that He has created. Least of all at the hands of one of the most ugly, sinful, deceitful, cursed, and corrupt. My God understands why I did what I did…. [In actuality, God is on the other side, and will do to like-minded Gentiles what conspiratorial anti-Semites have done to His people.]

‘I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham […] Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not’ (John 8:37-45). [It should be noted that the 8th chapter of Yahowchanan was the most heavily corrupted in the whole of the Christian New Testament, with the entire introduction regarding the adulterous woman being added in the 7th century to imply that Yahowsha’ was Towrah averse. This reality, combined with the incongruous nature of the conversation we are left with in 8:31-47 demonstrates that the citation isn’t trustworthy.]

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

To the glow-niggers and Jewed-media reading this. I think it is important for you to know that I did not do this alone. I had the help of a man named Felix Arvid Ulf Kjellberg. He was kind enough to plan and fund this whole operation—the sly bastard. Apparently, Pewdiepie hates Jews as much as Pajeets. Who would’ve known? [The social media sensation with an audience that exceeds 50 million is foul-mouthed, but based upon what’s known about this very public individual, his anti-Semitism does not rise to funding murders.]

Make sure to call me a ‘white supremacist’ and ‘anti-semite’ or whatever bullshit you spew to spook the normalfags. It doesn’t even matter. You’ve been calling every White person alive those names for decades—they’ve lost all their meaning. You’ve socially ostracized every White person. You’ve made it harder and harder for White people to live a normal life. To this I say well done. You are stupid enough to make a White person’s only viable option for survival to kill all of you. Keep doing what you’re doing Jew-media. You’re putting the noose around your own neck. The irony is glorious.

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

If your goal is strictly carnage and the highest score—I’d highly recommend you look into flamethrowers (remember kids, napalm is more effective than gasoline if you want Jews to really light up like a menorah). I know you’re out there Fire-anon—make us proud. Don’t leave DNA (use clothes you’ve never worn before and a mask—dispose of these after). Don’t bring any electronics which can be used to track you. Don’t leave a paper trail. Don’t take too long doing it, and never speak of it (all electronics are bugged). Again, I’m talking about Minecraft. You do not have to ‘televise’ like I did and get caught. As more of these happen, we will no longer need to film it. I do believe that it is best at this stage that I make a statement and people know that I did this. We are in the early stages of revolution. We need martyrs. If you don’t want to get caught because you have children who depend on you, you can simply attack a target and then slip back into normal life. Every anon reading this needs to carry out attacks. They won’t find us. They won’t catch us. There are too many of us, and we are smarter than them.

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

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

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

Lightning round.

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

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

‘Are you a terrorist?’ Well, let’s walk through this question together shall we? I’m not wearing the sandnigger equivalent of a durag, my skin isn’t the color of shit, you can’t smell me from across the room, it is socially unacceptable for me to marry my cousins, I do not shout ‘Durka durka mohammed jihad,’ and it doesn’t look like a sadist attempted to play tug-of-war with my nose. So no, I’m not a terrorist.

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

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

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

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

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

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

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

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

‘How long have you been playing piano?’ Ever since I was 4. It was my favorite thing to do then. It is my favorite thing to do now. However, killing Jews might change that—I’ll get back to you on that one.

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

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

And last but definitely not least. To the true anons [someone willing to anonymously stir up internet chaos by advocating conspiracies] out there (you know who you are). You are the product of /pol/—the product of unadulterated truth. You are my brothers and the best dudes out there. You are the most honorable men of this age. Despite all odds against you, you not only discovered the truth but also help to spread it. Some of you have been waiting for The Day of the Rope [fictional tale popular with the alt-right similar to The Protocols] for years. Well, The Day of the Rope is here right now—that is if you have the gnads to keep the ball rolling. Every anon reading this must attack a target while doing his best to avoid getting caught. Every anon must play his part in this revolution and no man can be pulling his punches. This momentum we currently have may very well be the last chance that the European man has to spark a revolution.

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

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

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

—John Earnest

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

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It appears that we may have been right, and that I was wrong – at least to the extent I only acknowledged the obvious. The 2nd *Mizmowr* | Psalm is prophetic of Dowd, not Yahowsha’ just as we had discussed, but in a much more profound and earth-shattering way than I had conveyed. It predicted the Second Coming of Dowd.

This next *Mizmowr*, the 3rd Psalm, affirms his return, as did the Yirma’yah 9 citation we considered when seeking to understand Yahowah’s statement regarding bringing his son forth on this day and giving him the Earth.

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

That said, we have no way of knowing whether the 3rd Mizmowr was actually dedicated as the Masoretic introduction reads today. Not only isn’t there any reference to ‘Abshalowm in the Psalm, the coup he led against his father, nor the father’s mourning over the death of his son, since this uprising occurred at the end of Dowd’s reign, when he was but a whisper of his former vitality, it’s placement this early in the flow of the Mizmowr is somewhat incongruous with his life. Nonetheless, since there is a great deal we can learn by considering this rather deplorable incident, I think it wise to present the Masoretic prelude and then explain the episode which led to it.

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

If the situation that the Masoretic introduction references actually occurred, it was symbolic of the broken family of man. Dowd’s brood was torn apart, and in the worst possible way, just has been the case with Yisra’el violating every aspect of the Covenant. And it is all reflected in the fallen state of familial relations that Yahowah will resolve on *Yowm Kippurym* | the Day of Reconciliations.

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

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

Three years later, Dowd erred again and forgave his son, ‘Abshalowm, for killing his firstborn, and so he returned to Yaruwshalaim. But while there, ‘Abshalowm flattered and appeased everyone, saying, “If only I were the *Shaphat* | Judge of the Land, you would have everything you wanted,” thereby appealing to the selfish nature of many.

After four years of being subversive and duplicitous, ‘Abshalowm declared himself king and then slept with one of his father’s concubines. Having played the role of a modern politician to perfection, and by offering the people what was not theirs to take or his to give, many flocked to him, leaving Dowd somewhat vulnerable and isolated.

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

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

Upon the news of his death, Dowd **“went up to the second-story room over the doorway and wept. As he walked about and carried on like this, he said, ‘O my son, ‘Abshalowm! If I could, I would have given my life for you! O ‘Abshalowm, my son, my son!’”** (*Shamuw’el* / He Listens to God / 2 Samuel 18:33) This may serve to foreshadow Yahowsha’ meeting His Disciples in the upper room after doing this very thing for *‘Ab Shalowm* – the Father’s Reconciliation.

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

Yes, Dowd was flawed, just like the rest of us. He was inspired well beyond the norm and was blessed with attributes all men would envy, but he, like the common man, was human. And it is in this way that he represents the purpose of the Word of God and the Towrah, which is to enlighten and perfect the imperfect. He also represents Yisra’el, God’s chosen and wayward children.

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

**“Then *Yow’ab* | the Father is Yah arrived at the home of the King, and declared, ‘You have become emaciated, withering away, confused and disappointing this day in the presence of your coworkers, all of whom would have saved your life, and the lives of your sons and your daughters, the lives of your wives, even the lives of your concubines,** (19:5)

**because you love those you should hate, and you hate those you** **should love. Instead, you have implied this day that you don’t have leaders or coworkers. I realize that if ‘Abshalowm had lived and all of the rest of us had died this day, then it would have been seen by you as pleasing and correct.**

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

I appreciate the vindication. The opening paragraph of the first chapter of the first volume of *Observations for Our Time* reads: “Hate is a virtue. It is good to hate. Righteous indignation is the most rational, moral, and compassionate response to a great many things – especially malicious ideas and actions inspired by religious, political, and militaristic agendas.” Our problem today isn’t that we hate too much, but that we do not know what to despise nor how to express our consternation. Likewise, most people today don’t actually know what and who to love.

Now that we can view this from the perspective intended by the Masoretes, and have been enriched by Yow’ab’s affirmation that it’s un-Godly for any of us to love what we ought to hate or hate what we ought to love, let’s consider the Mizmowr, itself…

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

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

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

There is little reason to think that this has as much to do with Dowd’s situation circa 1000 BCE, and almost everything to do with a much bigger battle. Yes, his son ‘Abshalowm got way too big for his tunic and was up to no good. Sure, prior to this Sha’uwl was jealous of him, but how bad could it have been since he married Sha’uwl’s daughter and was best friends with his son?

While both Sha’uwl and ‘Abshalowm beguiled many to their side, it would be a stretch to say that the vast majority of the people were mutinous. Moreover, Dowd was beloved by Yisra’elites for having the courage and ability to expose and condemn, then kill Goliath. He was so charismatic he could sing the sandals off the orneriest foe. Plus, he had the Creator of the universe at his side. His son was no match for dad, much less his father’s Father.

Therefore, this is speaking of a much greater foe, of another Sha’uwl, of one who would turn countless billions against everything Dowd stood for, especially during the Time of Ya’aqob’s Troubles. This is the adversary behind the great majority, the established, honored and exalted foe who would seek to relegate the Kingdom of Dowd to a bygone place and people.

This was not said of Dowd by King Sha’uwl, but it is precisely what the wannabe Apostle Sha’uwl would claim by saying that the Towrah cannot save. Paul would falsely claim that by violating one aspect of it, as *Dowd* | David had done, such a person was guilty of it all. This false notion, that even the most Torah-observant could not be saved, would become the basis of Pauline Doctrine and his “Salvation by Faith” in his ‘Gospel of Grace.”

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

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

Moreover, as we turn the page and embark upon the amazing discoveries which await us, we will find Yahowah specifically referring to Dowd as His anointed messiah, as His chosen king, now and forever, as His hand and rightful shepherd, and catch your breath, as our savior. Through the lyrics and life of this remarkably brilliant and articulate man of good judgment and exemplary character, Yahowah accomplishes all of these things. Dowd will even admit as much in the next stanza of his song. Dowd knew…

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

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

I share this because the issue with ‘Abshalowm was so easily and quickly resolved by Dowd’s forces, that other than for his misplaced grief, the King shouldn’t have given this a moment’s thought, and would have been too embarrassed after the tongue lashing he received from Yow’ab to even contemplate committing any of this to writing. That is unless the lessons learned by confronting Sha’uwl and ‘Abshalowm would come to affect others much more than it did him.

I know something of this, having received countless thousands of death threats from Muslims for having had the courage and sense to reveal the truth about Muhammad, doing so publicly on five thousand radio interviews, all under my own name. And yet I haven’t lost so much as a minute’s sleep over any of it. And I’m far less important to God in comparison to the Beloved and Anointed King of Yisra’el.

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

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

**“I communicated audibly calling out to and summoning** (*qowl ‘any ‘el qara’* – using the sound of my voice I spoke out, inviting, then reading and reciting I make my declaration to, welcoming (qal imperfect)) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **and He answered me** (*wa ‘anah ‘any* – so He responded to me, providing testimony and evidence for me (qal imperfect)) **from** (min – on account of and by way of) **His Set-Apart Mountain** (*har qodesh huw’* – His dedicated and consecrated place of separation)**. Pause and consider this** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:4)

Dowd knew where to turn his ear to listen to God. It’s too bad Christians, Muslims, and so many others claim otherwise. Further, Dowd’s summons was answered because long before Dowd called out to Yahowah on this day he had listened to His Towrah, engaged in His Beryth, and attended His Miqra’ey. It is the proper order of things and brings the most beneficial result.

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

**“I relaxed** (*‘any shakab ­*– I stretched out and reclined, lying down to rest (qal perfect)) **and fell asleep** (*wa yashen* – and slept)**.** **I will awaken revived and productive** (*qyts* – passing through the summer and the heat of the moment, I am to be roused, feeling alive and refreshed, taking action and bearing fruit (hifil perfect)) **because** (*ky*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **sustained and supported me** (*camak ‘any* – upheld me, steadfastly focusing upon me such that I could lean on Him for whatever was necessary (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:5)

As the famous line in the movie says, “I’mmmmm baaaaaack!” That is what Dowd is revealing. He fell asleep 3000 years ago but will be awakened less than fourteen years from now. We are witnessing yet another declaration predicting the Second Coming of Dowd.

And when he returns…

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

During the Time of Ya’aqob’s Troubles, great multitudes the world over will come to take their swipe at the Chosen People, especially on behalf of doctrines and faiths which are opposed to the expansive and united Yisra’el that *Dowd* | David represents. All things will come full circle with it becoming as it once was. Dowd will be one man against the world, his principal adversary once again Sha’uwl, the father of Christianity and Multiculturalism, modern Mow’ab, along with the Philistines, Edowm and ‘Amown.

Even if you are among those who prefer a different kind of *Mashyach* | Messiah, one who came from the root of *Dowd* | David, the one who fulfilled *Pesach* as the Passover Lamb, *Yahowsha’* | ‘Jesus,’ as opposed to the one who revealed the way to understand, engage in and capitalize upon all Yahowah had to say and offer, He did not act alone.

It was Yahowah who made the Lamb’s sacrifice applicable as the Door to Life. It was His Soul who endured *Matsah* to save us from ourselves, and His Set-Apart Spirit who facilitated *Bikuwrym* | Firstborn Children as well as *Shabuw’ah* | the Promise of Seven. Similarly, Yahowah inspired and empowered the words Dowd wrote which teach us how to observe the Towrah such that it leads to our salvation. These sons of God were branches of the same tree.

**“I want You to choose to take a stand** (*quwm* – it is my desire that You elect to rise up (qal imperative paragogic heh cohortative – expressing first and second person volition while conveying emphasis regarding something genuine and ongoing in nature)) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**. Elect to help me and be desirous of saving me such that You enable me to be helpful in the same way** (*yasha’ ‘any* – choose to rescue and deliver me, causing me as an expression of Your will while enabling me to be like You, a savior and liberator, enabling me to become victorious while I help others similarly (hifil imperative – as an expression of second person volition the subject (Yah) causes the object (Dowd) to engage in the process of salvation such that Dowd becomes Yah’s understudy, and thus a savior))**, my God** (*‘elohym ‘any*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 3:7 in part)

It is Yahowah’s words which save us, and no one conveyed them more brilliantly and powerfully than did *Dowd* | David. And while Yahowsha’, no doubt, said many astounding things, He most always cited what the previous prophets like Dowd had written, and even then, we don’t have reliable access to a single word He conveyed in the language He spoke. Yes, unequivocally, Yahowsha’ was an extension of Yahowah engaged in *Ma’aseyah* | the Work of Yah, but His role was completed with the fulfillment of Passover, UnYeasted Bread, and Firstborn Children. *Dowd*’s | David’s is still upcoming. He is returning as King.

And as King, his role is to protect his people from attack…

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

There are two battles yet to be fought, both of which require Yahowah to defend His people from foreign invasion, saving them from those in opposition to them. And since Dowd is Yah’s beloved son, God’s chosen king, His anointed messiah, extended branch, and prophet extraordinaire, those who speak out against him will be crushed by Yahowah. He will shatter the orifice from which their troubling and vexing diatribes have been spewed forth over the long march of time.

Dowd was far from perfect. Quite honestly, there are times, such as the rape of his daughter, the revenge killing of his firstborn son, and his lifelong response to ‘Abshalowm, where he isn’t even likable. Sending men into harm’s way because he fancied their wife or the taste of Bethlehem’s water were reprehensible acts, as was Dowd’s choice when given three options by God to negate the ill-effects of continually counting upon his people’s prowess as soldiers.

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

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

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

It is that simple and that beneficial. Yisra’el: listen to him and come home. Yahuwdah: celebrate the return of your King.

Here then are the Lyrics to be Sung of the 3rd *Mizmowr*…

**“Yahowah, what is the extent of the increasing number of my adversaries, and of the unfavorable situation my enemies have managed to perpetrate, especially with the overtly hostile narrowing of my confines? The majority of people rise up, many of whom are established, honored and powerful, standing fast against me.** (3:1) **Many are saying of my soul, ‘There is no salvation for him or through him with God.’ Pause and consider this.** (3:2)

**You, Yahowah, are a shield all around me and my source of deliverance. You have provided the gift of protection for me, surrounding me such that others may benefit by the same directions and path. You are my manifestation of power and attribution of status, everything I value and respect, and the One raising my head from the beginning.** (3:3)

**I communicate audibly by calling out to Yahowah** **and He answers me**, **providing testimony and evidence for me on account of His Set-Apart Mountain. Pause and consider this as well.** (3:4)

**I relaxed and fell asleep. When I awake, I will be revived and productive, passing through the summer, roused, feeling alive, taking action and bearing fruit because Yahowah sustained and supported me, steadfastly focusing upon me such that I could lean on Him for whatever was necessary.** (3:5)

**I will not revere, respect, nor fear the great multitude of people who from all around have taken positions on the perimeter and have set themselves up against me.** (3:6)

**I want You to choose to take a stand** **Yahowah. Elect to assist me and be desirous of saving me such that You enable me to be helpful in the same way, causing me to become an expression of Your will while becoming ever more like You, a savior, my God.**

**For indeed,** **You will strike, verbally afflicting and then crippling, all of those who are averse to and opposed to me, against those demonstrating animosity and rancor toward me, smashing and shattering the jawbone and teeth of the unrighteous and unjust, the troubling and vexing.** (3:7)

**Approach** **and draw near** **Yahowah** **for the salvation** **of your family,** **and for** **your benefit. Pause and consider this.”** (*Mizmowr* 3:8)

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*Coming Home*

A Voice Calls Out

4

Make This Known

*Explaining as Clearly as Words Allow…*

After rediscovering Yahowah’s antipathy for the religious, political, and conspiratorial schemes of men, and finding further affirmation that Dowd is Yah’s beloved son, the eternal king of a united Yisra’el, even the anointed messiah, we are off to a wonderful start in advancing the purpose of *Coming Home*. So let’s jump right back into the *Mizmowr* | Songs where we left off, with Dowd dedicating the 4th Psalm to His God.

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

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

As we move toward the opening lyrics of Dowd’s Song, we ought to be cognizant of several things which might not be immediately obvious. *Qara’* is among Yahowah’s favorite words. He uses it to offer us a “welcoming invitation” to celebrate our relationship with Him seven times each year, days in which we are encouraged “to read and recite” His *Towrah* | Teaching. *Qara’* also denotes our desire, as well as our God’s, “to be called out” of man’s world so that we can live eternally in Heaven. It serves as the basis of the title of Yahowah’s Invitations to be Called Out and Meet, known as the *Miqra’*, or *Miqra’ey* in the plural form.

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

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

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

**“With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud** (*ba qara’ ‘any* – in my summons to meet and with me being an invited guest (qal infinitive construct – a literal descriptive noun which denotes purpose))**, answer me** (*‘anah ‘any* – reply and respond to me, providing the information I seek, especially as I sing)**, Almighty God** (*‘elohym –* a contraction of *‘elowah* in the plural form) **of my vindication and of me being right** (*tsadaq ‘any* – of my righteousness and accuracy, my declared innocence and acquittal, my ability to stand upright and prosper)**.**

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

**Choose to be merciful to me** (*chanan ‘any* – of Your own initiative be kind to me, showing me compassion, choosing to be abundantly generous, treating me favorably (qal imperative))**. And** (*wa*) **choose to listen to** (*shama’* – genuinely elect of Your own freewill to hear (qal imperative)) **my reasonable request** (*tapilah ‘any* – my adoring communication and petition; from *palal* – thoughtful meditation and a request for intervention, just intercession based upon an accurate assessment and sound reasoning)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:1)

Once again, we’d be remiss if we didn’t acknowledge that *tsar* addresses the Time of Ya’aqob’s Troubles, and thus speaks of the Last Days. It has been inserted here with the prophetic eye of the ultimate wordsmith. If you recall, in Yasha’yah 17 we discovered that the Time of Ya’aqob’s Troubles was ushered in by the narrowing of *Ya’aqob* | Yisra’el at the waist, confining the tiny nation such that it was vulnerable to attack. And all of that is incumbent in *tsar*, right down to the nuance of the trouble commencing congruent with adversarial enemies and hostile foes restricting Dowd’s people, such that they will be confined in dire straits as a result of having their land narrowed.

The remedy is then beautifully submitted, with *rachab* revealing that Yahowah can be counted upon to “provide a breadth of opportunities,” including “vastly expanding” Dowd’s, and thus Yisra’el’s, “dwelling space,” giving the nation “confidence” and “alleviating their anxiety,” all while “immensely expanding everyone’s capacity to know and understand.” That is a treasure in itself.

Ever since Paul’s poison pen commenced promoting his doctrine of the “Gospel of Grace,” it has been wrongly assumed that “*chanan* – mercy” could not be derived from the Towrah or found in the “Old Testament.” Obviously, *Dowd* | David disagrees, as does God.

It is reasonable to do as *Dowd* | David has done as long as we actually do as Yah’s Beloved son did – which was to listen to Yahowah by reciting His Towrah prior to asking God to listen to him. That way we can be confident that God will respond favorably to our “*tapilah* – adoring petition and reasonable request for intervention based upon a sound assessment of the situation.”

When Dowd was focused on Yah, he was confident and reasonable, a brilliant light in the midst of an ever-darkening world. His significance to us all, and especially to the Children of Yisra’el, cannot be overstated.

In this regard, I have been longing to share what follows. Dowd is asking us an extraordinarily important question…

**“Sons of men** (*beny ‘ysh* – children of individuals and the offspring of humankind)**, for how long** (*‘ad mah* – until when, why always and continually) **shall my significance** (*kabowd ‘any* – will my enormous value, my manifestation of power, my tremendous gift of overwhelming riches, my abundant reward, my overall honor, respect, and status) **be depreciated and devalued** (*kalimah* – be errantly considered as a source of confusion, such that you fail to trust me, confounding many, ignominiously insulting, dishonoring, mocking, and shamefully scorning me)**?**

**Will you choose to continually love** (*‘achab* – will you prefer, desire, and long to romanticize, to consistently show such affection for, electing to show an inclination and attraction toward (qal imperfect paragogic nun – literal and genuine, continual and consistent, expression of volition)) **vain delusions which have no basis in fact** (*ryq* – worthless myths, empty lies, and the idle plans and troubling schemes of those without merit)**,** **seeking** (*baqash* – searching and looking for, trying to learn about, procuring information regarding, investigating and inquiring about, even conspiring to rebel as a result of (piel imperfect – the object continually suffers the effect of)) **the irrational lies of false gods** (*kazab* – the deceptive things and misconceptions associated with pagan deities which are untrue and will disappoint, the deceitful delusions which are contrary to reality, whereby the betrayed worship falsehood by believing liars)**?**

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

What an intriguing question Dowd proposes, one we should seek to answer: “How long shall my significance be depreciated and devalued?” Among the greatest tragedies man has suffered over the past three thousand years is the relentless attack that has been fought to discount Dowd’s life and lyrics – indeed to take for themselves what Yahowah gave to Dowd. Christians, Jews, and Muslims have been seduced by Paul, Akiba, and Muhammad into believing, even adoring, worthless lies which have no basis in fact instead of simply considering what Yah inspired His *mashyach*, *melek*, *naby’*, *tsemach, wa* *ben* to write.

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

One of the worst of these is the absurd notion that Yahowah’s name cannot be pronounced, that He is “the Lord,” that His Towrah is comprised of laws, or that there is an oral version in addition to what God gave Moseh. Few ideas are more misconstrued and misappropriated than the notion that “Jesus Christ” died and was bodily resurrected, creating the religion of Christianity, replete with its Church, Trinity, and Gospel of Grace. None is worse than Muhammad offering a virginal paradise to the jihadists who die killing Jews for him. None is worse than the notion that man evolved from the spontaneous and random generation of life and that he knows the truth.

While it is your choice, Yisra’el, Yahowah wants you to realize that your faith in your race, your culture, your rabbis, your nation, your government, your military, and your superior intellect has been ineffective. You love what you should hate and hate what you should love.

Let there be no doubt: our quest to know, understand, and live with God has been illuminated by the words He inspired men to write. There is a short list of prophets through whom Yahowah spoke. Of these, two stand out above all others: Moseh and Dowd.

Both men wrote and conveyed the Word of God. Both led God’s people. Both spoke for God. They were both extraordinary prophets. They were also shepherds.

Of these men, however, only one entered and lived in the Promised Land. Only one was “*mashyach* – anointed by Yahowah, from which the title Messiah was transliterated. Only one was named, “*dowd* – beloved,” and he was the only one of whom Yahowah said, “He is My son and I am his Father.” Only one unified Yahuwdah and Yisra’el consistent with Yahowah’s promise and desire. Only one was God’s chosen “*melek* – king.” Only one will return and reign once again. Only one was called “*tsadaq* – right and vindicated.” Only one was offered the great distinction of being called the “*tsemach* – Branch” – into which we can all be grafted and grow.

Even if Yisra’el were to add Yahowsha’ to this list of prophets, and consider His role alongside Moseh and Dowd, they are so different as to be mutually exclusive. Yahowsha’ served humanity by becoming the Passover Lamb. Dowd served humankind by writing Psalms, Moseh by scribing the Towrah. Neither Yahowsha’, nor those He chose to teach, conveyed a single word He said in the only language He spoke. Not one. Yahowsha’ wrote nothing down. Moseh and Dowd committed everything to writing. And sadly, there is no indication that any of those who would be paid to translate the two eyewitness accounts (Mattanyah and Yahowchanan) in Egypt, into Greek, several hundred years thereafter, understood Him or the language He spoke. Worse, those who would pay scribes to copy what others had written, felt free to change the text to their liking, resulting in more discrepancies than there are words within these accounts.

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

If Yahowah wanted us to observe, study, understand, and act upon Yahowsha’s words as we can Dowd’s, He would have had one or more of the Disciples memorialize His testimony in the language Yahowsha’ spoke and then provide access to an early manuscript. But there is no such text – not anything even remotely close.

It is long past time that we recognize that Dowd came to explain, not fulfill, and Yahowsha’ came to fulfill, not explain. That is why Yahowsha’ cited Dowd’s 22nd *Mizmowr* | Psalm while fulfilling Pesach. We cannot observe Yahowsha’s words nor should we attempt to follow His example. But we can study and benefit from everything Dowd said and did, recognizing that he was right, that he was inspired, and that he was Yahowah’s anointed leader and beloved son. Simply stated: Yahowsha’ did what needed to be done and Dowd explained it so that we could capitalize and endure forever with Yah.

**“Of your own volition, know and understand** (*wa yada’* – of your own freewill, choose to realize, becoming aware, acknowledge and make known (qal imperative)) **that truly** (*ky* – that indeed, because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has distinguished and will deal differently with** (*palah* – makes a distinction, seeing as set apart and separate, distinct and marvelous, marking out certain ones, thereby discriminating in favor of) **the steadfastly loyal, the set apart, the realistic and authentic** (*chacyd* – the correct and persistent, the consistent and separated, the Godly and faithful, reliable and devoted, the separated and trustworthy, the truthful and genuine)**,** **drawing them unto Himself** (*la huw’* – concerning those approaching Him)**.**

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

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

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

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

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

**“Be provoked to anger** (*ragaz* – choose to be angry, even enraged, agitated and anguished, showing intense displeasure (qal imperative) **and not be wrong** (*wa ‘al chata’* – and not sin, never missing the proper way, without guilt (qal imperfect))**.** **Choose to speak** (*‘amar* – elect to provide answers and declarative statements (qal imperative)) **with regard to your conscience, based upon your intellect, and thus from the heart** **exercising good judgment** (*ba lebab ‘atem* – coming across as intelligent, as someone who has the capacity to understand, and from your mind)**,** **continuing until you lie down** (*‘al mishkab ‘atah* – proceeding and drawing it out until you go to bed; from *mashak* – to prolong and draw out)**,** **then be silent** (*wa damam* – then cease and be quiet (qal imperative))**. Pause and contemplate this** (*selah* – reflect on this highlighted interruption of the lyrics so as to reject and repudiate this knowing that you were ransomed from this, bought and paid for)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:4)

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

It’s important that we celebrate the seven Mow’ed Miqra’ey, doing so correctly, which is with an accurate assessment of what each represents. Then we simply put our trust and confidence in the One who Authored and Enabled this Path, talking the talk and walking the walk.

**“Offer appropriate sacrifices** (*zabach zebach* – properly prepare the sacrificial animal for the feast (qal imperative)) **the correct way** (*tsadaq* – honestly and accurately, in accord with the standard, seeking to be innocent and to prosper) **and put your confidence and trust** (*wa batach* – confide in and rely upon (qal imperative)) **in** (*‘el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:5)

As I ponder the landscape, I don’t think that what follows has occurred to the degree stipulated here. Therefore, this is speaking of another day, and perhaps of Dowd’s return.

**“A great many** (*rab* – a very substantial number) **will ask** (*‘amar* – will question, state, and say)**, ‘Who** (*my* – what, when, how) **will choose to reveal to us** (*ra’ah ‘anahnuw* – will want to show us such that we can see, observe, consider, and perceive (hifil jussive – the object is engaged by the subject such that they act similarly under the auspices of third-person volition)) **something good, something useful and beneficial** (*towb* – something of value which is mutually agreeable, something suitable and desirable, beautiful and pleasing, joyful and festive, something which makes sense which is enriching and empowering)**?’**

**So we should genuinely want You to choose to lift up** (*nasa’* – it is, therefore, our desire that You decide to raise and bear, longing to make prominent, sustained and enduring (qal imperative paragogic heh cohortative – literally and genuinely expressing volition in the second and first person while showing respect and conveying emphasis)) **the light** (*‘owr* – the shining brilliance, the luminous and enlightening nature) **of Your presence** (*paneh ‘atah* – of Your appearance and face) **upon us** (*‘al ‘anahnuw* – near and among us, before us and toward us, on and over us, very close to us) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:6)

Dowd has answered this, the ultimate question, over and over again within his Mizmowr and Mashal. We are enlightened, enriched, and empowered by Yahowah, coming into His presence and bathed in His light when we read what Yahowah inspired Moseh, Dowd, and the prophets to write.

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

When it comes to our life here on earth, our every endeavor, as well as our relationship with God, the right attitude goes a long way. A bad attitude is destructive while a good one is enabling. And with Yah, we should be all smiles and giggles, happy and appreciative, absolutely jubilant and ready to celebrate. We have given up nothing of value and will inherit the universe, an eternity as God’s children. Moreover, God is fun, liberating, and uplifting.

Grain is symbolic of saved souls while wine conveys the price paid to ransom them. Over the centuries, very few have been counted among those in Yah’s storehouse, but this will soon change. At the conclusion of the Time of Ya’aqob’s Troubles, as Dowd returns, that number will multiply greatly, as tens of thousands will find their souls abundantly increased.

Once again we are witnessing the parameters associated with the Second Coming…

**“Reconciled and in peace** (*ba shalowm* – saved and satisfied, complete and lacking nothing, having been treated fortuitously and now content, in friendship and tranquility, the relationship harmonious and affirmed)**, together and as one** (*yahdaw* – one with Yah, altogether and completely alike Yah)**,** **I will lie down and be at rest** (*shakab* – I will be inactive for a while) **and then fall asleep for a long time** (*wa yashen* – and then I will of my own volition consent to being put into an altered state of awareness one of these years of old until a new event in another period of time (qal imperfect cohortative – literally, continually, and of my choice))**, indeed because of You** (*ky la ‘atah* – for the express and truthful reason of approaching and concerning You) **alone** (*badad* – uniquely, to the exclusion of all others, because You are the only One who matters and are in a class by Yourself)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**With absolute confidence** (*la betach* – without risk or vulnerability, trusting and relying, totally secure, without any concern) **You will cause and enable me to live, eternally restored** (*yashab ‘any* – You will establish a dwelling place for me and settle me within it, renewed, such that we meet again and live together (hifil imperfect – God is acting upon Dowd such that he will be revived and continually restored to life such that Father and son become ever more alike))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 4:8)

Reconciled with Yahowah and satisfied with his life, lacking for nothing, Dowd’s spirit was willingly put into a state of suspended animation. And yet he knows, as should we, that he will be awakened and live again, eternally restored. With absolute confidence we can trust Yahowah that He will reestablish Dowd’s home, renewing it such that this man and his God may live together as Father and Son. Consider this declaration your invitation to join them.

May we all benefit from these inspiring words…

**“With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud, answer me, providing the information I seek, especially as I sing, Almighty God of my vindication and of me being right, of my righteousness and accuracy, my declared innocence and acquittal, my ability to stand upright and my prosperity.**

**In the event of trouble, when the area in which I live is narrowed and constrained, during times of adversity when I’m pent-up, confined, and restricted during highly unfavorable circumstances before openly hostile enemies, You have provided a breadth of opportunities for me, including vastly expanding my dwelling place along with providing ample relief for me, offering more than enough room for me to live and maneuver, expanding every spatial dimension for me along with building my confidence, while immensely expanding my capacity to know and understand.** **Choose to be merciful to me and supportive of me by Your own initiative. And choose to listen to my reasonable request and adoring communication.** (4:1)

**Sons of men, for how long shall my significance and enormous value, my manifestation of power and gift of overwhelming riches, my overall respect and status be depreciated and devalued, errantly considered as a source of confusion, confounding many?**

**Will you choose to continually love, prefer, desire, and romanticize, showing such affection for vain delusions which have no basis in fact, worthless myths, and empty lies, seeking after the irrational lies of false gods, the deceptive things and misconceptions associated with pagan deities which are untrue and will disappoint, whereby betrayed, you worship falsehood by believing liars? Pause now and contemplate this knowing that you were ransomed from this.** (4:2)

**Of your own volition, know and understand,** **choosing to realize, becoming aware, acknowledging and making known** **that truly** **Yahowah** **has distinguished and will deal differently with** **the steadfastly loyal, set apart, realistic, and authentic, drawing them unto Himself.**

**Yahowah listens when I call out while I read and recite, even upon mentioning and proclaiming His name to Him.** (4:3)

**Be provoked to anger, even enraged, showing intense displeasure, and not be wrong. Choose to speak with regard to your conscience, based upon your intellect, and thus from the heart exercising good judgment, continuing to do so until you go to bed, then be quiet, still, and silent. Pause and contemplate this, reflecting upon the lyrics so as to reject and repudiate that which is wrong.** (4:4)

**Offer appropriate sacrifices** **the correct way, seeking to be innocent and to prosper, and put your confidence and trust in Yahowah.** (4:5)

**A great many will ask, ‘Who will choose to reveal to us such that we can behold, observe, and consider something good, something useful and beneficial, something of value which is mutually agreeable, something suitable and desirable, something which makes sense which is enriching and empowering?’**

**So we should genuinely want You to choose to lift up the prominent and enduring light** **of Your presence** **upon us,** **Yahowah.** (4:6)

**You have given, appointing and bestowing great joy, a sense of appreciation, and especially a yearning to celebrate in my heart, such that it is integrated within my ability to exercise good judgment while guiding my motivations and inclinations, more than the time when the increasing and enhancing nature of their grain as well as their new wine will abundantly increase by tens of thousands and abound in great abundance.** (4:7)

**Reconciled and in peace, saved and satisfied, complete and lacking nothing, having been treated fortuitously and now content, in friendship and tranquility, the relationship harmonious and affirmed, together and as one with Yah and completely alike Yah, I will lie down and be at rest, inactive for a while, and then fall asleep for a long time, of my own volition consent to being put into an altered state of awareness one of these years of old until a new event in another period of time, indeed because of You alone, uniquely, to the exclusion of all others, because You are the only One who matters and are in a class by Yourself,** **Yahowah.**

**With absolute confidence, without risk or vulnerability, trusting and relying, totally secure, without any concern, You will cause and enable me to live, eternally restored, establish in Your dwelling place for me such that we meet again and live together forevermore.”** (*Mizmowr* 4:8)

Wow! That was a treat for the eyes, ears, and mind.

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

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

There are few things as memorable or moving than lyrics set to melody, especially when the thoughts are poignant and the music stirring. And while we don’t know the notes which underscored these lyrics, and while we cannot replicate the melodious sound of Dowd’s voice, it’s inspiring to know that one day we will be able to listen to him sing these songs for us.

**“I am encouraging Y/you to choose to diligently listen, thoughtfully consider, and then appropriately respond to** (*‘azan* – of Y/your own freewill please pay attention and carefully consider so as to understand, weighing, testing, and pondering each word, giving serious thought to every nuance because I really want Y/you to offer the proper response after rationally analyzing (hifil imperative paragogic heh cohortative – the subject, which could be God or those of us listening, causes the object, Dowd’s statements to participate in the action, which is to listen, consider, and respond such that we become similar, in first and second person volition while conveying emphasis)) **my words, each meaningful phrase and promise** (*‘emer ‘any* – regarding the things in my sayings and speech, the lyrics and utterances from the branch, even the shortest of them, but especially to my expressive and evocative statements, declarations, and proclamations; a derivation from the root of *‘amar* – to say, tell, claim, call, ask, answer, intend, promise, or declare)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, because I want You to choose to understand** (*byn* – may it be our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know, considering the information with our full attention such that we become well-informed and properly instructed (qal imperative paragogic heh cohortative – literally desiring a commonality of wills, with the desires of the subject being aligned with the object)) **my thought process** (*hagyg ‘any* – my meditations, musings, and mutterings and their accompanying and corresponding considered statements and fervent deliberations which can be meaningfully grasped hold of and taken away, even my low whispered cooing like a dove)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:1)

*‘Azan* can be rendered as simply as “listen or hear,” as anthropomorphically as “ear or give ear,” as pedantically as “harken or heed,” or as inappropriately and religiously as “obey and be obedient.” But since *‘azan* is used a tiny fraction of the time we see “*shama’* – listen,” we’d be wise to do as *‘azan* implies, which is “to pay close attention so as to thoughtfully consider, weigh, test, and rationally evaluate, then prove what is heard so as to respond appropriately.” *‘Azan* speaks of “diligently listening with a focus on understanding, so as to be informed and intelligently reply.”

In this case, *‘azan* was accompanied by the hifil stem, which has the subject engaging the object in such a way that the object becomes the subject’s understudy. As such, I suspect that Yahowah is the subject and that Dowd is, therefore, speaking to God. And if so, if Dowd is asking Yahowah to choose to engage as *‘azan* implies, then it is obviously in our interest to *‘azan* Dowd’s *‘emer* | words, too.

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

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

If that were not enough to tantalize the neurons in our brains, this led to another of our favorite words: “*byn* – to make the connections necessary to understand.” In this case, based upon the shared inclinations, *byn* conveys: “may it be our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know, considering all the information with our full attention such that we become well-informed and properly instructed.” This was Dowd’s desire for himself, for us, and even as part of his relationship with God. It is what Yah wants for us as well. In fact, to “*byn* – understand” is our highest calling, our most empowering, enriching, and enlightening opportunity in life. And in this regard, *byn* is best when our understanding is in sync with God’s, when it is an expression of freewill in the first and second person of the relationship.

It’s a shame that English bible translators have so routinely truncated the rich meanings which can be derived from Yahowah’s chosen language. It is even worse when they stoop to the lowest possible implication. Such is the case with *hagyg*, a word that can be rendered “moaning,” but is more correctly translated “thought process, meaningfully grasping the intent of the most fervent deliberations, taking away the central message of the discourse.” Alliterated, *hagyg* can be rendered “meditations, musings, and mutterings,” while symbolically conveyed as “the low whispered cooing of a dove.” It is that which “accompanies and corresponds to a considered and thoughtful deliberation or reflection and subsequent statement.”

Bringing it all together, these lyrics begin…

**“A *Mizmowr* | Song of *Dowd* | the Beloved, to the enduring Leader and everlasting Director, accompanied by stringed instruments.**

**I am encouraging Y/you to choose to diligently listen, to thoughtfully consider, and then to appropriately respond to, such that of Y/your own freewill Y/you pay attention and carefully evaluate so as to understand by weighing each word, testing their veracity, and then pondering their implications, giving serious thought to every nuance because I really want Y/you to offer the proper response after rationally analyzing** **my words, each meaningful phrase and promise, these** **lyrics from the branch, even the shortest of them, and especially to my most expressive and evocative statements,** **Yahowah, because I want You to choose to understand because it is our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know, considering the information with our full attention such that we become well-informed regarding my thought process, even my meditations, musings, and mutterings, my considered statements and fervent deliberations.”** (*Mizmowr* 5:1)

Yisra’el and Yahuwdah, are you aware of just how bold Dowd was in his communication with God? Can you even imagine anyone else making such a statement? Dowd, the King of Yisra’el, Yahowah’s Anointed Messiah, the son of God, the man who will reign during the millennial celebration of Sukah, is announcing that he, himself, serves as your intercessor, as the one intervening on your behalf, providing justification for your salvation.

**“I want You to choose to listen attentively, desirous of You accepting what You hear as true, and then be inclined to respond accordingly** (*qashab* – as a result of our choices and desires being in sync, and with You and I being inclined to listen and reply, please attentively receive this request for an answer (hifil imperative, paragogic heh cohortative)) **to the sound** (*la qowl* – to the audible nature) **of my urgent and significant request** (*shewa’ ‘any* – of my appeal for assistance, my imploring and pleading for help)**, my King** **and Advisor** (*melek ‘any* – my leader, counselor, and authority, the One I consider)**, and my God** (*wa ‘elah*)**.** **Indeed, because exclusively** (*ky* – emphasizing this statement and making it uniquely focused)**, unto You** (*‘el ‘atah*) **I intervene and intercede, make requests and furnish justification** (*palal* – persuade others to Your point of view, provide an argument and make declarations, mediate and arbitrate to help us come to an agreement (hitpael imperfect – on my own initiative and my own accord, without outside assistance or influence with continuous action and ongoing results))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:2)

While I obviously hold the words Dowd wrote in the highest esteem, until this moment I never saw him as an intermediary to God, as someone intervening on our behalf. But that is what he was inspired to write on behalf of God. That said, our king was king because he sought the counsel and advice of the King.

Should you be wondering why Yahowah would inspire His son to say that he would be serving as an intermediary and intercessor, I think the answer is rather obvious. With words Yahowah created the universe and conceived life. With words He renews and restores life, affirming His Covenant. There is nothing as powerful as the Word of God and no one spoke them as effectively as Dowd.

He did not take this responsibility lightly. He could be used in this way because he was competent and correct, prepared and ready.

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, in the morning** (*boqer* – when it’s best to attend to and inspect, to look at and consider, to seek after and gain information) **You hear** (*shama’* – You listen to) **the sound of my voice** (*qowl ‘any* – my audible speech)**.** **At daybreak** (*boqer* – in the early part of the day as the sun rises and light increases) **I make arrangements and prepare myself for You such that I’m competent and correct, ready for You to deploy** (*‘arak la ‘atah* – I pattern myself after You, making purposeful and orderly preparations, taking the proper positions to be valuable and worth using, and can engage quickly and thoughtfully, taking immediate action on Your behalf (qal imperfect))**.** **Then I remain watchful and focused** (*wa tsapah* – I remain intently observant (piel imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:3)

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

It bears repeating: Dowd was useful because he was correct. And he was correct because his testimony about God was wholly consistent with what Yahowah had to say about Himself. In other words, Dowd was the antithesis of *Sha’uwl* | Paul – the inspiration behind half of the Christian New Testament. And that’s a sobering realization recognizing that thousands trust Dowd while billions believe Sha’uwl.

**“For You are not a God** (*ky lo’ ‘el ‘atah* – For the express reason that You’re not a God) **who is willing to accept that which is wrong** (*chaphets rasha’* – who will waver or is swayed by that which is fraudulent and false, who is willing to endure or desires injustice, or who is inclined to view the malicious and malevolent favorably)**. That which is counterproductive and harmful** (*ra’* – that which is disagreeable, troubling, distressful, and hinders, injurious, unethical, or adversarial) **cannot congregate or dwell together with You** (*lo’ guwr ‘atah* – is completely alien to Your nature and cannot abide or remain around You)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:4)

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

**“Neither the arrogant, foolish, nor those who slander** (*lo’ halal* – neither the haughty, improper, nor those lacking respect, neither the boastful, the irrational, nor the thoughtless, nor even the celebrated or renowned) **can appear or stand** (*yatsab* – can be present) **before Your presence** (*neged ‘ayn ‘atah* – in Your sight or near Your appearance)**. You abhor and are hostile to** (*sane’* – You detest and loathe, You hate and shun, You do not love nor show any compassion toward) **all** (*kol* – every one of ) **those who are engaged in, practice, or advance** (*pa’al* – who work at, perform, carry out, fashion, fabricate, or conspire to promote) **that which is deceitful or corrupt** (*‘awen* – that which is twisted and perverted encouraging worship, that which is immoral or unfavorable, false and thus damaging to the relationship, idolatrous)**.”**(*Mizmowr* / Lyrics to be Sung / Psalm 5:5)

We began *Observations for Our Time* stating what Yahowah has once again affirmed: hate is a virtue. It would be a vastly better world if more of us knew what to hate and how to properly express our righteous indignation. And it shouldn’t be all that difficult, since Yahowah has set the example we should follow. But it is here that Yahowah and His son, Dowd, are in abject conflict with Pauline Christianity as well as the Politically Correct mantra of Multiculturalism.

**“You destroy** (*‘abad* – You annihilate and exterminate, wiping out) **those who speak** (*dabar* – those who communicate, verbalize, write, or convey) **lies, especially delusions promoting false gods** (*kazab* – that which is contrary to reality, deceptions regarding pagan deities, that which is unreliable, will fail, and thus disappoint)**. Bloodthirsty individuals** (*dam ‘ysh* – bloody and violent men) **and** (*wa*) **deliberately misleading or deceitful men** (*mirmah* – deceptive and dishonest individuals, those who hold a false perception of reality, especially those who use guile and subtlety, pretending to be truthful)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **sees as repulsive and hates** (*ta’ab* – despises and holds in contempt, sees as vile and rejects, views as an abhorrent abomination)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:6)

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

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

**“But as for me** (*‘wa ‘any* – and yet I)**, through** (*ba* – in and with) **the abundance** (*rob* – the greatness and enormous extent, the impressive and considerable magnitude) **of Your mercy and steadfast love** (*chesed ‘atah* – Your unfailing kindness and devotion, Your affection and sense of favoritism)**,** **I** **will arrive because I have chosen to enter** (*bow’* – it is my desire to passionately pursue, to come into, and be included in a relationship within, having returned and been brought to, while also guiding and directing others toward (qal imperfect cohortative)) **Your home** (*beyth ‘atah* – Your house and family, especially Your Covenant)**.**

**I have chosen on my own initiative to make an informative announcement, explaining this verbally, showing and making this known** (*chawah* – as it is the purpose of Your family, it is my desire to consistently and continually speak such that I make it absolutely clear that I have decided to explain what I know as clearly as words allow, in recognition that I’m not being compelled or influenced by anyone or anything, therefore this proclamation, statement, and message is as a result of my own decision relative to the intent of the Covenant (hitpael imperfect cohortative jussive – an expression of first and third person volition with ongoing consequences that is the result of personal initiative, whereby the speaker isn’t being influenced by anyone else)) **regarding** (*‘el* – concerning the direction to) **Your set-apart temple and residence** (*hecal qodesh ‘atah* – Your exclusive home and dwelling place where You prevail and endure) **with reverence and respect to You** (*ba yare’ ‘atah* – in recognition of Your awesome and astonishing nature)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:7)

Dowd was as we should expect, as he ought to be. Having found and capitalized upon that which gives meaning to life, he freely shared what he had discovered. I’m not fit to sing Dowd’s songs, but it is what I have done.

Nothing else matters – not really. Yes, we have our families and jobs, our hobbies and interests, even the need to attend to the laborious affairs of life, from sleeping to eating, but all of that is like a flower blowing in the wind compared to an eternity with our Creator.

There is so much to learn about God, about heaven, about the Towrah, about Dowd’s and Yahowah’s relationship, about the Covenant Family, about what it means to be set apart, about the Miqra’ey, about Tsyown and Mowryah, even Yaruwshalaim, Yahuwdah, and Yisra’el when we closely examine and carefully consider Yahowah’s temple, His earthly abode.

Our guide was Guided…

**“May it be Your will and desire to lead me such that we continue to learn additional reasons to trust one another** (*nachah ‘any* – please choose to guide me, creating opportunities to direct me to a favorable outcome, relying upon and trusting each other, learning ever more in the process (qal imperative))**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**,** **in what You know is right and vindicating** (*ba tsadaqah ‘atah* – in what You accept as correct and acquitting, just and fair, appropriate and prosperous, honest and true) **with regard to responding to** (*lama’an* – with reference to providing answers to, on the account of providing a witness; from *‘anah* – to answer and respond, providing testimony) **those who, acting as if an authority, are adversarial and opposed to me** (*showrer ‘any* – the empowered who govern or reign who are adverse and hostile to me, my enemies among those who contentiously lord over others)**.**

**You want to engage with me such that Your way is straightforward and right** (*yatsar derek ‘atah* – it is Your will that You position me such that I become like You, and Your path is considered right, on the level, and correct (hifil imperative – it is Yah’s will that He causes Dowd to be straightforward and right, whereby Dowd becomes ever more similar to Yah) **in my presence** (*la paneh ‘any* – in front of me, before my appearance and face)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:8)

I daresay, this may be among the most important and yet underappreciated prophecies we’ve encountered. It is bold, unexpected, and affirming all at the same time. Therefore, if I may ask, now that we have searched Yahowah’s Word together over the course of these many years, without reading ahead, do you see what I see?

I ask because the answer is relevant to how we proceed. This is, after all, the nineteenth book over the course of nineteen years, and there have been ten thousand radio broadcasts. We have investigated and shared many thousands of profound insights together, many of which may not have been considered by anyone prior to our discovery.

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

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

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

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

But where this becomes a bit audacious is with regard to *nachah*’s secondary connotation, which would read, “You choose and want to depend upon and trust me.” *Nachah* conveys the idea that both parties in the relationship “trust one another and rely upon each other,” and can be extrapolated by inference to the point that they are seen “leaning on one another based upon their mutual trust, such that by working together they both expect a favorable outcome.” This synergistic and relational approach is wholly out of sync with religious perceptions of an all-knowing, all-powerful, omnipresent, and micromanaging god. Such a god does not need anyone to advance his agenda, especially the men and women, who, motivated by fear, are compelled to bow down and worship him. But frankly, the religious perceptions are invalid.

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

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

I’m not going to say it, but I’m glad Dowd did: we should trust one another and depend upon each other. It is the way a father and son relationship ought to be. It’s pure Covenant.

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

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

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

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

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

For clarity’s sake, taking the liberty of replacing “you” and “me” with Yah and Dowd, the statement reads: **“Yahowah wants to engage with Dowd such that Yahowah’s way is straightforward and Dowd is perceived as right, both relying upon one another, both on the level and correct,** **in Dowd’s appearance and presence.”** That, in and of itself, is profound, telling us that the path to Yahowah is laid out in a straightforward manner and is correct when seen through Dowd.

And yet we have just begun. In fact, that was the easy part. The concluding statement is nuclear in its intensity – especially when set up by what precedes it. For the observant, Dowd is actually explaining the way Yahowah intends to use him.

So what else did the Almighty convey by inspiring His son to write these words? The answer to that question is found in *Yasha’yah* | Isaiah 40. Turns out, the prophecy Yahowchanan cited while standing in the *Yarden* | Jordan River, foretold of the Second Coming of Dowd, not Yahowsha’s arrival.

But before we turn back to Yasha’yah for clarification and illumination, let’s review where we are in this *Mizmowr*. Dowd has sung…

**“A *Mizmowr* | Song of *Dowd* | the Beloved, to the enduring Leader** **and eternal Director,** **accompanied by stringed instruments.**

**I am encouraging You to choose to diligently listen, to thoughtfully consider, and then to appropriately respond, so that of Your own freewill You pay attention and carefully evaluate, coming to understand by weighing each word, testing their veracity, and then pondering their implications, giving serious thought to every nuance because I really want You to offer the proper response after rationally analyzing** **my words, each meaningful phrase and promise, these** **lyrics from the branch, even the shortest of them, and especially my most expressive and evocative statements,** **Yahowah, because I want You to choose to understand because it is our mutual desire to make all of the connections between us so that we fully comprehend everything there is to know, considering the information with our full attention such that we become well-informed regarding my thought process, even my meditations, musings, and mutterings, my considered statements and fervent deliberations.** (5:1)

**I want You to choose to listen attentively, as I am desirous of You accepting what You hear as true, and then being inclined to respond accordingly, our choices and desires being in sync, being receptive to the sound of my urgent and significant request, my King and Advisor, my Leader, Counselor, and the Authority I consider, my God. Indeed, because exclusively, unto You and for You I intervene and intercede, make requests and furnish justification, persuading others to Your point of view.** (5:2)

**Yahowah, in the early part of the day when it’s best to attend to and inspect, to look at and consider, to seek after and gain information, You hear the sound of my voice. At daybreak I make arrangements and prepare myself for You such that I’m competent and correct, and I pattern myself after You, making particular, purposeful, and orderly preparations such that I’m ready for You to deploy, taking the proper positions to be valuable and worth using and so that I can engage quickly and thoughtfully, taking immediate action on Your behalf. Then I remain watchful and focused.** (5:3)

**For You are not a God who is willing to accept that which is wrong, who will waver or is swayed by that which is fraudulent, who is willing to endure or desires injustice, or who is inclined to view the malicious and malevolent favorably. That which is counterproductive and harmful cannot congregate or dwell together with You and is completely alien to Your nature.** (5:4)

**Neither the arrogant or the foolish, neither those who slander or the irrational, neither the thoughtless nor the celebrated and renowned, can appear or stand before Your presence. You abhor and are hostile to, detesting and loathing, hating and shunning, never showing any compassion toward all those who are engaged in, practice, or advance that which is deceitful or corrupt, twisted and perverted, encouraging worship which is damaging to the relationship and idolatrous.** (5:5)

**You destroy those who lie, especially those who promote false gods, anything which is contrary to reality which misleads and will disappoint. Bloodthirsty individuals and deliberately misleading and deceitful men, especially those who use guile pretending to be truthful, Yahowah sees as repulsive and hates, viewing them as an abhorrent abomination.** (5:6)

**But as for me, through the abundance of Your mercy and steadfast love, even familial favoritism, I will arrive and have chosen to enter, while also guiding and directing others toward Your home.**

**I have chosen on my own initiative to convey an informative announcement, explaining this verbally, showing and making this known, as it is the purpose of Your family and my desire to continually speak such that I make it absolutely clear that I have decided to explain what I know as clearly as words allow regarding Your set-apart temple and residence with reverence and respect to You.** (5:7)

**May it be Your will and desire to lead me such that we continue to learn additional reasons to trust one another, choosing to guide me, creating opportunities to direct me to a favorable outcome, relying upon and trusting each other, learning ever more in the process, Yahowah in what You know is right and vindicating, appropriate and prosperous, honest and true, with regard to responding and providing answers to those who, acting as if an authority, are adversarial and opposed to me, including the empowered who govern in an adverse and hostile manner when compared to me, especially those who contentiously lord over others.**

**You want to engage with me such that Your way is straightforward and right, positioning me such that I become like You and Your path is considered correct and on the level in my presence.”** (*Mizmowr* 5:8)

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*Coming Home*

A Voice Calls Out

5

A Voice Calls Out

*Prepare for Yahowah’s Return…*

If only Yisra’el had listened to their King’s 5th Song, if they had recognized that their Messiah had come and would return, and had come to trust the beloved son of God three-thousand years ago, how different their history would have been. They would not have suffered under the Mow’abites, the Assyrians, Babylonians, Macedonians, Romans, Roman Catholics, Byzantines, Muslims, Ottomans, British, Nazi Germans, Soviet Russians, Poles, Ukrainians, or so-called Palestinians. And even now, it is not too late.

We have previously discovered that the single most-cited “Messianic” prophecy, *Yasha’yah* | Isaiah 9:6, “A child is born unto us and a son is given to us…,” actually pertained to the *gibowr* | mighty and valiant warrior, Dowd, addressing his Second Coming, not Yahowsha’. And thanks to *Mizmowr* 5, we are being led to reassess the second most-cited “Messianic” prophecy, that found on Yahowchanan’s, the Immerser’s, lips, “He said, I am the voice of one calling in the wilderness, ‘Make straight the way of the Lord,’ as said the prophet Esaias.’” (John 1:23 KJV)

While we should have recognized it long ago, his citation of *Yasha’yah* | Isaiah 40:3 was wrongly attributed to Yahowsha’. It is so obvious when considered in context, we should not have needed Dowd to bring it to our attention with: **“You want to engage with me such that Your way is straightforward and right, positioning me such that I become like You and Your path is considered correct and on the level in my presence.”** But the religious are so keen on “quote mining,” of doing what *Sha’uwl* | Paul incessantly did, which is to truncate and remove a statement from its context, mistranslate it, and then misrepresent its original intent, that this citation is thought to have announced God’s arrival circa 30 CE – not 2033 CE.

A particularly pathetic example of this is citing “John 3:16” to validate Christianity, not recognizing that it appears at the conclusion of a long conversation which began with Yahowsha’ ridiculing a religious leader’s ignorance of the Towrah. This kind of quote mining leads believers astray. Such is the case with the “New Testament’s” misappropriation of *Yasha’yah* | Isaiah 40:3 in *Yahowchanan* | John 1:23. That is not to suggest that Yahowchanan was wrong in quoting the prophet, should he have actually said this, or that the Disciple was errant in including his citation, should he have done so, but only that it does not apply to their time or to Yahowsha’. It actually pertains to Dowd, and especially to the way Yahowah intends to use him in Year 6000 Yah. Yasha’yah’s prophecy is profoundly important to Yahowah’s people: Yisra’el and Yahuwdah.

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

**“Choose to change your thinking and relent, and you will be comforted and consoled** (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result))**, My people** (*‘am ‘any* – My family [therefore speaking of Yahuwdah and Yisra’el])**, promises your God** (*‘amar ‘elohym ‘atem* – declares your Almighty One)**.** (*Yasha’yah* 40:1)

That is *the* ISSUE. There is none more important. Yahowah cannot help His people until such time as His *‘am* | family “*nacham* – choose of their own freewill to change their minds, their thinking, their perspective, and relent, such that they can be comforted and consoled.” By “*nacham* – electing to reconsider, altering their opinions regarding what is true, they will find relief from their sorrows and distress and they will be encouraged.” This is the reason behind the necessity and purpose of the Covenant’s lone prerequisite: walk away from your country, away from babel and Babylon, away from your father’s family and the family of man, and away from societal norms, mores, and presuppositions. Until and unless this occurs, God remains unknowable and salvation unobtainable.

Further, this “*‘amar* – promise” was made to Yahowah’s “*‘am* – people and family,” and not to an unknown Gentile Church. The seventy percent of Israelis and Jews worldwide who are not religious, who define themselves as secularists, are reachable in this regard. If you are counted among them, this message is for you…

**Speak** (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*‘al leb* – with the proper intent and motivation)**,** **unto Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance regarding Reconciliation Flow)**.** **And announce, summoning her by reciting to her** (*qara’ ‘el hy’* – call out an invitation to her, proclaiming by reading to her [in conjunction with the Miqra’])**, that indeed** (*ky* – surely and truly) **her battles** (*tsaba’ hy’* – her time of enduring the presence of armies and her military campaigns) **are finished and completed** (*male’* – fulfilled and satisfied, and thus ended and over)**.**

**The consequence of her missing the way** (*‘awon* – her propensity to be wrong by perverting and twisting the truth) **is pardoned through restitution, causing her to be accepted, regaining favor** (*ratsah* – she has been reconciled because this has been resolved by making amends, compensation has been paid for her, leading her toward being in agreement, the relationship restored at this moment (nifal perfect)) **because she has obtained** (*laqah* – she has grasped hold of and obtained (qal perfect)) **from the hand** (*min yad*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **a double portion** (*kephel* – twice as much) **for all of her** (*ba kol*) **errant and mistaken ways** (*chata’* – offensive and perverted propositions)**.** (40:2)

Let’s be honest with ourselves, trust our God, and be fair to His beloved son. None of these things occurred circa 30 CE, and most are still ongoing. Therefore, the prophet is addressing God’s family – Yahuwdah and Yisra’el – at a future time when the people are no longer religious, and the nation’s last battle has been fought and won. Yisra’el has most assuredly not changed her collective mindset toward Yahowah and the people have not been comforted. Her battles continue, with the worst occurring right after Yahowsha’s departure in 33 CE, both at the hands of Rome. Even recently, she was forced to fight for her survival as Europeans engaged in ethnic cleansing, a.k.a., genocide during the last world war – a double portion, indeed. She fought for her independence in 1948, and then for her very existence in 1967 and 1973. Further, she has two enormous battles which remain, the Magog War and Armageddon. Therefore, we can conclude with absolute confidence based upon Yasha’yah 40:2 that Yasha’yah 40:3 was not fulfilled 2000 years ago. It, therefore, did not apply to “Jesus.”

God’s nation and people are continuing to pay for having missed the way. So let’s be blunt, since this prophecy coincides with a time after which Yisra’el has fought her last battle, and has suffered for the last time, her relationship with Yahowah restored, it was not written to predict Yahowsha’s experience with Yahowchanan in the Yarden. Period.

I do not care if you call yourself a “Christian,” believe that your bible is the inerrant word of God, or how much you may identify with “Jews for Jesus,” find affinity with the Messianics, or love the mythos associated with “Yeshua,” this does not apply even to Yahowsha’. Get over it and get with the program.

King Dowd was told to announce that he is being used by Yahowah in conjunction with the fulfillment of this prophecy…

**A voice** (*qowl* – the sound) **calls out, inviting and summoning** (*qara’* – reads and recites, calling out and welcoming to the Miqra’ey) **in the wilderness** (*ba ha midbar* – in the desolate and lifeless place without the word)**, ‘Turn around and choose to change direction such that you are prepared for** (*panah* – walk away from what you have been, electing to reject it, so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**Of your own freewill, choose to become straightforward and right, making correct and on the level** (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering to and fro, considering the unwavering nature of (piel imperative – the object chooses to carry out the intent of the verb)) **a raised highway, an elevated ramp, a walkway and gateway** (*macilah* – by lifting up the upright conduct of one’s life to show the way up, especially pertaining to respecting the well-maintained road which ascends, the gate to walk through, and the raised structure on which to proceed, even a staircase; from *calal* – to lift up and esteem, respecting the ability to be lifted out of and above, even) **through the dark and lifeless wilderness** (*wa ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la ‘elohy ‘anahnuw* – to move toward and draw near our Almighty One)**.** (*Yasha’yah* 40:3)

God’s people are being asked to listen to Yahowah’s voice. He is summoning them, inviting them, to read and recite His testimony. Yahowah is calling His people out of the mire and muck of man, such that Yisra’el turns around, changing direction, her people preparing themselves to accept Yahowah’s Way. It is the only acceptable path home. Therefore, to bring an end to the nation’s battles, to conclude the people’s suffering, to be reconciled with God, Yisra’el and Yahuwdah must first “choose to change direction such that they are prepared for Yahowah.”

But that’s not easy since both Christians and Jews have deliberately replaced Yahowah’s name with “the Lord,” making it more likely than not that most would misconstrue and misappropriate the obvious. This isn’t the “way of the Lord,” nor of “Jesus Christ,” but instead, “the Way of Yahowah.” Without directly violating the Third Statement Yahowah etched on the First of the Two Tablets, the one that warned us to never negate His name, this prophecy could not have been misunderstood nor errantly interpreted, forestalling misguided Jewish and Christian claims.

Yahowsha’ opened the Doorway to Life, but He did not speak of, construct, nor ask His disciples to build, a highway to heaven. It was Dowd who revealed how we prepare ourselves such that we are able to walk toward God – even through the darkest and most lifeless wilderness.

The “*qowl* – voice” speaking through the prophet Yasha’yah is Yahowah’s, not Yahowchanan’s. And it is Yahowah, who in His Towrah, has “*qara’* – invited us to be called out and meet with Him so that He can welcome those of us who read, recite, and proclaim His words during His Miqra’ey” into His family and home.

Yes I know that the “Bible” is the most translated and broadly published book in human history, and yet the translations are so erroneous and much of the material so vile, the entire world, including Yisra’el, has been “*ba ha midbar* – in a lifeless wilderness without the word” for a very long time. Far too few have asked the appropriate questions regarding the “*my* – who, what, why, when, where, and how” of the “*dabar* – word.” Fortunately, that is beginning to change, and you and I are part of this predicted and fortuitous transformation.

As we seek to better understand this prophecy, we find that there are many interrelated ways to render *macilah*, especially recognizing that it is derived from “*calal* – to lift up and respect the ability” of Yah’s Way “to raise us out of” the “‘*arabah* – those who are unassociated, living in the darkness where life is squandered.” A *macilah* is “a raised highway, an elevated ramp, a walkway and gateway, even a staircase.” Beyond this, *macilah* speaks of “lifting up the upright conduct of one’s life to show the way up, revealing the gate to walk through to be lifted out of and above” the fray for those seeking “*la ‘elohy ‘anahnuw* – to approach our God.

Since Yahowah did not use *midbar*, the primary Hebrew term for “wilderness,” there must be a reason He revealed that the “*macilah* – raised path” would go “*ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling.”

While there are likely more, I suspect that there are at least three reasons, the first enlightening, the second prophetic, and the third pragmatic. Deprived of an accurate rendering of Yahowah’s testimony, the world is a dark place, one in need of the kind of light Yasha’yah is providing. Prophetically, the overwhelming preponderance of people surrounding Yisra’el are noxious Arabs. And pragmatically, this ascending path must go “through Arabia” which is where the Towrah was revealed to the Children of Yisra’el in route to the Promised Land.

Not long ago, when I asked if you were noticing what I had perceived in *Mizmowr* 5:8, the impetus behind the connection I was forming is now seen here in Yasha’yah 40:3 with the inclusion of *yatsar*, *derek*, and *panah*, a derivation of *paneh*. These are the same words we saw in Mizmowr 5:8 and in the prophecy Yahowchanan cited. Curious as to whether I was onto something interesting, I read Yahowchanan’s citation as well as the source from which his declaration was taken. Then when I considered the context of the original prophecy, it became immediately obvious that Yasha’yah was predicting something extraordinary: Yahowah’s return and the Second Coming of Dowd. Its fulfillment transpires when Yahowah is obliterating the Gentile nations while reconciling His relationship with Yisra’el. This realization is extremely important, not only for Yisra’el, but also for Christians.

The determination of the timing and the purpose of this invitation from our God is derived from the context that Yahowah’s prophet provided…

**Every depressed place** (*kol gay’* – each depression) **shall be raised** (*nasa’*) **and each** (*wa kol*) **elevated place of illicit worship** (*har wa giba’ah*) **shall be brought down** (*shaphel* – will be leveled)**.**

**And it shall come to be** (*wa hayah* – it will come to pass) **that the insidiously deceitful and deceptive nature of that which is not on the level** (*‘aqob* – that which is topsy-turvy, undulating, slippery, and misconstrued, and tends to cause people to teeter, fall away, and go astray) **shall be clear-cut and flattened out** (*la mishowr* – will be smooth, devoid of potholes, fair and just, even upright and straightforward) **– the uneven terrain of obstructionist conspiracies which make the way impassable** (*ha rekec* – the binding tethers of enticing collusions which impede progress, these harmful and rough schemes, even the bumpy ground of intrigue, the snares and plots which hamper and obstruct the way, treacherously blocking the path)**,** **shall be burst opened** (*biqa’ah* – shall be ripped apart and cracked wide open)**.** (*Yasha’yah* 40:4)

No matter how one translates or interprets these words, this has not yet occurred. It could not, therefore, pertain to Yahowsha’ circa 33 CE. We should expect these miraculous events to transpire upon Yah’s return in Year 6000 Yah, 2033, commensurate with the reestablishment of Dowd’s kingdom.

I invite you to compare these insights to those squandered in English bibles. It’s your decision: is God pushing mountains into valleys such that the earth becomes uninteresting and flat, or is He preparing it for His return by ridding the world of illicit worship and insidious conspiracies – beginning with those which have served to impede the way of the Miqra’ey?

While it may be a stretch, could this refer to bringing down the most uplifted form of illicit worship on earth, the most insidious and deceptive plot ever conceived: Christianity? Is Yahowah leveling a blow at those who have come to worship “Jesus Christ” as the “fullness of the Godhead” – upon the implement of torture as the dead god on a stick?

Whether or not obliterating the insulting nature of this putrid cult, this rotten outgrowth of Roman culture, is the specific intent of this prediction, one thing is certain: every obstacle religious, political, conspiratorial, and militaristic men have placed over and around Yahowah’s Way will be obliterated.

Places of worship shall be brought down. Depressing places will become uplifting. Everything will be on the straight and level, such that the Way is no longer impeded and impassible. We are being called to do our part in advance of Yahowah finishing the job.

On *Yowm Kippurym* | the Day of Reconciliations 6000 Yah, October 2nd 2033 at sunset, guess who is coming for dinner…

**Then** (*wa*) **the glorious presence** (*kabowd* – the manifestation of power, the splendor and status, the actual persona and honorable nature, the abundance, value, and rewarding gift) **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) **shall be revealed, becoming openly** **known** (*galah* – will be exposed, disclosed, and recognized)**.**

**Then** (*wa*) **the good news will be that** **every living creature** (*kol basar* – all flesh will be gladdened, with every man either announcing or receiving the favorable report) **will see Him** (*ra’ah* – will view, observe, inspect, and understand Him) **all together at the same time** (*yahdaw* – in unity with Yah, all in one accord, now more like Yah, exactly at the same moment)**.**

**This is true and reliable because** (*ky* – indeed surely, emphasizing this point) **the mouth** (*peh*) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has spoken it** (*dabar* – has said it, communicating this message and declaring this statement)**.** (*Yasha’yah* 40:5)

It’s a simple question: why have so many Christians been led to believe that the prophecy foretold in Yasha’yah 40:3 pertained to the arrival of “Jesus Christ” when it undeniably and irrefutably declares that Yahowah’s glorious presence shall be revealed and openly known? How is it that, when only a few thousand living in Yahuwdah saw Yahowsha’ at any one time, Christians have managed to ignore the fact that this prophecy is fulfilled only when every living creature will see Him the world over at the same time?

Are Christians ignorant of what God said, or are they hopelessly irrational? How does one believe those who claim to speak for God while contradicting Him, as was the case with Paul and every Pope after him? Is the Christian faith predicated on cognitive dissonance, their willingness to believe wholly inconsistent, incompatible, and incongruent ideas?

Speaking of cognitive dissonance, Christian pastors have a troubling propensity to remove Yasha’yah 40:8 from the context of this prophecy, citing it after quoting verses out of Paul’s letters. They do so to imply that the false prophet’s verbal diarrhea should be considered the Word of God which will endure forever when it is so obviously contradictory and adversarial to everything Yahowah conveyed to us.

Beyond showing their inability to think, little do Christians know that Yahowah answered Yasha’yah’s question on what to “*qara’* – read and recite” by sharing an allegory Dowd had composed three-hundred years earlier in what may be his most inspiring *Mizmowr* | Song, the 103rd. Just as Yahowsha’ would quote from Dowd’s 22nd Psalm to explain what He was doing on Passover, at the single most important moment of H/his life, Yahowah shared His son’s *mashal* | word picture with Yasha’yah in the heart of this prophecy to reveal who He would be working with on this day.

God is the greatest communicator mankind has or will ever witness, and His favorite writer was the author of this allegory. For those of us who have come to appreciate Yahowah’s style, which is to weave threads into the tapestry of His Word which we can pursue to the point of understanding, this affirms that Dowd was telling us the truth about the extraordinarily important and mutually dependent nature of his relationship with Yah. Yahowah, Himself, and His diminished manifestation, Yahowsha’, both quoted Dowd!

**A voice urges** (*qowl ‘amar*)**,** **‘Read and recite, choosing to call out and welcome** (*qara’* – of your own freewill issue an invitation and a summons, announce a proclamation, read aloud and designate by name and title (qal imperative))**.’ So I asked** (*wa ‘amar ‘any* – and then I [Yasha’yah] said (qal perfect) [‘any is from 1QIsa])**, ‘What** **should I read and recite** (*mah qara’* – who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce)**?’**

**‘Every animal, all flesh, and even their most cherished herald** (*kol ha basar* – all living creatures, every inhabitant of the earth, including everything they consider to be good news) **is an abode akin to grass** (*chasyr* – dwells like hay, dried and brown, needing water to live and grow, ultimately serving as food for other animals)**.**

**And** (*wa*) **their entire benefit** (*kol chesed huw’* – their lovely appearance and the totality of their usefulness, even all of their embarrassing and shameful behavior) **is like** (*ka* – can be compared to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **of the field in the open and broad way** (*sadeh* – of the way which is spread out far and wide)**.** (*Yasha’yah* 40:6)

**The** **abode likened to grass** (*chasyr* – this dwelling comprised of dried and brown hay) **withers** (*yabesh* – shrivels, dries up, and is gone)**.**

**The** **flowery aspect of the engraved plaque on a shining memorial with its written inscription** (*tsyts* – the blossom or ornamental trophy memorializing some prior achievement)**,** **loses its vitality and fades because it is disdained as foolish** (*nabel* – wears out and decays, and is seen as stupid, senseless and contemptible) **when the Spirit** (*ky ruwach*) **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) **blows away the forgettable and forgotten** (*nashab ba huw’* – forcefully stirs among the unmemorable, driving them away such that they are no longer recalled)**.**

**Insightfully and unexpectedly** (*‘aken* – truthfully, and as a means to reveal causation)**,** **the people** (*ha ‘am* – the families, followers, and nations) **are** **an abode akin to grass** (*chasyr* – a dwelling like hay, dried and brown, needing water to live and grow)**.** (*Yasha’yah* 40:7)

**The abode of grass** (*chasyr* – the dwellings comprised of dried and brown hay without water) **withers** **and shrivels up** (*yabesh* – dries up and is gone)**. The** **flowery written inscriptions on memorial plaques at gravesites** (*tsyts* – the engraved and shining ornamental trophies memorializing prior achievements) **are disdained as foolish as they fade away** (*nabel* – loses its sheen and wears out, degrading and decaying because it is seen as stupid, senseless, and contemptible)**, but the Word** (*wa dabar*) **of our God** (*‘elohy ‘anahnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la ‘owlam* – forevermore)**.’** (*Yasha’yah* 40:8)

[While there are several variations of 40:7-8 among the scrolls, between the Masoretic and Septuagint, this captures every aspect of each with minimal redundancy.]

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

That is especially disappointing because its literary genius has Dowd’s fingerprints all over it. For example, the word for “grass,” *chasyr*, also conveys an “abode or dwelling,” and thus was used to paint a verbal portrait of the bodies in which our souls reside. And should you have missed the connection, both Dowd and Yahowah affirm it by directly associating people with this dwelling which is akin to dried-out hay deprived of water – a point made brilliantly in the 103rd Mizmowr.

Further, while *tsyts* can be rendered “flower,” it is more accurately translated as “a written inscription on a shining memorial plaque like those found at a gravesite” or as “an engraved trophy memorializing some prior accomplishment.” This becomes especially relevant when we realize that the verb, *nabel*, denotes something which “loses its sheen and wears out, degrading and decaying, because it is disdained as foolish and seen as stupid, senseless, and contemptible.”

These are all concepts God would rightly attribute to man’s memorial plaques and trophies, but not to flowers. Expecting us to be able to read what the words actually say, and thus render them correctly, is why the nature of the *chasyr* was explained but not the *tsyts*. Yahowah, and his son, Dowd, clearly see us as more capable than we are prone to act – or at least superior to our current translations or thinking. Religion has dumbed us down and politics has homogenized us.

Dowd’s original choice of words is telling, because we humans are wont to remember those who have passed away, honoring their lives by engraving our sentiments and their names on gravesite memorial plaques. But man’s wishes and remembrances will not only fade away and be forgotten, upon the arrival of the Spirit, such religious and patriotic platitudes will be seen as foolish and contemptible.

Also, as an interesting aside, the best-known memorial, with the most flowery and beautiful inscriptions, The World Holocaust Remembrance Center, is that which commemorates and seeks to remember the mass murders associated with man’s greatest act of inhumanity, an ode to Dowd’s people’s worst experience.

By taking us directly to Tsyown in the heart of Yaruwshalaim, we ought to be reminded of who lived there with Yahowah and what he had to say about establishing a Father/son relationship with God. We should be motivated to consider what happened there and what it means to us.

It is material to know where God is returning and to whom. We should ponder who He is bringing along with Him as well. But most do not because Yahowah’s prophetic testimony through Yasha’yah undermines their belief that “the Lord Jesus Christ” is their savior, and that he is returning to them and for his “Church” as part of his “Second Coming.”

**Upon the elevated and exalted mountain** (*‘al har gabah* – toward the high and exalted mount)**, ascend** (*‘alah* – go and climb up)**.** ***Tsyown*, the Signs Posted Along the Way** (*Tsyown –* the written directions posted on the path)**,** **proclaims the good news** (*basar* – brings the positive proclamation, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject, the signs posted on Tsyown, put the object, you and me, into action)) **for you to approach** (*la ‘atah*)**.**

**Powerfully and with authority** (*ba ha koach* – mightily with all of your capability and newfound potential, in your vigor and robust nature, even with your restored qualifications as they pertain to your function and purpose)**, choose to raise your voice** (*ruwm qowl ‘atah* – of your own volition lift up your vocalizations and verbal pronouncements (hifil imperative – the object is engaged by the subject such that they are continuously similar in their actions)) **bringing the good news** (*basar* – proclaiming this positive and uplifting report, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject puts the object into action)) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance, Instruction and Direction, regarding Reconciliation Flow)**.**

**Lift up on high** (*ruwm* – of your own volition raise up to an even higher elevation, exalting, even increasing the importance of (hifil imperative)) **and choose to proclaim** (*‘amar* – of your own freewill, announcing and saying (qal imperative))**,** **‘Fear not, no longer feel intimidated, anxious, or apprehensive** (*‘al yare’* – do not be frightened or afraid (qal imperfect jussive – genuinely and with ongoing implications as a third-person expression of volition)) **cities** (*‘iyr* – the towns and populated places) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah, those who Relate to Yah and are Related to Yah)**. Behold, look up now and see** (*hineh* – pay attention at this moment and notice that here is) **your God** (*‘elohy ‘atem*)**.’** (*Yasha’yah* 40:9)

Yahowah’s focus is as it has always been, upon Tsyown, Yaruwshalaim, and Yahuwdah, right up to and including the moment of His return. There is no hint of, indeed no room for, a church in Rome, a cathedral in Washington, London, or Paris, nor a mosque in Mecca. God is returning to and for His people: Yahuwdah in Yaruwshalaim. Period. End of conversation.

**‘Behold** (*hineh* – pay attention and notice)**, I** (*‘any*)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, the Upright Pillar** (*‘edown* – the Upright One of the Tabernacle)**,** **will** **arrive** (*bow’* – come, returning (qal imperfect)) **with a powerful ruler** (*ba chazaq* – with the loud blast of a trumpet and a very strong and passionate person, one with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and defending, one who embodies the right character, appropriate status, and vocal strength to govern appropriately who is also a courageous leader with a firm and strong hand who clearly knows how to lead in the proper direction)**.’**

**And then** (*wa*) **His protective shepherd, capable arm, and productive ram** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of His remarkably important and impactful leader among the flock, this ram who engages and fights as a shepherd protecting His sheep, who with His strong arm is fruitful in His ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of God and His sacrificial lamb) **will** **vividly communicate** (*mashal* – will wisely exercise authority over individuals and governments based upon the value of his proverbial sayings, his world-renowned prophetic discourse and eminently meaningful phrases and terminology, holding dominion by painting pictures with words) **for Him** (*la huw’* – to approach Him)**.**

**Look up and pay attention** (*hineh* – behold the details and be observant) **to him** (*‘eth huw’*)**:** **the compensation for his loyalty** (*sakar huw’* – the just return and reward offered for his services and steadfast devotion) **and** (*wa*) **his work,** **past and present** (*pe’ulah huw’* – his labor for what he is doing and has done)**,** **is right in front of him** (*la paneh huw’* – is approaching him and facing him, in his very presence, appearing before him)**.** (*Yasha’yah* 40:10)

This *Chazaq* | Powerful Ruler and *Zarowa’* | Protective Shepherd who is known for his *Mashal* | ability to Paint Pictures with Words and who is *sakar* | known for his service and devotion to God, is now in Yahowah’s presence and viewing a restored Yisra’el. He is there for many reasons, one of which is that this will be a time of war when Yahowah will be vanquishing all of those who have foolishly opposed Him and His people. Not only has Dowd fought more effectively on behalf of Yisra’el than anyone else, he is the only one who meets these criteria.

Dowd was and is Yahowah’s “*chazaq* – most powerful and passionate leader, one with military prowess who was ready to fight to defend” the Chosen People. Dowd was “*chazaq* – intensely prepared and resolutely capable of encouraging and restoring” Yisra’el. He “*chazaq* – manifest the right character, embodied the appropriate status, and clearly possessed the vocal strength to lead and govern appropriately.”

Before we consider why Dowd, along with Moseh and Yahowsha’, was included among Yahowah’s “*zarowa’* – a protective shepherd, capable arm, and productive ram,” let’s conclude our review of the Yasha’yah 40 prophecy announcing Yahowah’s return. In it we find yet another affirmation that God is foretelling the Second Coming of Dowd. While Yahowchanan | John wrote, should he have actually penned it, that Yahowsha’ once referred to Himself as a shepherd, He never tended sheep. Further, Yahowsha’ was the lamb and Dowd was the shepherd.

**“Like** (*ka*) **a shepherd** (*ra’ah*)**,** **he will tend** (*ra’ah* – care for the needs of, leading, feeding, and protecting (qal imperfect – actually, literally, genuinely, and continually)) **his flock** (*‘eder huw’* – those who need H/his assistance)**.**

**He will gather** (*qabats* – he will collect and obtain (piel imperfect)) **the lambs** (*taleh* – the young and vulnerable sheep) **in his strong and capable arms, with him being a protective shepherd and productive ram** (*ba zarowa’ huw’* – with all the resolve and overall ability he can muster as an important and impactful individual of action who, as a ram among sheep is a leader and fighter, engaged within the flock as a shepherd protecting his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth and advancing the purpose of the arm of God and His sacrificial lamb)**.**

**He will guide, leading** (*nahal* – he will direct, sustain, and nurture, caring for and helping (piel imperfect – whereby the consistent guidance will benefit the sheep)) **those who are nursing** (*‘uwl* – the mothers suckling the youngest sheep)**, lifting them up** (*nasa’* – raising and carrying them, honoring and respecting them) **in his lap** (*ba cheq*)**.** (*Yasha’yah* 40:11)

Yahowah has just shared His understanding of *zarowa’*, surrounding it with words we would readily understand. As a “*ra’ah ra’ah ‘eder* – shepherd tending” God’s “flock,” Dowd was the Shepherd’s shepherd. And this is what made Dowd God’s “*zarowa’* – capable arm and productive ram protecting the flock.” Dowd was not only a “*ra’ah* – shepherd,” who was afforded the privilege of “*ra’ah* – tending to” Yahowah’s chosen “sheep, leading and feeding them, guiding and protecting them,” he did so as a “*zarowa’* – ram within the flock, who with his strong and capable arms was willing to make whatever sacrifice was required for the benefit of the sheep.”

Dowd “*zarowa’* – manifest the resolve and overall ability of an important and impactful individual of action who, as a ram among his sheep, was a leader and fighter, steadfastly and effectively engaged within the flock as a shepherd protecting his sheep while enriching their lives.” He was “*zarowa’* – fruitful in his ways, accomplishing the mission,” especially when, through his *Mizmowr* and *Mashal*, “he sowed the seeds of truth by advancing the purpose of the arm of God and His sacrificial lamb.”

But there is far more to this amazing term that awaits our discovery. It will soon lead to one of the most revealing and affirming statements we have yet encountered.

Based upon its use in the Towrah (*Shemowth* / Exodus 6:6, 15:16, *Bamidbar* / Numbers 6:19 and *Dabarym* / Deuteronomy 4:34 and 16:12, even *Mizmowr* / Psalm 77:15 and *Yasha’yah* / Isaiah 33:2), *zarowa’* is used to symbolically present the Sacrificial Lamb’s ability to shoulder our burdens in association with Passover – but not always. *Zarowa’* is based upon *zera’* – to sow seeds, and thus denotes the ideas of “being productive and fruitful in sowing the seeds of truth, and of conceiving offspring” – no man exhibited these attributes more so than Dowd.

Most Hebrew dictionaries define *zarowa’* as “arm,” but that usage is quite rare, occurring just over a dozen of some ninety references. But to be fair, the “arm” and “shoulder,” like the “hand,” in Hebrew are almost always presented symbolically, conveying an individual’s “influence and capability,” their “power and strength,” their “ability to be productive, to get things done, and to prevail.”

Similar to the symbolic usage found here in Yasha’yah 40, while also being deployed during prophetic references to the Last Days, we find *zarowa’* used in *Mizmowr* / Psalms 98:1, *Yasha’yah* / Isaiah 51:9, 52:10, 63:5, and *Yahezq’el* / Ezekiel 20:33 – all addressing Yahowah’s ability to vanquish His enemies upon His return.

God is a fighter, not a pacifist, as was Dowd. Recognizing this, *zarowa’* is deployed three times to denote a king leading a large army. As a result, a broken *zarowa’* is symbolic of a defeated military force. Not surprisingly, the word is used in this context on eight occasions.

Driving right to the heart of *zarowa’*s metaphorical usage in this context, it is twice deployed identically to how we see it used here in *Yasha’yah* 40. In both, *zarowa’* describes the role of a “particularly important individual in God’s sight, a ram among the sheep, an empowered and capable shepherd, a productive fighter who consistently prevails when defending his flock from those who would harm them, a leader among his people with the strength, resolve, and character to make the necessary sacrifices for his flock to live free and fruitful lives by sowing the seeds of truth as the arm of God, thereby guiding the sheep to the sacrificial lamb.”

In *Yasha’yah* / Isaiah 63:12, Moseh was presented as a *zarowa’* for his contribution during the Exodus, whereby this remarkable ram led Yah’s sheep, the Children of Yisra’el, out of captivity in Mitsraym and thereafter served as their shepherd by working with Yahowah to compose the Towrah.

Therefore, since this reference in Yasha’yah 40 clearly depicts Dowd as Yahowah’s *zarowa’* upon His return, we find the three most important and productive individuals Yahowah deployed being described as *zarowa’*: Moseh, Dowd, and Yahowsha’. They are rams among the sheep.

In recognition of this concluding thought, there are two other times *zarowa’* is used that we’d be wise to consider, both of which may profoundly change the way you process the very words you are reading. The first in *Dabry ha Yowmym* / 2nd Chronicles 6:32 and the last is found in *Yasha’yah* / Isaiah 53:1.

Before we dive into the latter, be aware that two of Yahowah’s three *zarowa’*, Dowd and Yahowsha’, share many things in common, including God referring to both as His son. They are both branches. One was *mashyach* by Yah and the other was predicted to manifest some of the qualities of *mashyach* by Dany’el. One was king of Yisra’el and the other was called as much by Rome’s governor. They were both resolutely Towrah observant. Therefore, both Dowd and Yahowsha’ serve alongside Moseh as Yahowah’s *zarowa’*, as the strong arm of God, as the empowered ram, who shepherds the flock, and as the sacrificial lamb.

From that perspective, the introduction to what is among the most acclaimed prophecies speaks of someone to whom Yahowah has made this realization known. It acknowledges the existence of an individual who will or has uniquely ascertained and clearly conveyed the identity of these *zarowa’*. Especially relevant, the sole reason that this man is mentioned at this moment is that by seeking to establish and verify the point of the prophetic message Yahowah was conveying through Yasha’yah, his analysis and insights are relevant…

**“Who** (*my*) **has come to establish, verify, and prove** (*‘aman* – has reliably, confidently, and dependably demonstrated as true (hifil perfect)) **the point of Our message from far away** (*la shamuwa’ah ‘anahnuw* – reporting the information and news from Yahowah through Yasha’yah while in a different geographical area, and then announcing it to others)**?**

**And** (*wa*) **to who** (*‘al my*) **has the strong arm, protective ram, and sacrificial lamb** (*zarowa’*) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **been revealed and made known** (*galah* – been openly exposed through evidence and reason)**?”** (*Yasha’yah* / Isaiah 53:1)

In this context, every positive attribute we have considered fits Yahowah’s three *zarowa’*: Moseh, Dowd, and Yahowsha’. They were all “uniquely important serving as the hand” of God, each was “empowered, capable, and protective as a leader” on God’s behalf, “productive rams among the sheep who consistently prevailed when fighting to defend” God’s “flock.”

They were “effective and impactful individuals of action with the strength, resolve, character, and overall ability to accomplish the mission.” All three recognized and fulfilled their “role as the strong arm” of God, as “productive rams among the sheep,” as “shepherds guiding and protecting the flock.” They were “fruitful,” especially when “sowing the seeds of truth, which advance the purpose of the arm of God, of the shepherd, and of His sacrificial lamb.”

I do not feel comfortable answering the question posed by Yah. And yet the truth established, and insights revealed, by this anonymous individual are worth noting by God as He commenced the clearest presentation found anywhere in the prophets of the role of the *Zarowa’*.

Therefore, I would encourage readers to search to find and study any and every resource which has correctly identified the *zarowa’* with Moseh, Dowd, and Yahowsha’ while at the same time establishing, verifying, and proving the point of Yahowah’s message as it was revealed through Yasha’yah. The truth will set you free.

Here, then, for your consideration, is the first time *zarowa’* was used to identify a unique individual. The words we are about to read were spoken by *Shalomoh* | Reconciliation | Solomon, Dowd’s son, upon the completion and dedication of Yahowah’s Family Home. At the seminal moment in the life of a united Yisra’el, standing atop Mowryah with the recently completed Temple gleaming in the background, the man noted for his wisdom, *Shalomoh* | Reconciliation | Solomon, delivered the original “Sermon on the Mount.” He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, and original autograph of the Towrah Moseh had scribed.

With Ya’aqob’s descendants gathered before him, and speaking of the promises Yahowah had made to his father, Dowd, while desirous of guiding his people’s footsteps, Solomon used an especially descriptive term, “*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant would come to understand,” to tell the Children of Yisra’el how they should respond to the words this individual would write on their behalf.

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

**“Therefore** (*wa gam* – also and in addition)**,** **regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a different place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect)**,** **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life) **is not of your people** (*lo’ min ‘am ‘atah*)**, this Yisra’el** (*Yisra’el huw’*)**. He will come** (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land a great distance from Yisra’el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama’an* – for the sake of responding and replying to, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah –* Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, and astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation)**,** **the influence of** **Your hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand)**, along with the** **powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction)**,** **and** (*wa*) **the protective and productive ram who shepherds the flock** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **whom** **You have extended** (*‘atah ha natah* – through whom You have stretched and reached out)**.**

**When** (*wa*) **he arrives on the scene and chooses to pursue this** (*bow’* – when he comes, bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter and be included (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition))**, then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he will intervene in the relationship by providing an accurate assessment, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*‘el ha beyth ha zeh* – pertaining to and concerning God’s home and family)**.** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

**When you hear it out of the heavens, coming from the atmosphere** (*wa ‘atah shama’ min ha shamaym –* listen to whatcomes out of the spiritual realm by way of the sky (from radio waves and especially satellite-based broadband internet connections, perhaps)) **within the location where you live** (*min makown yashab ‘atah* – within the place you are located and dwell)**, then** (*wa*) **engage and act accordingly, doing everything** (*‘asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*‘asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship)**,** **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara’ ‘el ‘atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect))**, for the express purpose of being a witness, who provides answers such that** (*lama’an* – for the sake of responding, providing testimony with the express intent and purpose of revelation such that) **all peoples of the Earth** (*kol ‘am ha ‘erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with Yada’, to know, acknowledge, accept, and understand** (*yada’* – will be shown and find, becoming aware of Yada’ and familiar with as a result of the revelation and have the means to comprehend (qal imperfect)) **Your name** (*‘eth shem ‘atah* – therefore, Your proper designation and actual reputation)**, coming to respect and revere You** (*wa la yare’ ‘eth ‘atah* – once revitalized, approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*‘am ‘atah*)**, Yisra’el** (*Yisra’el* – Individuals who Struggle and Wrestle or Engage and Endure with God)**.**

**And also so that** (*wa la*) **they may know** (*yada’* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*‘al ha beyth ha zeh* – that Your home)**,** **which** **to reveal the correct path to walk to give life meaning that** (*‘asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son)**,** **are designated and called** (*qara’* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your proper designation, Your reputation and renown)**.”** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

God isn’t kidding around with any of this, nor should we. It is long past time that the world, especially Yisra’el, listens to what Yahowah actually had to say.

The ability for everyone the world over to listen to someone whose words and voice comes out of the sky was not possible until very recently, coinciding with the time we began nearly twenty years ago. Advancing technology, communication satellites, broadband internet, and seven billion smart phones have made it possible for almost everyone to listen simultaneously along with Yisra’el.

Other than Yahowah speaking directly to all humanity in His own voice, which isn’t possible in this context because He’s not a *nakry* | foreigner, imagine the wonderment in the minds of those listening to Solomon three-thousand years ago, trying to ascertain how this could even be possible. Since God is not the voice out of the sky, then how would everyone on earth be able to listen and benefit concurrently? And why, they may have wondered, would God want to speak through a foreigner to Yisra’el and Gowym concurrently, from outside of Yisra’el, and in a language other than Hebrew?

The preamble to this prophecy is amazing, and yet now, since this capability is so integrated into our lives, with the average individual spending seven hours a day listening, looking, and reading that which they have selected from the cloud, the fulfillment appears almost mundane. But still, consider the unlikely intersection of someone thousands of years and thousands of miles from Yisra’el, a complete stranger in a distant place and time, becoming so enthralled with Yahowah’s words that he would compose fifteen-thousand pages of insights on the Towrah, Miqra’ey, and Beryth, all gleaned by translating Yahowah’s Word into the lingua franca of the world – the language spoken by more Yahuwdym than Hebrew – somehow stumbling upon the realization that Dowd is the son of God, Yahowah’s Mashyach and Melek, which is why he is the one returning.

At the same time, what is the likelihood of him figuring out that Moseh, Dowd, and Yahowsha’ are all *zarowa’*, while producing seven thousand internet-based audio programs to share what he had learned so that Yisra’el could engage with Yah by listening to him explaining what Moseh and Dowd had written and Yahowsha’ had done?

As was the case with the *choter* | insignificant branch composing the *nec* | banner, this isn’t because this *nakry* | observant and discerning foreigner is special, because he, unlike those whose words are vital, remains mostly anonymous. He is simply doing what Solomon did on this day – citing the promises Yahowah made to Moseh and Dowd on behalf of Yisra’el.

Three thousand years ago Yahowah revealed that He would use a Gentile to reach His people and call them home. He would even endorse what he would write and say, telling His people to do as he said, recognizing that this *nakry* would “*nakar* – come to know Him by being observant, that he would come to understand Him by being discerning,” then base everything he would write and say on what he “observed by closely examining and carefully considering” the *Towrah* and *Naby’* | the Guidance and Prophets. He would even Yada’ Yah! – focus on the importance of knowing and understanding Yahowah’s name.

Now we know why Yah wanted His message written in English, why the proper recognition of Moseh, Dowd, and Yahowsha’ was so important to Yah, as well as why Yahowah would have to turn to a lowly *nakry* known as Yada to awaken the mighty Yisra’el. This may be the one and only time that Yahowah asked His people to engage based upon everything a foreigner had to say.

Yet it was said of this *nakry* that he would serve as “*lama’an* – a witness,” as someone “who provides answers,” which can be “*qara’* – read and recited” on behalf of people the world over, especially Yisra’el. Beyond the written translations and insights found in *Yada’ Yah*, *An Introduction to God*, *Questioning Paul*, and *Observations for Our Time*, beyond the reach of Yah’s Word being recited throughout *Yada’ Yah Radio* and *Shattering Myths*, might this also be inferring that Yada’ will be invited to serve alongside ‘Elyah as the unnamed witness during the Time of Ya’aqob’s Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 5)?

Beyond all of this, there is but one reason that the *nakry* | observant and discerning foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Home. Yahowah wants Yisra’el, and the world at large, to consider what he has translated and shared because the information, insights, and perspective he is providing are relevant and credible, valid and reconciling, indeed dependable and trustworthy because he has thoughtfully considered what He revealed through the likes of Moseh and Dowd, Yasha’yah and Yahowsha’. By engaging in something others were unwilling to do, the *nakry* became so uniquely relevant to knowing Yahowah, to appreciating what He is offering, and to recognizing what He is asking in return, that God saw fit to validate his witness – one based entirely upon the *Towrah, Naby’, wa Mizmowr*.

To suggest that this has been yet another revealing sojourn into the Word, enabling us to make connections which lead to understanding, would be an understatement. And while we may want to linger here, before we lose sight of the Psalm which brought us to this remarkable place, let’s return to and complete our review of *Mizmowr* 5.

Continuing his plea to be just, even fair, and thus hold those who have promoted political, religious, and conspiratorial schemes accountable for the misery they have inflicted on Yisra’el and, indeed, on people everywhere, Dowd wrote…

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

**Their inner nature is** (*qereb hem* – right to the core being they are psychologically predisposed) **to be destructive with their malicious speech** (*hawah* – to be counterproductive with devastating consequences, becoming relentless liars)**. Their throat** (*garown hem*) **is an open** (*patah*) **grave** (*qeber* – burial site)**. They flatter, deceitfully seducing** (*chalaq* – they are slimy and slippery, smooth-talkers who consistently mislead, providing hopeful and encouraging opinions which are inaccurate and divisive)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:9)

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

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

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

**“Hold him accountable** (*‘asham huw’* – please declare him guilty and elect to make him suffer the consequences because he remains liable, requiring recompense (‘him’ is from 4QPs whereas the MT has ‘them’) (hifil imperative))**, God** (*‘elohym*)**.**

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

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

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

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

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

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

There is a better way…

**“So** (*wa*) **let all who take refuge in You** (*kol chacah ba ‘ata*h – let everyone who places their trust in You, relying upon You to keep them safe (qal participle)) **rejoice and be glad** (*samach* – be elated, delighted in this)**. Forevermore** (*la ‘owlam* – for all eternity) **let them choose to sing uplifting and joyful songs** (*ranan* – let them of their own freewill shout for joy and express themselves melodically, making beautiful music (piel imperfect jussive))**. Cover and clothe them** (*cakak ‘al hem* – envelop and adorn them, shielding them, placing a protective cover over them (hifil imperfect)) **such that those who love** (*wa ‘ahab* – so that those who engage in a loving relationship based upon) **Your name** (*shem ‘atah* – Your proper and personal designation) **will rejoice in having chosen You** (*‘alats ba ‘atah* – they are jubilant and triumphant because they have chosen You (qal imperfect jussive))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 5:11)

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

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

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

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

Laughably, those making an attempt, resorted to Greek, as if Hebrew was irrelevant. Even worse, the scholars and theologians were all in universal defiance of reality, claiming that God’s name was unpronounceable because there were no vowels in Hebrew. If that were the case, how is it then that every other word and name is pronounceable using the same twenty-two letters and that five of the twenty-two are consistently rendered as vowels?

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

There were scores of Hebrew names based upon Yahowah’s name which are now transliterated akin to Yowb, Yow’el, and Yownah, making the pronunciation of the only letter in question, the W, obvious. But the clincher was the three most commonly spoken Hebrew words, shalom, torah, and elohim. They are all actually written *shalowm*, *towrah*, and ‘*elowah* (*‘elowahym* in the plural), conclusively demonstrating that YHWH is pronounced Y-ah-oW-ah.

The next step was to accurately describe what His name means. And by turning to paleo-Hebrew, doing so was as straightforward as it was magnificent. In  we see Yahowah  reaching down and out to us with an open hand. It reveals that God is ready to welcome us and then lift up those willing to grasp hold. In the two  we find two individuals, a man and a woman as it would transpire based upon their placement (a concluding  makes a Hebrew noun feminine). Both individuals, which are likely representative of ‘Abraham’s and Sarah’s role in the Covenant and Yisra’el, are standing up, reaching up, and looking up to God. The  depicts a tent peg, the device used to secure and enlarge a home, including the Tent of the Eternal Witness. It speaks of increasing and adding to something, which in the case of the two individuals within God’s name, would indicate that they are being magnified and enriched while being kept safe and secure. In Yahowah’s name, therefore, we see the Covenant Family.

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

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

Call me slow. I finally figured it out after all these years. While I’ve recognized that Dowd was considered “*tsadaq* – vindicated and innocent” in Yahowah’s eyes because he was “*tsadaq* – correct and right” about Yahowah, until this moment I had not applied the same standard to Yahowsha’, who was for most of his life similar to the rest of us. He, therefore, could not have been perfect unless it was based upon the *tsadaq* standard – the standard Yahowah established through Dowd. Yahowsha’ was considered perfect because His understanding of Yahowah and His Towrah was correct.

And that is why His initial declaration on the mount, where He extolled the virtues and enduring nature of the Towrah and Prophets, was so vital. He declared that it was all correct, right down to the smallest strokes of the smallest letters, and would continue to be right for as long as the Heavens and Earth exist, and that is what made Him the perfect “*zarowa’* – Sacrificial Lamb.”

But to our credit, we long ago came to realize that the method Yahowah uses to perfect the imperfect is to envelop them in His Spirit of Light, thereby adorning and crowning His Covenant children, making us appear perfect in His eyes. Where there is light, there is no darkness. Light obliterates it, eliminating it.

Now if I may, here is the conclusion of the magnificent Song which has led us to these marvelous discoveries…

**“For truthfully, there is nothing that is firmly established or trustworthy in their mouths, nothing that is reliable, enduring, or steadfast among their words, literally nothing secure or settled in their speech. Their inner nature is psychologically predisposed to be destructive with their malicious speech which is counterproductive with devastating consequences, as they are relentless liars. Their throat is an open grave. They flatter, and are deceitfully seducing smooth talkers who consistently mislead, providing hopeful and encouraging opinions which are inaccurate and divisive.** (5:9)

**Hold them accountable** **and make them suffer the consequences because they remain liable, God. They have fallen of their own accord, having chosen to bring this on themselves,** **through their advice and counsel, customs and traditions, proposals and practices, especially their conspiracies and religions, which have taken countless others to where they, themselves, are headed.**

**Cast them out and banish them along with the great abundance and widespread nature of their revolting rebellions which are contrary to the way because, indeed, they have been contentious in their defiance against You and have bitterly opposed** **You,** **anguishing and provoking You.** (5:10)

**So now let all who take refuge in You, letting everyone who places their trust in You, relying upon You to keep them safe, rejoice and be glad. Forevermore, let them choose to sing uplifting and joyful songs. Cover and clothe them such that those who love Your name will rejoice in having chosen You.** (5:11)

**Yes, indeed, You commend, favor, and bless, getting down on Your knees to lovingly and beneficially lift up** **those who are right and therefore innocent,** **correct and thus vindicated,** **Yahowah, with a protective covering for the entire individual, enveloping and surrounding him** **such that You can accept him, favoring him by restoring the relationship.”** (*Mizmowr* 5:12)



*Coming Home*

A Voice Calls Out

6

Appreciating Dowd

*Never Overlook the Son of God…*

Now that we better understand the role Dowd plays in communicating Yah’s message, let’s consider one of his most uplifting *Mizmowr* | Psalms. The 103rd is the antithesis of how the religious perceive the nature of the “God of the Old Testament.” In fact, if Yahowah inspired Dowd to sing these thoughts, and He did, then the “Christian New Testament” was wholly unnecessary and Paul’s letters were slanderous. And if not, then the god of Christianity cannot be trusted.

The 103rd *Mizmowr* begins uniquely, suggesting that it was written either for Dowd, to Dowd, concerning Dowd, or on the wisdom of approaching God’s beloved son. And while it may seem odd that the author of the Psalm would write this to himself, even of himself, and especially about approaching himself, in the role he assuredly plays as Yahowah’s only *Mashyach*, *Melek*, *ben*, *tsemach*,and *Naby’*, it’s wholly appropriate for God to devote a Song to him. That said, I suspect that “for Dowd” or “concerning Dowd” are the best ways to render *la dowd* because it’s clearly this man’s expression of his affection for Yah.

Dowd is the antidote for Judaism (as the religion protests that only rabbis can interpret the Torah), Islam (where deceiving and dying are encouraged and their god bears a different name), and especially Christianity (which purports that the Torah cannot save). Yah’s songwriter is even the cure for the supposed enlightened ways of Multicultural Socialist Secular Humanism and Political Correctness in that reason trumps illusions. As such, the surest path to learning the truth and approaching God on His terms is through Dowd’s lyrics – words like these.

**“This is for Dowd** (*la Dowd* – to my Beloved, concerning David, and even approaching Dowd)**.**

**My soul** (*nepesh* *‘any* – my consciousness) **appreciates and acclaims** (*barak* – commends and adores, is thankful for the goodness of, seeking and sharing the blessings and benefits of (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated in)) **its association with** (*‘eth*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, and all that is within me** (*wa kol qereb ‘any* – every part of me) **His set-apart** (*qodesh huw’*) **name** (*shem*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:1)

Dowd, whom Yahowah presents as the most important individual in human history – past, present, and future – is acclaimed because of his relationship with God. Theirs is the most empowering and enduring love story ever told.

Those who know and love Yahowah, adore His name. If nothing else, Dowd has made this abundantly clear. If you refer to your god as “the Lord,” “ha Shem,” “*‘*Adoni,” “Jesus,” or “Christ,” your god isn’t God. If you do not know His name, you do not know Him.

There are very few things, and perhaps nothing, that Yahowah values more than us knowing and using His name. And there are few things, and perhaps nothing, that Yahowah hates more than men changing or nullifying His name.

“**My soul** (*nepesh* *‘any* – my consciousness) **appreciates and acclaims** (*barak* – commends and adores, lauds and extols, is grateful for the marvelous nature of, seeking and sharing the blessings and benefits of (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated)) **my relationship with** (*‘eth*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, and I will never overlook** (*wa ‘al shekach* – will never ignore, be unmindful of, fail to properly respond to, be remiss in mentioning, nor ever forget (qal imperfect jussive)) **any of His accomplishments and resulting benefits** (*kol gemuwl huw’* – everything He has done and the kindness He has shown)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:2)

Dowd’s association with Yahowah was multidimensional – as ours should be as well. It was intellectual and emotional, engaging and conversational, inspiring and pragmatic, enlightening and enriching. He was a brilliant and receptive student studying under the perfect teacher. And everything he learned, he shared – never overlooking or omitting anything with respect to his life with Yah. Therefore, we can benefit from “*kol gemuwl huw’* – everything He (Yah) has done and the kindness He has shown, all of His accomplishments and resulting benefits” in the same manner enjoyed by Yahowah’s most-celebrated son.

Dowd’s commitment to share everything he learned from God over his lifetime in the center of Yah’s universe makes him uniquely important to God and to us. When we read and respond to His testimony on behalf of Yahowah, we are rewarded to nearly the same degree.

After letting us know exactly where he stood in relation to Yahowah, Dowd posed a series of rhetorical questions which were designed to encourage us to come to the same conclusion: that Yahowah alone saves. And at this point in time, there was only one way for God to achieve this result, which was through the Towrah’s presentation of the Beryth and Miqra’ey. This remains true to this day, and that is what make’s Dowd’s Songs so irreplaceable.

With so much at stake, it’s vital that we are absolutely clear. Dowd was saved because he could answer these questions correctly, not because he was good – because he wasn’t. The same conditions apply to the rest of us. When it comes to establishing a relationship with God and to our salvation, being good won’t do us any good. Being correct will make everything right.

**“Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **forgives, removing your culpability, freeing you** (*calach* – pardons you, releasing you from any association (qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **of all of your errant thinking, wrongdoing, erroneous statements, and distorted opinions** (*la kol ‘awon ‘atah* – from every one of the times you have twisted or perverted the truth with warped thinking, from all of your iniquity and depravity, the totality of your guilt and liability you have incurred, from all of the pain you’ve inflicted and damage you have done by being misled and misleading others, along with the punishment due) **and** (*wa* – and also [from 1QPs]) **who heals and restores** (*rapha’* – promotes restoration for those who are injured and diseased, repairing and curing (qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **all of your diseases and disabilities** (*la kol tachaluwym ‘atah* – everyone of your ailments and impairments, all of your tormenting pains and grievous plagues, even all the rust and corrosion, filth and scum on you)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:3)

Only Yahowah can prolong our mortality, but even He cannot do it alone. Yes, He can wipe the slate slathered with our musings and mumblings clean, but only after we stop blabbering babel. He has the antidote for the plague of religion, but it is only effective once we stop subjecting ourselves to the serpent’s venom.

Once upon a lifetime, I was very religious. I was political, patriotic, and worse, pro-military. As a vocal advocate of each, I was headed to an eternity of incarceration in She’owl. But fortunately, somewhere along the way I learned enough about these things to start questioning and then reject my affinity for each. It was only then that God introduced Himself, asking me, as He had Moseh long ago (although clearly Moseh’s role was infinitely more vital than what He had in mind for me), to do what is arguably the single worst job this side of Hell – expose and condemn Muhammad, Allah, the Qur’an, Hadith, and Islam. But once this was accomplished to His satisfaction (read *Prophet of Doom* if that mission is of interest to you), I became His student and He my Teacher. While that is still the essence of our relationship, somewhere along the way He redeemed and delivered me from She’owl, offering the opportunity to live and work with Him as His son, just as He had done for so many before me. I invite you, as have Yahowah and Dowd, to join us.

**“Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **redeems and delivers your life** **from the hideous incarceration** (*ga’al chay ‘atah* – facilitates your very existence and ability to remain alive, buying you back from the unacceptable and defiling situation, freeing your soul from bondage and slavery by purchasing you, ransoming you as a kinsman-redeemer (qal participle – serving as a literal and genuine verbal adjective, describing the action and the one carrying it out)) **from the dungeon in the slime pit of corruption** (*min shachath* – out of the putrid prison of decay and decomposition associated with She’owl)**?**

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

Since it sounds a bit pretentious, it isn’t something I’m comfortable reading, but it is undeniable. When we are adopted into Yahowah’s family, we become royalty – replete with crowns. Even beyond the royal trappings, God surrounds us in His love by enveloping us in His light, encompassing us within His Set-Apart Spirit. This Garment of Light is what makes us perfect in God’s eyes, because where there is light, there is no darkness. As light, the Spirit doesn’t cover over our flaws and failings, but instead eliminates them.

It is but a shadow among the brilliance being conveyed, but this is prophetic because Yahowsha’ was actually placed in a lightless dungeon by the religious authorities in Yaruwshalaim. It was symbolic of what His soul would endure on UnYeasted Bread to free us from She’owl.

Most of all, and just like Dowd, I find my relationship with Yahowah “*saba’* – abundantly satisfying.” I appreciate all of the good He has done for me and for so many others.

**“Who** (*ha* – indicating either that a question is being asked or the answer is being addressed and the source identified who) **abundantly** **satisfies** (*saba’* – provides overwhelming contentment and satisfaction, fulfilling the vow to enrich and empower (hifil participle)) **you with that which is good** (*ba ha towb ‘ady* – with trappings and ornamentation which are beneficial and pleasing, valuable and generous, and adornments which are prosperous and beautiful, joyful and festive, appropriate and agreeable) **so that you are reaffirmed, restored, and renewed** (*‘atah chadash –* so that you are rehabilitated and returned to the original and intended state, such that the relationship is affirmed and reestablished)**, becoming similar to** (*ka* – like) **a perpetual youth** (*na’uwrym* – indefinitely and eternally young, living forever with all of the vitality and freedom of a teenager prior to adult responsibilities) **and winged-being which can take flight** (*nesher* – having the large wingspan of an eagle)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:5)

While God isn’t impressed with someone who is particularly good, He is committed to providing His children with everything we could ever want, the most important of which is to restore and renew our soul. Enriched and empowered, we will soar as if we had the wings of eagles.

One of the many things we have come to know and love about Yah is His propensity to be fair, to consistently do what is right so that we can always trust Him. The standard by which Dowd was deemed right applies to all of us, including God, Himself.

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **does what is right, engaging honestly and fairly** (*‘asah tsadaqah* – acts appropriately, honorably, and correctly, working justly, productively, and beneficially so as to vindicate (qal participle))**,** **showing good judgment in executing justice** (*wa mishpat* – appropriately resolving disputes while making informed and rational decisions) **on behalf of** (*la* – to approach) **all who are unjustly exploited and contentiously mistreated** (*kol ‘ashaq* – everyone defrauded and oppressed, treacherously extorted and cheated, disadvantaged and suffering ill-treatment)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:6)

Be careful not to interpret this last statement incorrectly. Yahowah did not say that He was going to save everyone who has been defrauded, exploited, or oppressed, only that He would show good judgment in executing justice. This means that He will hold those who mistreated and extorted the politically subjugated, the religiously misled, militarily oppressed, or economically enslaved, accountable. He isn’t going to let the perpetrators go unpunished. Said another way, while the souls of those victimized simply fade away, the perpetrators will be sent away, enduring an eternity in She’owl.

By holding those who have harmed others accountable, Yahowah is being just and fair, even correct and compassionate, providing a sense of closure and comfort for those whose souls will fade away. They deserve justice, knowing that those who misled and misused them will be punished for these crimes.

We know this, as did Dowd, because we are Towrah observant. It is the place through which we must all walk if our ambition is to know God. Dowd, as one *ra’ah*, *naby’*, and *zarowa’* of another, said…

**“He made known** (*yada’* – He acknowledged and made us aware such that we could become familiar with, disclosing and revealing (hifil imperfect)) **His ways** (*derek huw’*) **to Moseh** (*la Moseh* – to the one who draws out) **through His interactions** (*‘alylah huw’* – His actions and deeds, His practices and achievements, His effectiveness and engagements, His works) **with the Children of Yisra’el** (*la beny Yisra’el*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:7)

Yahowah’s collaboration with Moseh through the Towrah could be summarized as three “*‘ab* – fathers” and three “*zarowa’* – shepherding rams among the sheep” in concert with the One living God. The fathers are the harbingers and patriarchs of Yahowah’s *Beryth* | Covenant – ‘Abraham, Yitschaq, and Ya’aqob – defining its inception, purpose, and people. The shepherds are the heralds of Yahowah’s *Towrah* | Guidance – Moseh, Dowd, and Yahowsha’ – its inception, explanation, and embodiment. Collectively, they form the basis of Yahowah’s *Menowrah* | Menorah, with six luminaries burning brightly on either side of the one true God.

This means that we find the *Beryth* | Covenant on one branch and the *Towrah* | Guidance on the other. Each of the six stems emerge from the central trunk of the Tree of Lives, something we are invited to climb as we participate in the Covenant by observing the Towrah and attending the seven Miqra’ey. In this light, we find *Pesach*, *Matsah*, and *Bikuwrym* on one side, with the enlightenment, empowerment, and enrichment of *Shabuw’ah* in the center, then *Taruw’ah*, *Kippurym*, and *Sukah* on the other, giving us the opportunity to celebrate our relationship with the Light of our lives.

There is even an ode to the five conditions and five benefits of the Covenant in the Menorah because it was comprised of five integrated components: a base, shaft, cups, leaves, and petals. Its light was produced by the olive, the tree which represents Yahowah’s Spirit, the eternal light God will use to enlighten and then reconcile His relationship with Yisra’el and Yahuwdah. And as an interesting aside, not only was olive oil the purest form of light in the ancient world, and the olive the longest-lived tree in the region, olives are pollinated by the “*ruwach* – wind.”

Dowd understood the secret of life because he was Towrah observant. His 119th *Mizmowr* | Psalm reveals how and why we should do as he had done, making it, second only to the Towrah of Moseh, the most important document ever written. If you’d like to read what its author had to say, you’ll find it in *An Introduction to God*. There, one of the many things that you’ll discover is what the King of Yisra’el has just revealed: Yahowah engages and interacts with Yisra’el. They, as the Chosen People, are the descendants of Ya’aqob and natural heirs to the Covenant. They were liberated by Yahowah and given the Promised Land, and they will be reconciled with Him again upon His return on Yowm Kippurym. God’s focus has been and will continue to be on His people: Yisra’el. That is never going to change.

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

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is compassionate** (*rachuwm* – has strong feelings and an enduring commitment to abiding adoration for those He’s offering a reprieve from judgment; a derivative of *racham* with the *uwm* suffix which denotes all things associated with this concept) **and merciful** (*wa chanuwn* – is inclined to bestow favorable treatment and provide unearned benefits along with generous blessings, being gracious; a derivative of *chanan* with the *uwm* suffix which denotes all things associated with this concept)**,** **longsuffering and loyal, slow to anger** (*‘arek ‘aph* – able to endure that which is resentful and displeasing in the relationship for a long time)**, and abounding in goodness, overwhelmingly kind, and steadfastly loyal, all while showing great favoritism and passionate love** (*wa rab chesed* – and abundantly generous, offering tremendous assistance and rewards to those in a relationship with Him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:8)

This is the God we know. And to be honest, He’d have to be this way to put up with, and indeed love, the likes of you and me. But it was also true with Moseh and Dowd. And that is why this statement, including *rachuwm*, *chanuwn*, and *chesed*, along with the unique modification of *‘aph*, is so profoundly important. Moseh and Dowd were highly flawed individuals, and both had their moments when they were dunderheads, as is the case with every one of us. We are not perfect, not even close, and yet, as long as we strive to know and respect our Creator to the point that we invest the time to comprehend what He is asking of us and offering us in return, then He is magnanimous. No matter how fast and furiously we dig, His shovel is bigger and better. He always gives us far more than we can offer Him. And yet, it is His nature to celebrate what we do together such that He moves Heaven and Earth for those He loves and who love Him in return.

For an endearing and enduring relationship to work, we must come to a place where we enjoy our partner’s positive attributes while overlooking, or at least deemphasizing, their less-than-desirable proclivities. That is exactly what Yahowah does for those in the Covenant relationship.

We know from how Yahowah interacted with and communicated through these men that they were a handful at times. And yet, both men contributed mightily, pouring their lives into establishing the Covenant. And in this way, in the imperfections of their lives and the perfection of their inspired testimony, they became the living embodiment of *Mizmowr* 103.

The purpose of the *Towrah* is to introduce us to the *Beryth* and then explain how we can become part of it by attending the *Miqra’ey*. Those who follow this path will find Yahowah to be exactly as Dowd has just described Him. They will find their Heavenly Father as He presents Himself, compassionate and merciful, longsuffering and loyal, overwhelmingly kind to those He favors with His love. Those who see Him differently, don’t know Him.

In this regard, time is of the essence. Even the best of us can try God’s patience. For example, Yahowah loved working with Moseh, but since he knew better, as a consequence of striking the rock, he was given a “time out,” and told that he could not enter the Promised Land at the same time as the rest of the flock. And remember, these unruly sheep had already been substantially thinned after the whole Golden Calf episode.

It is also true with Dowd. Sending *‘Uwryah* | Uriah, a Covenant member, to his death in battle so that he could take his wife, Bathsheba, was too much for Yah to bear, so Father and His beloved son experienced a time out, a period when Yah stopped speaking directly to the man through whom He had inspired this Mizmowr. So while both men remained in the Covenant, and both are celebrating life with Yah in the spiritual realm, they both were so contentious at times that even their work suffered for it. And that’s the life experience of the very best among us. For lesser men and women, the clock is ticking even faster…

**“He will not continually quarrel with someone** (*lo’ la netsah ryb* – He will not subject His preeminence to unending arguments, always contending in hostile opposition, continuing to endure the taunts and insults (qal imperfect)) **nor will He eternally** (*wa la ‘owlam*) **serve as a frustrated caretaker** (*natar* – tend to those who displease Him, maintaining the status quo as a disappointed and irritated observer, bearing resentment (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:9)

Even though it will get far worse before it gets much better, the time of quarreling is nearly over. Yahowah has no interest in, nor motivation to, subject His preeminence to an unending stream of contentious arguments nor subject His sublime character to insults. Depending on whether or not you wish to be removed from or endure the Time of Ya’aqob’s Troubles, you have until Taruw’ah in 2026 or 2027, perhaps 2028 at the latest, to make the Harvest or hope that by Kippurym in 2033 you will be able to resolve your conflicts with God.

When Yahowah returns with Dowd, neither will serve as “*natar* – frustrated caretakers over irritants clinging to the status quo.” Eternity is a celebration of family without foes.

Earlier, the rhetorical questions Dowd posed were presented in the second person, but now he has returned to first person plural and is making statements which would include all Covenant members…

**“It’s not according to** (*lo’ ka* – not based upon nor consistent with) **the ways we are misled and offensive** (*cheta’ ‘anahnuw* – our antagonistic actions) **that He acts and engages with us** (*‘asah la ‘anahnuw* – that He made us or works something out with us (qal perfect))**,** **nor according to our** **errant thinking, erroneous statements, or invalid opinions** (*lo’ ka ‘awon ‘anahnuw* – nor our twisting the truth with our inaccurate beliefs, nor based upon our iniquity, neither the guilt we have incurred nor the pain we’ve inflicted by inadvertently misleading others) **that He deals with us** (*gamal ‘al ‘anahnuw* – that He rears us nor repays us (qal perfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:10)

Even after investing half a lifetime observing the Towrah, we still don’t understand the half of it, and there remain countless aspects of the world around us which we don’t fully comprehend. Moreover, like Dowd, we are far from perfect, even when it comes to living up to the standard Yahowah has inspired us to uphold.

Fortunately, when it comes to our salvation and the continuance of our relationship, Yahowah is simply going to overlook these imperfections among His children. He will engage with us where we are right, offering us free reign to enjoy the process of exploration, contemplation, and communication.

There are some personal decisions Dowd made in his later years that we should all find troubling, and we’ve discussed them, but for his benefit and ours, Yahowah continued throughout most of his life to inspire him to do what he did best: reason and write! To the greatest extent possible, Yah works around our weaknesses while capitalizing on our strengths.

Beyond this, there is something marvelous being suggested here. God is going to deal with us, not based upon what we have said or done, but instead predicated upon what He has said and done. To capitalize, read the Towrah’s presentation of the Miqra’ey and answer Yah’s Invitations to be Called Out and Meet with Him.

We can actually learn from Moseh’s mistakes and those of Dowd and capitalize upon how their issues were resolved. They were real, and their stories are told, blemishes and all, so that we might benefit from the example they provide, especially when it comes to walking with the God who spoke through them. Here we have the opportunity to grow beyond where they were inspired to lead because God saw fit to share their stories and experiences with us.

Dowd’s next three sentences tell the story of God’s love for His children and what He has done and will do to keep us together. They speak of love beyond our comprehension, and mercy so far-reaching our rebellious nature becomes as distant as light is from darkness, as seven dimensions are from three, and as distant as the sun is from the Earth.

**“Indeed, for** (*ky*) **just as** (*ka* – similar to, comparatively) **the heavens and spiritual realm are elevated in scale and dimensions beyond our comprehension** (*gabah shamaym* – the universe is bigger than we can envision, towering)**,** **above and beyond the material realm** (*‘al ha ‘erets* – over the Earth)**,** **so too is His steadfast and enduring love, His unfailing generosity, and mercy** (*chesed huw’* – His magnanimous nature, unmitigated affection, and overwhelming desire to favor with benefits) **towards those who respect and revere Him** (*‘al yare’ huw’* – for those who appreciate His astonishing character and awesome nature)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:11)

**As far as** (*ka rachaq* – as distant and removed as) **the sunrise in the east where its increasing light is from** (*mizrach min* – the direction of the rising sun) **the setting sun in the west where darkness follows** (*ma’arab* – the sunset with increasing darkness)**, so far removed from** **us** (*rachaq min ‘anahnuw* – equally distant from us) **are our** **revolting and rebellious behaviors** (*‘eth pesha’ ‘anahnuw* – is that part of us which has been contrary to the way and in defiance of the standard)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:12)

**As a father** (*ka ‘ab* – consistent with the way a parent, especially a dad) **shows tender affection, genuine love, and forgiveness** (*racham* – is kind and generous, favoring and forgiving (piel infinitive construct)) **for his children** (*‘al benym*)**,** **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) **forgives and genuinely loves, openhandedly favoring** (*racham* – is compassionate and merciful, generous and forgiving (piel perfect)) **those who respect Him** (*‘al yare’ huw’* – those who revere Him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:13)

Here and elsewhere Dowd insinuates that he was cognizant that there were dimensions beyond his frame of reference and that the spiritual realm was four dimensions beyond the three he had experienced. This perspective on light and dimensionality goes a long way to explain who we are in relationship to God and what He’s going to do to mitigate our differences. Dowd also understood that light is the best way to resolve the darkness in our lives, because in its presence, mankind’s unenlightened machinations cease to exist, and we not only appear perfect, but are perfect.

While Dowd’s *Mashal* are presented as parental advice, throughout the *Mizmowr*, Yahowah is typically referenced by name or referred to simply as “*‘elohym* – God.” But here, He is presented as our “Father” because it best describes the kind of love Yahowah is offering those who come to Him through the words of His beloved.

One of the many reasons Yahowah is so proud of Dowd, indeed enamored with him, is because he was one of us, a mere mortal, who figured it all out. If he could, we can – especially since Father and son shared how this was possible – enabling us to follow in his footsteps.

I’m often told by those who are too preoccupied or lazy to search for Yahowah through His words, that they would have responded even more positively had God done for them what He did for Noach or ‘Abraham, for Moseh and the Children of Yisra’el, even for Dowd felling the giant with a single stone. My reply is always the same: we have been offered far more than any of them.

We have access to the entirety of the *Towrah*, *Naby’*, *wa Mizmowr* along with the tools to translate and study Yah’s testimony. We have the advantage of seeing the entire spectrum of history, from creation to the birth pangs preceding the Time of Ya’aqob’s Troubles, and can, therefore, compare what Yah said to what has occurred and thereby prove His existence and validate His inspiration.

**“It is for certain** (*ky* – without question) **He is cognizant of** (*yada’* – He is aware of and knows, He acknowledges and understands (qal perfect)) **our inclinations and frame of reference, even the purpose for which we were created** (*yetser ‘anahnuw* – our dimensional limitations and attributes, especially our ability to think and reason, our motivations and desires, our wants and needs, and of what and why we were formed)**, remembering that we are indeed** (*zakar* – recalling and keeping in mind that) **quite literally comprised of naturally-occurring earthen matter** (*‘aphar* – of small, fine, insignificant particles, like the powdery dust of the Earth)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:14)

God is energy and we are matter. Since the latter came from the former, we should not be surprised that they are actually the same thing – with our relative capacity being all that separates us. This is vividly explained by Albert Einstein’s equation, E=mc2 – in which matter must be multiplied by the square of the speed of light 2.99 x 108 meters/second, thereby differentiating our capabilities by a factor of 89,874,044,000,000,000 to 1. This extreme equivalence lies at the core of what God has promised to do to enrich, empower, and enlighten us. Aware of this difference, Yahowah has calibrated our interactions such that He values what we get right much more than what we get wrong frustrates Him. I suspect that this is what Dowd was suggesting when he wrote that God was slow to anger, and especially longsuffering with regard to His children.

With these insights stored for our enrichment, we are now confronted with something quite remarkable. Just as Yahowsha’ quoted Dowd’s 22nd Mizmowr to explain why the Spirit had abandoned him as he was fulfilling Passover as the Sacrificial Lamb, we are now coming to the realization that Yahowah drew inspiration from Dowd when he answered Yasha’yah’s question in the midst of His prophetic portrayal encouraging us to get ready for His return. Specifically, Yahowah paraphrased Psalm 103:15-16 in the midst of what is now Yasha’yah 40, when providing a comparison between the fleeting nature of man’s accomplishments and the enduring character of His Word.

While we do not know if Yasha’yah quoted from Dowd’s Mizmowr in recognition that Yahowah had inspired them both, or if the repetition found in Yasha’yah 40 is the result of Yahowah inspiring His prophet to reaffirm the lyrics His beloved son had written three hundred years earlier, Yahowah clearly quoted Dowd just as would Yahowsha’. And if the lyrics of Dowd’s songs are good enough for God, they are more than sufficient for us.

**“Mortal man’s** (*‘enowsh* – human beings’) **days** (*yowmym huw’* – duration and time) **are like** (*ka* – can be compared to) **an abode of dried grass** (*chasyr* – dwelling like brown hay, needing water to live and grow)**.**

**Like** (*ka* – similar to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **in the open and broad way** (*ha sadeh* – of the way which is spread out far and wide)**, it therefore reflects the light and the scene around it** (*ken yatsyts* – it can give the impression of being brilliant and even flourish for a while, blossoming so as to appear awesome and grand, glistening like the reflection in a mirror)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:15)

**“Yet truthfully, when** (*ky* – indeed, surely as) **the Spirit** (*ruwach* – the feminine and maternal aspect of Yahowah’s nature) **passes over it** (*‘abar ba huw’* – extends Herself from the Source toward it)**,** **then it is no more** (*wa ‘ayn huw’* – it is gone such that it no longer exists) **and its place** (*wa maqowm huw’* – its location and locale, its homes and offices, its orientations and habitats) **is no longer recognizable nor remembered** (*lo’ nakar huw’ ‘owd* – are not considered or acknowledged because they were mistaken and thus worthless, as these pretenders are forever without merit or value (hifil imperfect energic nun))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:16)

Yahowah gave us our mortal lives, freewill, a conscience, and the opportunity to know Him. While marvelous, our lives are fleeting, especially when focused on personal achievements and when they do nothing more than reflect the world around us.

The perspective being conveyed is that even man’s most cherished memorials, the flowery engraved plaques placed upon the graves of the dearly departed and upon trophies commemorating seminal achievements, won’t stir memory or sentiment. To be gone is to be forgotten. And that is the way it must be for those who move on to live happily ever after. To be anguished over the loss of loved ones, or too tormented by mankind’s hellacious abusive conduct, would take the joy out of living. We will, therefore, remember the beautiful and forget the unpleasant.

There will, however, be some constants as we turn the page from mortal to immortal. Yah’s enduring love, our continuing respect, His commitment to doing what is right, and our devotion to the Covenant family, among them. Closely examining and carefully considering the directions Yahowah has provided regarding the terms and conditions of His Covenant, and responding appropriately, will be something we will all share.

**“But** (*wa*) **the steadfast and enduring love, the unfailing generosity and mercy** (*chesed* – the magnanimous nature, unmitigated affection, and overwhelming desire to favor, lavishing with benefits) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is forever and ever, enduring eternally and without end** (*min ‘owlam ‘ad ‘owlam* – is everlasting and perpetual) **for those who respect and revere Him** (*‘al yare’ huw’* – enabling those who appreciate His awesomeness to draw near) **with His vindication and righteousness** (*tsadaqah huw’* – His commitment to doing what is correct and acquitting, honest and fair, beneficial and prosperous, both just and right) **on behalf of His children’s children** (*la ben ben*)(103:17) **for those who observe** (*la shamar* – approaching those who closely examine and carefully consider, focusing upon and thinking about) **His Covenant** (*beryth huw’* – His Family-Oriented Relationship, His household and home, His familial agreement and contract, His binding oath and promise) **and who remember** (*wa la zakar* – who are mindful) **to act upon and engage in** (*la ‘asah hem* – carrying out and putting into effect (qal infinitive construct)) **His directions and instructions** (*piquwdym huw’* – His written records and advice, His precepts, procedures, and principles, His values and philosophy, and especially the guidance regarding His terms and conditions)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:18)

Since God is unchanging, the nature of our relationship with Him pivots upon our willingness to be observant. It is the only way for us to know who Yahowah is, what He is offering, and what He expects in return. The purpose of life and our highest calling is to be part of His Covenant Family.

For this to occur, we must come to realize that Yah’s mercy and enduring love is directed toward those who come to know Him by name, toward those who respect who He is and what He has said and done, and toward those who seek to be right about Him such that they can appreciate and accept the conditions of the Covenant.

I have at times struggled to understand why Dowd didn’t enumerate or explain the purpose of each of the Covenant’s five requirements or elaborate on the benefits, why he didn’t reveal the symbolism behind each of the seven Miqra’ey or emphatically state their specific purpose, much less discuss how they are all interrelated. Long before we came to appreciate Dowd’s unique role in the revelation of the relationship our Heavenly Father intended, we had gone well beyond what Yah had inspired His son to convey – at least as it applies to the “*piquwdym* – directions and instructions” associated with the “*beryth* – Covenant” and “*miqra’ey* – Invitations to be Called Out and Meet” with God. And Dowd, placed in the center of time, didn’t correlate God’s timeline with the events which had and would occur. Since Dowd’s inspiration and intelligence are well beyond ours, this disparity in what we have come to share deserves a thoughtful explanation.

And while I think I may know the answer, if it’s true, it makes me very uncomfortable. What if the answer is that Yahowah didn’t want His plan enumerated and summarized, and instead revealed everything we would need to know to figure it all out without handing it to us on a silver platter? If that is the reason Dowd didn’t share what I have written, then either I have gone too far in making participation in the Covenant too easy, such that undesirable individuals might sneak in and spoil eternity, or it’s an issue of timing.

Had it not been for five things, I might have withdrawn my enumerating and summarizing assessments. First and foremost, since Yahowah’s testimony is irrefutable, my conclusions, based upon a rational analysis of it are sound. Right is right – and that is all He asks of us. It is what made Dowd, *dowd*.

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

Third, most of the many thousands of insights we have derived from Yah’s Word are unique in the sense that rather than building off of what other men have discerned, we have been inspired by the One who inspired the prophets. And all of these profoundly important revelations, from the first to the last, are consistent with Yah’s nature and resonate within those of us who know Him. Following in the footsteps of Dowd, we have come to know, understand, appreciate, and share countless insights no one has contemplated for thousands of years.

Fourth, we are the first since Dowd to assess and explain the importance of the role Dowd, Yahowah’s *Dowd ben* | Beloved son, *Mashyach* | Anointed Messiah, *Mizmowr Naby’* | Lyricist and Prophet, *Melek* | King, *Tsemach* | Branch, *Ra’ah* | Shepherd, and *Kaph* | Hand, plays in revealing the nature of the relationship God is offering and how to achieve it. More relevant still, we are the first to apprehend and fully appreciate that it is Dowd who is calling Yisra’el and Yahuwdah back home. He is in so many ways more relevant and important than Yahowsha’. And we uncommonly have discovered the relevance of Dowd versus Sha’uwl, and how he is the antidote for the plague of death that has become Christianity.

Fifth, the affirmation that we are where we ought to be, doing what we should be doing, was provided with the prophetic pronouncements regarding the *choter* | insignificant twig and *nec* | sign. And now we have the even more emphatic confirmation with the *nakry* – observant and discerning foreigner. Therefore, it is more likely a matter of different roles for different times.

So while I have enumerated and explained what Dowd has made possible for us to know, my hope is that I have made the journey through this analysis far too difficult for those dulled by religion and yet accessible to the Chosen People whom Yahowah is calling home. If you are Yisra’el or Yahuwdy, the intellect that stirred Dowd to be the most articulate man in human history has been passed on to you genetically such that you have the capacity to read and understand what this lowly *choter* and curious *nakry* has learned and scribed on Yahowah’s *nec* | banner.

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

Here is yet another example of the Mashyach’s brilliance…

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has prepared and established** (*kuwn* – formed, fashioned, and supports (hifil perfect)) **His throne** (*kise’ huw’* – His place of authority and seat of honor) **in the spiritual realm of the heavens** (*ba ha shamaym*) **with His realm** (*wa malkuwth huw’* – His authority, power, and influence) **serving as a proverb, revealing what He and it is like by drawing pictures with words** (*mashal* – communicating by way of visual and verbal comparisons to reveal who has ultimate dominion (qal perfect)) **in everything** (*ba ha kol* – and everywhere)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:19)

Painting pictures with words is something Yahowah is particularly adept at, as was His favorite son. Heaven is a perfect example. Using terms common to our three-dimensional material existence, Yahowah’s prophets have tried to describe its spectacular appearance. But frankly, it’s well beyond our current comprehension, as far removed from what we can perceive as three dimensions are from seven.

That being the case, Yahowah has composed a familiar picture that few appreciate. Heaven is like the Garden of Eden. Consider what happened there, and then expand the size of that Garden to the size of the universe – 93 billion light-years in diameter – and you’ll appreciate what it will be like to campout with Yahowah and other Covenant members throughout time and space. We will still be guided by His words, even His *towrah* | teachings which will then be integrated within us. We will still observe the Shabat and attend the Miqra’ey, celebrating both as they were intended. But we will no longer have to endure any form of religion or politics, lies or liars, abuse or abusers.

Dowd was obviously familiar with Yahowah’s *mal’ak* | messengers. And so he has correctly described their nature and purpose. They have been programmed to follow orders, to listen to what Yahowah has to say and then do it. They are essentially very powerful, very capable, implements. They convey God’s intent and keep those He loves safe.

**“His heavenly messengers and spiritual implements** (*mal’ak* – His envoys and representatives, ambassadors and functionaries, those dispatched and deputized to do His bidding)**, have been commanded to convey your support for the benefit of** (*barak* – since you have been ordered to do so, commend and extol the marvelous nature, seeking to communicate the blessings and benefits associated with (piel imperative – while this mood is typically an expression of second-person volition, it can be used to express an imperative, or command, which in this case is appropriate, and further, in the piel stem, the subject is revealing the way the object engages at His direction)) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**His mighty ones who serve as His forceful representatives** (*gibowr huw’* – those who serve as His mighty warriors, valiant militia, defensive troops, and His impactful implements operating within His structured militaristic command and control regimen where His orders are carried out)**,** **those** **with the authority and the potential to project His power** (*koach* – those with His resources and qualifications, given ability and functionality)**, act upon** (*‘asah* – to go to work and carry out, making known by performing as specified, expending the energy to bring about and effect (qal participle)) **His Word** (*dabar huw’*) **by actually listening to** (*la shama’* – by drawing near and hearing (qal infinitive construct)) **the sound** (*qowl* – the voice projecting) **of** **His speech** (*dabar huw’*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:20)

**“All of His spiritual implements and heavenly representatives** (*kol tsaba’ huw’* – each one of those who projects His influence, protects His interests, and who fight His foes, including all who act on His behalf by carrying out His orders) **must** **do as you have been commanded, consistently conveying your support for the benefit of** (*barak* – since you have been ordered to do so, commend and extol the marvelous nature, seeking to communicate the blessings and benefits associated with (piel imperative – again, while this mood is typically an expression of second-person volition, it can be used to express an imperative, or command, which in this case is appropriate, and further, in the piel stem, the subject is revealing the way the object will engage at the subject’s direction)) **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)**,** **attending to and serving Him** (*sharath* – performing a service and rendering assistance as commanded while ministering to His interests (piel participle)) **by working to achieve, engaging in, acting upon, and doing** (*‘asah* – who engage, performing based upon (qal participle)) **His will** (*ratsown huw’* – His desire, His wishes and pleasure, what the One who actually has a choice views as acceptable and approves)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:21)

Although I am fortunate to be in the company of a woman whose appearance and attitude are angelic, the *mal’ak* are not pretty, sweet girls with wings. They are neither loving nor sexual. As energy-based beings, however, they are enormously powerful when they project the force of the spiritual realm. Yahowah refers to them collectively as *tsaba’* – which denotes an efficient and effective command and control organizational structure similar to what we would find in a disciplined military, where the freewill of every soldier is sacrificed to achieve the will of the one deploying them. Further, *mal’ak* are eternal and able to travel between the dimensions.

Recognizing the nature and purpose of the *mal’ak*, Dowd will likely be giving them directions during his millennial kingdom. And in this statement, he may well be explaining how they operate so that we might better understand how to deploy them should that be necessary. They are tools, serving Yahowah and His Family.

**“Choose to** **appreciate and acclaim** (*barak* – of your own freewill, commend, laud and extol, being grateful for the marvelous nature of, while seeking to share the blessings and benefits associated with (piel imperative – choose to engage with Yahowah such that His love is reciprocated)) **everything** **Yahowah has done and will do** (***kol ma’aseh huw’* – all of the works of Yah, every one of His accomplishments) **in all of the places** (*ba kol maqowm*) **His influence is felt and He is clearly known** (*memshalah huw’* – He is prominent, understood, and distinguished)**.**

**My soul** (*nepesh* *‘any* – my consciousness) **commends and adores** (*barak* – appreciates and acclaims, is thankful for the goodness of, seeking to enjoy and share the blessings and benefits (piel imperative – his soul has chosen to engage Yahowah such that his love is reciprocated)) **its association with** (*‘eth*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 103:22)

It is surprising, but nonetheless true, that one of Yah’s most strident criticisms of mankind is that very few of us are aware of what He has done on our behalf. The work of Yah is so seldom considered that if you were to ask random individuals to list His most important deeds, most would not recognize His name, and the few who might, would be clueless as to what He has achieved. And that is ironic because those who seek to worship God and who claim to know Him, haven’t invested the time to listen to anything He has to say.

By contrast, Dowd’s words resonate throughout time because he came to know before he professed his admiration. He was right, true, and genuine, even appreciated, where the faithful are not.

If only the places where Yahowah was clearly known and His influence was felt were many, what a wonderful world it would be. It is our mission, therefore, to share with those of you investing the time to read these books, so that you too can benefit from His influence in your life. And no one was better at this than Dowd.

That said, Dowd did not write, and we should not speak, to the world at large. There is no reason to strain our voices or dissipate our effect. We, and that would include, Dowd, Yahowah, and His prophets, seek to convey His testimony to receptive ears and open minds.



*Coming Home*

A Voice Calls Out

7

Anointed Messiah

*Exceeding Your Expectations…*

There isn’t a single prophecy in which Yahowah cites Yahowsha’s name, identifying Him as the one who fulfills it. And yet there are hundreds of prophecies in which Dowd is expressly named, almost all of which will be fulfilled upon Yahowah’s return. I suspect that this is why Christians feel obliged to replace Dowd’s name with “Jesus” so that they can errantly claim the things of Yisra’el for themselves. But why would they trust a God who can’t keep His names straight and who would be willing to give to another what He has promised to His son and to His people?

Christians have had to cobble together pagan lore to create a god which fits their sensibilities and expectations, one they believe will do as they desire because they have projected their desires upon him. And yet the beloved son of God, the anointed king and messiah, even savior, Christians seek does not have to be mass-produced. He is real, eminently and intimately knowable, even verifiable. No faith is required to become acquainted with him or to benefit from what he has shared. Best of all, because Dowd was flawed like the rest of us, and then perfected by God, his songs explain how we can achieve the same result.

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

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

That said, over the past twenty years I have never sought, and I will never seek the company of those who are passionate about their conspiracies or defined by their faith in their religion or politics. Personally, I think such individuals are stupid and are often repulsive. This is true with God as well; He has avoided the political, despised the religious, and mocked the conspiratorial for six thousand years.

There is a reason that Yahowsha’ consistently referred to himself as “the son of man.” It was true. His forefather was Dowd, the Anointed Messiah, King of Yisra’el, and Beloved Son of God, the Good Shepherd, the Hand of God, and the Valiant Man who fought to protect his people. Yahowsha’ was a Branch off of the Branch, a *netser* from the *tsemach*.

For those who will seek a different path to understanding because they perceive that I have somehow devalued “Jesus Christ” and overhyped “David,” may I suggest that both are impossible? As the diminished manifestation of Yahowah, the more we see and focus upon Yahowah in comparison to Yahowsha’ the better. Yahowah did as He said He would do with Yahowsha’. He fulfilled His promise to provide the perfect Passover Lamb. To quote Yahowsha’, “It is finished.”

Yahowah has clearly elevated Dowd to the highest level anyone has ever or will ever achieve. Nothing I write on his behalf will ever measure up to God calling Dowd “*dowd* – beloved,” “*tsadaq* – right, even vindicated,” His “*mashyach* – anointed messiah,” the “*melek* – king” of Yisra’el, both past and in the future, and the “*ra’ah* – shepherd who will tend to His flock.” *Dowd* | David wrote the “*mizmowr* – songs” Yahowah, Himself, inspired and sings. Like it or not, our Heavenly Father is Dowd’s Father, and He is very proud of His son.

Frankly, this should be as obvious as the noses on our faces. The express reason that the universe was created, life was conceived, and the Towrah was presented, is because God wanted to enjoy being a Father, to share and give all He had to offer to His children. With Dowd, Yahowah found the son He was seeking to love, to enlighten, empower, and enrich. With Yahowsha’, on the other hand, He was set apart to do something excruciatingly painful – with the Creator allowing His creation to torture Him. The contrast couldn’t be more extreme.

I trust the author of this Song, as does God.

**“A *Mizmowr* | Song of *Dowd* | the Beloved** (*Mizmowr la Dowd*) **to the enduring Leader** (*la ha natsach* – on behalf of the everlasting and eternal Director who forever endeavors to lead)**:**

**Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, Your will is to respond and Your desire is to provide answers** (*‘anah ‘atah* – You have decided to reply, lifting up Your voice to such that Your declaration elicits the proper response (qal imperfect jussive**)) in the Day of Troubles** (*ba yowm tsarah* – during the Time of Very Unfavorable Circumstances, day of dire straits, vexing calamity, debilitating distress, and adversarial anguish; from *tsar* – of being narrowed and confined by adversarial foes and oppressive enemies, and *tsarar* – to be hemmed in, besieged, and bound up, cramped and then hostilely attacked after being narrowed in a confusing and confining manner)**,** **with You** **choosing to lift up on high** (*sagab ‘atah* – demonstrating Your desire to protect, extolling the greatness of (piel imperfect jussive)) **the name** (*shem* – the personal and proper designation and reputation) **of the God** (*‘elohy* – the Almighty One; plural of *‘elowah* – God) **of Ya’aqob** (*Ya’aqob* – the One who Supplants his Heels, a synonym for Yisra’el; from *‘aqab* – to supplant and take by the heel, the consequence and reward of being firmly entrenched and steadfast, but also the means to circumvent and assail that which is deceitfully and insidiously trodden under foot)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:1)

Dowd’s interests and agenda were in sync with Yahowah’s, which is why he is stating, rather than asking about God’s response during the Time of Ya’aqob’s Troubles. Those who do not know Yahowah are predisposed to ask God to reveal His will for their lives. Those who know Him simply affirm it as Dowd is doing.

The difference is astronomical. To ask God for something He has provided countless times is disrespectful and disingenuous. To state emphatically that you know His will and concur with His desire is reassuring.

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

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

While born in Bethlehem, Dowd lived upon Tsyown. We’ve read what he has written on the signs he and his God posted along the way…

**“From Tsyown and by means of the Signs Posted Along the Way** (*wa min Tsyown*) **it is His will and desire to reach out by dispatching and extending** (*shalach* – He will choose to send out(qal imperfect jussive)) **from this set-apart place** (*qodesh* – by means of being set apart and from the set apart) **someone to assist you who is able to accomplish the task** (*‘ezer ‘atah* – the help you will need, a collaborator who is strong enough to get the job done, a savior who will fight on your behalf) **along with the means to** **strengthen and sustain you** (*ca’ad ‘atah* – support and uphold you, making you safe by sustaining you, expending the energy to renew and energize you (qal imperfect jussive energic nun))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:2)

The inference here is that this “helper” sent out “to assist” is Dowd, Yahowah’s hand and shepherd. He is inseparable from Tsyown. His home was built there, and he wrote many of the inscriptions on the signs posted along the way.

This next statement includes three interesting words, one of which, *minchah*, can be rendered correctly as “contributions” or “sacrifices,” even as “offerings or gifts which have been bestowed and apportioned.” As such, God could be choosing to remember whether or not we have done as He instructed during the Miqra’ey, especially on Pesach with regard to the sacrificial lamb. It is through the first four Miqra’ey that the gifts of the Covenant are “*minchah* – bestowed and apportioned.” However, He could also be mindful of the time we have sacrificed to contribute to what He wants to achieve, the things we’ve done to bestow the truth for the benefit of others, particularly because *minchah* infers that the contribution has been given without compensation. There is even the implication that this gift is of a superior nature.

Rabbis, who charge Jews for everything, enriching themselves at the expense of their people, while presenting themselves fraudulently as a “superior gift” to their kin, call their “prayer time,” which is nothing more than collective rote recitals from their Talmud, *mincha*, perverting the actual meaning of *minchah*. That said, these same rabbis who have a love-hate relationship with Dowd, specifically include Mizmowr 6 among their recitals. I suspect that this is true because Dowd wallows in his failings throughout the Psalm, and it reveals his personal vulnerabilities during his darkest hour. The message of Dowd’s song, however, which was scored to acknowledge that we are frail and Yah is strong, and that we should trust and rely upon Him, not ourselves, is one that the rabbis all seem to have missed and are all too willing to subvert.

The second thought-provoking term, *‘aleh* | *‘olah*, also conveys a range of potential meanings, most of which are differentiated based upon the diacritical markings, contrivances which were added under false pretenses two thousand years after these lyrics were scribed. Circa 1100 CE, and under the spell of the Rambam, rabbis had the audacity to call their Masoretic vowel-pointing system, “Shav,” from the verb, “*showa’* – to deliberately deceive and fraudulently mislead.” Therefore, I have consistently disregarded their inclinations and have chosen to predicate the definitions of the words found in these books strictly upon the Hebrew letters originally written to depict them. Such then is the case with *‘aleh | ‘olah*, which, based upon “*‘alah* – to go up, rise, and ascend, is correctly translated “means of ascent,” or “acceptable means to rise.”

This known, *‘olah* is often rendered “burnt offering” only because smoke “rises.” As *‘aleh*, it is “a branch, an extension from the main trunk of the tree which grows out laterally and produces prolific foliage.” It is also “a secondary outgrowth or stem.” While it doesn’t fit this context, the lexicons suggest that *‘olah* can be rendered “injustice, the state of being incorrect or unjust.”

The third insightful term, *dashen*, which I’ve rendered “the one accepted and anointed,” we’ll consider further at the conclusion of this remarkable prophetic statement…

**“His desire is to remember** (*zakar* – His will is to recollect, recall, and bring to mind) **all of your contributions** (*kol minchah ‘atah* – all of your sacrifices and offerings, your gifts, and everything you have bestowed on behalf of others) **along with** (*wa*) **those of your branch, your means of ascent, and source of answers** (*‘aleh | ‘olah* *‘anah* – the acceptable means to respond and rise, from *‘alah* – to go up, rise, and ascend)**, the one accepted and anointed** (*dashen* – the one who was prepared and prospered then became overly satisfied (piel imperfect cohortative – first person expression of volition, which is best attributed to the speaker, and thus Dowd, where the object, which is the acceptable branch, has chosen to be put into action by the subject, God, with unfolding implications over time))**.** **Pause now and contemplate what this means** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:3)

Relationships are reciprocal. Therefore, it’s appropriate for Yahowah to contribute on behalf of those who have made a contribution. In this regard, there are three individuals who stand out: Moseh, Dowd, and Yahowsha’ – one of whom is being designated here by the references to “branch,” “being used as a means to ascend and provide answers,” as well as “being acceptable and anointed.” Only Dowd met each of these qualifications.

In the beloved 23rd Psalm, the author of the 20th Mizmowr used *dashen* to say: “You prepare a table before me in the presence of my enemies. You anoint (*dashen*) my head with oil. My cup runs over.” The proximity of the 20th Psalm to the 23rd, and their common lyricist, strongly imply that “anointed” would be the most appropriate rendering.

When it is used in the Towrah, especially by Moseh, *dashen* speaks of “prospering.” (*Dabarym* / Deuteronomy 31:20) But it is also used in *Shemowth* / Exodus 27:3, when describing the construction of a receptacle to collect the ash and fats of the sacrificial lamb once the inedible parts were burned outside the Tabernacle. That definition does not fit in this context because the remains are without value, leaving us with “anointed, acceptable, and prosperous.” Although, the recognition that the remains of the Pesach Lamb are to be wholly consumed by fire, suggests that the only person capable of fulfilling this prophecy would be Dowd as Yahowsha’s body was Divinely incinerated in concert with the Towrah.

Moving on to the next statement, we’ve long since come to realize that the symbolism of *leb* | heart has evolved over the three thousand years since this was written. In Dowd’s mind as he scribed these words, the heart was the seat of judgment, the place where observation and experience coalesced with character and intellect to produce the best possible plan of action, one in which the individual was motivated and confident in achieving. Today, we’d call it exercising good judgment such that our actions are reasoned and right.

**“He wants to give to you** (*nathan la ‘atah* – it is His desire and will to bestow unto you, offering and allotting you (qal imperfect jussive)) **that which is in accord with** (*ka* – that which is consistent with) **your best judgment** (*leb ‘atah* – you exercising good judgment such that your heartfelt desire is determined by your conscience and is the product of observation, experience, character, and intellect)**,** **and fulfill** (*wa male’* – choose to satisfy (piel imperfect jussive)) **everything you’ve advised for others** (*kol ‘esah –* all you have thought about, accepted, and acted upon, including that which you have proposed while counseling others)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:4)

It would be appropriate to render *leb* as “heart’s desire” for the likes of Dowd, for those whose will is in sync with Yah’s. When we want what God wants to give and what He wants achieved, we will always get what we desire, even without asking.

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

This leads us to contemplating exactly what Yahowah seeks to fulfill through us and for us as defined by “*kol ‘esah* – everything we have advised on behalf of others, what we have thought about, accepted, and acted upon, including that which we have proposed while counseling.” It suggests that God is going to give us what we have given to those who have listened to us and relied upon what we have said and offered. If our advice was religious, we will be discarded or incarcerated along with the religious. If political, then we will be disappointed by man and rejected by God. If consistent with the Towrah, then by its methods and benefits. While it’s fair, it should cause all of us to take pause and read before we form opinions and think before we speak. Our best possible choice is to have our advice coalesce with Yah’s.

So that we are on the same page, there were four reasons that I was led to present Mizmowr 20 before commencing with our review of Psalms 6 and 7. The first is that it was written to enlighten us about what to expect from Yahowah during the Time of Ya’aqob’s Troubles. The second is the use of *yashuw’ah* | salvation in context with its root, *yasha’* | to save and deliver. The third is *dagal* | to look at and celebrate a conspicuous banner. And the fourth is its inclusion of *mashyach* | anointed messiah. In the next two statements, we will find all four of these words.

Dowd is encouraging everyone listening to him to “*ranan* – shout for joy” “*ba yashuw’ah ‘atah* – in your salvation.” It is an expression of the benevolent idea that Dowd, like every Covenant member, celebrates the addition of each soul to the Family. This expression of joy, however, is not based upon a nebulous religious notion or even popular belief, but instead in the name of our God, Yahowah, and on behalf of those who “*dagal* – choose of our own accord to actually observe, closely examining and carefully considering the conspicuous banner which will be raised in recognition of its unfolding consequences.”

**“May all of us shout for joy** (*ranan* – let’s all choose to sing blissfully, rejoicing (piel imperfect cohortative)) **over your salvation** (*ba yashuw’ah ‘atah* – in your deliverance) **in the name** (*wa ba shem*) **of our God** (*‘elohy ‘anahnuw*)**,** **and upon our own initiative** **by** **closely examining the** **conspicuous banner** (*dagal* – by choosing to look at the beautiful celebratory signal, beholding the awesome sight of the sign, electing to actually observe the raised ensign recognizing the unfolding implications over time (qal imperfect cohortative – as an expression of first-person volition, personally choosing to actually and literally examine the banner which has been lifted up such that its implications are enduring))**.**

**It is** **Yahowah’s** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **desire and will to satisfy and fulfill** (*male’* – choice to complete to their total satisfaction (piel imperfect jussive)) **all of your requests and expectations** (*kol misha’lah ‘atah* – every one of your inquiries and petitions, even your desires)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:5)

Speaking of those who are observant, closely examining and carefully considering what He has revealed for our edification, Yahowah is committed to “satisfying our requests by fulfilling our expectations.” But here, context is especially important because this was written to those who were saved in the name of God, Yahowah, and who “chose to look at the conspicuous and celebratory banner which will be raised.” Many of the words written on that sign will have come from Dowd, and all will have been inspired by Yahowah, either directly through His prophets or born out of thoughtfully considering what they have written. You could be reading them now as we consider this Mizmowr.

The flow of the sentence is also interesting in that the fulfillment of our requests and expectations follows the celebration of our salvation. This isn’t God granting temporal and mundane prayer requests in the here and now, but instead promising that life with Him in the hereafter will be extraordinarily fulfilling. This serves as an affirmation that we have been right all along. Our salvation is far less appealing than the prospect of exploring the universe with its Creator, and with our Heavenly Father enriching, empowering, and enlightening us every step of the way.

Speaking of this very moment, simultaneously with his people being saved by observing the words on the banner that the author of this song has so beautifully contributed, with it now being unfurled as the beneficiaries celebrate their most hopeful desires being fulfilled, the beloved son continues…

**“Concurrently now** (*‘atah* – so then at this time, simultaneously with the events being narrated)**,** **I realize at this moment** (*yada’ –* I know and understand, appreciate and acknowledge at this specific period of time (qal perfect) **that surely** (*ky* – that indeed) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will deliver** (*yasha’* – is the Savior of and will save (hifil perfect – God will engage the one He has chosen and approved in the process of salvation such that His mashyach becomes an extension of Himself, acting similarly)) **His Anointed Messiah** (*mashyach huw’* – the one God has specifically chosen and prepared, giving him the authority, approval, and permission to lead)**.**

**He will choose to answer and respond through him** (*‘anah huw’* – it is His desire and will to consistently sing along with him, replying by continually and literally declaring the information needed to answer important questions regarding him, genuinely choosing to be preoccupied with him and concerned about him, and further, while recognizing the ongoing consequences, He will verbally communicate along with him (qal imperfect jussive)) **from** (*min* – out of) **His Set-Apart Spiritual Realm in the Heavens** (*shamaym qodesh huw’*) **with the influence of a powerful man who isn’t afraid to fight for what is right** (*ba gabowrah* – with the superior strength and might, and especially the will to engage in battle for what needs to be accomplished; from *gibowr* – strong and brave man and valiant soldier, a victorious fighter capable of vanquishing enemies to protect his people)**, being right** (*yamyn* *huw’ –* his right hand could be implied) **in** **saving and delivering** (*yasha’* – rescuing by removing all that is dangerous, liberating while providing for the collective welfare)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:6)

Let’s begin our analysis with *mashyach*. It is correctly translated “anointed” and appropriately transliterated “messiah.” *Mashyach* designates “someone God has specifically chosen and prepared, giving him the authority, approval, and permission to lead.”

To determine whom Yahowah was referring to, it is vital to note that Dowd is not only specifically named as “Yahowah’s Mashyach” on numerous occasions, he, on Yahowah’s instructions, was *mashyach* three times. Yahowsha’, by comparison, was never *mashyach* and his name is never associated with the title. Moreover, Dowd was a *gabowrah* and Yahowsha’ never fought a battle nor lifted a sword. And as we know, Yahowsha’ is not named in a single prophecy and Dowd’s name appears more prominently than all others combined.

I’ve heard the rumblings, and I realize that there are those who would prefer to translate *mashyach* only as “anointed” when addressing Dowd, and then transliterate it exclusively as “Messiah” when *mashyach* is found in a prophecy pertaining to Yahowsha’. This approach, however, is replete with two challenges which cannot be overcome. First, if *mashyach* isn’t properly transliterated as “Messiah” when it is presented as a title, then there is no “Messiah.” There is no other Hebrew word or concept that would justify it. And second, in *Dany’el* / Daniel 9, *mashyach* was used as an adjective modifying “messenger,” and not as a title, negating the opportunity to transliterate it as such in reference to Yahowsha’.

In the words of my favorite songwriter: “Pause now and think about this.”

To be credible, the rules are simple: words should all be translated (conveying their meaning) while names and titles must be transliterated (communicating their pronunciation). Titles can then be explained should they convey something of interest. With Dowd, *mashyach* is used as a verb, a noun, and as a title, making him both “anointed” and “Messiah.” With the unnamed prophetic announcement in *Dany’el* / Daniel, the “messenger” was simply “*mashyach* – prepared, authorized, and set apart.”

Moving on to an even more controversial concept, we have two choices with *yasha’* when it is addressing Yahowah’s *mashyach* | anointed Messiah. Yahowah can be “delivering” His Messiah or “saving” His anointed. Should you be of the belief that it doesn’t matter that Yahowsha’ was never actually “*mashyach* – anointed” nor named as the “*Mashyach* – Messiah,” then *yasha’* can only be rendered “delivered” in the sense of “providing a savior” in His case because it makes no sense to suggest that Yahowah “*yasha’* – will save” Yahowsha’.

Both concepts work with Dowd. He realized that Yahowah “*yasha’* – would save him as well as those who would one day “*dagal* – observe his conspicuous banner,” and that at the conclusion of the Time of Ya’aqob’s Troubles, Yahowah would “*yasha’* – deliver him to save” His people “liberating them while providing for their welfare.” In fact, that is precisely what this prophecy portends.

Therefore, reason dictates that this prophecy is addressing the Second Coming of Dowd. The timing is correct as is the subject and the action being described. Yahowah has been suggesting this very thing since the first *Mizmowr* / Psalm, and now, at this moment, it has become certain. But more on this in a moment.

We have come to value *‘anah*, translated “He will choose to answer and respond through him” in this statement for many reasons; the most important of which is that it is the operative verb amidst the *Miqra’ey* | Invitations, because God is soliciting our response. But here it literally sings its way into the heart and mind of God, Himself.

Yahowah chose to *mashyach* | anoint Dowd and inspire him as His prophet because he wrote the songs God has chosen to “*‘anah* – sing.” More than anyone prior or since, God became “*‘anah* – preoccupied” with the man through whom He would “speak” such that His creation would find the “*‘anah* – answers needed to respond appropriately.” It is through the words Yahowah inspired Dowd to write that Yahowah’s Mashyach facilitates our *yasha’* | salvation.

More than any other word, *gibowr*, and its derivative, *gabowrah*, preclude this prophecy, and the one found in Yasha’yah 9, from applying to Yahowsha’. A *gibowr* is “a fighter, one who battles for what is right and is committed to defending his people.” A *gibowr* is “a valiant and victorious soldier, a mighty and strong man, one capable of eliminating enemies to protect those who are near and dear to him.”

But this time Dowd will not need a sling or a sword to vanquish Yahowah’s and Yisra’el’s foes. Just being “*yamyn* – right” will be sufficient “*yasha’* – to save and deliver” God’s people, “rescuing and liberating them by removing them from harm’s way, while providing for their general welfare.” Moreover, should you prefer translating *yamym* as “right hand,” it’s Dowd who is returning as the Hand of God and as the King of Yisra’el, as the son whose home will exist next to his Father’s house.

Should you not agree, that is your prerogative. These realizations are as shocking to former Christians as they are to the Jews who have been tormented by them. If you are not convinced, you may want to ponder the implications of the prophecy Yahowah revealed through *Yachezq’el* / God Strengthens / Ezekiel 34:22-25…

**“I will save** (*wa yasha’* – I will choose to engage with them to rescue, deliver, and liberate at that moment in time, and then provide for the safety and welfare of (hifil perfect consecutive – engaging with them such that we are more alike in the way we choose to respond to the salvation of)) **My flock** (*la tso’n ‘any* – such that I will be able to approach My sheep) **and they shall no longer choose to be approached as plunder** (*wa lo’ hayah ‘owd la baz* – then they will never again acquiesce to existing as someone to scorn, prey upon, and loot, no longer disdained as despicable, nor will they be separated and isolated out of contempt (qal imperfect jussive))**. And I will judge** (*wa shaphat* – so I will execute good judgment, deciding to execute justice (qal perfect consecutive)) **between** (*byn –* being discerning based upon making the proper connections and understanding) **sheep and goats** (*seh la she –* the various flocks of sheep approaching goats)**.** (34:22)

When Yahowah revives Dowd’s life and replays his lyrics, we should rightfully give credit to where credit is due. Dowd’s Savior is Yahowah. And that is why God is speaking in first person when stating His intent to save His flock.

And it is Yahowah who chose this man to enlighten us and to lead us home. We would be wise to listen to him and follow him home.

I think we would all have missed the realization that Yisra’el has brought much of the abuse the nation has suffered on itself if we had not read the story of Mow’ab’s destruction. As you may recall, we considered its implications in the 11th chapter of Volume 2 of *Observations for Our Time*. Fortunately, Yisra’el’s self-destructive mindset is about to change.

The following statement is specific and emphatic. Dowd will be raised up and established as Yahowah’s shepherd and coworker to care for God’s sheep.

**Then** (*wa*) **I will raise up and establish** (*quwm* – choosing to take a stand which fulfills and accomplishes, confirms and validates, even restores and honors for a period of time (hifil perfect consecutive)) **one** (*‘echad* – a singular and unique (therefore, you can count him on one hand using one finger)) **shepherd** (*ra’ah* – a man who cares for the needs of the flock) **over them** (*‘al hem* – before and unto them)**.**

**And** (*wa* – then) **My coworker** (*eth ‘ebed ‘any* – My associate and the one serving with Me, My servant and authority figure; from *‘abad* – to expend considerable energy and work with purpose and intensity with and for another, cultivating something together [note: during this period, *‘ebed* was often used as a form of address between equals])**, Dowd** (*Dowd* – the Beloved)**, shall take care of the flock** (*wa ra’ah ‘eth hem* – he will agree to do as I desire and serve them at this time as their shepherd, guiding, nourishing, and protecting the sheep, looking out for them by being with them (qal perfect consecutive – a genuine expression of volition carried out during a particular period of time))**.**

**He** (*huw’*)**, himself,** **shall be with them, guiding, nourishing, and protecting them** (*ra’ah ‘eth hem* – continuing to care for the flock, guiding, pasturing, and enabling them (qal imperfect)**,** **and he will be their shepherd** (*wa huw’ hayah la hem la ra’ah* – and so he will actually and literally approach them, continually existing as accordingly, the one who tends to their needs, with the authority to approach and guide the sheep, caring for the needs of the flock (qal imperfect))**.** (34:23)

**I** (*wa ‘any* – additionally Myself)**, Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, will be** (*hayah* – I will come to exist as (qal imperfect)) **their God** (*la hem la ‘elohym* – for the purpose of approaching them as their God)**, and My coworker** (*wa ‘ebed ‘any* – My associate and the one serving with Me, My servant and authority figure expending the considerable energy to work with Me, purposely and intensely serving with Me to cultivate something together)**, Dowd** (*Dowd* – the Beloved)**, shall be the one lifted up as the leader of leaders** (*nasy’* – supreme leader, rising as chief and king; from *nasa’* – to be lifted up, supported and sustained, enduring and exalted) **in their midst** (*tawek hem* – among them)**. I** (*‘any*)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, have spoken and given My word** (*dabar* – I will make this happen as a result of saying it at this time (piel perfect))**.** (34:24)

For those who may not yet be onboard with the realization that *Dowd* | David is Yahowah’s Messiah, the beloved son of God, and thus the most important person in human history, you may want to pause here a moment longer and contemplate Yahowah’s perspective on all of this.

Everything God says and does happens for a reason. What we are about to read explains why the universe exists, why life was conceived, and the purpose for which the Towrah was written…

**Then** (*wa*) **I will cut** (*karat –* through the process of severing and separating, I will choose to reestablish with stipulations, benefits, and responsibilities (qal perfect consecutive)) **to approach them** (*la hem* – to move towards them and in their direction) **a reconciling** (*shalowm –* a saving and satisfying, friendly and favorable, healing and healthy, peaceful and prosperous, blessed and beneficial) **Family-Oriented Covenant Relationship** (*beryth –* committed compact, binding contract, and enduring alliance between the parties to build a home for the family based upon a promised agreement)**.**

**In addition** (*wa*)**,** **I will observe the Shabat by bringing an end to** (*shabath -*  I will celebrate the promise of the seventh day by causing to cease and desist, stopping and then eliminating the sites, residences, and reign of) **evil lives** (*ra’ah chay –* the life of those engaged in perverse and misfortunate wrongdoing who are troubling and ruinous, malignant and disagreeable, displeasing and distressful, miserable and injurious, especially the lives of those who are adversarial) **as they will be removed from the Earth** (*min ‘erets –* taken away from and out of the land and material realm) **such that** (*wa*) **they [the sheep of Yisra’el and Yahuwdah] may dwell and remain** (*yashab* – inhabit and live) **even in the wilderness** (*ba ha midbar* – within the open places suitable for grazing) **confidently, feeling safe and secure** (*betach* – without being vulnerable to attack)**.”** (*Yachezq’el* / Ezekiel 34:22-25)

It seems pretty darn clear – in fact obvious and rationally undeniable. But I realize old myths die hard. So for those still clinging to the popular, albeit misguided, expectations of Christianity, who are dying to see “the Lord Jesus Christ” in this role, take your position up with God and see if you can get Him to renege on this promise to His son and to His shepherd’s sheep.

Frankly, considering all of this, the Christian notion that “Jesus Christ is returning for His Church” is not just pathetically stupid, ignorant and disrespectful, it requires Christians to deliberately replace Dowd with the caricature they have concocted and then pretend that Yisra’el is representative of their religion. Good luck with that.

Instead, why not use our eyes and minds and go where the words lead? Why not recognize and accept that this is Yahowah’s plan, His choice, and that our interests and His are best served when He uses His beloved son, His *mashyach*, Dowd, in this way?

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

**“So** (*wa*) **He chose** (*bachar* – He selected and preferred (qal imperfect))**,** **accordingly** (*‘eth* – to be with and near)**,** **the people** (*shebeth* – the family and tribe, the subdivision of the nation of shared ethnicity represented by the scepter) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah, Related to Yah, and to relate to Yahowah) **along with** (*‘eth*) **Mount Tsyown** (*har Tsyown* – the ridgeline where the signs are posted along the way)**, which** (*‘asher* – which to reveal the correct path to the benefits of the relationship) **He loves** (*‘ahab* – He adores and desires, choosing a close personal and affectionate association)**.** (*Mizmowr* 78:68)

In addition to Dowd, Yahowah prefers Yahuwdah and loves Tsyown, the Mashyach’s people and place. These conclusions are irrefutable. As such, you can kiss the notion of Replacement Theology goodbye, and along with it the Christian Church and the Vatican in Rome.

**And He will build** (*wa banah* – He will establish and restore for the family name for His children)**,** **and simultaneously lift up** (*ka ruwm* – will concurrently raise up on high (qal participle))**,** **His set-apart place** (*miqdash huw’* – His sanctuary and temple which is recognized as separate from the ordinary and common) **in contrast to** (*ka* – akin and similar to so as to draw comparisons with) **the material realm** (*‘erets* – the land and earth) **which He constructed and established** (*yacad hy’* – which He made (qal perfect)) **long ago for an enduring future purpose** (*la ‘owlam* – in antiquity, existing for a very long time, and designed to approach forevermore)**.** (78:69)

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

That is not to say, however, that there is anything wrong with the physical realm, the Earth or universe beyond. Yahowah designed both for our benefit and to serve His purpose. Moreover, there are specific places which, in contrast to others, reveal His intent, serving as enduring symbols and metaphors. These include Eden, Noach’s Ark, and the Ark of the Covenant, Yisra’el and Yahuwdah, Yaruwshalaim and Mowryah, especially Tsyown, His Tent of the Witness and Temple.

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

**He chose** (*bachar* – He selected and preferred (qal imperfect))**, therein** (*ba* – within) **His associate** (*‘ebed huw’* – His coworker and the one serving with Him, His servant and authority figure expending the considerable energy to work with Him, purposely and intensely serving with Him to cultivate something together)**, Dowd** (*Dowd* – the Beloved)**.**

**He took him** (*laqach huw’* – He selected and obtained him, and after he accepted, grasped hold of him, leading him (qal imperfect)) **from** (*min*) **the paddocks for sheep** (*mikla’* – the sheepfold, enclosures)**,** (78:70) **from** (*min*) **following after** (*‘achar* – pertaining to a time subsequent to another in the later or last days) **nursing ewes** (*‘uwl* – mother lambs suckling and weaning their young)**. He brought him out for a time and will return him, engaging him to** (*bow’ huw’ la* – He will have him come, such that he is brought and arrives, approaching to be included in association to (hifil perfect)) **be a** **shepherd** (*ra’ah* – caring for the flock, guiding and leading, nurturing and protecting the sheep (qal infinitive construct)) **with respect to** (*ba* – within, among, by, and over) **Ya’aqob** ((*Ya’aqob* – the One who Supplants his Heels, a synonym for Yisra’el; from *‘aqab* – to supplant and take by the heel along with the consequence and reward of doing so, even the means to circumvent and assail that which is deceitfully and insidiously trodden under foot)**, his people** (*‘am huw’* – his family, home, and nation)**, with** (*ba*) **Yisra’el** (*Yisra’el* – those who engage and endure with God and are liberated and empowered by God) **as his inheritance** (*nachalah huw’* – as his allotment which he will inherit and thus as his possession and property, as that which has been assigned to him as a result of the association)**.** (78:71)

The words are abundantly clear. The shepherd Yahowah chose to guide His flock, the descendants of Ya’aqob, was, remains, and will once again be Dowd! Yisra’el is his inheritance. Yahowsha’ was not taken from the sheepfolds, did not shepherd sheep, and cannot be afforded a distinction in the future which has been offered to another.

In this regard, it is important to keep three things in mind. First, in God’s view, the mindset of a shepherd is the ideal training to prepare a man to lead the Chosen People. This is why He chose to write God and Father,   -  , His preferred titles, using a graphic depiction of a ram’s head, , revealing a father and leader among His sheep.

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

Third, Yahowsha’ was the lamb of God, and more specifically the Passover Lamb. In this role, He served to fulfill what Yahowah promised ‘Abraham. God said that He, Himself, would provide the lamb on behalf of the Covenant when they met in Year 2000 Yah atop Mount Mowryah.

Stated bluntly: just as the shepherd is not the lamb and the lamb is not the shepherd, Yahowsha’ was not called to shepherd Yisra’el and Dowd was not asked to serve as the Pesach Lamb. These two men, Dowd and Yahowsha’, have different, and yet mutually dependent, roles, one consistent with a *zarowa’*, where a shepherd is one with his sheep, living in a symbiotic relationship. They benefit from one another as is the case between our God and ourselves in the Covenant. We are not only better together, a shepherd’s utility is actually negated without sheep, and sheep are vulnerable and wander aimlessly without their shepherd.

Dowd, while the consummate shepherd, was far more than a skillful guide, protector, and caretaker of his flock. He was in my estimation, and I think God’s as well, the most brilliant and articulate man who ever lived. No one understood God better than His beloved son. Dowd was a man of insight and character, whom God presents as the one we should trust.

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

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

That was the who and when, the where and with whom, even the why and how of God’s plan to engage Dowd to serve His people. Should any of us have had questions pertaining to Dowd’s return, Yisra’el’s restoration, or Yahowah’s purpose, they have been answered.

Dowd is returning to shepherd Ya’aqob. As God’s son and king, Yisra’el will be his inheritance. He was chosen because of his integrity, the fact that he was honest, and that he exercised good judgment. As a result, he is the perfect individual to guide, nurture, and protect Yah’s sheep, leading those willing to respond to the most favorable circumstances and opportunistic situations.

But beyond this, Dowd is projected here as the *kaph* -  - open hand of Yah. He serves as the means Yahowah has and will deploy to guide and protect, to nourish and inspire, His flock, even as His means to teach and thereby influence His people.

The principal attribute Dowd brings to God, making him the ideal participant and partner in the family enterprise, is intellect and understanding as a result of his tremendous mental aptitude. Dowd is known for his love, but should be trusted for his logic.

Up until this moment, I have seen the *Yad* | Yowd |  | Hand of Yahowah |  asthe Father of the Covenant reaching down and out to His children, ever ready to lift us up so that we can walk together through His universe. But now I see something more. We have just been shown that Dowd is the “capable and insightful hand” of God. And this wasn’t the first, nor will it be the last, time Yahowah will use this profoundly important metaphor in conjunction with His chosen and beloved: *ben Dowd, Mashyach, Melek, Tsemach, Ra’ah*, and now *Kaph*. And while I’m certain that *kaph* was used to convey much more, it is with his hand that Dowd wrote these words – lyrics which encourage us to exercise good judgement leading to understanding.

Indeed, evidentially and rationally it is absurd at this point to ignore any of these declarations from the Word of God. He has revealed that the Second Coming pertains to Dowd, that Dowd is the son of God, Yahowah’s Messiah, His King, God’s Hand and Shepherd. And yet this is so debilitating for Christians, catastrophic for Muslims, and so career-ending for rabbis, let’s remain on this trail a while longer. It should be music to the ears of Yisra’el and Yahuwdah, for whom these lyrics were scored.

This next statement is from another of Yahowah’s prophets. It even speaks of Yahowshuwa’, and of his trashy religious associates, and then concludes using the metaphor of the “*tsemach* – branch,” a concept so important we devoted an entire chapter of *Observations for Our Time* to it.

**“Choose to listen** (*shama’ –* of your own freewill, listen (qal imperative)) **please** (*na’* – I encourage you)**,** **Yahowshuwa’** (*Yahowshuwa’ –* Yahowah Saves)**, as the high priest** (*ha kohen ha gadowl ­*– the most important and greatest one who presides over and mediates during the feasts)**, you** (*‘atah*)**, and your miserable associates** (*wa rea’ ‘atah –* including your evil and adversarial countrymen and wicked neighbors, your erroneous comrades and improper and injurious companions)**, those** **who sit** (*ha yashab ­–* who are inhabiting the space and established) **before you** (*la panym ‘atah –* approaching and appearing in your presence)**, because** (*ky* – indeed, rather instead, as a way of branding yourselves) **mortal men** (*‘enshy –* individuals; from *‘enowsh* - humankind) **want conspicuous miracles** (*mowpheth hem ­*– they respond to displays of power through signs and wonders, through omens and token symbols, to the beautiful and illustrious)**.**

**So now pay attention** (*ky hineh –* rather instead, by way of contrast, emphasizing this exception, behold, here and now, look up and you will see that)**: I, Myself, will return and bring with Me** (*‘any bow’ ‘eth –* I, Myself, will come and arrive along with (hifil participle absolute)) **My associate** (*‘ebed ‘any* – My coworker and servant, even official representative, the one who carries out and performs the work I want done)**, the Branch** (*tsemach –* the principal limb growing out of the trunk of the tree, Yah’s favorite metaphor for Dowd)**.”**  (*Zakaryah* / Remember Yah / Zechariah 3:8)

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

While it has become a fool’s folly, should there still be some who remain in denial, with this statement Yahowah has once again completely eliminated any possibility that Yahowsha’ is returning. God has been abundantly clear, telling us that He, Himself, as Yahowah, will arrive and reconcile His relationship with Yisra’el (on *Yowm Kippurym* | the Day of Reconciliations). And while we have, on occasion, pondered the possibility that Yahowah would return in a far less diminished version of the post-Bikuwrym, energy-based Yahowsha’, since Yahowah has stated emphatically that He, Himself, is returning with the Branch, there is no room for Yahowsha’ because with Yahowah here, there would be no purpose for a simultaneous diminished manifestation of Yahowah. Case closed.

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

**“‘Behold** (*hineh* – pay attention)**, the days are coming** (*yowmym bow’* – the time will come)**,’** **declares in advance of it occurring** (*na’um* – prophetically states)**,** **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)**,** **‘when I will raise up** (*wa quwm* – when I will establish, fulfilling by taking a stand) **and draw near with** (*la* – approaching with) **Dowd** (*Dowd* – the Beloved, known as David)**,** **who is the right Branch** (*tsemach tsadyq* – the rightful and righteous, correct and validated, the acquitted and vindicated, accurate and upright branch which sprouts and grows out of the trunk of the tree)**.**

**And he will reign** (*wa malak* – and he will respond thoughtfully, pondering and carefully considering everything (qal perfect consecutive)) **as an advisor and king** (*melek* – as the leader and counselor to consider)**, succeeding through understanding** (*sakal* – prospering as a result of proper instruction and teaching, prudently developing insights through his capacity to comprehend, being circumspect and discerning (hifil perfect consecutive))**.**

**He will act by engaging in** (*wa ‘asah* – he will expend the energy to accomplish (qal perfect consecutive)) **the means to resolve disputes and exercise good judgment** (*mishpat* – that which is just, making sound decisions based upon evidence and reason, asking all of the right questions before determining what is appropriate and reasonable, fair and right, just and vindicating; from *ma* – to ask the who, why, what, where, when, and how questions and *shaphat* – to exercise good judgment and resolve disputes)**, being right** (*tsadaqah* – making the correct decision, being accurate and honest) **throughout** (*ba* – in) **the Land and Earth** (*ha ‘erets* – the material realm)**.**

**In His days** (*ba yowmym huw’* - during this time) **Yahuwdah** (*Yahuwdah* – Beloved of Yah, Related to Yah, and those who Relate to Yah, commonly referred to as Judah) **will be saved** (*yasha’* – will be delivered and liberated (nifal imperfect))**,** **and Yisra’el** (*wa Yisra’el* – those who Engage and Endure as well as those who are Liberated and Empowered by God) **will live** (*shakan* – will dwell, abiding) **confidently and securely** (*betach* – safely, undefended and yet without vulnerability)**.**

**And this is his name** (*wa zeh shem huw’* – so this is his renown and reputation) **by which to reveal the way to the relationship** (*‘asher* – to show the correct and proper path to get the most out of life and receive the benefits of the relationship) **he will be called** (*qara’ huw’* – he will be welcomed by those reading and reciting his words aloud, summoning, inviting, and announcing him, receiving and appointing him (qal imperfect))**:** **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 Right, Honest, and Fair with Us** (*Tsadaq ‘Anahnuw* – is in accord with us, just and appropriate with us, and now has vindicated and acquitted us)**.’”** (*Yirma’yah* / Jeremiah 23:5–6)

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

Here we find further affirmation that Yahowah is returning with *Dowd* | His Beloved | “David,” not *Yahowsha’* | Yahowah Saves | “Jesus.” We find confirmation that Yahowah has pronounced that Dowd was and remains “*tsadaq* – correct and right, vindicated and acquitted, truthful and honest, trusting and trustworthy.” He is all of these things for the simple and profound reason that Yahowah is “*tsadaq* – correct and right, vindicating and acquitting, truthful and honest, and thus trustworthy and dependable.”

This realization is the antidote for the putrid plague of Pauline Christianity, for the arrogance of Akiba’s Rabbinic Judaism, and for the murderous nature of Muhammad’s Islam. It is also the answer to the supposedly rational and enlightened pronouncements of Politically Correct and Multicultural Socialist Secular Humanism. Dowd is correct.

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

Wake up Yahuwdah and come to your senses Yisra’el. Stop being so stubborn. Your king, savior, and messiah is right here before you!

Make no mistake. Dowd is our savior because he will “*‘asah* – engage and act upon, expending the energy to accomplish” the “*mishpat* –means to resolve disputes and exercise good judgment.” And when it comes to making sound decisions based upon evidence and reason, and asking all of the right questions before determining what is appropriate and reasonable, fair and right, just and vindicating, he will most assuredly be “*tsadaqah* – right, always accurate and honest.”

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

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

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

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

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

Honestly, the statement in *Qara’* / Leviticus was challenging to translate. *Qarban*, while typically rendered “offering,” is obviously from the verb with the same spelling, as well as being associated with several other nouns and adjectives, each of which are written identically. Collectively, they speak of “approaching and coming near, voluntarily presenting oneself so as to participate in a very close, intimate relationship, one which could be initiated during a time of strife, thereby symbolically returning to the womb, appreciating the warm, affectionate, and nurturing aspect of the life-giving association.”

It was followed by *minchah*, which is “a gift or offering,” this time in conjunction with the pronoun “*‘atah* – you.” Its root means “to apportion and bestow,” and thus could well be defined as the “share of an inheritance which is given” to Covenant members.

This leads us to the repetition of *malach*, which as a noun is often conveyed as “salt” but even more commonly translated “clothing.” As a verb it means “to season, and thus enhance the flavor of something with salt, to rub and wash garments with salt, and to have impurities vanish such that they disappear and are unseen as a result of salt.” That becomes particularly interesting when we acknowledge that the preferred definition of *malach* isn’t salt, but instead “garments, clothing, and apparel which cover the body.” Twice it is used to describe a “rotten and filthy rag, which once washed in salt, becomes a pure white garment.”

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

Further, the fact that this Covenant of Salt was made with Dowd, encompasses the Covenant, and is everlasting, means, of course, that Yahowsha’ cannot reign over Israel because Yahowah gave this position and inheritance to Dowd forever. And it makes perfect sense, because why on earth would God want to put a crown on a diminished manifestation of Himself? Men are prone to narcissism, not God.

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

In the unlikely event that you or someone you love is caught up on the fact that Dowd has been declared the eternal King of Yisra’el, and not the sovereign of Gentiles, then you may want to consider and share some of the concluding thoughts in Mizmowr 18, particularly statements 41-50.

This discussion opens with Dowd revealing that Yahowah does not answer nor save those who do not know Him…

**“Desperate, they cried out and pleaded for help** (*shawa’* – intensely and urgently the rich and famous, the respected elitists, implored, requesting assistance, literally crying (piel imperfect))**, but** (*wa*) **there was no Savior** (*‘ayn mowshya’* – no one to deliver them because they had not considered the who, when, where, why, or how of their salvation (from *ma* – to question and *yasha’* – to save))**,** **for** (*‘al* – because) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **did not answer** (*wa lo’ ‘anah hem* – did not respond or even pay any attention to them (qal perfect))**.** (18:41) **So** (*wa*)**, I pulverized them** (*shachaq hem* – I crushed them, grinding them (qal imperfect)) **accordingly as if they were** (*ka* – comparatively akin to) **dust** (*‘aphar* – dirt, miniscule matter) **before** (*‘al*) **the presence of the Spirit** (*paneh ruwach* – the appearance of the wind)**,** **as if they were** (*ka –* like) **the muck and mire** (*tyt* – the slimy wet dirt and ground-in mud, even the pulverized earthen nature of the debris) **of the broad and open** **way** (*chuwts* – the outside public places, streets, outdoor forums, and marketplaces where people move around, do their business, and congregate)**.** **I cast them out, expelling their pathetic delusions and fantasies** (*ryq hem* – I called them out and exposed their worthless vanity and meaningless existence (hifil imperfect))**.** (*Mizmowr* 18:42)

The realization that Yahowah does not listen to nor answer people’s pathetic and desperate prayerful pleas for salvation is something that should be plastered on every church, synagogue, and mosque door and hung on every dining and bedroom wall. Further, the fact that God is going to deploy Dowd to do the dirty work when He returns is as we would expect. Yahowah’s Mashyach devoted his life to ridding Yisra’el of her foes. He will sweep the muck and mire off of the streets of the broad and open way. And in the process of wielding the spirit in this way, man’s religious fantasies and political delusions will be wiped away.

Experience counts, and Dowd has it in spades. He will resume where he left off, only this time there will be no restraints and no limitations. He is effectively the king of the world.

**You enabled me to survive** (*palath ‘any* – You delivered me, saving me while making me safe and secure in the midst of the unfavorable circumstance (piel imperfect)) **in the midst of** (*min* – out of) **the contentious and quarrelsome disputes** (*ryb* – the strife and conflict, the hostile opposition and grievances, the infighting and accusations, the taunts and insults) **of the people and nations** (*‘am* – of the family and country)**.**

**You placed me** (*sym ‘any* – You positioned and appointed me (qal imperfect)) **as the head** (*la ro’sh* – as the leader, over and above, as the ruler who governs, first and foremost and right from the beginning) **of the Gentiles, of people, cultures, and countries estranged from Yisra’el** (*gowym* – of those who are not *Yahuwdym* | Jews, of the enormous confluence of ethnicities, of large and varied populations, groups in different geographical locations, of those who are uncultured pagans and heathens estranged from the Covenant) **– people and nations** (*‘am* – extended family and countries) **I have not known** (*lo’ yada’* – I have not been familiar or acquainted and do not understand (qal perfect))**,** **such that they** **will engage with me** (*‘abad ‘any* – they will work with me, acting upon what I have said and say, and even serving me (qal imperfect))**.** (18:43)

This suggests that there will be *gowym* who will one day work cooperatively with Dowd, who will act and engage based upon what he has conveyed to us. Then, and also perhaps in an ode to what we are doing, Dowd spoke of the *nakar* | observant foreigner before his son described His purpose…

**Once** (*la –* for when he approached and drew near) **he listened to the message** (*shema’ ‘ozen* – he heard, using his ability to receive the reported information)**,** **they listened to me** (*shama’ la ‘any* – they heard what I had to say and understood what I had pronounced and proclaimed (nifal imperfect))**.**

**Those brought into the family** (*beny* – the offspring and children, even the group associated with; from *banah* – the family and home reestablished) **by** **the foreigner who paid attention and came to understand** (*nakar* – someone else from a different place and time; from *nakar* – someone who, by being observant and discerning, has come to recognize, acknowledge, and become acquainted with and then comprehend something which deserves our highest regard and respect**) have come to know that they had been deceived about me** (*kachash la ‘any* – and so they will cringe as a result of having been lied to and for having spoken untruthfully about me (piel imperfect))**.** (18:44)

**The newly born members of the family** (*beny* – the offspring, children, and sons, the progeny and people) **associated with the observant and discerning foreigner** (*nakar* – of the individual from a different place and time who paid attention and came to understand) **had been played for fools and were concerned about their future** (*nabel* – had lost heart and were worn down for having been treated with such contempt, and for having previously failed to understand (qal imperfect))**.**

**And so** (*wa*) **they were naturally anxious and trembling** (*charag* – concerned about what to expect, they were still a bit afraid) **outside their enclosures** (*micgereth hem* – striding their borders, on the dividing line, shut up within their strongholds and locked out; from *cagar* – inside confining places and shut out behind closed doors)**.** (18:45)

Since the number of naturally born *beny* | sons of the *nakar* | observant and discerning foreigner are few, it seems appropriate to render *beny* as “those brought into the family,” recognizing that they represent newly born Covenant members. As such, they would have previously been open-minded and receptive religious or secular Jews, questioning Christians, or rational agnostics. Therefore, each and every one will recognize as a result of the *nakar*’s translations and analysis that they had been deceived regarding the author of this Psalm, Dowd. He is much more unique and important, indeed relevant and enlightening, than anyone had previously perceived.

Further, every new Covenant member will not only understand that they had been deliberately misled, all of this will be so new to them, and so counter to everything mankind promotes as beneficial and correct, they will naturally be worried about their future, indeed, even a bit anxious. The confidence Dowd expresses, and that those who have worked along with the *nakar* these many years have come to enjoy, grows over time. Therefore, we should not only expect, but be sympathetic to the fact that those striving to survive the deadly and deceitful Time of Ya’aqob’s Troubles will remain somewhat apprehensive, even after initially becoming acquainted with and accepting the truth. It will take time for them to get to know Yahowah and to love Him and His word as we do.

The fact is, I receive questions all the time from Covenant members who are still seeking to understand aspects of Yahowah’ guidance. It is natural to be anxious about such things, especially when the answers are so contrary to what we have all been led to believe. So Dowd is being real with us, telling Yisra’el and Yahuwdah on the cusp of his return with Yahowah, that he recognizes that they will be apprehensive. But given time, and a newly found passion for Yah, they will come to sing similar songs…

**Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **lives** (*chay* – exists and animates life, is vigorous and robust, is alive and growing)**, so blessed and beneficial** (*wa barak* – and therefore commends, kneeling down in love and adoration to lift up (qal participle)) **is** **my Rock** (*tsuwr ‘any* – my firm foundation (speaking of the rocky ridgeline of Tsyown on Mount Mowryah))**. Exalted high above** (*ruwm* – in a higher more elevated place in greater dimensions, choosing to take action from on high (qal imperfect jussive)) **is the God** (*‘elohym*) **of my salvation** (*yesha’y* – my deliverance and prosperity)**.** (18:46)

Dowd’s rock, indeed, Yahowah’s foundation, is the Temple Mount upon the ridgeline of Tsyown atop Mowryah in the heart of Yaruwshalaim. Our salvation is predicated upon the enduring nature of what Yahowah did and what Dowd wrote in this place. Without the words to explain the deeds, no one would be able to capitalize upon the work of Yah.

Moving on to the next statement, we have a responsibility to guide anyone who is receptive to learning how to live their life in sync with Yahowah’s will, even when we have to admonish those who are so newly born into the Covenant that they do not understand why God accomplishes His will through men like Dowd. Until they have invested the time to diligently study Yah’s Word, they may not yet appreciate why we must be politically incorrect, antireligious, and apolitical, disassociating from the societal customs and counterproductive conspiracies which have led so many astray.

Recent additions to the Covenant Family haven’t yet grown to the extent that they comprehend why we can neither be just nor compassionate until we use our words, backed with evidence and reason, to expose and condemn the institutions and individuals who have promoted deceitful, destructive, and damning myths. Therefore, considering the timing, and recognizing that Dowd’s role in our edification and salvation is just now beginning to resonate with this audience, the Mashyach is asking a profoundly important question…

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

[Why question the God] **who** **enabled me to survive safe and secure** (*palath ‘any* – who delivered me, saving me while protecting and delivering in the midst of the unfavorable circumstance, even causing me to be born anew to rescue and save) **in the midst of** (*min*) **those who are opposed to me and hostile towards me** (*‘oyeb ‘any* – those conveying their animosity and rancor at me)**?**

**Moreover** (*‘aph* – making the correlation and even more importantly)**,** **You lifted me on high and You exalted me** (*ruwm ‘any* – You raised me and lifted me up, honoring me, while taking action with me) **over** (*min* – from) **those who rose up and stood up** **against me** (*quwm ‘any* – those who took a stand, establishing themselves and inciting others against me)**, and away from** (*min*) **the malicious false witness conveying man’s destructive and violent nature** (*‘ysh hamas* – the deadly, unjust, and errant character of humanity, the war-prone, plundering, and malevolent propensity of mankind)**, defending me** (*natsal ‘any* – protecting, sparing, and saving me)**.** (18:48)

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

**For this reason** (*‘al ken* – on this account, therefore, it is proper, correct, and right that) **I want to thank You** (*yadah* – I choose to publicly acknowledge my appreciation, extolling Your attributes, expressing my admiration for You, which is what You desire (hifil imperfect cohortative jussive – ongoing implications of first and third person volition with Dowd engaging with the gowym such that they act more like him)**.**

**Among the Gentiles** (*wa ba ha gowym* – with regard to the people of different ethnicities and geographic locations)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, I will choose to sing** (*zamar* – and make music with vocals and instrumentation, singing (piel imperfect cohortative)) **to Your name** (*la shem ‘atah*)**.** (18:49)

The reason Yahowah anointed Dowd, the reason He chose him as king, shepherd, and messiah, and will do so again, is that God’s beloved son appreciated having the opportunity to be about his Father’s business. Even when the job wasn’t one most would relish, Dowd realized that doing his Father’s will was always rewarding.

Dowd’s songs will be heard the world over as his jurisdiction will extend well past the borders of Yisra’el. Through it all one name shall reign supreme: Yahowah.

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

**He engages, demonstrating** (*wa ‘asah* – He acts to advance, performing to promote) **enduring mercy, unfailing kindness, and steadfast devotion** (*wa chesed* – great affection and unwavering love) **on behalf of and by way of** (*la*) **His anointed Messiah** (*mashyach huw’* – the one He set apart, prepared, and dedicated to lead, anointing) **– through** (*la*) **Dowd** (*Dowd* – the Beloved) **and his offspring** (*wa la zera’ huw’* – and also for his seed, for that which he has sown, his posterity and descendants) **forever and ever** (*‘ad ‘owlam* – for all eternity)**.”** (*Mizmowr* / Song / Psalm 18:50)

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

Let there be no doubt, Dowd is Yahowah’s “*Mashyach* – Anointed Messiah,” then, now, tomorrow, and forever. He is the living embodiment of Yahowah’s “*chesed* – enduring mercy and steadfast devotion.”

At long last, returning to the 20th Mizmowr, and affirming the previous translation and resulting conclusion of Psalm 20:7, Dowd goes on to sing…

**“There are those** (*‘eleh*) **in chariots and the weapons of war** (*ba ha receb* – in armed and mobile military vehicles) **as well as** (*wa*) **those** (*‘eleh*) **in high horse-powered swift-flying machines** (*ba ha cuwc*)**, but we** (*wa ‘anahnuw*) **remember and proclaim** (*zakar* – invoke (hifil imperfect)) **the name** (*ba shem*) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, our God** (*‘elohy ‘anahnuw*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:7)

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

This hasn’t always been the case. Circa 1000 BCE, Yisra’el existed in a crucible of fire. She was surrounded and constantly harassed by the Egyptians, Philistines, Amalekites, Mow’abites, and Assyrians – not unlike today with the Egyptians, Syrians, Palestinians, Saudi Arabians, Turks, and Iranians. Protecting his people was something that resonated with Dowd, especially as a shepherd, but even he knew that it wasn’t his arm or sword, nor even his courage, which prevailed, but instead the God behind them.

**“They collapse and fall** (*hem kara’ wa naphal*) **but we rise and stand upright** (*quwm* – are established (qal perfect))**, helping by becoming witnesses while sustaining one another** (*‘uwd* – providing testimony on our own initiative (hitpael imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:8)

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

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

**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, deliver** (*yasha’* – liberate and save by (hifil imperative paragogic heh cohortative – God engages Dowd such that he comes to mimic God while emphasizing the idea that they are both choosing to work together)) **the king** (*ha melek* – the royal ruler, the one who carefully considers and thoughtfully responds, providing counsel and advice)**.**

**He wants to provide answers and respond to us** (*‘anah ‘anahnuw* – it is His (Yahowah’s) desire to continually sing along with us, replying by literally declaring the information we need to answer important questions regarding Him, genuinely choosing to be preoccupied with us and concerned about us, cognizant of the ongoing consequences, and He will verbally communicate to us (qal imperfect jussive)) **in the day** (*ba yowm*) **we call out our invitation and summons** (*qara’ ‘anahnuw* – we proclaim and announce our decision to meet (qal infinitive construct))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 20:9)

That day, this day, is still on our horizon. It will occur in the waning moments of the sixth millennia of Yah. As the world surrounds Yisra’el as a pack of rabid wolves, Dowd will wield the ultimate weapon: the Word of God. And thus concludes the 20th Mizmowr.

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

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

**Upon Your return** (*shuwb* – coming back (qal imperfect))**,** **You will restore our lives** (*chayah ‘anahnuw’* – cause us to live, reviving us and sustaining our lives (piel imperfect jussive))**. And when** (*wa –* and then as) **You come back** (*shuwb* – when You return (qal imperfect))**,** **You will raise me, causing me to actually ascend** (*‘alah ‘any* – You will literally have me rise up, taking me from a lower place to a higher one (qal imperfect)) **from** **the depths of the earth and in the midst of the idolatrous false testimony in the land** (*min tahowm ha ‘erets* – out of the inaccessible deep darkness and commotion of the material realm and on account of the folly of ignorance and deception throughout the region)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 71:20)

It is your decision, because I won’t make it for you, as this is about discernment and perspective. The concluding statement either reads “When You return, You will raise me from the depths and commotion of the earth” or “When You come back, You will cause me to ascend in the midst of the idolatrous false testimony in the land.”

Of the two possibilities, the most surprising is the most accurate because the text reads “*tahowm* – depths and commotion (deep sea water would also be possible if not modifying *‘erets*)” not “*tahow* – irrational confusion based upon worthless and idolatrous false testimony, chaos, and vanity,” although they are related.

Should the former be correct, and that is where the words lead, it would mean that Yahowah intends to resurrect Dowd. It wouldn’t be the actual body of His son just prior to his death, nor a body comprised of the same cells, but instead one modeled upon Dowd in the prime of his life when his charismatic beauty, his uncompromising strength, and his melodious voice were legend. And should this be true, and I encourage you to do your own investigation, doing so would make sense in this particular circumstance because Dowd is being asked to rule over the material realm’s mortals as their king.

A diminished physical manifestation of this remarkable man would serve this purpose, especially since, when gathered around Mount Horeb, the Children of Yisra’el have already expressed their overwhelming desire to have Yahowah speak through a human voice rather than directly toward them. So while Yahowsha’ was not bodily resurrected, in the sense of being transformed from spiritual to physical, Dowd may be one day soon. That may be even more controversial than referring to Dowd as Yah’s Mashyach or announcing his Second Coming.

In actuality, this shouldn’t be shocking to our sensibilities regarding resurrection nor salvation. It wasn’t all that long ago that we translated and pondered the implications of the 3rd Mizmowr – and it said as much. Remember…

**“Yahowah, what is the extent of the increasing number of my adversaries, and of the unfavorable situation my enemies have managed to perpetrate, especially with the overtly hostile narrowing of my confines? The majority of people rise up, many of whom are established, honored and powerful, standing fast against me.** (3:1) **Many are saying of my soul, ‘There is no salvation for him or through him with God.’ Pause and consider this.** (3:2)

**You, Yahowah, are a shield all around me and my source of deliverance. You have provided the gift of protection for me, surrounding me such that others may benefit by the same directions and path. You are my manifestation of power and attribution of status, everything I value and respect, and the One raising my head from the beginning.** (3:3)

**I communicate audibly by calling out to Yahowah** **and He answers me**, **providing testimony and evidence for me on account of His Set-Apart Mountain. Pause and consider this as well.** (3:4)

**I relaxed and fell asleep. When I awake, I will be revived and productive, passing through the summer, roused, feeling alive, taking action and bearing fruit because Yahowah sustained and supported me, steadfastly focusing upon me such that I could lean on Him for whatever was necessary.** (3:5)

**I will not revere, respect, nor fear the great multitude of people who from all around have taken positions on the perimeter and have set themselves up against me.** (3:6)

**I want You to choose to take a stand** **Yahowah. Elect to assist me and be desirous of saving me such that You enable me to be helpful in the same way, causing me to become an expression of Your will while becoming ever more like You, a savior, my God.**

**For indeed,** **You will strike, verbally afflicting and then crippling, all of those who are averse to and opposed to me, against those demonstrating animosity and rancor toward me, smashing and shattering the jawbone and teeth of the unrighteous and unjust, the troubling and vexing.** (3:7)

**Approach** **and draw near** **Yahowah** **for the salvation** **of your family,** **and for** **your benefit. Pause and consider this.”** (*Mizmowr* 3:8)

A week after having been directed to the prophecy in Mizmowr 71:20, having translated it, having asked others to challenge my rendering of these words, and having shared some of the insights gleaned throughout this chapter on *Yada’ Yah Radio*, there has been both agreement and angst expressed among the most devoted Covenant members. Everyone seems delighted to see Yahowah’s *Dowd ben* | Beloved son, His *Mashyach* | Anointed Messiah, His *Mizmowr Naby’* | Lyricist and Prophet,His *Melek* | King and *Tsemach Tsadyq* | Correct and Vindicating Branch,His *Ra’ah Lebab* | Astute Shepherd, *Kaph* | Hand, and *‘Ebed* | Coworker, as the *Nasy’* | the Leader of Leaders and even as the *Zarowa’* | the Productive Ram who Shepherds the Flock being correctly identified and celebrated. But because seeing Dowd as *Yasha’* | Savior and as being *‘alah min tahowm ha ‘erets* | raised out of the inaccessible depths and darkness of the material realm seems to project him into the midst of Christian mythology, it is hard to wrap one’s arms and minds around where these words lead.

In this light, I’d like to offer the following. First, Dowd serves as our savior in a manner similar to Yahowsha’, and especially Yahowah: by word and deed. He was not the Passover Lamb, but instead explained what the Lamb of God endured and achieved so that we can benefit from His sacrifice. With Yah, words are as powerful as deeds. And without words presenting them, affirming them, and accepting them, the deeds are essentially irrelevant. Without the likes of Dowd there is no salvation. No one was more articulate or persuasive in these matters.

Second, the resurrection of Dowd is correctly understood by what actually occurred with Yahowsha’ on Bikuwrym. With his physical body having been destroyed at the conclusion of Pesach, and after fulfilling Matsah, God’s *nepesh* | Soul and *ruwach* | Spirit were reunited, with the resulting manifestation best explained as energy temporarily being diminished and transformed into matter. The pre-Passover and post-UnYeasted Bread Yahowsha’ didn’t share so much as a single cell in common, and yet everything that made Yahowsha’ the perfect *Pesach ‘Ayl* was there for all to see. Dowd will be manifest in this way.

Third, *ha Satan* | the Adversary counterfeits rather than creates. Therefore, we should not be surprised that Christian mythology misappropriates and misconstrues what was said of *Dowd* | David and applies it wrongly to *Yahowsha’* | ‘Jesus.’ It’s no different than the mythos of Replacement Theology, whereby it is wrongly assumed that the promises made to Yisra’el were transferred to the Church. For example, Yahowsha’ called Himself the “Son of Man,” and yet Christians refer to Him using the designation afforded Dowd – the Son of God. Dowd was Yahowah’s chosen *Mashyach* | Anointed Messiah, and yet Christians are so enamored with this title they wallow in an errant Greek translation of the concept, using the transliteration to describe themselves and as a last name for their god, “Christian” and “Christ.”

He became wrongly known as “Jesus of Nazareth,” even though no such place existed at the time, and that was because Dowd was the Branch. And on and on it goes until the designations Yahowah correctly afforded Dowd were incorrectly taken from him and then errantly applied to “Jesus.” It was why we saw Dowd asking his people to come to their senses and embrace him as Yahowah had described him. Dowd wasn’t seeking acclaim, but instead recognized that an essential part of our restoration and reconciliation, indeed our relationship including our salvation, is incumbent upon appreciating how Yahowah had and will continue to work with him.

Even when Dowd’s role is highlighted in Revelation, Christians steal what was given to him and claim it for themselves. For example…

**“And to the messenger of the *ekklesia* | invited and called out in** **Philadelphia** (*Philadelpheia* – brotherly association; from *philos*, meaning friend, associate, or familial relationship and *adelphos*, meaning brother) **write** (*grapho* – engrave, permanently record, and describe)**, ‘These things relates He who is awesome, cleansed, and set apart** (*hagios* – blameless and separated)**, He who bears the truthful identity and the true name** (*alethinos*)**, He who has and holds** (*echo*) **Dowd’s | the Beloved’s valuable** (*dapane* – costly and loving) **key** (*kleis* – the power to unlock or lock, open or shut; the one with the authority to grant entrance)**, He who opens** (*anoigo* – makes possible by enabling people to see, hear, and know the truth) **and no one** (*oudeis* – nobody and nothing) **closes** (*kleio* – shuts up, can obstruct or withhold)**, and when shut** (*kleio* – closed and withheld; prohibited) **no one** (*oudeis* – not one, nobody, and nothing) **can open.’”** (Revelation to Yahowchanan 3:7)

Consider the implications of God acknowledging and embracing, describing and offering, Dowd’s key, the one which unlocks the Door to Life and to the Covenant. This is an overt declaration by Yahowah that the key to understanding and capitalizing upon what He has done, the means to open the door to His home, is found in the lyrics and life of Dowd. And yet, the Roman Catholic Church has claimed it for themselves, making such keys an integral part of their insignia.

Speaking of what we are doing, while referencing the door unlocked by His Beloved son, God said…

**“I know what you do** (*ergon* – that which occupies your time, your endeavors, your businesses, deeds, acts, and works)**.**

**Behold** (*idou* – indeed, look and see)**, I have given** (*didomi* – bestowed and delivered to) **you an open door** (*thura* – portal, entrance, gate, or way; an opening through which sheep can pass and the doorway to a home)**, which no one** (*oudeis* – nobody and nothing) **has the power or ability** (*dunamai* – permission or capability) **to shut** (*kleio* – to withhold or make inaccessible, obstruct or close)**, for the reason** (*hoti* – because, by way of explanation, and since) **you have and hold** (*echo* – possess and echo) **a comparatively small amount of power and influence** (*mikros dunamis* – a relatively short supply of the inherent authority and force needed to control events surrounding you) **and** (*kai* – also) **you** **have carefully attended to** **and observed** (*tereo* – taken care of, guarded, kept, heeded, preserved and maintained) **My Word** (*logos* – sayings and thoughts, discourse and reasoning, concepts and teachings)**, and have not denied or disregarded** (*arneomai* – renounced or rejected, refused or relinquished, recanted or retracted) **My proper and personal name** (*onoma* – authority and character)**.”** (Revelation to Yahowchanan 3:8)

Today, many claim that they are authorized to speak for God, that they represent God, even that they belong to God and were chosen serve Him, when the opposite is true. Speaking of these misguided individuals, and especially of clerics behind Roman Catholicism, Rabbinic Judaism, the newly fashioned Hebrew Roots Movement, Messianics, and Jews for Jesus, we read…

**“Behold** (*idou* – indeed)**, I will deliver** (*didomi* – compensate and thus pay back providing recompense; produce and assign; deposit) **those from** (*ek* – those out of) **the gathering** (*sunagoge* – the binding together, assemblages, congregations, and unions) **of the Adversary, Satan** (*Satanas* – the Accuser)**, who say** (*lego* – profess and maintain) **they are Yahuwdym** (*Ioudaios* – a transliteration of the Hebrew Yahuwdym, meaning relate to Yah, related to Yah, beloved of Yah, and fully sufficient is Yah) **and are not.** **As the antithesis and in opposition** (*alla* – but to the contrary) **they deliberately deceive** (*pseudomai* – purposely utter untruths and falsehoods; they knowingly lie)**. Behold, I will make them** (*poieo*) **come** (*heko*) **and prostrate themselves** (*proskuneo* – fall upon their knees and touch the ground with their forehead as an expression of submission)**, in the presence of** (*enopion* – before, in sight of) **your feet** (*pous*) **so that** (*kai*) **they know** (*ginosko* – learn, come to understand, being absolutely and clearly aware) **that I have loved you** (*agapao* – that I am pleased with you, that I have welcomed you, and that I dearly adore you)**.”** (Revelation to Yahowchanan 3:9)

Now relating all of this to our time, even perhaps to us in this day, we find…

**“Because** (*hoti* – by way of explanation, for the express reason that) **you have carefully attended** **to** (*tereo* – thoughtfully observed and consistently kept in view) **My Word** (*logos* – sayings and thoughts, discourse and reasoning, concepts and teachings, individual expressions, narratives, nature, descriptions, tidings, treatises, and maxims) **to cheerfully endure** (*hupomone* – to be consistent and to persevere, to live and to abide)**, indeed, I also** (*kai*) **will watch over you and** **carefully attend** **to** **you** (*tereo* – constantly keeping you in view, protecting you from injury or loss)**, keeping you out of** (*ek* – withholding you from) **the hour** (*hora* – day, age, season, time, or period) **of tribulation** (*peirasmos* – the experience of evil examination, of testing, proving, adversity, submission, temptation, and trial) **which shall come** (*mello erchomai* – must inevitably come) **upon** (*epi* – against) **the whole** **of** (*holos* – the entire portion of**) the inhabitants of the world** (*oikoumene* – the peopled places of the planet) **to test** (*peirazo* – scrutinize and examine) **those who reside** (*katoikeo* – dwell) **on the** **Earth** (*ge*)**.”** (Revelation of Yahowchanan 3:10)

As promised, we have discovered all of this and more by reading the lyrics to Dowd’s Mizmowr.

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My intent was to translate the 21st *Mizmowr* / Psalm next, and then somehow weave in relevant statements I found in *Yasha’yah* 51:12, *Qara’* 25:49, *Yirma’yah* 30, and then 48 through 53, followed by *Zakaryah* 13, before returning our attention back to the 6th and 7th Songs of Dowd. But I cannot present the 21st without reviewing the 19th, since it is the personal favorite of so many in the Covenant, nor stop there recognizing that Yahowsha’ cited the 22nd to explain his purpose.

Then of course, there is the 23rd, the beloved song of the beloved shepherd. Then, while not as soothing for the soul as one of Dowd’s melodies, we have left an important disclosure regarding the role the *nakry* in Yahowah’s future plans undiagnosed. And I suspect that the answers are found in *Zakaryah* / Zechariah 5 and beyond, a book filled with prophetic revelations we would benefit from considering.

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

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*Coming Home*

A Voice Calls Out

8

Become a Witness

*Providing Answers…*

Solomon’s Sermon on the Mount has kindled a marvelous sense of urgency and purpose. We are impassioned by the opportunity to evaluate every psalm and prophetic statement in search of additional affirmations and insights, knowing that our investigations will be rewarded with exciting new discoveries. It is the perfect time to listen to what Yahowah has to say.

Speaking of listening, after having translated *Shalomoh’s* | Reconciliation’s | Solomon’s speech dedicating the Temple as it is presented in *Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32, we found ourselves immersed in another startling revelation: Yahowah’s explanation of the Shabat in *Dabarym* / Deuteronomy 5:15. For our benefit and edification, God made an important connection between the Shabat and the Exodus.

If that were not enough to garner our undivided attention, by comparing the two presentations, Yahowah’s declaration and Solomon’s, it became obvious that Dowd’s son had borrowed from God’s speech. It was a foreshadowing of something especially relevant for those of us living today. During the Exodus from Egypt, God announced that He would be orchestrating a second Exodus – this one from Babylon.

In a preceding chapter of *Coming Home*, a citation from Dowd’s 5th *Mizmowr*, **“You want to engage with me such that Your way is straightforward and right,** **and Your path is considered right, on the level, and correct** **in my presence,”** led us to *Yasha’yah* / Isaiah 40.

In the midst of that translation, one that fundamentally changes our focus away from *Yahowsha’*, and from the counterfeit, ‘Jesus’, and toward *Dowd* | David, we found ourselves searching for a more effective and universal definition of *zarowa’*,**“Like** **a shepherd,** **he will tend,** **leading, feeding, and protecting,** **his flock. He will collect and obtain,** **gathering** **the vulnerable sheep** **in his strong and capable arms, with him being a protective shepherd and productive ram** (*zarowa’*)**.”**

It is the same word we have subsequently learned that Yahowah used to explain the purpose of the Shabat in *Dabarym* / Words / Deuteronomy 5. So in search of answers regarding *zarowa’*, we considered how Yahowah had used iton previous and subsequent occasions. In doing so, we not only discovered intriguing possibilities, we found ourselves among the Yisra’elites on Mowryah listening to the king’s speech, contemplating every nuance of each word as few have done.

Whether you think that the *nakry* | observant foreigner of whom Solomon spoke, wrote these words or believe that he and his writings are not yet known to us, the fact remains that *Shalomoh* | Reconciliation | Solomon, Dowd’s son, revealed something which should be reverberating around the world, something which should be considered by Jew and Gentile alike. God promised to provide someone who would show the way to the benefits of the relationship, who as a witness would provide answers regarding Yahowah’s *shem* |name, *yad* | hand, *chazaq* | impassioned leader, and *zarowa’* | protective shepherd and sacrificial lamb.

Using this individual, God would help interested parties reconcile their relationship through evidence and reason, becoming part of His *beyth* | Family. Our Heavenly Father expressly *qara’* | invited us to read what this *lama’an* | witness, His lone *nakry* | observant foreigner, would come to *yada’* | know and understand by translating and contemplating His testimony. We were even encouraged to *‘asah* | act upon this individual’s conclusions, which means that he will be right about God, correctly presenting what Yahowah is offering and expects in return of those wanting to be part of His *beyth* | Family. In a world of believers, of those who have gone astray, Yahowah is offering an opportunity to *yada’* | know Him.

In that these revelations are vitally important, let’s take a moment to consider where and why Solomon referred to Yahowah’s expanded explanation of the Shabat in association with the Exodus while introducing this *nakry* | observant foreigner. Upon the completion and commemoration of Yahowah’s *beyth* | Family Home, which was the seminal moment in the life of a united Yisra’el, standing atop Mount *Mowryah* | Moriah with the recently completed Temple gleaming in the background, the man noted for his wisdom delivered the original “Sermon on the Mount.”

He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, and the original scroll of the Towrah Moseh had scribed. With Ya’aqob’s descendants gathered before him, and speaking of the promises Yahowah had made to his father, *Dowd* | David, while desirous of guiding his people’s footsteps, Solomon used “*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant, would come to understand” to tell the Children of Yisra’el and others how they should respond to the words this individual would write on their behalf. The timing strongly suggests that his translations and conclusions would become especially relevant to those being called out of Babylon prior to Yahowah’s return.

After describing the importance of the Ark of the Covenant which had been placed in the center of God’s Home, Solomon reiterated many of the wonderful things which would benefit Yisra’el if the people continued to love Yahowah, sing his father’s songs, and observe the *Towrah’s* | Guidance. But knowing they would not, realizing that their descendants would require an exodus of their own, Solomon conveyed the following using four especially revealing words…

**“Therefore** (*wa gam* – and in addition)**,** **regarding someone else, an observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – the Nakry, someone from a different place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect)**,** **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life)**,** **is not of your people** (*lo’ min ‘am ‘atah*)**, this Yisra’el** (*Yisra’el huw’*)**.**

**He will come** (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land far from Yisra’el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama’an* – for the sake of responding and replying, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah –* ‘y’our would be *Yahuwdah* – Yahowah’s beloved while ‘Y’our would be Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation)**,** **the influence of** **Your hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand)**, along with the** **powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction (speaking of his father, *Dowd* | David))**,** **and** (*wa*) **the protective and productive ram who shepherds the flock** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (again speaking of his father *Dowd* | David)) **whom** **You have extended** (*‘atah ha natah* – through whom You have stretched and reached out)**.**

**When** (*wa*) **he arrives on the scene and chooses to pursue this** (*bow’* – when he (speaking of the *nakry*) comes, bringing and bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter back into the relationship and be included within the family (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition))**, then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he (the *nakry*) will intervene in the relationship by providing an accurate assessment of the evidence, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*‘el ha beyth ha zeh* – pertaining to and concerning God’s home and family (bringing Yisra’el back home, back to the Temple in Yaruwshalaim))**.** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

**When you hear this out of the heavens, coming from the atmosphere** (*wa ‘atah shama’ min ha shamaym –* when youlisten to whatcomes out of the spiritual realm by way of the sky (perhaps prophetic of radio waves and especially satellite-based broadband internet connections)) **within the location where you live** (*min makown yashab ‘atah* – within the place you are located and dwell)**, then** (*wa*) **engage and act accordingly, doing everything** (*‘asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*‘asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship)**,** **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – the Nakry, this man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara’ ‘el ‘atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect – literally with unfolding consequences))**, for the express purpose of being a witness who provides answers such that** (*lama’an* – for the sake of responding, providing testimony with the express intent and purpose of revelation so that) **every person on the Earth** (*kol ‘am ha ‘erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada’* – will be shown by Yada’ so that they might appreciate and comprehend (qal imperfect – genuinely and actually on an ongoing basis)) **Your name** (*‘eth shem ‘atah* – that which is associated with Your proper designation and actual reputation)**, coming to respect and revere You** (*wa la yare’ ‘eth ‘atah* – once revitalized, will approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*‘am ‘atah*)**, Yisra’el** (*Yisra’el* – Individuals who Struggle and Wrestle or Engage and Endure with God)**.**

**And also so that** (*wa la*) **they may know** (*yada’* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*‘al ha beyth ha zeh* – that Your home)**,** **which** **to reveal the correct path to walk to give life meaning that** (*‘asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son) **who are designated and called** (*qara’* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your proper designation, Your reputation and renown (*Yahuwdah* – Yahowah’s Beloved))**.”** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

With Solomon’s speech still reverberating in our minds, it became obvious that his Sermon on the Mount drew inspiration from Yahowah’s presentation of the Shabat of the Exodus – and that he had referenced Yah’s presentation for a reason. These four words appear, one after the other, in both statements: *chazaq*, *yad*, *zarowa’*, and *natah*. It wasn’t by accident.

**“So** (*wa*)**,** **you should remember** (*zakar* – call to mind, recollect, mention, and proclaim (qal perfect)) **that, indeed** (*ky*)**,** **you were** (*hayah* – you existed as (qal perfect)) **a slave** (*‘ebed* – a servant owned by another) **in the land** (ba ‘erets – in the realm and country) **of the crucibles of Egypt** (*Mitsraym* – the crucibles of religious and governmental oppression, and military and economic subjugation)**,** **and** (*wa* – then) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, your God** (*‘elohy ‘atah*)**, brought you out** (*yatsa’ ‘atah* – descended and extended Himself, came forth to lead and deliver you, taking you (hifil imperfect) **from there** (*min sham | shem* – out of and away from that place called by this name and having that reputation) **with** (*ba* – by and in) **a mighty and firm, powerful and protective** (*chazaq* – very strong and influential, extraordinarily capable and intensely prepared, resolutely passionate and encouraging, assertive and aggressive, feisty and steadfast) **hand** (*yad* – ability to accomplish the mission, a *yad* – the first letter in Yah’s name which as an open hand reaching down and out, defining Yah’s role in our lives, denoting His ability to engage and accomplish the task at hand)**, and with** (*wa ba*) **the sacrificial lamb, the productive arm shepherding the flock** (*zarowa’* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **extended** (*natah* – reaching out and outstretched)**.**

**For this reason** (*‘al ken* – upon these grounds above all others, it is right, therefore, that)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, your God** (*‘elohy ‘atah*)**, instructed you** (*tsawah ‘atah* – directed you, appointing, constituting, decreeing, and ordaining for you (piel perfect)) **to approach by observing** (*la shamar* – to move toward and draw near, by closely examining and carefully considering (qal infinitive construct – a literal descriptive verb and genuine actionable noun) [from 1QDeut]) **that which is associated with the time** (*‘eth yowm*) **of Shabat** (*ha shabat* – the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba’* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **such that it is set apart and special** (*‘eth qodesh* – so that it is uncommon, cleansing, and perfecting [from 1QDeut])**.”** (*Dabarym* / Words / Deuteronomy 5:15)

As we consider both speeches as we approach the fall of 2019, the ultimate celebration of Shabat commences on *Kippurym* | Reconciliations in the *Yowbel* | Year of the Lamb of God in 6000 Yah (at sunset on October 2nd, 2033). *Sukah’s* Shabat is just fourteen years away – some of which will transpire during the Time of Ya’aqob’s Troubles. So for Yahowah to fulfill His promise to reconcile His relationship with His people, there must be another exodus, this one away from crucibles of political, religious, and geographic Babylon: the United States of America, the Roman Catholic Church, and the lands now infected by Islam. There is precious little time left to bring Yisra’el and Yahuwdah back home, back to the Promised Land.

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

Time is growing short for another observant foreigner to emerge and compile the requisite translations and insights, although we ought to consider every possibility. At the same time we should ponder why Yahowah made this prophetic announcement regarding the *nakry* and then consider why Solomon included part of the *Dabarym* presentation on the Shabat and Exodus in his prophetic declaration. If they are addressing this time and these translations, then we are in the right place, and if not, studying more of what Yahowah had to say so that we can respond appropriately is always a good idea.

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There is a seldom-considered prophecy revealed by Moseh and chronicled in the *Towrah* | Teaching regarding the *Beryth* | Covenant and *Yisra’el* | to Engage and Endure with God which uses the pretext of being led out of *Mitsraym* | the Crucibles of Oppression to predict a second exodus for those who wish to participate in the Covenant. Embedded within the prophecy is another reference to the *nakry* | observant foreigner. With the past painting the future, this revelation plays out over the span of 3500 years, culminating with Yahowah’s return. It begins…

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

The Towrah, which was revealed through Moseh on Mount Choreb, exists to present the basis of the Covenant, its purpose, conditions, and benefits. There are no truer nor more relevant statements than this. The Covenant is the sole reason the universe was created and life was conceived. Without the Covenant, there would have been no reason for ‘Adam or Chawah to exist, no purpose for the Garden of ‘Eden, no distinction for Noach or the Ark, no value to the relationship established with ‘Abraham and Sarah, no Yitschaq or Ya’aqob, no Leah or Yahuwdah, no Rachel, no Yisra’el, no Moseh, no Towrah, no Exodus. Without it, there would be nothing but a lonely God. There would be no Miqra’ey, no Mowryah, no Tsyown, no Shamuw’el, no Dowd, no prophets, and no Yahowsha’. Every word God spoke, from “Let there be light” to “Come out of her, My people,” exists because Yahowah wants to be part of a family.

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

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

Make no mistake, this wasn’t a “new Covenant,” but instead “*min la bad* – part of the one” Yah established with His people on Choreb, which was predicated upon the one He made with ‘Abraham. One came “*min* – out of and from” the other. And this is the very Covenant which *Sha’uwl* | Paul of Christian infamy besmirched in his letter to the Galatians, calling it of Hagar and thus, enslaving.

On behalf of our *Yahuwdym* | Jewish readers, for whom these books were written, there may be something about “Galatia” which is haunting. It appears to be a Greek / Latin transliteration of an exceedingly important Hebrew concept: *Galut* | Exile. The *galuwth* were Yisra’elite “refugees sent into captivity” by the Assyrians. The term is derived from “*galah* – to be uncovered and removed, to be discovered and disclosed, and then sent away, taken into captivity.” As such, it is poignantly evocative of Europeans exposing Jews so that they could be rounded up and sent away to die in the 1930s and 40s. It is what Rome did to *Yahuwdym* | Jews in 70 CE and again in 133 CE. It is what Muslims are attempting to do to Yahowah’s Chosen People today.

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

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

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

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

**“And** (*wa*) **Moseh** (*Moseh* – One who Draws Out) **summoned, calling out to** (*qara’ ‘el* – invited, meeting with and welcoming, reading and reciting to (qal imperfect)) **all of** (*kol* – the totality of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**, saying to them** (*wa ‘amar ‘el hem* – speaking on behalf of God to them)**, ‘You, yourselves, have witnessed** (*‘atem ra’ah* – you have been shown and seen, been shown and considered (qal perfect)) **everything that** (*‘eth kol ‘asher* – all that leads to the blessings of the relationships and which provides guidance to get the most out of life) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted upon and engaged in** (*‘asah* – has done and accomplished (qal perfect)) **before your eyes** (*la ‘ayn ‘atah* – in your sight and to provide understanding) **in the realm of the crucibles of oppression** (*ba ‘erets mitsraym* – in the land of subjugation) **before Pharaoh** (*la* *pharo’ah*)**, before all** (*wa la kol*) **of his servants** (*la ‘ebed huw’* – of his associates and coworkers) **and throughout his land** (*wa kol ‘erets huw’*)**.”** (*Dabarym* / Words / Deuteronomy 29:2)

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

It is but a wisp of sand before the Mount, but please note: the Egyptian title “Pharaoh” was accurately transliterated using the Hebrew alphabet over 3000 years before the Rosetta Stone provided scholars with the linguistic clues needed to decipher their hieroglyphics. So why do you suppose these scholars claim that they cannot use the same letters, replete with seventeen consonants and five vowels, to pronounce YaHoWaH? This is a stunning indictment of academia and theology.

The point Moseh is making in this next statement has been largely ignored. God was not bragging. He wasn’t trying to impress the Yisra’elites nor scare the Egyptians. It isn’t in His nature. He was, instead, conveying a message that was intended to be read by us today.

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

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

**“This tremendously great** (*ha gadowl* – this stupendous and extensive, vitally important and essential for growth, intensely empowering, enabling, and magnifying; from *gadal* – to grow and become important, to become powerful and be magnified, to do great things during an) **experience of** **examination and validation, and of getting the desired response** (*ha masah* – time of testing and period of evaluation, proof statement and adventure of discovery, even means to assess individuals and nations; from *nacah* – to evaluate and try, to test and prove) **which for the benefit of the relationship** (*‘asher* – to guide to the proper path to get more joy out of life) **you saw, witnessing** (*ra’ah* – you observed and perceived, were shown to judge (qal perfect)) **with your eyes** (*‘ayn ‘atah* – your faculty of sight) **the appearance of the conspicuous and distinguishing signs announcing future events** (*ha ‘owth* – this consent agreement and prophetic proof statements, these promises which will be recognized and remembered because they are predictive foreshadows, accurately and truthfully confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions, a prophetic pledge on a raised banner which is revealing and symbolic) **and** (*wa* – in addition to) **the remarkably extraordinary indications of the amazing things which will come** (*ha mowpheth ha gadowl ha hem* – the marvelous and empowering symbols laden with tremendous portent along with the great expectations of things which will occur, the wondrously brilliant tokens which correspond to future events which are enabling and magnifying, this means of communication which is vitally important and which enables us to respond appropriately and grow; from *yaphah* – to be bright and beautiful)**.”** (*Dabarym* / Words / Deuteronomy 29:3)

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

These insights are HUGE because Yah is consistent. What transpired in the past serves as instruction for the future. It is Yah’s subtle way of saying that every story serves a purpose and every occurrence is a learning experience. The reason we are told about life in the *Gan ‘Eden* | Garden of Great Joy is because the Covenant’s children are returning to an expansive replication of this place. The reason for the flood account is to show how serious Yahowah is about our need to distance ourselves from the ways of man. The reason we are told about the problems associated with the people’s misguided affinity for King Sha’uwl is so that we’d recognize the consequence of associating oneself with the wannabe Apostle Sha’uwl. The story of ‘Abraham and Yitschaq on Mowryah was a dress rehearsal for Yahowsha’s fulfillment of Passover. The first exodus provides guidance for the next.

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

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

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

Over the course of these past eighteen years, we have explored thousands of insights not previously considered, each like finding a new facet on a shimmering diamond. We have enjoyed examining them in the ideal light with just the right lens to enjoy the full spectrum of prismatic colors. But few have been as revealing as…

**“This tremendously great,** **vitally important and essential, growth-enabling and empowering, opportunity for examination and proving, of getting the desired response, this time of testing and period of evaluation, these proof statements, and means to assess individuals and nations which, for the benefit of the relationship, lead to the proper path to get the most out of life; you saw, witnessing, observing, and perceiving, with your eyes, the appearance of the conspicuous and distinguishing signs announcing future events, the prophetic proof statements regarding the consent agreement, these promises which will be recognized because they are predictive foreshadows; accurately and truthfully confirming that which will occur, along with the miraculous means of communicating the message with distinctive banners and characteristic signals regarding future provisions, a prophetic pledge on a raised sign which is revealing and symbolic, in addition to the extraordinary and remarkable indications of the amazing things which will come, these marvelously empowering symbols laden with tremendous portent along with the great expectations of things which will occur, the wondrously brilliant examples which correspond to future events communicating that which is vitally important, enabling us to respond appropriately and grow.”** (*Dabarym* / Words / Deuteronomy 29:3)

Should we have wondered why few if any would come to appreciate Yahowah’s approach to revelation and understanding, we now know…

**“But** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has not bestowed, giving** (*lo’ nathan* – has not placed nor entrusted (qal perfect – literally has not provided for a specific period of time)) **you** (*‘atah*) **the judgment or inclination** (*leb* – with the disposition nor thought process, the mindset or will, the attitude or aptitude) **to know and understand** (*yada’* – to notice or perceive, to be aware or acknowledge, to observe and realize, to have the mental acuity to comprehend, and perhaps to appreciate what Yada has come to know and understand (qal infinitive construct))**,** (*wa*) **nor the eyes or perspective to see** (*‘ayn ra’ah* – nor the ability to be observant)**,** **or** (*wa*) **the ears to hear** (*‘ozen la shama’* – the faculty of listening) **up to this time and beyond** (*‘ad* – until now, for a long period of time, from the distant past to the present and beyond) **on this day** (*ha yowm ha zeh*)**.”** (*Dabarym* / Words / Deuteronomy 29:4)

He did not say that he stupefied His people, because He didn’t. Jews are the brightest ethnicity on the planet. He didn’t say that He made them deaf nor blind. He just didn’t give them the inclination to use the gift of eyes, ears, and mind to unwrap these marvelous presents by being observant – closely examining and carefully considering His Towrah. (The average IQ of Ashkenazi Jews is between 110 and 115, giving them the highest average intelligence quotient of any ethnicity. (Blackman, 1972, Levinson, 1959, Romanoff, 1976))

Moseh has affirmed something we learned from Dowd. The path to God is through understanding. And understanding is predicated upon knowing and then making the proper connections. Further, knowing isn’t possible without observing and listening. Further, understanding requires a logical mindset and an open and receptive attitude. With Yah it has always been and will always be about *shama’* and *shamar* | listening and observing, *yada’* and *byn* | knowing and understanding, so that we can be *tsadaq* | right about the *beryth* | Covenant.

In this regard, Yahowah wasn’t being mean to the Yisra’elites gathered around Moseh on this day – just stating a fact. They had no reason, and thus no inclination to know how the things they had witnessed would affect our future. But we do.

And speaking of understanding the future, the length of Yahowah’s timeline is seven and the fulcrum of His calendar is forty. As such…

**“I have walked with you** (*wa halak ‘eth ‘atem* – I have journeyed, traveling through life together along with and near you (hifil imperfect)) **forty years** (*‘arba’ym shanah* – throughout this period of evaluation and renewal based upon forty) **in the wilderness** (*ba ha midbar* – in the place where one asks the who, what, where, why, when, and how questions regarding the word; from *ma* – to question and *dabar* – the word)**.”**

The history of mankind with a *neshamah* | conscience plays out over the course of seven thousand years, six thousand from expulsion from the Garden to being invited to reenter. This period is divided into three segments of 2000 years – a multiple of forty *Yowbel* – the seven times seven years plus one interval of years representing the time all slaves are freed, all debts are forgiven, and everyone returns to the land.

In year 1 Yah (3968 BCE), ‘Adam and Chawah were expelled from ‘Eden, starting this progression of time. In year 1000 Yah (2968 BCE), Noach and his family were spared aboard the Ark as a demonstration of the Covenant. In year 2000 Yah (1968 BCE), ‘Abraham and Yitschaq confirmed the Covenant with Yahowah, providing a dress rehearsal for Pesach upon Mowryah. In 3000 Yah (968 BCE), Dowd laid the cornerstone for Yahowah’s Covenant Home in this same place. Then in year 4000 Yah (33 CE), through Yahowsha’ and the Set-Apart Spirit, Yahowah fulfilled Passover, UnYeasted Bread, Firstborn Children, and seven sevens later, *Shabuw’ah* | the Promise of Seven – all to enable the benefits of the Covenant. Having occurred in 33 CE, forty Yowbel later, in 2033 (year 6000 Yah), in the aftermath of the exodus from Babylon, Yahowah will return for His Covenant Family on *Kippurym* | Reconciliations, leading His children back into the Garden on *Sukah* | to Campout with us for a thousand years. It is simply a matter of time for the observant who listen to and think about what Yahowah has said and done.

Unfortunately, it appears that I have erred in the past when I suggested that *midbar* spoke of a place “without the word.” The conjunction of *ma* and *dabar* more correctly encourages us to seek answers to the who, what, where, why, when, and how questions regarding the Word of God – to ponder the implications of His testimony.

While this next line may seem a bit mundane, we’d be wise to consider it from the perspective of Yahowah’s overall provision. I think Yah wants us to envision the enduring nature of the Set-Apart Spirit’s Garment of Light as well as the protection He provided to keep Satan from oppressing His people by nipping at their heels as was foretold in the Garden, enabling us to walk with Him.

**“Your garments** (*salmah ‘atah* – your clothing; from *simlah* – covering) **did not wear out or become obsolete** (*lo’ balah* – did not decompose or decay, keeping you from being dominated, troubled, or oppressed) **from upon you** (*min ‘al ‘atem* – as part of you and over you)**,** **and your sandals** (*wa na’al ‘atah* – your shoes serving as protection to enclose your feet) **did not decompose** (*lo’ balah* – did not wear out or become obsolete, nor decay or deteriorate, avoiding oppression, hardship, and decomposition) **from upon your feet** (*min ‘al ‘atah regel*)**.”** (*Dabarym* / Words / Deuteronomy 29:5)

In that *Matsah* | UnYeasted Bread is symbolic of removing the fungus of religion and government, militarism and conspiracy, from our souls, *lechem* | bread infused with yeast is seen as corrupting. Therefore, once they had availed themselves of the benefits of *Pesach* and *Matsah*, these *Bikuwrym* were kept pure prior to entering the Promised Land.

**“You have not consumed** (*lo’ ‘akal ‘atah* – you have not eaten) **bread** (*lechem* – leavened flour which is baked and rises; from *lacham* – to fight and make war, to be devoured in battle) **or wine** (*wa yayn* – crushed grapes fermented with yeast)**. Intoxicating beverages** (*wa shekar* – fermented drinks such as beer or alcohol) **you have not drunk** (*lo’ shathah* – you have not consumed nor experienced) **so that for the purpose of being a witness** (*lama’an* – for the sake of and on account of; from *la* – concerning and *ma’an* – to testify, responding with answers as a witness) **you may know** (*yada’* – you may be aware and acknowledge, reveal and understand) **that indeed** (*ky* – truly and surely) **I am** (*‘any*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, your God** (*‘elohym ‘atah*)**.”** (*Dabarym* / Words / Deuteronomy 29:6)

It takes a clear head to appreciate the things of God. Those who do so have the privilege of serving as witnesses, testifying to what we have come to know about Yahowah. It is the highest and best use of our time.

**“Observe** (*wa shamar* – of your own initiative closely examine and carefully consider (qal perfect consecutive)) **the words associated with** (*‘eth dabar* – the statements and message) **the Covenant** (*ha beryth ha zo’th* – the Family Oriented Relationship Agreement, this binding oath and promise, this stipulated arrangement between parties) **and** (*wa*) **act upon it and engage in it** (*‘asah ‘eth hem* – of your own freewill expend the considerable energy necessary to accomplish what needs to be done regarding it (qal, perfect, consecutive)) **so that you may become an effective witness and provide answers** (*lama’an* – for the sake of and on account of; from *la* – concerning and *ma’an* – to testify, responding with answers as a witness)**,** **gaining insights by coming to understand and by being circumspect** (*sakal* – being prudent and prospering, paying attention to the instruction so as to comprehend (hifil imperfect)) **with regard to everything** (*‘eth kol*) **you do, acting upon or engaging in** (*‘asah* – expending the energy to achieve (qal imperfect paragogic nun jussive)) **that** **which leads to the benefits of the relationship** (*‘asher* – which provides guidance regarding the correct and yet narrow path to get the most out of life, living joyously)**.”** (*Dabarym* / Words / Deuteronomy 29:9)

When it comes to knowing Yahowah and engaging in a relationship with Him, becoming part of His Covenant Family, it all begins with being “*shamar* – observant.”

**“You are standing** (*‘atem natsab* – you are firmly established) **this day** (*ha yowm*)**, all of you** (*kol ‘atem*)**, before the presence** (*la paneh* – face to face, approaching the appearance) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, your God** (*‘elohym ‘atah*)**: the beginning and finest aspects** (*ro’sh* – the uppermost) **of your familial associations** (*shebet ‘atah* – of your people, tribes, and family)**, your mature men** (*zaqen* *‘atah* – those of you who are advanced in age, the elderly, and seasoned citizens)**, your scribes** (*soter ‘atah* – those who are literate and trained at writing)**, all of the individuals who comprise** (*kol ‘ysh*) **Yisra’el** (*Yisra’el* – those who engage and endure with God)**,** (10) **your little ones** (*tap ‘atah* – your young children)**, your wives and women** (*‘ishah ‘atah* – your mothers and other females)**, and the foreigners from different ethnicities than your own** (*wa ger ‘atah* – those from different geographical or cultural groups) **who are camping out in your midst** (*‘asher ba qereb machaneh* – who to enjoy the benefits of the relationship and to be guided along the way are in the middle of your encampment and temporary dwelling place)**, from the one who chops your wood** (*min chatab ‘ets ‘atah* – from a woodsman who fells trees for fires and for construction) **to the one who draws your water** (*‘ad sha’b maym ‘atah*)**.”** (*Dabarym* / Words / Deuteronomy 29:10-11)

Yahowah’s relationship with Yisra’el has never been monolithic, but is instead open to young and old, men and women, even other ethnicities as long as they seek to be part of the same family. What appears particularly interesting, in addition to the inclusiveness of the Covenant, are the mention of three occupations pertaining to writing, chopping wood, and drawing water. Everything we know about Yahowah has come by way of the scribes who wrote the testimony God conveyed through His prophets on parchment. Wood was used to build homes, to cook food, and to illuminate the darkness, keeping us warm and nourished, enlightened and protected, safe and comfortable. Water cleanses and restores life. Collectively they may represent Dowd, the writer, Yahowsha’, the Passover Lamb, and the Set-Apart Spirit.

While I’d be shocked if there were a Christian who has read through these books up to this point who still believes anything he or she was told by priest or pastor, this next statement ought to be more than sufficient to resolve the matter of faith. The Covenant Paul condemned as enslaving, the one he replaced with his contradictory “New Testament,” is Yahowah’s, who just so happens to be God. Moreover, one approaches it through *‘abar*, which is the verb defining Passover.

**“This is so that you may approach and pass into** (*la ‘abar ‘atah ba*  – you can travel and draw near, crossing over into, come to possess a share of, by passing through to (the basis of Passover)) **the Covenant** (*beryth* – the Family-Oriented Relationship Agreement, the pledge and binding oath, the contractual and mutually beneficial arrangement between God and His people) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, your God** (*‘elohym ‘atah*)**, into** (*ba*) **His sworn agreement** (*‘alah huw’* – His binding oath) **which leads to the benefits of the relationship** (*‘asher* – which provides guidance to the correct and narrow path to get the most joyous life)**. Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, your God** (*‘elohym ‘atah*)**, has cut, establishing it** (*karat* – made, creating an agreement through separation with stipulations, responsibilities, and benefits (qal infinitive construct – establishing a genuine relationship through a verbal noun)) **with you this day** (*‘im ‘atah ha yowm*)**.”** (*Dabarym* / Words / Deuteronomy 29:12)

Nothing is more important nor beneficial than approaching Yahowah and crossing into the Covenant in the manner He established. Stop praying, stop confessing, and start living.

Over the millennia religious men have behaved hideously, including conducting human sacrifices to phony gods, but few things in all that time have negatively affected more souls than the overt Pauline Christian replacement of Yahowah’s Covenant. Who do you suppose motivated, and/or inspired, him to negate Yahowah’s intent, to annul God’s commitment to His Family, and then to superimpose a different covenant, a “New Testament,” in its place? Of course we know the answer because Paul admitted to being demon-possessed at the conclusion of his second letter to the Corinthians. But most remain unaware, which is why over five billion souls have been lost to his mythology.

The only thing worse has been the sectarian and secular, especially the Christian and Jewish propensity to obfuscate Yahowah’s name. Knowing it, acknowledging it, and professing it are essential to answering His invitation to approach and pass into the Covenant. In that it is His family, His name and His title are continually associated with it. And in this case, His name was spoken and written twice for edification.

Surely, Yahowah didn’t think that we would forget His name or be remiss in remembering that He is God in the time it took to recite this sentence. That cannot be the reason He repeated it. And yet, it is as if He knew humankind would do the inconceivable.

Yahowah clearly wanted us to know we would be engaging directly with Him; it is His name and reputation, His word, that we would be trusting. Moreover, He wanted us to be aware of who we would be living with should we accept His invitation.

We have said it repeatedly because Yahowah wants us to acknowledge that the Covenant is His Family. It is a sworn and binding agreement, and therefore backed by the word of God. Its stipulations lead us to the benefits of the relationship our Heavenly Father is seeking to establish with His children.

Being invited into Yahowah’s Family is a wonderful opportunity, enriching and empowering. And while it affords us tremendous freedom, we were not given the authority to alter what He is offering. There can and will never be anything akin to an inspired Talmud or authorized Christian New Testament. They are not the word of God, but are instead the lies of men. Unlike the authors of those books, Yahowah does not break His promises, change His approach, nor contradict Himself.

With statements like this next one, it’s a wonder that five people, much less five billion, believe that there is a Talmud and New Testament…

**“With the intent of providing answers and for the sake of enabling witnesses** (*lama’an* – for this purpose and to this end, to make the response observable and knowable; from *la* – concerning and approaching and *‘anah* – to respond, reply, answer, and testify)**,** **He established** (*quwm* – so that He can stand up for and confirm, doing what is needed to set up, build, accomplish, and fulfill) **you** (*‘eth ‘atah*) **today** (*ha yowm*) **as** (*la*) **His people and family** (*la ‘am* – for His kin and followers, as part of His life and nation)**, and thereby** (*wa huw’*) **He will continue to be** (*hayah* – He will actually exist as (qal imperfect)) **your God** (*la ‘atah la ‘elohym*) **consistent with** (*ka ‘asher* – according to the guidance showing the way to the benefits of the relationship) **His communications with you** (*dabar la ‘atah* – His Word with regard to you) **and** (*wa*) **in keeping with** (*ka ‘asher* – according to the guidance showing the way to the benefits of the relationship) **what He promised** (*shaba’* – provided as a sworn oath on the basis of seven, affirming the truth of what He had conveyed (nifal perfect)) **to your fathers** (*la ‘ab ‘atah*)**, to ‘Abraham** (*la ‘Abraham* – Enriching and Merciful Father as well as the Father of Many Nations)**, to Yitschaq** (*la Yitschaq* – to Laughter and Play)**,** **and to Ya’aqob** (*wa la Ya’aqob* – and to the One who Supplants his Heels)**.”** (*Dabarym* / Words / Deuteronomy 29:13)

The Covenant was established with ‘Abraham, Yitschaq, and Ya’aqob, and confirmed with Yisra’el. It was not annulled, renewed, or changed by Yahowsha’, and most especially not by Sha’uwl. By His own admission, Yahowah has been “*ka ‘asher dabar* – consistent with His words and guidance,” never wavering from what He “*shaba’* – has promised.”

Yahowah chose to provide the answers we would need to form a relationship with Him through Yisra’el, which is why the descendants of ‘Abraham through Yitschaq and Ya’aqob were to be His witnesses. And while some, especially the likes of Moseh, Shamuw’el, Dowd, ‘Elyah, Yasha’yah, Yirma’yah, and Zakaryah, were stupendous at it, the preponderance of Yisra’elites shirked their responsibility.

His one and only Covenant would be for all of us…

**“And it is not with you alone that** (*wa lo’ ‘eth ‘atah la bad ‘atah* – but not for you by yourself) **I** (*‘any*) **am** **establishing** (*karat* – making, creating an agreement through separation with stipulations, responsibilities, and benefits (qal participle absolute – establishing a genuine and singular relationship through a verbal adjective)) **this Covenant** (*‘eth ha beryth ha zo’th* – this particular Family Oriented Relationship Agreement, the unique pledge based upon marriage, this treaty and alliance, the one and only contractual arrangement between parties)**.**

**Indeed** (*ky* – surely for the reason)**, this sworn agreement** (*wa ‘eth ha ‘alah ha zo’th –* in addition to this binding promise and oath) (29:14) **exists to show the way to whomever** (*‘eth ‘asher yesh huw’* – it is being presented and is there to guide everyone to the benefits of the relationship, thereby affirming for them the correct path to walk to get the most out of life) **is here with us** (*poh ‘im ‘anahnuw* – is hungry for this message, seeking to listen to what is being said from this place, who seeks to be in a relationship with us)**,** **present and standing upright** (*‘amad* – sustained and enduring, taking their stand, firm in their conviction and remaining steadfast) **at this time** (*ha yowm* – today) **before the presence** (*la paneh* – approaching the appearance and personal existence, face to face and in front) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, our God** (*‘elohym ‘anahnuw*)**.**

**It is also for whomever benefits from the guidance along the correct path to the relationship** (*wa ‘eth ‘asher* – in addition to those who follow the narrow path to get the greatest benefit out of life) **who is not** (*‘ayn*) **among those present here** (*poh* – someone open to the speech providing nourishment) **in conjunction with us this day** (*‘im ‘anahnuw ha yowm* – with us at this time)**.”** (*Dabarym* / Words / Deuteronomy 29:15)

There would be one Covenant for all people and for all time. This Covenant is a sworn agreement from Yahowah, and He has never reneged on a promise. While it is undeniably with Yisra’el, *Gowym* | Gentiles who choose to stand with the Chosen People have always been welcome no matter where or when we may live.

Of particular importance is the realization that *Gowym* | non-Yisra’elites are incorporated into the one and only *Beryth* | Covenant. There has never been and will never be a new or different covenant for other ethnicities. Therefore, if a person opposes Jews or Israel, as is the case with most liberal secular humanists, right-wing extremists, multiculturalists, Protestant and Orthodox Christians, Roman Catholics, Muslims, and conspiratorialists, by way of this animosity alone they would be excluded from the Covenant and thus estranged from God and banned from heaven. And because most of the world is antagonistic toward Jews and Israel, the overwhelming majority of people have excluded themselves from a relationship with God.

It should be no surprise to anyone who isn’t either ignorant or irrational that Muslims have been indoctrinated to hate Jews. It should also be obvious that there is a rapidly increasing number of politicized individuals, both extremely liberal and conservative, who are overtly hostile to Jews and Israel. Moreover, the fastest growing belief system worldwide is conspiracy, the foundation of which is predicated upon blaming Jews for most everything.

To the surprise of many, the putrid well from which this misguided abuse of Jews grew to become a worldwide menace is the Roman Catholic Church. Challenged only by Islam in their violent and degrading treatment of Jews, popes have oppressed and demeaned Jews for over 1,500 years. It is one of several reasons why the Roman Church is the Whore of Babylon and why the tyrannical Islamic nations represent geographical Babylon.

Should you think that I’m biased, or just making an uninformed generalization regarding Muslims and Catholics, please read my *Prophet of Doom* and then David Kertzer’s *The Popes Against the Jews* followed by John Cornwell’s *Hitler’s Pope*. If you make it through them without coming to hate these religions then you may want to have your head examined.

As an alternative, and based upon what Yahowah just revealed, we enter into God’s presence and are adopted into His family through the Towrah. Therein we find the keys to heaven and the path to the Covenant. Consistently entering the doorways to synagogues, mosques, churches, temples, shrines, political edifices, and social media conspiracy sites universally excludes believers from knowing God. These are the ways of the *Gowym*, of politics and religion.

**“Indeed** (*ky* – in truth) **You, yourself, know** (*‘atah yada’* – you are aware and understand, you have learned and acknowledge, you possess the information to be cognizant of (qal perfect)) **how we lived** (*‘asher* – how to convey the proper path while we remained) **in the realm of the Crucibles of Oppression** (*ba ‘erets mitsraym* – in the land of the chronically diseased, in a place of anguishing troubles, besieged by the lowly and little and thus alerted against an impeding consequence, in the country of Egypt) **and how, to show the correct way to the benefits of the relationship** (*wa ‘asher* – and how to provide guidance to the proper and narrow, restrictive but right, path to walk to get the most out of life)**,** **we passed through** (*‘abar ba* – we were led and forgiven in) **the midst** (*qereb* – the psychological nature of the disemboweled corpses, within the womb of the dead and among the dying, gaining a sense of the warlike thoughts, emotions, and entrails) **of the nations comprised of Gentiles** (*ha gowym* – of the prideful pagan peoples worshiping false gods, of the populations of animalistic individuals, of the dead and decaying bodies, of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for ass))**. We were** **led to do so** (*‘asher* – through which we were led along the correct path) **in conjunction with Passover** (*‘abar* – passing over and forgiven)**.”** (*Dabarym* / Words / Deuteronomy 29:16)

We are being provided with facts, with the evidence required to “*yada’* – know” how to become part of Yahowah’s family – in addition to knowing what would cause us to be excluded. It is the truth which sets us free, just as it did for those who were listening on this day.

The Hebrew root of *mitsraym*, the plural of *mitsry* or *mitsra’*, is derived from a blend of rather ominous terms: “*matsrep* – crucible, to test and purge,” *matsora’* – leprous, dreaded and chronically diseased,” “*metsar* – anguishing trouble and distressful hardship,” “*matsarah* – to be on guard, alerted against an impending future consequence,” “*mits’ar* – lowly and little,” and “*matsowr* – to besiege.” Therefore, in the plural, we might well define *mitsraym* as: “the crucibles of chronic and dreaded diseases, a place of anguishing hardships and distressing troubles.” Those associated with it “should be on guard, alerted against an impending future consequence of being besieged by the lowly and little (the meaning of the Roman name ‘Paul’).” And since it is only one letter removed from “*matsah* – unyeasted bread,” the only way out of this mess is via *Matsah*.”

In this light, it is particularly telling to realize that many, if not most, Masr (Egyptian) Coptic Christians are ethnic Jews, the legacy of converso Jews millennia earlier. It was here that the Towrah was robbed of its Hebrew roots and was bastardized, giving birth to the Hellenized Septuagint. It is here that every pre-Constantine copy of the Christian New Testament was written and later discovered. It could be stated, both literally and historically, that the origins of the Christian Bible, its Old and New Testaments, were written in Greek in Alexandria, rather than in Hebrew in Yisra’el, Yahuwdah, or Yaruwshalaim. If I may quote Dowd: *selah* | pause now and think about that.

One of the many things which make the propheciesregarding the *nakry* | observant foreigner so provocative is that Yahowah consistently tells His people that the ways of the *Gowym* | Gentiles are an abomination, especially their religions and politics, their militaristic ways and customs. This is one of many such examples…

**“And** (*wa*) **you have seen** (*ra’ah* – you have witnessed, perceived, and judged after discovering and considering) **the abominable religious things associated with their gods** (*‘eth shiquwts hem* – their detestable and idolatrous abominations, their repulsive and filthy things, their corrupting and vile idols) **and also** (*wa*) **that which is associated with** (*‘eth*) **their objects of worship and religious attire** (*giluwlym hem* – their religious images, statues, artwork, idols, clothing, and apparel) **which are expensive monetarily, often derived from silver and gold, many of** **which are comprised of wood or built of stone** (*‘ets wa ‘eben wa keseph wa zahab ‘asher ‘im hem* – timbers used to torture, hang, and kill prisoners, displayed as religious symbols and objects of worship which cause the doorway to close (and thus Christian crosses and crucifixes), of rock or any other natural materials including building stones, are valued and pricy, costing a lot of money, causing people to desire them, longing for what they represent, comprised of precious metals to appear splendorous and brilliant)**.”** (*Dabarym* / Words / Deuteronomy 29:17)

Religious gods are eerily similar in character and disposition to the men and women who created them, making humankind’s objects of worship a bewildering blend of contradictions and rational fallacies. For example, Allah, like Muhammad, was depicted as a terrorist throughout the Qur’an. Dumb as the Black Stone in the obscured Ka’aba, the Islamic god can’t keep his stories straight, and is wrong historically, scientifically, rationally, morally, and prophetically.

With Muhammad motivated by perverted sexuality, murderous revenge, and ill-gotten gain, Muslims lie, steal, and kill for their pathetic deity expecting perpetual virgins in a paradise as their reward for horrific behavior. This man-made god was unable to perform a single inspiring miracle, offer so much as one creative insight, or provide a single prophecy which became reality to demonstrate that he was anything more than the deification of one of the most pathetic individuals who ever lived. To believe Muhammad, a rapist and pedophile, a murderous anti-Semite, a ruthless terrorist and thief, is to be ignorant, immoral, and irrational. And to be a good Muslim is to be like Muhammad.

Paul’s god, the Christian “Jesus Christ,” reflects his creator. The totality of this god fits within the human form. He was born and he dies, killed by the same Romans Paul claims citizenship and to whom he demands submission. To believe Paul, it no longer matters what the God who created man has to say because Christianity is based upon, “But I, Paul, say….”

The people through whom Yahowah revealed everything become the enemy of the new faith as the entire Gentile world is told that Paul, to the exclusion of all others, alone spoke for the reincarnated Greco-Roman Gnostic deity presented throughout the factually inaccurate and consistently contradictory, verbal diarrhea that is venerated as “Scripture.”

Paul wasn’t the first to lead people astray. The first king of Babylon, Nimrod, claimed to be the “Son of God.” His wife, Astarte, was worshiped as the “Queen of Heaven” and the “Mother of God.” Throughout the long march of time, the worst among us have claimed divine authority to rule, many of whom actually claimed to be gods, themselves, demanding veneration.

The irony in this is that the God who created these men and women isn’t religious and does not want to be objectified or worshiped. Imagine creating this universe and conceiving the life within it, expressly to enjoy a familial relationship with your ultimate achievement, to enrich and empower those you have conceived, only to have these men and women ignore you, and worse, replace you in their lives with convoluted products of their twisted imaginations.

On one hand, we have the God who is responsible for everything. He not only revealed Himself to us through Yahuwdym, proving His existence in the process, He made it possible for us to know Him and live with Him as His children, inheriting all He has to offer. He’s brilliant and articulate, consistent and conversant, approachable and dependable, loving and lovable, enlightening and enriching, empowering and liberating. He’s all we could ever want and more.

On the other hand, the religious, political, and militaristic gods of the Gentiles are nonexistent figments of man’s imagination, complete fabrications which have to be believed because they are mythical. They are perverted, convoluted, capricious, and fearsome, and yet always seem to support the local and national agendas, no matter how counterproductive, covetous, or murderous, the men responsible for them have been. Considering the contrast, to choose the fakes over the real, one must be ignorant, irrational, or both.

Before we contemplate Moseh’s next statement, a little history lesson may be beneficial. Beginning in the fourth century BCE, and in the wake of Alexander’s conquests, Rabbinic Judaism became heavily influenced by Greek philosophy and culture. The Yahuwdym admired the Greeks to such a degree, it could be argued that the story chronicled in Maccabees is actually against total assimilation.

The Hasmonean civil war, which played out forty to seventy years prior to Yahowsha’s arrival, demonstrates that this integration of cultures may have actually occurred. The High Priest at the time, Hyrcanus II, inherited the position from his father, Alexander Ianaeus, by way of his mother, Alexandra (all Greek names). Alexandra also crowned her eldest son king, intermixing religion and politics in the way of the Gentiles. But Hyrcanus’ younger brother, Aristobulus II (another Greek name), rebelled against him three months after Alexandra’s death in 67 BCE.

Hyrcanus (meaning “Land of the Wolf”) advanced against his brother, deploying a band of Gentile mercenaries. During the ensuing “battle” at Jericho, Aristobulus (whose Greek moniker blends *ari* – extraordinarily, *arete* – excellent and virtuous, and *aristeuo* – bravest to say “Egotistical”) engaged in a manner that may have fueled anti-Semitic conspiracies. He bribed Hyrcanus’ militants, offering them more money than had his brother. The mercenaries changed allegiances, giving the “victory” to the more conniving financier.

Immediately thereafter, and in direct contradiction to the Towrah, Aristobulus sent his newly acquired and uncircumcised Gentile militants to the Temple, where the “Extraordinarily Excellent and Brave” captured the “Realm of the Wolf.” Rather than kill his brother, however, the two made a deal, with Hyrcanus relinquishing the titles of High Priest and King to Aristobulus for a cut of the religious, but not political, revenue.

This despicable display of moneygrubbing would not last. The “Wolf’s” advisor, Antipater (named after the Macedonian general who became regent of Alexander’s Empire, meaning “Like the Father”) the Edomite (symbolic of Rome), convinced Hyrcanus that his brother, Aristobulus, was too insecure and greedy to allow him to live. But in actuality, Antipater simply wanted to control Yahuwdah himself. With the weaker (or at least, stingier) “Wolf” back on the throne, he would make his move. Therefore, following the advice of his adviser, Hyrcanus scampered off to take refuge with Aretas III, the Nabataean king, whom Antipater had bribed into espousing his conspiracy.

With friends like these Gentiles, the revolting Jewish brothers hardly needed enemies. But nonetheless, an army of 50,000 Nabataeans advanced toward Yaruwshalaim, taking the city and besieging the Temple. During the siege, Onias, the last remaining stalwart against assimilation, was stoned to death on Hyrcanus’ orders for refusing to pray for the death of the Wolf’s rivals. Adding insult to injury, Hyrcanus, not to be outplayed financially, swindled the priests who were supporting the Extraordinarily Virtuous and Brave, Aristobulus. He sold them cows for the Passover sacrifice for the enormous price of one thousand drachmae (the wrong animal for Greek coins), then refused to deliver them. Thus far, every word fans the flames of the anti-Semitic stereotypes and conspiracies that would follow.

While this tawdry episode was brewing, the Roman general, Pompey, defeated the Seleucids, dispatching his deputy, Marcus Scaurus to Syria. Because the Hasmoneans were allied with the Romans, the Wolf and his Egotistical brother both appealed to Scaurus, endeavoring to elicit his support with gifts. And with Aristobulus more lavish once again with his bribes, the Roman ordered Aretas and his Nabataean army out of Yahuwdah, clearing the way for Aristobulus to return to power. During their retreat, however, the Virtuous and Brave’s mercenaries bludgeoned the retreating army.

With the sibling rivalry having become bloody and expensive, and yet unsettled, in 63 BCE the Pharisees, Hyrcanus, and Aristobulus all appealed to Pompey for supremacy. The Roman, as was the custom among wolves, chose the Wolf, but not based upon Romulus and Remus. As the weakest of the three, Pompey believed that Hyrcanus would be the easiest to manipulate.

Then to make certain he would be compliant, and that Roman authority would remain unchallenged, the Evil Empire dispatched her Legions, suffocating Yahuwdah. Aristobulus, with his enormous ego bruised, turned traitor, and like a child throwing a tantrum, sought to hand Yaruwshalaim over to Pompey. But unable to trust Aristobulus nor Rome, the Extraordinarily Virtuous and Brave’s followers did not capitulate. So the Romans besieged Yaruwshalaim and captured the city by force, nearly destroying the Temple in the process. Aristobulus was taken to Rome as a prisoner and Hyrcanus was hailed as king.

Is it any wonder God is opposed to all forms of human governance?

Unfortunately for the Wolf, the new gig wasn’t as lucrative as religious authority. So since it had always been about the shekels, that same year the Wolf reclaimed his position as High Priest. As he did, the Romans set the menacing advisor, Antipater, on the throne.

Things remained as such until 40 BCE, when Aristobulus’ son, Antagonus, allied with the Parthians. With the muscle of these Iranians, and thus in the company of the Persian gods, Antagonus was proclaimed King and High Priest. The Wolf was seized and his ears were mutilated, with Antagonus literally biting them off to assure that the Wolf would be permanently ineligible for the priesthood. The earless carnivore was taken by the Parthians to Babylon, where he lived in captivity with other Jews – all of whom we are told embraced and respected this putrid excuse of a man.

Shortly thereafter, in 36 BCE, Herod, defeated Antigonus with the help of Rome and her Legions. The conniving bastard, fearing that Hyrcanus might induce the Parthians to help him regain the throne of Yahuwdah, invited the aging and earless Wolf back to Yaruwshalaim. Hyrcanus accepted the invitation of Rome’s appointed king, only to have Herod charge him with plotting with the Nabateans against his authority. The Roman puppet then assassinated the Parthian stooge. Yahuwdah and Yahuwdym were lost in a sea of *Gowym* with no one to blame but themselves.

**“Their purpose negated, no one** (*pen* – beware, there isn’t anyone for an extended period in the future who) **exists among you** (*yes ba ‘atem* – of stature, substance, or affluence, affirms Your existence or status) **at this time** (*ha yowm min* – today, and from this day)**,** **not a man or woman, no group of people or tribe** (*‘iysh ‘ow ‘ishah ‘ow mishphachah ‘ow shebet* – individual, male or female, nation or kingdom, aristocratic family or institution, clan or subdivision)**, whose reasoning or inclinations** (*‘asher lebab huw’* – whose thinking and motivations, whose heart, mind, and soul, whose thoughts, conscience, feelings, and volition show their path through life and what they enjoy) **are found directed toward the presence of**  (*panah ‘im* – who are seen focusing their attention on, moving in the direction of, prepared to face and appear with the appearance of) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, our God** (*‘elohym ‘anahnuw*)**.**

**They are going after** (*la halak* – they are conducting their lives, living for, and following)**, approaching, worshiping, and serving**  (*la ‘abad* – to draw near, work with, or subject themselves to) **the gods** (*‘eth ‘elohym* – the deities and objects of worship, idols, judges, ghosts, the powerful or majestic) **of the Gentile nations** (*ha gowym ha hem* – of those prideful pagan peoples worshiping false gods, of those populations of animalistic individuals, of those in contrast to Yisra’el, of the dead and decaying bodies of ethnicities with a religious and political orientation; from *gewah* – the backside or rear of a body (a euphemism for asses))**.**

**Negated and without purpose** (*pen* – invalid and useless)**,** **there will be** (*yesh* – there will exist) **among you** (*ba ‘atem*) **a root** (*soresh* – an underground source, a base and foundation) **bearing** (*parah* – producing an abundance of offspring over successive generations**) that which is infuriating and noxious** (*la’anah* – cursed and sickening, unpleasant and galling, annoying, irritating, and maddening)**,** **poisonous and embittering** (*wa ro’sh* – with the beginnings of that which is toxic and bitter, foremost in serpentine venom)**.”** (*Dabarym* / Words / Deuteronomy 29:18)

After Dowd, especially following the “Gowym-ization” of his son, Solomon, there were only a handful of prophets willing to listen to and speak for Yahowah. And after *Mal’aky* | Malachi, there were none until Yahowsha’. Even then, while He was essentially Yah speaking for Himself, we have nothing He said reliably recorded in the language He spoke. This leaves us with only two eyewitnesses from 500 BCE to 50 CE, *Mattanyah* | Matthew and *Yahowchanan* | John, who indirectly conveyed Yahowah’s message in written form. But as we know, Mattanyah’s and Yahowchanan’s testimonies were crudely translated from Hebrew to Greek to Latin and very carelessly maintained, without a single comprehensive text dating to within two centuries of when the events they chronicled occurred nor found within the country in which they happened. Further, from then to now, over the span of nearly two thousand years, there has been none – not a single Yahuwdym willing to work with or speak for Yahowah.

As a result, there simply weren’t enough Jews capable of exposing and condemning the ostentatious rhetoric of *Sha’uwl* | Paul. Unchecked, this evil man became so enamored with the most beastly expression of the ways of the Gentiles, he accepted the Roman name, Paulos (eerily similar to Apollo). Then, in the preeminent account of his new religion, he wrote in the book he named, “Romans,” that everyone should submit to this Gentile nation and obey them as if they were serving God. Doing so not only put Paul in irresolvable conflict with Yahowah, and His Towrah, the book of Romans overtly and irrefutably demonstrates Paul’s allegiance.

Had Yahuwdym not negated their purpose as Yahowah’s Chosen People and as His prophets, Paul’s “New Testament” would have been laughed out of existence. Had Yahuwdym not turned away from Yahowah and promulgated all manner of myths, neither Christianity nor Islam would have taken root or spread. And if you count Socialist Secular Humanism among mankind’s belief systems, Jews can be found at the root of their most menacing foes.

If this next statement were not so sad, it would be funny. Since religious Jews are notorious for saying, “*Shalowm ‘aleichem* - peace be unto you,” Yahowah has them muttering what they crave but do not have: “*Hayah shalowm la ‘any* – peace be upon me.” Then, recognizing that the Orthodox and Conservative, under the spell of rabbis, have become stubbornly adversarial in their “*halakah* – walking in the Jewish laws,” God is calling the practice “*shariruwth* – adversarial and uncooperative recalcitrance.”

If you are Jewish, let this sink in. Those who claim to speak for God are only speaking for themselves. Not a one knows “HaShem.” And if you want to know Him, walk away from them, distancing yourself from rabbis and their ilk.

**“And it shall come to be** (*wa hayah* – it shall come to pass and exist) **when he hears** (*ba shama’ huw’* – with him listening or if he chooses to hear (qal perfect consecutive)) **the account and record** (*‘eth dabar* – the word, the message and communication, that which has been said, the matters and statements) **of this binding agreement and promise** (*ha ‘alah ha zo’th* – of this oath, this sworn and solemn statement)**,** **he will actually commend himself** (*barak* – he will try to invoke divine favor upon himself, adoring and blessing himself) **in his judgment** (*ba lebab huw’* – in his heart, from his perspective, and in his opinion, his sense of right and wrong, and based upon his reasoning and inclinations)**, saying** (*la ‘amar* – claiming and declaring)**,** **‘Peace be unto me** (*hayah shalowm la ‘any* – peace be unto me, I am content and satisfied, and I will be saved)**,’** **though** (*ky* – on the contrary) **I walk** (*halak* – journey through life and conduct myself) **in the adversarial stubbornness** (*ba shariruwth* – in the twisted recalcitrance, disquieting resistance, and resolute noncooperation, while prevailing by lording over others in association with a fiery serpent) **of my heart** (*leb ‘any* – of my inclinations and motivations, my desires and thinking, my disposition and determination) **with the result** (lama’an – with the intent and as a consequence) **of destroying** (*saphah* – sweeping away) **those who are fully immersed** (*ha rawah* – those with an abundance of experience and engulfed) **along with those who are thirsting, wanting more** (*‘eth ha tsame’* – with the parched)**.”** (*Dabarym* / Words / Deuteronomy 29:19)

There is no hope for religious Jews. They will never find the *shalowm* they desire. And sadly, those adorned in black suits and black hats have cast a dark shadow over those who are still thirsting for light, for knowledge, for truth.

This is what we have long suspected, indeed known, but it is nevertheless exasperating to read. Yahowah isn’t going to forgive the religious. God doesn’t want to forgive the religious. He will not invite anyone into His home who has excluded Him from theirs. Those who have blotted out every mention of God’s name will find themselves blotted out of Yahowah’s memory.

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is not willing, and will not consent to** (*lo’ ‘abah* – does not agree with and will not yield to their demands as He is opposed to obedience and submission, is unwilling to offer (qal imperfect)) **forgiveness for him** (*salach la huw’* – a pardon or release for him)**.**

**But instead** (*ky*)**,** **at that time** (*‘az* – simultaneously at that point)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will be aggravated and displeased, smoldering in overt hostility** (*‘ashan ‘aph* – resentful and furious regarding him, Hewill angrily envelope him in smoke)**.**

**And His passion and desire** (*qin’ah huw’* – His desire for exclusivity in the relationship and jealous disposition) **will be against that individual** (*ba ha ‘ysh huw’* – will be upon this person) **such that all** (*kol*) **of the agreed upon and** **mutually** **binding promises** (*‘alah* – of the sworn and requisite oaths which were made publicly, and in this case especially those invoking retribution) **ineradicably** **written** (*ha kathab* – inscribed and engraved, communicated and recorded using the letters of the alphabet such that they were indelibly memorialized) **in this book** (*ba ha sepher ha zeh* – upon this written document and recorded scroll) **will come to haunt him** (*rabats ba huw’* – will be laid upon him, settling upon him)**.**

**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will blot out** (*machah* – will destroy, wiping away and removing, obliterating) **his name** (*‘eth shem huw’* – his personal designation, reputation, and renown) **from under heaven** (*min tachath shamaym* – in relations to the spiritual realm)**.”** (*Dabarym* / Words / Deuteronomy 29:20)

The unforgivable sin has been further elucidated. For our edification this comes in conjunction with Yahowah exposing and condemning religious behavior – as we have long suspected. Those who have removed Yahowah’s name from His book will have their names removed from the Book of Lives.

This being the case, let’s be so bold as to make a recommendation. Come to know and understand, appreciate and respect, acknowledge and share Yahowah’s name. Never utter “Jesus Christ,” “HaShem,” or “the Lord” again in conjunction with God.

Should you choose not to embrace this advice, please be aware…

**“And then** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will disassociate from him, excluding him** (*badal huw’* – will dismiss him, expelling him, withdrawing from him, and banish him) **for his trouble, his depravity and opposition** (*la ra’ah* – for his deplorable conduct, erroneous opinions, and twisted perversions, his miserable and disagreeable ways, and malignant corruptions)**,** **from** (*min*) **every** (*kol*) **association** (*shebet* – clan, family, subdivision, tribe, and part) **with Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **in accordance with** (*ka* – consistent with) **all** (*kol*) **of the agreed upon and** **mutually** **binding promises** (*‘alah* – of the sworn and conditional oaths regarding the publicly acknowledged agreement) **of the Covenant** (*ha beryth* – Family-Oriented Relationship Agreement based upon a marriage vow, the contract between the parties, the pledges and promises) **that were** **indelibly** **written** (*ha kathab* – that were inscribed and engraved, memorialized and communicated, then permanently recorded using the letters of the alphabet such that they were printed) **in the scroll** (*ba sepher* – upon this written document and recorded letter, this book recounting what has occurred while recording what has been said) **of the Towrah** (*ha Towrah ha zeh* – of Teaching and Instruction, Guidance and Direction)**.”** (*Dabarym* / Words / Deuteronomy 29:21)

When disassociation is from Yahowah, it is indeed a *badal* state of affairs for all who suffer this fate. They will have their souls destroyed, squandering their potential, or worse, be sentenced to an eternity in *She’owl*. Such are the wages of opposition to God for those who advance twisted perversions of His testimony.

*‘Alah* is one of many Hebrew words with a light and dark side. It is “a binding promise, a solemn oath, and a public pronouncement, even an exchange of vows.” In this case, Yahowah is bound to do what He has had written in His Towrah, especially regarding the terms and conditions of His Covenant. Therefore, if we accept His stipulations, He is bound to provide the agreed benefits. Similarly, those who have vowed to uphold the terms of the Covenant, and who have publicly sworn to listen to God and respond appropriately, are committed to honor their promises or suffer the mutually acknowledged consequences.

When Yahowah told Yisra’el, and us through them, that we would receive every possible blessing if we followed His guidance, He irrevocably stated that misleading others regarding His directions would not be advantageous and would indeed be unpleasant. And that is where the dark side of *‘alah* comes into play. It speaks of negative consequences, or curses, for those who are not only counter to God, but who lead others away from Him through their religious or political agendas.

After having observed Yahowah’s Towrah and Covenant for the past eighteen years, we’ve come to understand these concepts as clearly as they are presented here by Moseh in *Dabarym* / Words 29. The Covenant’s mutually binding promises were indelibly written in the scroll of the Towrah. If we want to be part of Yahowah’s Family, we will find the conditions and benefits listed therein. We can accept them, reject them, or ignore them, but we are not at liberty to change them. Nor is it in our purview to alter the consequences of acceptance or rejection.

Addressing everyone, but speaking directly to Yisra’el, there are three things we must know if we want to survive the impending storm: Yahowah’s Name, Towrah, and Covenant. To discount them is to die. To speak or act in opposition to any of these three things, and thereby lead others away from life, is to endure She’owl forever. And while I’m not your judge, based upon what we have learned by studying Yahowah’s words, if you remain deceived by religion or government, or if you embrace conspiracies, your soul will be destroyed. And if you promote your religion, if you are active politically, and if you encourage others to believe conspiratorial notions, eternal incarceration in a black hole will be the consequence.

This remarkable introduction into the mindset of right-minded and misguided Yisra’elites and Gowym throughout the ages takes us to our time, and to the influence of the *nakry* | observant foreigner on Yahowah’s Children. It appears that it will take an outsider to get Yisra’el’s attention at long last. And perhaps that is why those who stand with Yisra’el have been invited to participate in the Covenant. Those who long ago introduced us to Yah now need one of the distant beneficiaries to point Yisra’el in the right direction such that they return to Yah.

And yet when presented before an audience which witnessed the plagues Yahowah deployed against Egypt to free His people from religious and political coercion and economic and military domination, it’s likely that the devastating anti-Semitic consequence of mankind’s most malicious conspiracy, “Blame the Jews,” will serve as the primary motivating factor in getting the Chosen People’s attention.

This is what we should expect. Yahowah’s testimony in the *Towrah, Naby’, wa Mizmowr* has been available for thousands of years, and yet in all that time there wasn’t a single receptive *Yahuwdy* | Jew through whom Yahowah could communicate to His people. Keeping in mind that the *nakry* is defined in the books we are translating as someone who is “*‘asher* – properly guided,” who “*quwm* – stands up as others bow down,” and who is “*nakar* - observant, closely examining and carefully considering” Yahowah’s words, “exploring and considering” what God has revealed in the books, he’s little more than a guy holding a lamp along with a magnifying glass, who says, “*Hineh* | Pay attention to what Yahowah has to say.”

Sadly, Yisra’el has returned to captivity as Yahuwdym are harassed and oppressed by nations, religions, and conspirators. And yet to an increasing degree, Jews are finding God’s demonstrable opposition to the political, religious, and conspiratorial influences comforting, even reassuring. For the first time in a long time, they are listening to their God.

Ironically, it’s those who want to round up, denigrate, and imprison His people, and exterminate them, who will scream so loud that they will awaken the Children of Yisra’el such that they hear Yahowah say to them, “Come out of Babylon, My people.” It is only when *Yahuwdym* | Jews are confronted with no alternative but to flee or be tortured and die that they will listen to Yah. The *nakry* is, therefore, simply a voice, one calling out in the wilderness of human corruptions, “Prepare yourself for the arrival of Yahowah.” (By the way, the last guy to do that got his head handed to him so it’s hardly an enviable position.)

**“So then** (*wa* – and) **the last generation** (*ha dowr ha ‘acharown* – those descendants dwelling at the end during the latter days) **will make a profession and promise** (*‘amar* – will choose to declare at that time, expressing their desires in words, answering with the intent to be informed (qal perfect consecutive))**.**

**Your children** (*‘atah ben* – your descendants and offspring)**, led along the correct path to receive the benefits of the relationship** (*‘asher* – properly guided, will step along the way that gives life meaning and purpose)**,** **will rise up and take a stand** (*quwm* – will find confirmation and fulfillment, becoming established (qal imperfect)) **during a later time than yours** (*min ‘achar ‘atah* – after your delay, you hesitating, deferring, and remaining behind, in the end)**, because** (*wa –* andthen) **the *Nakry*, the Observant Foreigner** (*ha Nakry* – the discerning individual will pay very close attention, carefully examining and thoughtfully considering so as to recognize and acknowledge this, a man unrelated by ethnicity who will notice, come to perceive, and know, regard and respect what he discovers, becoming acquainted with the individuals and information; from *nakar* – to recognize and acknowledge, to know and regard that which he discovers through exploring, observing, and listening)**,** **will come** (*bow’* – he will arrive to pursue this, guiding and directing those who wish to return and be included (qal imperfect)) **from a faraway place in distant time** (*min ‘erets rachowq* – from a country a great distance away and after a long passage of time)**.**

**Then** (*wa*) **they will witness** (*ra’ah* – they will see, perceive, and understand) **that which is plaguing** (*makah* – the devastating pandemic disease afflicting the population, the casualties and scars, the loss of life) **this land** (*ha ‘erets ha hy’* – of the country and place)**,** **the evil disease and overall impairment** (*tachalu’ym* – the grievous and agonizing sickness) **which grieves, necessitating intercession to resolve the sickness through the wounding and affliction of** (*‘asher chalah ba hy’* – which unnecessarily saddens such that to lead those with the disease away from it and to the benefits of the relationship requires the plague to be associated with, necessitating the suffering of) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”** (*Dabarym* / Words / Deuteronomy 29:22)

Yahowah can be trusted to deliver on every promise. He has repeatedly vowed to reconcile His relationship with Yahuwdah and Yisra’el and it is a commitment He will uphold. This marvelous moment will occur in a manner consistent with His Towrah instructions. There will be no exceptions, even for His people. Led to the correct path, they will rise up and take a stand against all of those who have opposed them and misled them.

Pointing Yisra’el and Yahuwdah in this direction, and toward this outcome, is the only reason the Nakry is prophetically relevant. Yahowah wants His people to consider what the foreigner has learned by translating His Towrah, Prophets, and Psalms. Without the contributions of the Nakry being specifically noted by Yahowah, such that His endorsement becomes known while He is calling His people home, the critical nature of the message he is conveying would likely be disregarded by His intended recipients.

Yahowah’s consistent instructions to disregard the Gowym, and the horrid treatment Jews have received from them, had to be forestalled at this moment and for this reason to prevail. Further, Yahowah could make this lone exception for this foreigner during this period because he is not only vehemently opposed to the very things Yahowah disdains among Gowym, he is passionately committed to everything God has sought for His people.

Also, while I prefer to write *nakry* | observant foreigner in lower case, when it is preceded by *ha*, the definite article, it becomes a title which should be capitalized and written: the Nakry. And yet should this in any way refer to me by default, I’m uncomfortable with the title, as unpretentious as it appears, simply because I’m not offering anything on my own. Every word I have conveyed that matters has been based upon Yahowah’s testimony and the insights and conclusions which can be drawn from what God had to say.

The title, *Nakry* | Observant Foreigner, is based on the verb *nakar*: to recognize and acknowledge, to know and regard that which is discovered by exploring, observing, and listening. As such, the Nakry isn’t presenting his own message, but instead what he has observed by exploring God’s Word. He will, therefore, ask nothing for himself. He will not care how the world responds to what he has learned. He will know that whether they reject his translations and insights or find merit in them, they will be dismissing or acknowledging Yahowah, not him. He will not have a following, a mission statement, or a donate button. He will not claim to be a prophet. Nonetheless, it would be wise to read and listen to what he has discovered by studying Yahowah’s prophets. But enough said about the Nakry; let’s move on to the remainder of the Towrah’s message.

The phrase, *‘asher chalah Yahowah ba hy’*, is one of the most intriguing we have considered. It can be translated “saddened,” revealing that Yahowah is rightfully “grieved” by mankind’s propensity to be religious. But since *chalah* also means “wounded and sickened, even tormented,” the verb reveals that Yahowah, Himself, would be “afflicted and severely pained” by this “disease.” From that perspective, this is among the most horrendous and yet wonderful realizations ever conveyed to humankind. It suggests that God would “suffer the consequence of this plague,” doing so on *Pesach* and *Matsah*, to free us from the grip of the deadliest institution man has ever conceived: religion.

This realization takes us back to the beginning, right back to the moment we examined “*‘anah* – reply and respond” in conjunction with *Yowm Kippurym* | the Day of Reconciliations. Those who “*‘anah* – answer” Yahowah’s *Miqra’ey* | Invitations to be Called Out and Meet will not be “*‘anah* – afflicted” because Yahowah ransomed us from the plague of religion by allowing His Lamb and Soul to be “*chalah* – tormented” in our stead during Passover and UnYeasted Bread. In these words from the Towrah we are witnessing the greatest of all gifts and the ultimate demonstration of love.

There are innumerable possibilities with what follows. The devastation could be the result of a nuclear holocaust between nations (mankind’s malfeasance), a super volcano eruption (a natural event), or a devastating asteroid impact (as has been foretold). But since they are expressly listed, and the causation is comparable, it’s more likely a Divine act of cleansing akin to what occurred in *Cadom* | Sodom and *‘Amorah* | Gomorrah. The timing also suggests that the devastation might also be akin to the plagues preceding the Exodus.

We are also left to wonder if this will occur within one nation, an entire region, or the Earth as a whole. While *‘erets* is often used to describe the Promised Land, in this case the context seems to imply that it is the nation from which the Nakry emerges that may feel the brunt of trauma.

If that is the case, the reason could be reminiscent of Egyptian recalcitrance toward freeing their Jewish captives. The nation that currently benefits the most from Jewish inventiveness and industry is the United States, which not so coincidently is where most non-Israeli Jews reside.

**“Brimstone, with its purifying blue light** (*gaphyth* – sulfur, bearing the stench of decay)**,** **and** (*wa*) **salt** (*melach* – sodium chloride, the element which kills plants and yet preserves and flavors food)**,** **will change the composition but not consume** (*sarephah* – will heat and bake, burning away the serpent’s influence) **this entire country** (*kol ‘erets hy’* – the totality of this land, this region, and possibly the Earth or material realm)**. Nothing will be sown** (*lo’ zara’* – no seeds will be dispersed or planted, with no yield and thus no first fruits, no children nor family) **and** (*wa*) **nothing will sprout up** (*lo’ tsamach* – life no longer growing from its original source and limited vegetation)**. And along** (*wa*) **with all of this, vegetation will no longer rise** (*lo’ ‘alah ba hy’ kol ‘eseb* – with all of her plants not going up, ascending, nor growing)**, similar to** (*ka*) **the destruction** (*mahpekah* – overthrowing and transforming; from *ma* – question the who, what, why, when, and where of *haphak* – transforming and overturning, reversing and changing) **of** ***Cadom*** **| Scorched** (*Cadom* – Sodom, Burning; from *sad* – to fetter and shackle slaves and hostages) **and** (*wa*) ***‘Amorah* | the Manipulative and Tyrannical,** (*‘Amorah* – Gomorrah, enslaving and oppressing, making merchandise of men)**,** **of** ***‘Admah* | Reddish Ground** (*‘Admah* – Admah, Reddish Ground; from *‘adam* – man and red) **and** (*wa*) ***Tsabo’ym* | the Swelling of the Adulteress** (*Tsabo’ym* – Zeboim, the gestation of the Whore’s child)**, which** (*‘asher*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **destroyed** (*haphak* – overturned) **in His resentment** (*ba ‘aph huw’* – due to His disgust and frustration) **and in His hostility** (*wa ba chemah huw’* – in His antagonism and burning anger)**.”** (*Dabarym* / Words / Deuteronomy 29:23)

Should the salting of this land be the result of a natural event, it is instructive to know that of the worst 15 hurricane seasons recorded in the United States, only one occurred before the Final Solution, with most transpiring during the past twenty years, as Muslims, which America enriches and equips, have replaced Europeans in targeting Jews. For the pre-Nazi era, 1887 was the 7th worst year for hurricanes in American history. Having turned away ships of Jewish refugees, the U.S. would be in the eye of the storm again in 1933 and 1936, during the beginning of the Holocaust, with those years ranking as the 2nd and 11th worst. Then during the rise of Islamic assault against Yisra’el, where America not only funded, but armed, these Muslims, we find 1969, when rage against Israel reached a new zenith, as the 8th worst year.

In 1995, the 6th worst year, the U.S.-brokered Oslo Accords were signed, legitimizing the Palestinian Authority, while at the same time, Bill Clinton refused to initial a bill that would have listed Jerusalem as the capital of Israel. These storms born of the sea (comprised of salt and synonymous with Gentiles) took a vicious toll in 2000 as Clinton sought concessions from Israel to appease the Syrians (the 15th worst year for hurricanes). Then in 2001, 2003, and 2004, upon the heels of the Second Intifada, and as George W. Bush announced his Road Map to Peace, or Two State Hallucination, to appease Muslims, the U.S. experienced its 14th, 10th, and 13th stormiest years, with the cost of Ivan alone tallying over $13 billion. Then in 2004, Charlie and Ivan inundated Florida, costing a staggering $31 billion.

In 2005, as the United States forced Israel to cede control of Gaza to Hamas and evacuate settlements in the West Bank, collectively serving as the first of two steps toward narrowing Israel at the waist, Americans suffered their single worst year for named storms, going through the entire alphabet and then some, with the worst tempests being Katrina (costing the U.S. $133.8 billion for the idiocy of building a city below sea level), followed by Wilma and Rita (destroying another $34 billion of the United States). And in 2007, perhaps as a consequence for the United Nations demand for an Israeli withdrawal from Lebanon before Hezbollah could be uprooted and its rockets destroyed, the land housing that international cesspool endured its 12th worst year for oceanic storms.

With a world led by the U.S. continuing to ally against the Promised Land, 2008 was the 9th worst year, culminating with Ike’s $27 billion impact on Texas. Then as America elected its first Muslim-born president, U.S. Israeli relations digressed to their lowest point since the nation’s formation. An infuriated and anti-Semitic Barak Obama told Israel that they would face complete international isolation and opposition if they didn’t capitulate to his demand to give Jerusalem and the West Bank to Islamic terrorists. America was consequently besieged by a rapid succession of oceanic beasts: with a rapid progression of storms in 2010 (10th worst), 2011 (4th worst), and 2012 (3rd worst year on record) taking their toll. The costliest onslaught would then follow, with the succession of Harvey, Irma, and Maria occurring in 2017 while Trump was proposing the sale of $100 billion of advanced weaponry to Saudi Arabia. He would later instruct his administration to vote against Israel for the first time in the United Nations, denouncing their presence in the Golan.

The following year Trump would reverse course and support Israel. So I find it interesting that as I write these words, I’m less than a hundred miles from the eye of the second most powerful oceanic storm in recorded history, Dorian, a Cat 5 hurricane with sustained winds above 190 and gusts exceeding 225 mph. At Great Abaco in the northeastern Bahamas, which is where I had intended to be on this day, virtually every home was destroyed, and thousands of souls were swept into the sea. With a storm surge of 15 feet and massive waves cresting above it, the land was cleared and salted.

Dorian’s eye had been expected to make landfall just north of Fort Lauderdale, and would likely have destroyed my boat on the intra-costal had it not abruptly changed course and turned north a minutes after I reminded our Father that He had promised to protect our home. There may be no correlation, but I was nonetheless relieved. And since no storm of this magnitude has ever stalled and changed course so abruptly, going from due west to north in a ninety degree turn just fifty miles from landfall, indeed destroying, the Florida coast, America’s position on Yisra’el, even though fleeting and capricious, may have played a factor. Speculating further, the Bahamas, as previously British and now overwhelmingly Christian, has not been kind to Jews. And the Haitians living there, who represented the vast majority of those swept out to sea, have been poisoned by a Voodoo culture that has rendered the community especially corrupt and virtually unsalvageable.

What happens next takes us into the future. Far too few people know and use Yahowah’s name today, circa 2019, for “*kol gowym* – all gentiles or every nation” to express it – even in a question. After all, if they knew Yahowah’s name, chances are that they would know why this was occurring. So hopefully this book, those which have come before it, the thousands of radio programs which we have produced, distributed, and archived, and the voices of those who have been instructed by them which collectively focus upon the importance and pronunciation of Yahowah’s name will serve to educate and enlighten, as never before, a sufficient number of Gentiles such that they use it.

Considering the fact that Moseh was speaking of an event nearly 3500 years in his future, regarding people and cultures speaking languages he could not possibly understand, there is another possibility. *Kol*, which is typically rendered “every or all,” could speak of most, a majority, or just many. Rather than translating *gowym* as “gentiles or nations,” it could be addressing “non-Hebrew ethnicities, those estranged from or opposed to Yisra’el, religious and political individuals, or the nations, cultures, or regions in which they congregate.” As such, “Gentiles of every ethnicity” seems like an appropriate translation of *kol gowym*.

Further, as Asher (my yellow lab puppy) and I were walking along the beach in the Bahamas this morning, we met a very nice Bahamian man who worked “god” into most every statement, from “Good morning, God,” to “We are all God’s children.” While he did not know Yahowah’s name, god, as he imagined him, was his highest priority. He knew that He existed, knew that He was responsible for our existence, even that He had a plan for our lives and that He wanted us to know Him and relate to Him. Since Moseh knew His name, he may have posed the following question from his perspective, using his vocabulary, rather than that of the *Gowym*.

Moreover, this question seems to imply that it’s one nation in particular, or at least one region, which will be devastated – one which is of great concern to the world at large. If that is true, then this is likely that of the *nakry*. His nation is indeed a great distance from Israel, of great concern to every nation on Earth, home to the greatest concentration of Jews outside of Yisra’el and speaks the most pervasive language on Earth. It is also the nation rebuked in Yasha’yah 18 for its role in narrowing Yisra’el and arming her enemies such that war becomes inevitable.

**“Then** (*wa*) **Gentiles of every ethnicity** (*kol ha gowym* – large groups of individuals from every cultural, national, ethnic, political, religious, or geographic identity, all who are either uncultured, polytheistic, or heathen, all those estranged from and opposed to Yisra’el, the majority of foreigners) **will question** (*‘amar* – will inquire)**,** **‘For what reason** (*‘al mah* – why, and over what) **has** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **acted in this manner toward** (*‘asah kakah la* – engaged this way and to such a degree toward) **this country** (*ha ‘erets ha zo’th* – this land, region, nation, or place)**? What** (*mah*) **caused this intense animosity** (*chory* – burning indignation and fierce response)**, this great** **antagonism** (*ha ‘aph ha gadowl ha zeth* – this tremendous frustration, resentment, and disgust)**?’”** (*Dabarym* / Words / Deuteronomy 29:24)

Apart from the use of Yahowah’s name, up to this point, these are just questions most might ask. In fact, people are always looking for someone or something to blame. Catholics continue to blame Jews for killing their god. Muslims blame Jews for their lack of success. The conspiratorial blame Jews for that which they, themselves, are guilty of doing. And socialist secularists blame Jews for oppressing those who are terrorizing them.

Beyond this, until more people consider these translations and resulting insights, it’s hard to fathom how Gentiles will come to realize that *Yahuwdym* | Jews are reaping the consequence of neglecting Yahowah and His Covenant while also failing to appreciate the prophetic nature and purpose of the first Exodus. Said another way, since the following conclusion is correct, a significant number of *gowym* will become aware of who God is, what He is doing, and why He is engaged in this manner.

Also, based upon what follows, logic dictates that the nation being destroyed has a name: the United States of America. The “God of their fathers” and “being led out of Egypt” references apply only to *Yahuwdym* | Jews. Over forty percent of the worldwide population of Yisra’elites (at least of those who acknowledge themselves as such) live in America – which represents two-thirds of those currently abiding outside Yisra’el. Further, since there does not seem to be another candidate writing about such things on behalf of Yahowah and the Chosen People, the nation in which all of these books and radio programs have been written and spoken (at least up until a week ago) is the United States.

**“Moreover** (*wa*)**,** **they will say** (*‘amar* – express)**, ‘Regarding the way to the relationship** (*‘al ‘asher* – in opposition to the path that leads to life)**,** **they either neglected or they rejected** (*‘azab* – the forsook and disassociated themselves from (qal perfect)) **the Covenant** (*‘eth beryth* – the Family-Oriented Relationship Agreement) **with Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, the God** (*‘elohym*) **of their fathers** (*‘ab hem*), which, to lead them to the benefits of the relationship (‘asher – to guide them to the correct path to get the most out of life)**,** **which** **He established with them** (*karat ‘im hem* – He cut them into, creating through separation) **by** (*ba* – with) **Him bringing them out** (*yatsa’ huw’ ‘eth hem min* – Him coming to serve, descending to publicly lead them out) **of the realm of the Crucibles of Oppression** (*Mitsraym* – in the land of the chronically diseased, of testing, and purging, in a place of anguishing troubles, the region besieged by the lowly and little and thus alerted against an impending consequence, in the country of Egypt)**.”** (*Dabarym* / Words / Deuteronomy 29:25)

To know this answer is to understand the nature of the Covenant and the purpose of the Exodus. While it is right, currently less than one in a million are aware of what Yahowah revealed. Moreover, this will not become common knowledge until after Yah returns. But it is, nonetheless, true. Speaking to the remnant of Jews living in America, who are unwilling to leave political Babylon, Moseh is reminding us that they remain estranged from the Covenant Yahowah established with their fathers in part because they have not made the connection we made earlier, that the Exodus from Egypt was a harbinger of the final trip home – quite literally the “final solution to the Jewish problem.” For far too long, truthfully since the time of Dowd three thousand years ago, Yisra’el has “*‘azab* – neglected and/or rejected” their place in the Covenant and the God who offered it to them. They have been harassed and abused by those who covet and claim what they have squandered.

There is one thing worse than neglecting and/or rejecting Yahowah and His Family, and that is chasing after and serving false gods. And yet sadly this has become mankind’s proclivity, with virtually everyone pursuing and working on behalf of gods conceived by men. And Jews, in particular, have led this crusade, with Yisra’elites having founded Judaism, Christianity, Islam, and Socialist Secular Humanism.

**“But** (*wa*) **they pursued** (*halak* – they walked to and went after, proceeding toward and followed, behaving in accordance with) **and served** (*wa ‘abad* – working for, being burdened by, and worshiping (qal imperfect)) **other gods** (*‘elohym ‘acher* – different deities)**, in addition to verbally explaining their allegiance to them** (*wa chawah la hem* – showing and telling, using words to speak to and for them, worshiping them (hitpael consecutive imperfect – continually doing so on their own initiative and without assistance))**, gods** (*‘elohym*) **with** **whom** (*‘asher*) **they were unfamiliar and which are unknowable** (*lo’ yada’ hem* – who made no sense to them (qal perfect)) **negating and dividing them, deceiving and dispersing them** (*wa lo’ chalaq la hem* – eliminating their share and apportionment of the inheritance by encouraging misleading opinions, false perceptions, and seductive lies (qal perfect))**.”** (*Dabarym* / Words / Deuteronomy 29:26)

Of all the things which must aggravate and annoy Yahowah, it’s hard to imagine anything worse than His creation’s propensity to create and worship false gods. Claiming to know Him, claiming to speak for Him, claiming to be inspired and authorized by Him, clerics the world over have ignored His testimony and written lies and promoted frauds which have poisoned the minds and corrupted the souls of billions upon billions of people. It must sicken Yah when anyone does such a thing, especially when they forcefully impose their faith, but it must cause Him incalculable grief when His people advance these corruptions and when the resulting concoctions are used to plague Yisra’el and Yahuwdah.

Can you imagine being God, having done so much for humankind, looking upon Your creation and finding no one receptive to You, no one willing to listen to what You have to say and offer? And worse, imagine the most powerful and influential civilizations, religious institutions, and militant nations, such as Imperial Rome, the Roman Catholic Church, Islam, and now the United States of America, vociferously contending to be Godly with devastating consequences for Your people.

**“So** (*wa*) **the** **animosity** (*‘aph* – the frustration and anger, resentment and grievance) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **against** (*ba* – with) **this country** (*ha ‘erets ha hy’* – land, region, nation, or realm) **will** **bring upon it** (*la bow’ ‘al hy’* – clearly pursuing the inevitable association with) **all of the harmful consequences** (*‘eth kol ha qalahah* – everything that invokes the vilification of those seen as insignificant and having no value) **that were written** (*ha kathab* – which were permanently inscribed using words and letters) **in this scroll** (*ba ha sepher ha zeh* – upon this document, written communication, and book)**.”** (*Dabarym* / Words / Deuteronomy 29:27)

The Towrah is a balanced presentation of commendation and condemnation, of credits and debits, of love and hate, of good and bad, such that we are aware of the consequence of our choices. If we choose Yahowah, if we act upon the conditions of His Covenant, if we accept His invitations to meet with Him, we will receive the promised benefits. If we neglect all of this, we will die, neglected by God. And if we consistently lead others astray, deceiving them, then we will be convicted and incarcerated consistent with the Towrah’s guidance in this regard.

Addressing Moseh’s next statement, unless something is uprooted in a manner which shows great care for that which is being transplanted, and unless it is immediately and appropriately replanted, it will die. What once grew is like a weed plucked completely from the ground, whose roots are exposed to sun and wind, and thus incapable of growing again. These would be weeds…

**“And** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will** **uproot them** (*natash hem* – pulled them out of the ground, destroying them) **from upon their land** (*min ‘al ‘adamah hem* – in and out of that ground of theirs) **in frustration** (*ba ‘aph* – in anger and animosity, resentment and consternation) **and in deadly antagonism** (*wa ba chemah* – in hostility and displeasure, and even poisoning what remains)**. Then as if snapping a twig in anger** (*wa ba qetseph* – as a sign of furious discord, dissention, and disharmony, breaking their branches away in annoyance)**,** **He will throw them** (*shalak he*m – He will hurl and scatter them, casting them) **into another land** (*‘el ‘erets ‘acher* – into a different country or the next region) **consistent with** (*ka* – similar to and as a comparison or similitude to) **this day** (*ha yowm ha zeh*)**.”** (*Dabarym* / Words / Deuteronomy 29:28)

Remember, on this day they were still in Mow’ab, the modern manifestation of which is the politically correct multicultural milieu of socialist secularism and Pauline Christianity. Most Jews remain in this place, embracing the former while harassed by the latter. Most Jews will remain uprooted and die in this place, not unlike what occurred eighty years ago throughout Europe.

There is a tendency for English bibles to butcher the concluding statement of Dabarym 29:29. For them, it is as if Yahowah was revealing all of this for absolutely no reason other than for His bemusement. They read: “The secret things belong unto the LORD our God…” (KJV, NASB, and NIV) or “The LORD our God has secrets known to no one. We are not accountable for them…” (NLT). Why would God keep secrets? Why bother with forty prophets over four thousand years if God wanted to remain hidden and unknown?

The New World was hidden from view, but hardly a secret, before it was discovered. So were atoms and DNA. They have always been there and observable, just not known. It took the desire to know, the time and energy to explore, the creation and use of the right tools, and the courage to go where most dared not tread, to find these things. The same is true with Yahowah’s testimony. The words were written down expressly for us to observe them. And by doing so we have discovered and shared hundreds if not thousands of insights not previously considered. The fact that God’s name is pronounced Y-aH-oW-aH, that the Set-Apart Spirit is feminine, that Towrah means Teaching, not Law, that there are three destinations for human souls, five conditions of the Covenant, and that the Way to God is through the seven Miqra’ey are examples of what we found by more fully and accurately translating Yahowah’s prophets.

At issue here is that *la* is a preposition which can be rendered “concerning or approaching” but not “belong,” nor in the manner presented in the NLT. So in actuality, Moseh is addressing how the things which are unknown prior to investigation and things which have been revealed more openly work together as part of Yahowah’s eternal witness, collectively conveying the Towrah’s Teaching so that we might approach God by responding appropriately to Him.

**“The concealed things** (*sathar* – the hidden and not readily known realizations which are kept safe and protected) **concerning** (*la* – about) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, our God** (*‘elohym ‘anahnuw*)**,** **and the things which are revealed, then discovered and openly known** (*wa ha galah* – that information which is uncovered and exposed, then shown to exist)**, are for us to approach** (*la ‘anahnuw*) **and for our descendants to draw near** (*wa la beny ‘anahnuw* – and concerning our children)**,** **forever and ever as an eternal witness** (*‘ad ‘owlam* – eternally providing testimony and doing so for all time, as it has been it will always will be, with the evidence provided and the testimony given to the witness continuing to endure going all the way back to the beginning) **so that we may approach by acting upon and engaging in** (*la ‘asah* – endeavoring to do and gain from) **all of the words** (*‘eth kol dabarym* – in concert with every word and statement) **of this Towrah, this Source of Teaching and Guidance** (*ha towrah ha zo’th* – this particular and singular place from which instructions and directions flow forth)**.”** (*Dabarym* / Words / Deuteronomy 29:29)

It has always been a matter of going where the words lead. And that is because every word of the Towrah leads home, to the Covenant. This is what Moseh knew. This is what the greatest of the prophets taught. Other than possibly Dowd and Yahowsha’, no one knew Yahowah better. It would be wise, therefore, to trust his assessment of the Towrah and its Covenant.

Speaking of him, in fact to Moseh, and in the same book, the Towrah, Yahowah, Himself, said:

**“And it shall come to pass** (*wa hayah*) **if** (*‘im* – whether) **they will not trust or rely upon you** (*lo’ ‘aman ‘atah* – they will not see as trustworthy nor permanent, correct nor valid, confirmed nor enduring, even verifiable)**, nor listen to** (*shama’*) **the voice of** (*qowl*) **the first and most prominent** (*ri’shown* – initial and most conspicuous) **sign providing proof** (*‘owth* – signal, banner, distinguishing mark, memorable promise, and evidence used as validation; from *‘uwth* – consent agreement)**,** **then they will** **trust and rely upon** (*‘aman ‘atah* – they will see as trustworthy, correct and valid, even verifiable and supported, well evidenced and confirmed) **the voice of** (*qowl*) **the last** (*‘acharown* – the latter and final, subsequent and following, different and delayed) **sign providing proof** (*‘owth* – signal, banner, distinguishing mark, memorable promise, and evidence used as validation; from *‘uwth* – consent agreement)**.”** (*Shemowth* / Exodus 4:8)

Are you listening?



*Coming Home*

A Voice Calls Out

9

Above and Beyond

*Making Persuasive Arguments…*

There were so many prophetic revelations to consider and explore, we are overwhelmed with possibilities. And yet, we have decided to follow our original plan, which was to systematically examine the first twenty-five *Mizmowr*, departing from this path only when necessary to fully appreciate Yahowah’s message.

By doing so, we have found the central cord of Yahowah’s testimony, a messenger like none other, Dowd. Following in Moseh’s footsteps, he became Yahowah’s beloved son, God’s anointed messiah, the central branch off of the Tree of Lives as well as the Tree of the Knowledge of Good and Evil. He became Yah’s chosen shepherd and king. It is Dowd’s lyrics which sing their way into Yahowah’s heart.

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

In the 6th *Mizmowr* | Song, we find Dowd longing for a new beginning, for the “*shamynyth* – eighth octave.” He has completed the first phase of the mission Yahowah had envisioned for him and is ready to move on. And since we have felt this way from time to time, it’s reassuring to hear *Dowd* | David responding similarly. It reminds us not just of his inspiration, but of his humanity.

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

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

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

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

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

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, You consistently prove Your case through me with persuasive arguments which vindicate me** (*‘atah yakach ‘any* – You use evidence and reason, engaging in rational dialogue with me, making decisions and resolving disputes, demonstrating that You and I are right (hifil imperfect jussive – Yah is continually enabling Dowd to engage in the process of rational discourse within the parameters of freewill)) **without animosity or hostility** (*‘al ba ‘aph* – You are devoid of antagonistic implications or displeasing overtones, without resentment or anger; from *‘anaph* – being angry, displeased, or being a blowhard)**.**

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

As a complete rebuke of Pauline Christianity, the realization that Yahowah, the God of the “Old Testament” saves, is irrefutably and undeniably established through *Dowd* | David. He is the antidote for the false perceptions contained in the Christian “New Testament.” By closely examining and carefully considering the Towrah, and listening to the revelations Yahowah had conveyed to the prophet Shamuw’el, which is how Dowd came to know and trust Yahowah, a highly imperfect man was completely vindicated, becoming Yahowah’s beloved son.

This is the conclusion we have been lauding for the past eighteen years because it is so obvious. And yet this is the first time we have seen Dowd directly acknowledge that he proves the Towrah’s viability in this regard. It is the personalization of the 19th *Mizmowr*’s emphatic conclusion.

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

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

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

This serves as a brilliant introduction to this profoundly important conclusion:

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

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

**Revering and respecting** **Yahowah purifies and perfects** **forever. Yahowah’s just means to resolve disputes is reliable and vindicating.”** (*Mizmowr* / Psalm 19:1-3,7-9)

As we have just noted, the personal application of this realization is then expressed in *Mizmowr* | Psalm 6:1:

**“Yahowah, You consistently prove Your case through me with persuasive arguments which vindicate me without animosity or antagonistic implications. Your instructions enable me to be correct** **and** **You** **are never antagonistic** **nor displeased.”**

In both secular and sectarian circles today, the “God of the Bible,” especially the One portrayed in the “Old Testament,” is considered “hostile and wrathful, angry and resentful.” And yet, that is not how Dowd perceived Him, and indeed, few knew Him better. And so in this statement, yet another pervasive myth is obliterated.

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

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

**“You want to be kind and merciful to me** (*chanan ‘any* – of Your own volition treat me fairly and favorably, be compassionate and lenient towards me, being kindhearted (qal imperative – be genuinely lenient and beneficial by choice))**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, for I am comparatively weak** (*ky ‘umlal ‘any* – I am frail and lacking)**.** **Restore me, making me acceptable** (*rapha’ ‘any* – elect to heal me, promoting my recovery so that I’m mended and repaired, then put in a preferable state (qal imperative))**, Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, because** (*ky*) **my essential essence** (*‘etsem ‘any* – my body and bones and my very substance, my skeleton and human nature) **is anxious, eager to hasten the process** (*bahal* – is looking to hurry things up, expediting an immediate response because I’m a bit uneasy (nifal perfect – for this momentary period of time, Dowd’s essential nature passively receives the means to hasten the process))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:2)

We’ve all echoed these words. Once we are enriched and empowered, life with Yahowah in heaven will be vastly superior to our time in the here and now, especially since we are surrounded by all manner of individual and institutionalized perversions of Yah’s message. Dowd was ready to move on.

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

While it is interesting to ponder the reason Dowd scribed this next lyric, it’s possible that he knew the answer. The question may have been asked for our benefit, thereby encouraging us to calculate the timing from all of the clues we have been given. In so doing, we have surmised that Yahowah is returning with His beloved son on *Yowm Kippurym* in 6000 Yah, the 2nd of October 2033 at sunset in Yaruwshalaim.

Bereft of Howsha’s timeline, and without the prophetic revelations in Yasha’yah, Yirma’yah, Zakaryah, Dany’el, and Malaky, all of which would be written hundreds of years later, Dowd may not have known when Yahowah would be returning. Even though the answer would have been irrelevant to him at the time, maybe even inconceivable, it was nonetheless available to him and essential for us today. Yahowah’s timeline is very clearly presented in the opening books of the Towrah. Someone as brilliant as Dowd, would likely have figured it out, recognizing that he was living in the exact center of Yahowah’s place and time.

**“****In addition** (*wa*)**, my soul** (*nepesh ‘any* – my consciousness, that part of me that animates life and enables me to observe my environment and respond, my inner person, personality, attitude, and aptitude, along with selected memories which are the aspects of my nature that will accompany me into eternity) **is enormously eager and anxious** (*me’od bahal* – is in a tremendous hurry, wanting to greatly hasten the departure from that which is troubling and dismaying)**. So** (*wa* – then) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, in this regard, how long will it take for You** (*‘atah ‘ad matay* – meanwhile, in consideration of this, as for You, when is it, and what is the extent of time until) (6:3) **to return** (*shuwb* – You come back again to renew and restore)**?**

**Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, I really want You to remove me, choosing to take my soul away** (*chalas nepesh ‘any* – I want You to come rescue my soul by withdrawing me (piel imperative paragogic heh cohortative – it is my overwhelming desire that You choose to do everything possible to properly equip my soul to be withdrawn))**.**

**It is Your desire to save me** (*yasha’ ‘any* – You have chosen to rescue and deliver me (hifil imperative – a second person expression of volition whereby Dowd is stating that Yah not only wants to save him but that God has chosen to engage on behalf of his soul such that he becomes ever more like Him)) **on account of providing a witness to** (*lema’an* – to express and demonstrate the intent and purpose of; a compound of *la* – to approach and according to and *ma’an* – revealing intent and demonstrating purpose, which is from *‘anah* – to answer and respond) **Your unwavering and unfailing love** (*chesed ‘atah* – Your steadfast devotion and kindness, Your ongoing commitment to treat me favorably and beneficially upon Your glorious appearance)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:4)

To his credit, Dowd knew that Yahowah would be returning for His people, and he may have even known when. And that’s more than we can say for a world lost in religion, none of which know either, even with their affinity for eschatology.

We have returned to the heart of the matter, to the central cord among the eight octaves. Yahowah wants to save us, to take us away from all forms of human opposition and subjugation, because He loves us.

But we must be vigilant. Dowd said that Yahowah wanted to save him, not everyone else. The notion that God wants to save every soul is ludicrous. So if we want to be counted among those Yah desires saving, we ought to listen to Dowd and follow his example.

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

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

**In She’owl and with Sha’uwl** (*ba She’owl* – in the Place of Questioning, the grave where the dead reside or with *Sha’uwl* – the failed king and false prophet)**, who** (*my* – how, when, why, and whom) **will come to know You, expressing their appreciation for You** (*yadah la ‘atah* – will recognize and acknowledge You, choosing to thank You, continuously making public announcements and declarations regarding their familiarity with Your eternal attributes; from *yad* – the hand (or ) and *yada’* – know and understand, recognize and acknowledge (hifil imperfect jussive))**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:5)

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

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

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

**“I have done my part, expending the time and energy** (*yaga’* – I have been productive to the point of becoming weary for the moment, having labored extensively, striving to fulfill my job to the extent of my capability (qal perfect)**, to the point of exhaustion** (*ba ‘anachah ‘any* – such that I sigh, expressing my emotional frustration or physical pain as if exasperated)**.**

**With the pervasiveness of the darkness** (*ba kol laylah* – in the total deprivation of light and complete darkness of night)**,** **I swim** (*sachah* – I move through the water (hifil imperfect)) **upon a bed of twisted** (*mitah* – a stretcher and bier used to carry the sick and dying, the unjust and incorrect) **tears, causing me to weep** (*ba dimah ‘any*)**.** **My couch** (*‘eresh ‘any*) **is drenched** (*masah* – is the place of examination and testing)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:6)

The initial sentence was literally true, while the second and third were poetic allegory. The bier of twisted tears is the deathbed that religion has become. It pains all of us to know the truth and yet see so many fall for obvious lies. We should all be frustrated and angry at Paul, Akiba, and Muhammad as well as at all of the priests, rabbis, and imams who have promoted their death knell.

Not long ago, I had a similar conversation at dinner with the wife of a former business associate. Following a discussion with her husband about what I had come to know about Yahowah and His Towrah, and had subsequently written in these books and shared during all of the radio programs, she interrupted and said, “You need to do a better job of getting the word out so that more people know about this.” My reply was similar to Dowd’s: “I’ve done my part, having written 19 books and spoken on over 10,000 radio programs – freely offering everything I’ve learned through these translations. If you or anyone else chooses to disregard this information, then the failing is yours and theirs, not mine.”

I’ve also experienced some of the discomfort Dowd speaks of in his next statement. Mine is the result of a lingering injury, creating a knife-like pain in my left shoulder the longer I translate and type. My eyes are failing as well, something glasses have partially resolved, but not the irritation that comes from long hours in front of a computer screen. So I appreciate the fact that I’m not alone in this regard. The work is stimulating and joyful to be sure, but when we devote as much energy to it as did Dowd, it can be exhausting – especially when confronting the twisted tears of religious believers.

And while I don’t think I have ever cried as a result of this adversity, I know what it is like to swim through a cesspool of human degradation. Composing *Prophet of Doom* and *Questioning Paul* required spending many years in the swamp of human excrement.

For those who may be uncomfortable with me, or anyone else, drawing these comparisons to Dowd, I would suggest that they do the same. Dowd is the example we are encouraged to follow. We should all be comparing our lives to his. Yahowah said that he was His beloved son and that he was right. We cannot do better than this.

**“****My eyes no longer function properly** (*‘ashash ‘ayn ‘any* – my ability to see has been incapacitated, and my sight is failing) **from** (*min* – because of) **this distressful situation, this mockery and provocation based upon erroneous perceptions** (*ka’as* – the annoying taunts and errant observations)**, and the condition is deteriorating** (*‘athaq* – the situation continuing to advance and atrophying) **with all of my adversities and troubles** (*ba kol tsarar ‘any* – in the totality of the constraints being placed on me by all of those besieging me, with all of the distressful things that are being done to diminish my significance, along with the constant attempts of those who are hostile toward me, who demonstrate their enmity, to silence me)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:7)

We have been conditioned to become especially alert any time Dowd’s significance is being assailed, because he is quite simply the most important person in Yah’s plans for His People, and especially His children. The “*tsarar* – Adversary” has done a masterful job of “*tsarar* – diminishing” his relevance, “*tsarar* – assailing” his credibility through Sha’uwl, the “*tsarar* – rival” king and “*tsarar* – adversarial” apostle. With Dowd’s “*tsarar* – significance constrained,” the light he shines on Yahuwdah, Yaruwshalaim, Mowryah, Tsyown, and especially the *Towrah* | Teaching and *Beryth* | Covenant is “*tsarar* – dimmed.” It is the beloved son, the main branch, the anointed messiah, the chosen shepherd, and Yisra’el’s king who, more than anyone else, is responsible for Yisra’el, calling his people home and then guiding them once they arrive.

As an interesting note, both Sha’uwls, the adversarial king and opposition apostle, were demon-possessed. In addition to their hostility toward Dowd, and their fixation on discrediting him, between them they attacked all three *Zarowa’* | the Protective Shepherd, the Productive Ram, and the Sacrificial Lamb by either annulling their work or mischaracterizing them.

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

As far as I can tell, the only time it’s good to have enemies is when our foes are adversarial to God and His People. Then they are a badge of honor, demonstrating that we are right.

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

**“****Get away from me** (*suwr min ‘any* – go away because you are rejected and forsaken and will be taken away and abolished, removed from my presence (qal imperative)) **all of you who carry** **out** (*kol pa’al* – who perform, fashion or forge, plot and devise, think about or benefit from (qal participle)) **that which is corrupt and deceitful** (*‘awen* – evil and injurious, dishonest and fraudulent, religious and idolatrous, harmful and misleading (more likely pronounced *‘aown*)) **because** (*ky* – for indeed) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has heard** (*shama’* – has listened to) **my lament and the expressions of my consternation** (*qowl baky ‘any* – voice of my dismay, the cry my sorrow, and the sound of my disappointment)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:8)

Speaking of Dowd’s example, note that he was trying to rid himself of those who were misleading and religious. He was not interested in saving them.

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

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

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

Speaking of the wrong approach, you will find “obey” written after “listen and hear” among the definitions of *shama’* in many lexicons, even though there is no support for that connotation linguistically. And yet this is one of many statements in which the very notion of rendering *shama’* as “obey” is absurd.

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

Turning to the next statement, Dowd realized that when we ask God to do what He wants done we can be assured that Yah will do as we request. So while *taphilah* does not mean “prayer,” if you want your petitions answered, do as Dowd has done.

**“****Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has listened to** (*shama’* – has heard (qal perfect)) **my request** (*tachinah ‘any* – my plea for a favor, beseeching)**.** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has received and accepts** (*laqach* – has obtained and approves (qal imperfect)) **my thoughtful and judgmental pleas for intervention** (*taphilah ‘any* – my petition, my manner of speaking; from *palal* – meditation regarding intervening, judgment based upon thoughtful consideration, and a diligent assessment leading to a responsible reaction, to consider, decide, and judge)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 6:9)

*Tachinah* is a challenging word to translate because its root, *chanan* | mercy does not work in the sentence. Further, it cannot be applied to Dowd, especially in this context. Dowd is only *chanan* | compassionate in that by exposing and condemning popular deceptions, particularly religious delusions, he is engaged in something which is exceptionally merciful.

To better appreciate the meaning of *tachinah*, we need to consider how it is used early in the Towrah. And what we find is that it is conveyed a disproportionate amount of the time in the hitpael stem, where the speaker is acting on his own initiative. In these cases, *tachinah* is an “earnest plea made by someone beseeching another for a favor without any outside influence.” It’s not providing a favor, but instead, requesting one, which is why it was defined as such in 6:9 above.

And yet there is still another challenge in this sentence, this one overcoming a long history of religious corruption. English bibles render *taphilah* as “prayer,” even though there is no basis for that connotation in the etymology of the word. It is from *palal*, which is “to think and consider then judge, to meditate and then request intervention.”

Cognizant of these realities, of the actual meaning of *shama’*, *tachinah*, and *taphilah*, my translation differs markedly from more popular renderings…

**“All** (*kol* – every one of) **my enemies** (*‘oyeb ‘any* – my foes, those opposed to me, those who show animosity and hostility toward me) **shall, as a result of their own choices, be humiliated** (*bowsh* – have pursued disparaging ambitions and have chosen wrongly and thus are mistaken, and at long last will be found guilty and thus be shamed and embarrassed (qal imperfect jussive))**.**

**They will be terrified and agonized beyond comprehension, receiving what they have chosen to perpetrate** (*wa ma’od bahal* – totally bewildered and altogether despondent, they will tremble, exceedingly afraid (nifal imperfect jussive – those who have elected to bewilder and induce fear will experience what they have done to others on an ongoing basis))**.**

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

Even the concluding sentence is a bit of a challenge to translate because the primary use of *shuwb* is “to return,” which is the opposite of what Dowd would be asking. And while *shuwb* is used to speak of “returning” 270 times, its second most common usage, occurring some 120 times, is as an “auxiliary verb whose function is to repeat the action of the verb which follows,” in this case *bowsh*.

We should, therefore, more completely emphasize and amplify the meaning of *bowsh*, revealing that the propensity to turn away from God, such that one’s disparaging desires are exposed, reflects a pattern of behavior which will result in continuous reprisal.

It is, of course, telling that so many have shown animosity toward Dowd’s status with God, preferring to see Jesus, Akiba, Paul, or Muhammad in his place serving as the messenger or Messiah. Indirectly, even prime ministers, presidents, and popes are in opposition to Dowd as the undisputed King of Yisra’el because they want to control the nation’s status and fate. While many have chosen this path, they have chosen poorly, bringing judgment upon themselves. Those who sought acclaim, to rise above the common man, will in the end be shamed before them, just as those who sought salvation will be rejected.

When contemplating the nature of Dowd’s foes, keep in mind they were not a collection of isolated individuals with personal grievances. There is nothing small or petty about any of this. Dowd represents everything that is *towb* | productive, pleasing and *tsadaq* | right with God. He is the beloved son of the Covenant Family, the branch from which everything worthwhile grows, the prophet who explained the past and revealed the future, the lyricist who sung the songs God most loved to hear, the shepherd of our Father’s sheep, the king of God’s people, the man who taught us how to observe the Towrah. He was brilliant and articulate beyond comparison.

*Dowd* | David is living proof that the Towrah not only instructs and guides, but indeed saves, nullifying the basis of Christianity. As such, his foes are those who have chosen to ignore all of this and establish political institutions and religious doctrines in conflict with his life and lyrics. In the most broadly accurate and relevant sense, Dowd is predicting that those who have chosen to promulgate religious or political ideologies will be humiliated by God.

Also enriching, we have long anticipated something Dowd clarified by the use of the jussive mood in this statement. While there would be no reason for God to judge, much less humiliate, the unwitting victims of man’s political and religious schemes, it would be unfair, indeed unjust, not to hold those culpable who have conceived them and chosen to advance them.

In our quest to better understand the life and lyrics of Yah’s exemplar, there are several reasons why he may have become weary and have grown eager to be withdrawn. Serving as Yahowah’s son and student, messiah and king, shepherd and leader, prophet and teacher, while exhilarating, comprised more responsibility than any one man could bear, especially over a lifetime. Having engaged in his youth, as he grew old, his soul, mind, heart, eyes, and body simply wore down. He needed to be recharged and renewed. It is only natural, and he was keeping it real.

Dowd never met a threat to his people that he didn’t fight, and over a lifetime of conflict, it grew wearisome. Knowing Yahowah intimately, he was anguished by every slanderous statement and slight. And there were lots of them because it was and remains a very dark world. Based upon the text of the *Mizmowr*, Dowd had grown weary of wrestling with religious, political, conspiratorial, and military foes.

And perhaps, after having lived every moment of his life in the center of Yah’s will, with Yah inspiring his thoughts and words, as much as he loved her, Bathsheba proved less satisfying than his life with Yah. He may have longed to rekindle the relationship he once knew. Or, this Song could be yet another example of Dowd being Dowd, of him exposing and condemning the knuckleheads while celebrating the alternative.

**“Yahowah, You consistently prove Your case through me with persuasive arguments which vindicate me using evidence and reason, and by engaging in rational dialogue with me, making decisions which resolve disputes, demonstrating that You and I are right, without animosity or hostility.**

**Your instructions enable me to be correct, and** **Your willingness to improve me, to teach and guide me, make me stronger. You are never antagonistic, doing so without consternation.** (6:1)

**You clearly want to be kind and merciful toward me, Yahowah, for I am comparatively weak.** **So please restore me, making me acceptable, Yahowah, because my essential essence** **and human nature** **is eager to hasten the process.** (6:2)

**In addition, my soul is enormously eager and in a tremendous hurry, wanting to greatly hasten the departure from that which is troubling and dismaying. So** **Yahowah, in this regard, how long will it take for You** (6:3) **to return,** **coming back again to renew and restore?**

**Yahowah, I really want You to remove me, choosing to take my soul away, because it is my overwhelming desire that You choose to do everything possible to properly equip my soul to be withdrawn.** **Just as it is** **Your desire to save me** **so as to provide a witness to** **Your unwavering and unfailing love.** (6:4)

**For indeed, and by contrast, there is no** **remembrance or mention of You** **in the plague of death,** **within the pandemic disease that causes entire populations to die, perishing and then dispatched on a massive scale.**

**In She’owl and with Sha’uwl, who will come to know You, expressing their appreciation for You? Who will recognize and acknowledge You, choosing to make public announcements regarding their familiarity with Your eternal attributes?** (6:5)

**I have done my part, expending the time and energy** **to the point of exhaustion. I have been productive but have become weary for the moment, having labored extensively, striving to fulfill my job to the extent of my capability such that I sigh, expressing my frustration, a bit exasperated.**

**With the pervasiveness of the darkness,** **I swim** **upon a bed of twisted** **tears, causing me to weep.** **My couch, which serves as my place of examination and testing such things,** **is drenched.** (6:6)

**My eyes no longer function properly, because my sight is failing** **from** **this distressful situation, this mockery and provocation, the annoying taunts and errant perceptions of me. And the condition is deteriorating** **with all of my adversities and troubles,** **with the constraints being placed on me by all of those besieging me, with all of the distressful things that are being done to diminish my significance, along with the constant attempts to silence me.** (6:7)

**Get away from me those of you who are rejected and forsaken** **as you will be taken away and abolished,** **all of you who devise and carry** **out that which is corrupt and deceitful,** **fraudulent and religious, harmful and misleading,** **because,** **Yahowah** **has heard my lament and the expressions of my consternation.** (6:8)

**Yahowah** **has listened to my request.** **Yahowah** **has received and accepts** **my thoughtful and judgmental plea for intervention, my diligent assessment which warrants a responsible reaction.** (6:9)

**Every one of** **my enemies, those** **who have shown animosity toward me,** **shall, as a result of their own choices, be humiliated. Having** **pursued disparaging ambitions and having chosen poorly, they are mistaken, and at long last they will be found guilty.** **They will be terrified and agonized beyond comprehension, receiving what they have chosen to perpetrate.** **They will tremble, exceedingly afraid.**

**Once again, as a result of their own choices and having turned away, they will be continually embarrassed** **as a result of their shameful ambitions.”** (*Mizmowr* / Psalm 6:10)



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

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

**By Dowd** (*la Dowd* – according to the Beloved)**,** **who, to show the way to the benefits of the relationship** (*‘asher* – which to reveal the correct and narrow path to get the most out of life)**, sang** (*syr* – he conveyed verbally in a melodic and rhythmic manner) **to** (*la* – for) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **against** (*‘al* – concerning and in opposition to) **the** **words and accounts** (*dabary* – the manner of speaking, the statements, and the message) **of the infamous and afflicting** (*kuwsh* – regarding testing and evaluating, then discarding, the lowly and little, piercing the lack of evidence and reason associated with removing the plague, so as to eliminate the impurities of; from *kuwr* – to cut down and to pierce, to smelt and remove, to evaluate and test an affliction, a disorder and sickness and/or *uwshy* – insignificant and weak, and thus lowly and little) **Benjamite** (*Benyamyny* – son of the right side or from the south)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7: Title and Dedication)

This title is important because it means that this *Mizmowr* was written to “*shigayown* – explain the consequence of going astray, of being wrong, and even of ignorance.” And since this title is broadly stated, and is not focused on a lone individual, the only way that it can be personalized is if that person propagated a misleading and mistaken religion which has negatively influenced Yisra’el. The names of such individuals is short with only one of the three, *Sha’uwl* | Paul, known to be a Benjamite.

Since these are the only books and audio programs where the person commonly recognized as “David” is referred to as Dowd, it is interesting to note that his name appears 1076 times, 1075 of those were written as DWD, which would be pronounced Dowd. On one occasion, a Y, or hand of Yahowah, was added. Further, the basis of his name, *dowd* | beloved, appears another 61 times. It is presented more often than any other name, save Yahowah.

This known, what are we to do with the reference to Kuwsh? If we were to examine the lexicons, they would tell us that *kuwsh* means “black” and that it should be translated as “Ethiopia,” or some other “unknown place” – none of which is true. There isn’t any geographical, genetic, or etymological evidence linking *kuwsh* with Africa or black skin pigmentation as is so often inferred – likely for racist reasons. Further, after referencing over twenty lexicons and biblical commentators, the theologians and scholars remain clueless as to the identity of the individual being addressed in the 7th *Mizmowr*. Most, unwilling to plead ignorance, suggest without evidence, that he may have been one of King Sha’uwl’s friends.

But this we know, as a Benjamite, *kuwsh* cannot be a country in this context. And since there isn’t any record of Dowd having a foe by that name, I think we are best served to translate *kuwsh* using the nearest equivalents, which are “*kuwr* – testing and evaluating an affliction which is derived from a weak case or lack of evidence, piercing a sickness to remove impurities and thereby discard the illness,” in addition to “*uwshy* – insignificant and weak, and thus lowly and little.” These are the only Hebrew concepts, apart from directly related names, which share two of the three letters found in *kuwsh* without adding a host of others.

That said, geographically, a Kuwshite would come from the northern extremity of what was once Babylon. Genetically, he would be associated with peoples surrounding Arabia, particularly on the west, north, and eastern perimeters of the desert peninsula. Politically, we are told that during the Time of Ya’aqob’s troubles, Kuwsh will ally with other Muslim nations, including Libya and Egypt, in addition to what is now represented by Mow’ab and ‘Amown.

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

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

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

The man who lived at the conclusion of the third millennia of Yah’s timeline is now reinforcing the Covenant’s third condition, that we come to trust and rely upon Yahowah. As a result, he knew that God would save him.

**“Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, my God** (*‘elohym ‘any*)**,** **in You** (*ba ‘atah* – with You and near You)**,** **I find a trusted and safe place** (*chasah* – comfort and refuge, protection (qal perfect))**, with You saving me based upon the proper relationship, appropriately delivering me** (*yasha’ ‘any* – provide victory for me, protecting me (hifil imperative – choose to pursue salvation through me)) **from all** (*min kol*) **my** **pretentious** **pursuers, especially the boisterous who are verbally contentious against me** (*radaph* *‘any* – those who overwhelmingly confuse, who boldly devise schemes against me without merit, the arrogant and afflicted, frenzied and senseless, the proud and defiant, self-willed who promote false gods and encourage religious worship, a pejorative term for the idolatrous (qal participle))**.** **You will preserve me for a later time** (*natsal ‘any* – You will defend and deliver me from this because You have chosen to save me for more favorable circumstances (hifil imperative first and second person masculine singular))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:1)

In this war of words between the most relevant Yahuwd and the pretentious and predatory Benjamite, I was particularly intrigued with how the hifil imperative shaped the prophecy such that we find Dowd in the center of Yah’s will, as the man being preserved for a later time. Yahowah was always Dowd’s “trusted and safe place,” as He is for everyone in the Covenant Family. And it is through the Covenant that we are saved. However, while Yahowah’s children are preserved for a later time, Dowd has an appointment with destiny.

Over the long march of history, there have been two individuals who have been especially contentious with Dowd, the misguided King *Sha’uwl* | Saul and the mistaken Apostle *Sha’uwl* | Paul. The former tried to kill him, and the latter sought to nullify him. So we’ll continue to look for clues which may point us in one direction or the other.

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

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

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

**“Or otherwise** (*pen* – because lest he would)**,** **in the manner of** (*ka* – just as and compared to) **a fiercely destructive being, a vicious beast in search of prey**  (*‘aryah* – perhaps as a lion; from *‘arah* – to pluck away through the course of one’s life)**,** **he, to satiate his own cravings, will rip apart** (*taraph* – he will tear into pieces in a violent and abhorrent manner, seeking to destroy me to his own satisfaction, negating and mangling) **my soul** (*nepesh ‘any* – the essence of my life, my attributes, attitude, and ambitions)**, snatching it away and shredding it** (*paraq* – to take it for himself) **without sparing it** (*ba ‘ayn natsal* – causing the one attempting to snatch it away to be for naught and declared in defiance (hifil participle))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:2)

The most vicious of Benjamites and the most verbally contentious, easily the most boisterous and pretentious, gave rise to the ultimate beast: *Sha’uwl* | Paul fathered the Roman Catholic Church and its stepchildren, Orthodox and Protestant Christianity. No one has afflicted Yahuwdym more than this overwhelmingly confusing and senselessly defiant, especially egotistical man. Also telling, in his lone prophecy, one he actually got wrong, *Sha’uwl* | Paul used the Greek word *harpazo* to predict a violent snatching away during the “Rapture” – thereby linguistically identifying himself as Dowd’s adversary, making him the vicious Benjamite wolf in sheep’s clothing. In fact, this Mizmowr likely serves as the impetus for Yahowsha’s statement regarding the “wolf in sheep’s clothing” tearing His people away from the Towrah in His Instruction on the Mount.

As a prophet, at some point Dowd was likely shown how his life and lyrics would be diminished and demeaned by the Sha’uwl of Christendom. After all, no one would have a more pervasive influence over how he and his testimony would be perceived relative to others or over how his people would be treated.

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

This said, since Dowd’s soul has never been at risk, we have a couple of ways to process this reference. Dowd represents and is symbolic of Yahuwdah. There is no question that the very soul of Yah’s people has been at risk for a long time, specifically as *Yahuwdym* | Jews have been menaced by Christians these past two thousand years. Or we can see his *nepesh* representing the “essence” of Dowd’s “life and character,” such that what he has come to represent within the Covenant is “*paraq* – being snatched away and shredded” by the likes of *Sha’uwl* | Paul.

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**,** **my God** (*‘elohy*)**,** **if I have caused this** (*‘im ‘asah zo’th* – if I have made this occur, putting this into effect by the way I’ve acted or engaged regarding this)**, if there is** (*‘im yesh* – if there exists any substance to this) **anything wrong** (*‘awel* – dishonesty or fault, anything contrary to the appropriate standard, deviating from it) **on my hand** (*ba kaph ‘any*)**,** (7:3) **and whether or not** (*‘im*) **somehow I have dealt out and deserve** (*gamal* – I have produced such recompense and I am being treated this way for a reason, having set into motion (qal perfect)) **this evil and troubling consequence** (*shalem* *‘any ra’* – this miserable and distressful result and ultimate compensation for myself which is so injurious to the relationship and horribly wrong, this type of contemptible fulfillment)**,** **or inappropriately** (*ryqam* – without justification or cause, unreasonably) **taken something away from** (*chalats* – removed and withdrawn something from (piel imperfect paragogic cohortative)) **this adversary trying to limit and constrain me** (*tsarar ‘any* – the enemy besieging me, the foe attempting to bind me, this hostile opponent and troublesome rival of mine)**,** (7:4)

**then of his own volition, let my rival pursue me, pressing his case against** (*radaph ‘oyeb* – let my enemy boldly chase after the opportunity to debate, such that my adversary strives to best me in a verbal exchange as that would be wonderful, even astonishing, thereby ending the confusing contention against (qal imperfect jussive)) **my soul** (*nepesh ‘any* – my attitude and aptitude, the essence of my life and purpose)**.**

**Let’s engage and confront one another** (*wa nasag* – so let’s reach out and extend an offer to meet and compare (hifil imperfect jussive))**. Let him attempt to aggressively tread upon** (*ramas* – let him try to trample and aggressively seek to destroy (qal imperfect jussive)) **my life** (*chay ‘any*)**, especially with respect to the Land** (*la ha ‘erets* – concerning the material realm)**, thereby** (*wa*) **settling** (*shakan* – from my dwelling place to the local inhabitants, even placing before us the lives of foreign peoples and the existence of nations (hifil imperfect jussive)) **my overall relevance** **and** **significance, my** **status and reputation** (*kabowd ‘any* – my dignity and honor, abundant attributes, glorious presence, and manifestation of power) **with regard to the natural world** (*la ha ‘aphar* – concerning even the smallest aspect of the material realm and one’s descendants)**.**

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

Having previously translated Psalms 22 and 88, we know that Dowd was taken as a *naby’* forward in time a thousand years to witness the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*. And now based upon this *Mizmowr*, it’s evident that he was taken forward another score of years, a mere blink of the eye. He was exposed to this arrogant beast: to the Towrahless One known as Paul. And considering Paul’s lack of evidence and dearth of reason, Dowd would have been chomping at the bit to rip him to shreds in an open debate. He would need neither sling nor stone to topple the edifice that has become Pauline Christianity.

Just imagine, Dowd would make his case by citing Yahowah and Paul would advance his by misquoting God, then claiming, “But, I, Paul, say….” But we don’t have to imagine. This debate has already been recorded for all of us to see. Dowd has his lyrics, all inspired by Yahowah, and Paul has his letters, all of which nullify Yahowah’s testimony. We will compare them in future chapters for those who want to know who is speaking for God and telling the truth and who is advocating on behalf of the Prince of Lies.

At this point, we might as well accept reality because it is blatantly obvious. Dowd isn’t railing against some nameless village idiot who was once affiliated with the deceased king, Sha’uwl. This is someone so infamous and irritating that God, Himself, hates him and is committed to excoriating him, because Yahowah is equally inflamed and engaged against what he has wrought. This adversary is Paul.

**“You and I both want to take a stand** (*quwm* – I choose to do Your will and stand upright, actively engaging (qal imperative paragogic cohortative))**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, in Your righteous indignation** (*ba ‘aph ‘any –* in Yourfury and resolute anger, showing Your displeasure and resentment, nostrils flaring)**.**

**Choose to rise up** (*nasa’* – present Yourself on High, desirous of coming up (nifal imperative)) **against** (*ba*) **the insolent and arrogant outbursts** (*‘ebrah* – the epic rage and fury, the overwhelmingly haughty pride, and the unpleasant actions) **of the troublesome rival trying to limit and constrain me** (*tsarar ‘any* – the enemy besieging me, the foe attempting to bind me, this hostile opponent and distressful and vexing adversary of mine)**.**

**You and I both want to be alert and ready for action, eager to expose him** (*wa ‘uwr* – in doing Your will, I choose to be stirred up, moved to respond, and roused for the occasion, and ready to bare it all, exposing the chaff (qal imperative paragogic cohortative)) **on our behalf, and out of concern for both You and me** (*‘el ‘any* – by directing me to achieve this goal for You)**, by encouraging instruction** (*tsawah* – providing direction regarding (piel perfect)) **and** **executing good judgment regarding the means to resolve such disputes** (*mishpat* – prompting good decision making, rational thinking, and effective debate; from *ma* – ponder the implications of *shaphat* – making good decisions based upon good judgment with disciplined analysis under the auspices of a judiciary using legitimate evidence and persuasive arguments)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:6)

There is nothing better than knowing that our will is in sync with Yah’s, and that He will absolutely be by our side, supporting what we are doing on behalf of His testimony and people. One of the best ways to be assured of this is to hate what God hates and to fight what He opposes. But you’ll notice, while it isn’t always so, the great preponderance of the time Yahowah and those associated with Him are armed with words. There is nothing more effective, more lethal or beneficial. Words are the ultimate bomb and balm.

If not for the research of my friend, and longtime Covenant member, I would have misinterpreted Dowd’s use of *la’om* in this next statement. After having exposed and condemned Paul and his creation, Christianity, Yahowah’s Messiah is inviting people of distinct political, geographic, and religious associations home. He is asking them to return to Yisra’el as a direct result of his refutation of the religious and political institutions which emerged from *Sha’uwl’s* | Paul’s poison pen.

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

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

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

**“Let the people of distinct political and religious entities** (*la’om* – the population of different nations and regions who congregate together under their leaders and who are governed by antiquated philosophies)**,** **and** **the assembly of witnesses** (*wa ‘edah* – the community of those who remember and acknowledge the relationship agreement)**,** **choose to surround You, turning to You of their own volition** (*sabab ‘atah* – elect to change such that they can gather around You (poel – brings about a state whereby these people are intensely influenced by their choices, imperfect – with unfolding consequences, jussive – as a result of their decisions made under the auspices of freewill, and energic nun – to be emphatic about the future)) **as a result of this** (*wa ‘al hy’* – and over this)**, returning** (*shuwb* – changed and restored (qal imperative paragogic cohortative – will be genuinely and significantly influenced as a result of their desire to return, being in sync with God’s will)) **to approach the heights of heaven** (*la ha marowm* – to draw near the highest place; from *ruwm* – to be lifted up and rise, growing while contributing)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:7)

Yahowah, and those associated with Him, are calling the Chosen People back home to live in the realm of God. They will return to Him by leaving the realm of man. Sure, there are some other conditions, but it all begins this way.

This is not the beginning, but instead the conclusion of mankind’s six-thousand-year degradation of the Earth. Yahowah has returned. This is the remnant of Yisra’el and of the Gowym who preceded them by listening to Yahowah and to His son, Dowd, gathering in Yaruwshalaim on Reconciliations in year 6000 Yah. Those gathered in this place at this time will find themselves with Yah in heaven.

It should be noted that all along the way, throughout every condemnation in this *Mizmowr*, there has been a secondary figure lurking in the shadows, Muhammad. To a lesser degree, he was guilty of many of the same things. But, since this has been about one contrarian, a Benjamite, we have focused upon the most infamous, debilitating, deceitful, and deadly of them. Moreover, the weight of each assessment, consistent with this one regarding the *la’om* representing the three Babylons from which Yah’s people are being called home, one of which is from Islam, the depictions have consistently favored Paul over Muhammad by at least two to one, with everything fitting the Lord’s Apostle better than Allah’s Messenger.

Also worth considering, especially since we began by examining Moseh’s Towrah prophecy referencing the *nakry* | observant foreigner, and consistent with the idea that the *la’om* represents political, religious, and geographic Babylon: this observant foreigner was born in America, symbolic of political Babylon, raised a Christian, indicative of religious Babylon, and began working with Yahowah by exposing and condemning the Qur’an, Muhammad, Allah, and Islam – the genesis of geographic Babylon.

Just as Moseh was chosen in part because he had been born in *Mitsraym* | Egypt and raised such that he understood its political, religious, militaristic, and economic doctrines and agendas, I, more than most, understand the *la’om* from which Yah is calling His people. It is possible that *Prophet of Doom* preceded *Yada Yah* because understanding Islam was the weak link in this foreigner’s résumé. To be effective, the *nakry* would have to love Yahowah’s testimony as much as he would come to hate that of His rivals.

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

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

**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has chosen to execute justice, to lead, govern, and judge through me** (*shaphat ‘any* – wants to adjudicate between the parties with me, deciding what is right and wrong, vindicating and sentencing, through me (qal imperative)) **in accordance with** (*ka* – consistent with and in comparison to) **me being right** (*tsadaq ‘any* – me being accurate and correct, righteous and vindicated, justified and declared innocent, honest and fair, in accord with the standard and straightforward, acquitted and cleared of all charges) **and consistent with** (*wa ka* – according to) **the totality of my integrity and character** (*towm ‘any ‘al ‘any* – the moral goodness and blameless innocence that is part of me, that which completes me, causing me to be upright and innocent)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:8)

There are times when Yahowah defends Yahuwdah and contends with Yisra’el. He correctly responds to their initiative toward Him. And fortunately, He is just, treating us fairly and consistently.

This is confirmed in the concluding statement, which provides the definitive declaration proving the point we have long known to be true: Dowd is living proof that the Towrah perfects the imperfect. It is through the Towrah that the wrong become right. Our fates will all be determined exactly the same way. It is by reading what Dowd wrote that we discover how to be acquitted and vindicated. Moseh transcribed Yahowah’s plan of salvation, Yahowsha’ fulfilled it, and Dowd lived and wrote to explain it.

I appreciate Dowd’s character and I enjoy the realization that he was a character. Wanting to please God, it’s good to know the characteristics He values.

Let’s not overlook the importance of this revelation. Inspired by God, Dowd announced for all to see that Yahowah has chosen to judge us through him – and that means by the same criterion. If we do as Dowd did, study the Towrah and think our way to God, we will find Him. When our perspective and approach, when our judgment and attitude, when our conclusions and responses are consistent with his, we will find ourselves with Him. It’s all about being right when it pertains to Yahowah.

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

**“****Please** (*na* – I beseech you, heightening the urgency and intensity of the exhortation)**, that which is harmful and troubling, invalid and afflicting** (*ra’* – that which is bad, evil, and wicked, improper, undesirable, and miserable) **of those who are incorrect** (*rasha’* – of the unrighteous who are in conflict with the Towrah, the unjust and immoral, those who are wrong and who will be condemned for their criminal behavior) **must** **cease to exist** (*gamar* – be proven inadequate and fail such that they cease and desist, are stopped in the end and are finished, existing no more (qal imperfect jussive))**.**

**And then** (*wa*) **You may establish that which is enduring** (*kuwn* – You can appoint and support, making ready and building, setting up and firmly securing, directing aright and upright) **for those who are correct** (*tsadaq* – those who are right, who are accurate and correct, straightforward and honest, vindicated and cleared of all charges) **and for those who observe and examine, who test and probe** (*wa bachan* – who assess and learn then prove the accuracy, validity, appropriateness, and genuineness of something using evidence and reason) **by being motivated to think while executing good judgment, with thoughts and emotions directed toward** (*leb wa kilyah* – literally hearts and kidneys which are symbolic of the seat of judgment and emotion, of the ability to properly examine and logically process information so as to reach an accurate conclusion alongside goals and ambitions, feelings and opinions) **God** (*‘elohym*) **who is right** (*tsadyq* – who is accurate and correct, fair and trustworthy, upright and steadfast, properly vindicating by being just, righteously acquitting)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:9)

Yahowah alone saves. If Yahowah isn’t your Savior, you don’t have one.

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

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

In spite of what you have heard Christians proclaim, Yahowah is our Savior. The best way to affirm this is to “*yashar leb* – approach with the right attitude, the correct motivations, be right-minded, and thus logical, thinking properly, all while executing good judgment.”

This will come as an unpleasant surprise to Roman Catholics who have been deceived by conniving men, who, by banning the use of Yahowah’s name, have duped the faithful into believing that their Church will determine their fate. This will likewise come as an unwelcomed realization to rabbinical Jews who act as if their religion will save them. And of course, anything and everything Yahowah says stupefies Muslims.

Anyone sufficiently ignorant to believe that Muhammad (a pedophile, rapist, thief, and terrorist) was a prophet, and that his Qur’an (which is the dumbest book ever written) was inspired by God, deserves their fate. But then again, if there were a religious test for stupidity, how dumb does one have to be to put their fate in a man who, by choosing a false messiah, caused his people to be crucified and enslaved in countless numbers, his land salted and renamed, initiating the Diaspora? And yet, Akiba is the father of Rabbinic Judaism. And don’t get me started on the idiocy of Paul’s proposition, that God inspired a man to contradict Him and nullify His Towrah.

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

**“****God** (*‘elohym*) **judges and decides** (*shaphat* – sentences and vindicates, executes justice, leads and governs, adjudicates between the parties and determines what is right and wrong (qal imperative)) **correctly** (*tsadyq* – accurately and appropriately, fairly and uprightly, properly vindicating or sentencing by being just, righteously acquitting or condemning)**.** **So** (*wa*) **God** (*‘el*) **angrily denounces, expressing His extreme indignation, using words** (*za’am* – literally demonstrates His hostility and genuinely communicating His resentment, annoyance, and outrage (qal participle)) **throughout time** (*kol yowm* – every day and all day)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:11)

Based upon what mankind has done and said, God is going to denounce many more than He is going to commend. After all, it’s Yahowah’s universe, and thus it’s His decision what He wants to do with it. It’s God’s home, and He, alone, gets to decide who lives in it with Him. The Towrah is Yahowah’s too, making Him the Judge and Jury when it comes to the fate of individual souls.

That should be alarming for most, because there is no accommodation for faith. Worse, every religious, political, patriotic, militaristic, multicultural, and conspiratorial individual will find God expressing His extreme indignation toward them, denouncing them as annoying.

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

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

**“If** (*‘im*) **there is no turning around, changing one’s thinking and behavior** (*lo’ shuwb* – no return and coming back, reestablishing the relationship, and continued turning away, no restoration or renewal)**, He will forge** (*latish* – hammer into shape and sharpen the instructions) **His chisel** (*chereb huw’* – His cutting tools, including His swords, but also His heated reaction leading to desolation, lifelessness, and wasting away)**. His bow** (*qeshet huw’* – symbols of His power and influence, His rainbow and even potentially His gathering sticks and straw (metaphors for the estranged)) **will be taken out and shaped** (*darak* – He has set out, taken aim, used to guide, and trampled (qal perfect)) **such that they are established, proven, and ready** (*wa kuwn hy’* – as they will be thoughtfully arranged and firmly sustained, formed and fashioned (piel imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:12)

If Yah meant to say “*chereb* – chisel,” then He will be judging those who have opposed Him with the Ten Statements He carved in stone. If Yah meant to say “*chereb* – cutting tools,” then He is telling those who are being judged that they will be cut off and eternally separated. And if “*chereb* – sword” was intended, then the lives of His adversaries will be cut short. These, He will either “*latish* – forge, hammer into shape, and sharpen, or use to instruct.”

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

There is a popular myth among Christians that “Jesus is returning to save” them. But none of that is true. Yahowsha’ fulfilled His purpose. Yahowah is returning, and He will be doing a lot more destroying than saving. Moreover, Christians will be among the first to experience His animosity because they have all contracted the Pauline Plague of Death.

**“****He has prepared for Himself** (*wa la huw’ kuwn* – He has fashioned and formed, developed and established, secured and proven, decided upon and has at the ready (hifil perfect)) **weapons for the plague and implements of death** (*kaly maweth* – equipment for the pestilence and vessels to contain the disease)**. His divisive missiles** (*chets huw’* – His arrows and flying weapons which are used to cut off and separate) **perform** (*pa’al* – carry out the mission (qal imperfect)) **by kindling a blazing fire** (*la dalaq* – by hotly pursuing with fire and incinerating)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:13)

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

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

While I suspect that many of you reading the 1st Volume of *Coming Home in Our Time* have read *Questioning Paul*, if you are not among them, may I suggest that you turn to it now. We have reached a cathartic moment, a place of departure from which there is no return. We are going to expose and condemn the means the “Son of Wickedness,” *Sha’uwl* | Paul, used to annul the antidote to his plague of death. We will systematically uncover what Paul had to say and write about Dowd and compare that to what Yahowah revealed through His prophets, focusing upon what may be the most important of all Mizmowr, the 89th.

**“Pay attention** (*hineh* – behold, look now and notice)**,** **he** **conceives that which is extraordinarily evil and he demands an offensive pledge** (*chabal ‘awen* – using false testimony in the gestation of that which is deceitful and ruinous, he (the Benjamite) destructively indebts, leading to broken promises and unfavorable circumstances because what he enthusiastically promotes is completely untrue and religiously idolatrous (piel imperfect third person masculine singular – the object suffers the effect of what this one man has conceived with ongoing consequences))**.**

**He chose to give birth to** (*harah* – during his finite time, he chose to actually conceive and willingly became pregnant with, his desire was to gestate and produce (qal perfect consecutive third person masculine singular)) **that which results in oppression and misery** (*‘amal* – that which is unpleasant and wearisome, leading to subjugation, that which is laborious and financially restrictive, requiring grievous toil with no reward)**.**

**He willingly became the father of** (*yalad* – he fathered and gave birth to (qal – actually and literally, perfect – for a finite period of time, consecutive – as a product of his desires and choices, third person masculine singular – pertaining to this one man)) **deceptions and lies** (*sheqer* – a faith which is mistaken, misleading, and utterly false, and beliefs based upon vain futility and betrayal which have no value, use, merit, nor reason for existing because he was a complete fraud)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:14)

Every reference to this villain remains third person masculine singular and thus each additional statement continues to expose an exceptionally infamous and evil Benjamite. Of those, there is but one. *Sha’uwl*, a Benjamite who adopted the Roman name, Paul, the one who insidiously conceived the Christian religion on false pretenses. And that’s really bad news for the 2.5 billion Christians believers today, because according to God, the wannabe apostle’s positions were so horrid, so deceitful, like Satan, he has earned the moniker: Father of Lies.

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

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

Within his epistles, Dowd’s contribution to humankind would be reduced to a single sperm, and the promises regarding his second coming, of him being the Messiah and King, of Dowd as shepherd and branch, of God’s beloved son being right, are misappropriated in the most devious way – by misquoting God.

While we are on the subject of Christianity, there is a pervasive myth held by Christians, and especially Roman Catholics, that Constantine converted to Christianity and made it the official religion of Rome, thereby ending the persecution of believers. But none of that is true. Constantine did not see the sign of the “cross” superimposed upon the sun and did not hear a voice cry out from the heavens, “under this sign conquer.”

He did not order his legions to place Chi Rho on their shields and he continued to serve Mithras – the Unconquerable Sun until his death. It was Emperor Theodosius in 400 CE who was responsible for the merger of Imperial Rome and Roman Catholicism. He not only made the Roman Catholic Church the only legal religion in the empire, he imposed the feudal system that essentially enslaved Christians for one thousand years.

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

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

Even here, should you not yet know enough to conclude that Dowd is assailing Paul, ask yourself: why would God inspire Dowd to write a Psalm against an unknown and unknowable enemy – and include His own condemnation in the process? What’s the point, if not to expose mankind’s deadliest and most anti-Semitic concoction? Furthermore, how could Yahowah be the merciful and compassionate being Dowd claims Him to be if He didn’t warn His people about the enormous threat *Sha’uwl* | Paul would pose to their souls and wellbeing? After all, no other individual in all of human history has caused more harm to be perpetrated against the Chosen People than the wannabe Apostle Paul.

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

**“****He has dug** (*karah* – he has hewn out and excavated (qal perfect, third person masculine singular)) **a prison** (*bowr* – a dungeon and pit)**, seeking to confuse and discredit through it**  (*chaphar huw’* – looking to dishonor and confound with it, desiring to disgrace and bewilder (qal imperfect third person masculine singular)**.** **So it’s into** (*wa ba*) **the slime pit of corruption and decay** (*shachath* – the dungeon or putrid decay) **he has fashioned and devised** (*pa’al* – he has plotted and planned, made and prepared (qal imperfect)) **that he will fall as he is cast down** (*naphal* – he will descend, falling prostrate, going to a lower dimension (qal imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:15)

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

Let’s never forget that Imperial Rome, of which Paul claimed allegiance, was the most savage beast to evolve out of Babylon and that its Church, which Paul conceived, was presented as the final Beast, one that would tread upon, and thus oppress and subjugate, the entire world. For over a thousand years, the Roman Catholic (meaning Universal) Church lorded over, suppressed, and abused the masses, all while forcing Jews to live without rights or dignity in ghettos.

This is the pit that Paul has dug for himself, the prison he fashioned to confuse *gowym* and discredit Yahowah and Yahuwdym, God’s Towrah and Covenant. Having conceived the institution that would force the Chosen People into slime pits of corruption and decay while torturing those who would speak out against the Church’s arrogance and crimes in their dungeons with hideous implements, it’s time for retribution and accountability. That is the message of *Mizmowr* 7:15.

Let there be no doubt: Paul was fully aware that he was in league with Satan and in opposition to God – a conclusion which we will make irrefutable. And God is going to hold him accountable. Sha’uwl is destined to She’owl and I hope to be one of many accusing him.

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

**“His toilsome misery** (*huw’ ‘amal* – his wearisome, unproductive, and unfulfilling experience, his effort to gain notoriety) **will come back unto** (*shuwb* – will return to (qal imperfect third person masculine singular)) **him because it’s the source and beginning of such things** (*ro’sh huw’* – his own head as the source)**. And** (*wa*) **upon** (*‘al*) **the crown of** **his** **head** (*qadqod huw’* – his scalp, skull)**,** **that which is wrong and destructive about him** (*hamas huw’* – his violent injustice, errant beliefs, and oppressive nature, along with his cruel demeanor and unrighteous nature) **will descend** (*yarad* – will be brought down)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:16)

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

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

Paul is the epitome of evil. Dowd is the exemplar of virtue. This is my choice too, and I hope yours…

**“Having chosen to know Him, I will express my understanding, publicly thanking Him, while acknowledging the attributes of** (*yadah* – I want to extol the virtues, admitting to the influence, choosing to show my appreciation for; from *yada’* – to reveal and know, to acknowledge and understand, to be familiar with and respect (hifil imperfect cohortative jussive – subject consistently engages object under the auspices of first and third person volition)) **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) **in a manner which is accurate and correct** (*ka tsadaq huw’* – appropriately considering His righteousness, according to that which is right, honest and trustworthy, vindicating and acquitting, beneficial and just)**.**

**I will sing** (*zamar* – putting lyrics to melody, and accompanied by musical instruments, I want to continuously and harmoniously verbalize my desire (piel cohortative imperfect)) **to the name** (*shem* – to the personal and proper designation) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**,** **the Most High** (*‘elyown* – who exists above and beyond everything, awe-inspiring and splendorous, reigning supreme; from *‘alah* – to raise and lift up)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 7:17)

It is the reason Yahowah loved him, the reason he became His beloved son. It was for this reason that Dowd was anointed as Yahowah’s Messiah and chosen to be His people’s shepherd and king. This is what made Dowd the Branch and a prophet. It is the reason he became the basis upon which Yahowah will judge the world, the man in whose words there is redemption, restoration, and salvation.

Let’s review this uniquely instructive song about Yahowah’s evaluation of and answer to Pauline Christianity…

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

**By Dowd,** **which, to show the way to the benefits of the relationship,** **he sang** **to** **Yahowah** **against** **the** **words and accounts** **of the infamous and afflicting,** **regarding testing and evaluating, then discarding the lowly and little** **Benjamite.** (7: Title & Dedication)

**Yahowah, my God,** **in You** **I find a trusted and safe place, with You saving me based upon the proper relationship, appropriately delivering me** **from all** **my** **pretentious** **pursuers, especially the boisterous who are verbally contentious against me.** **You will preserve me for a later time.** (7:1)

**Or otherwise,** **in the manner of** **a fiercely destructive being, a vicious beast in search of prey,** **he, to satiate his own cravings, will rip apart, negating and mangling** **my soul,** **the essence of my life, my attributes, attitude, and ambitions,** **snatching it away and shredding it, while taking what it represents for himself in defiance.** (7:2)

**Yahowah,** **my God,** **if I have caused this, if there is** **anything wrong** **on my hand,** (7:3) **and whether or not** **somehow I have dealt and deserve** **this evil and troubling consequence,** **or inappropriately taken something away from** **this adversary trying to limit and constrain me,** (7:4) **then of his own volition, let my rival pursue me, boldly chase after the opportunity to debate, such that my adversary attempts to best my soul and purpose in a verbal exchange.**

**Let’s engage and confront one another. Let him try to aggressively tread upon the purpose of** **my life, especially with respect to the Land, thereby settling** **my overall relevance** **and** **significance, my** **status and reputation with regard to the natural world. Let’s pause now and contemplate what has been brought before us.** (7:5)

**You and I both want to take a stand,** **Yahowah, in Your righteous indignation.****It is Your desire to rise up** **against** **the insolent and arrogant outbursts** **of the troublesome rival trying to limit and constrain me.**

**You and I both want to be alert and ready for action, eager to expose him on our behalf for Your benefit and mine by directing me to achieve this goal for You, by encouraging instruction and good judgment regarding the means to resolve disputes with disciplined analysis using legitimate evidence and persuasive arguments.** (7:6)

**Let the people of distinct geographical, political, and religious affinities,** **and** **the assembly of witnesses,** **choose to surround You, turning to You of their own volition** **as a result of this, returning,** **changed and restored** **to approach the heights of heaven.** (7:7)

**Yahowah,** **You** **decide and can choose to contend with or defend the family.** **Yahowah, You have chosen to execute justice, to lead and judge through me** **in accordance with** **me being right,** **accurate and correct, righteous and vindicated, based upon my consistency, integrity, and character.** (7:8)

**Please see to it that those who are harmful and troubling, invalid and afflicting, misleading and incorrect**, **cease to exist.**

**So then** **You may establish that which is enduring** **for those who are correct, for those who are observant and thoughtful, for those who test and probe,** **who assess and learn, who seek to prove the accuracy, validity, appropriateness, and genuineness of Your testimony using evidence and reason, using their head and their heart such that they logically process this information and reach an accurate conclusion regarding the God** **who is right, fair and trustworthy, vindicating and righteously acquitting.** (7:9)

**My defense and protection** **is before God, who is the Savior** **of the right-minded who execute good judgment,** **who, thinking properly, are motivated appropriately.** (7:10)

**God judges and decides, He sentences and vindicates, executes justice, leads and governs, adjudicates between the parties and determines what is right and wrong, thereby correctly acquitting or condemning. Therefore, God angrily denounces, expressing His extreme indignation, using words throughout time.** (7:11)

**If** **there is no turning around, changing one’s thinking and behavior**, **reestablishing the relationship,** **He will forge** **His chisel. His bow and symbols of His power and influence** **will be taken out and shaped** **such they are established, proven, and ready.** (7:12)

**He has prepared for Himself, decided upon and has at the ready,** **weapons against the plague - implements of death** **equipped to confront the pestilence. His divisive missiles** **will be used to cut off and separate. They** **perform,** **carrying out the mission,** **by kindling a blazing fire, hotly pursuing and incinerating.** (7:13)

**Pay attention,** **he** **conceives that which is extraordinarily evil, and he requires an offensive pledge. He** **uses false testimony in the gestation of that which is deceitful and ruinous. And he (the Benjamite) destructively indebts with broken promises and unfavorable circumstances because what he enthusiastically promotes is completely untrue and religiously idolatrous.**

**He chose to give birth to and has actually conceived** **that which results in oppression and misery, leading to subjugation, that which is laborious and financially restrictive, requiring grievous toil with no reward.**

**He willingly became the father of** **and gave birth to** **deceptions and lies,** **a faith which is mistaken, misleading, and utterly false, and to beliefs based upon vain futility and betrayal which have no value, nor reason for existing, because he was a complete fraud.** (7:14)

**He has dug** **a prison, seeking to confuse and discredit through it. So into the slime pit of corruption and decay that he has devised and prepared he will fall as he is cast down, going to a lower dimension.** (7:15)

**His toilsome misery and unfulfilling experience, as well as his effort to gain notoriety, will come back unto him because he was the source and beginning of such things.**

**And upon the crown of his head, that which is wrong and destructive about him, his violent injustice, errant beliefs, and oppressive nature, along with his cruel demeanor and unrighteous character will descend and he will be brought down.** (7:16)

**Having chosen to know Him, I will express my understanding, publicly thanking, while acknowledging the attributes of Yahowah in a manner which is accurate and appropriate, honest and trustworthy, vindicating and acquitting. I will sing, putting lyrics to melody while accompanied by musical instruments, to the name of Yahowah, the Most High, who exists above and beyond everything, awe-inspiring and reigning supreme.”** (*Mizmowr* 7:17)

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*Coming Home*

A Voice Calls Out

10

To Dowd or Not to Dowd

*The Root of Replacement Theology…*

The Psalm we are about to consider is the most relevant revelation for our time – especially as Yahowah is calling Yisra’el and Yahuwdah home. It presents Dowd as the Chosen One, as the Son of God, as the *Mashyach* | Messiah, as the King of Kings, as the embodiment of the *Beryth* | Covenant, and as someone so uniquely *Qodesh* | Set Apart, he will become as brilliant and enduring as the sun in God’s presence.

By contrast, the *Mizmowr* | Psalm condemns *Sha’uwl* | Paul, the principal author of the Christian New Testament, by name, depicting him as the most deceitful and damning individual in human history. The Psalm, like the prophecy it parallels and augments in Shamuw’el, calls the demon-possessed founder of the Christian religion: the “Son of Evil.” As such, this is a referendum between the Covenant and Christianity. One choice is right, the other wrong. One is good, the other bad. One is the source of life while the other leads to death.

God is annoyed, indeed angry, that so many have come to believe *Sha’uwl* | Paul when he deliberately, presumptuously, and erroneously transferred every promise He had made to His beloved son, *Dowd* | David, to the misnomer, “Jesus Christ.” Therefore, after celebrating every nuance of the 89th *Mizmowr* | Psalm, we are going to expose Paul’s pathetic attempt at Replacement Theology.

We will systematically condemn his overt perversions of the Word of God, refuting his approach to deifying his incarnation of Dionysus (the basis of the Christian “Jesus”) while demeaning the actual Messiah, Dowd, such that the most interesting man in the world was reduced to a bumbling sperm donor. After being made aware of what Paul had to say and what he would write regarding Dowd, especially after reading this *Mizmowr* | Psalm, sane individuals will come to love one and hate the other.

Speaking of disdain, in our transition from Paul’s oral arguments against Dowd to his written appeal, we are going to systematically examine the conception of the Christian New Testament using the “Gospel of Matthew” as our test case. We will examine when it was written and by whom so that we have a better appreciation for the reasons behind its anti-Semitic undercurrent.

Then we will turn our attention to the hideous nature of the Church which is responsible for it. While you will find those segments of these chapters appalling, they are necessary. For others to appreciate the truth, we must obliterate the lies.

Before we commence our journey through the lyrics of this song, let’s consider the big picture. The underlying premise of Judaism is as preposterous as the proposition upon which Christianity is predicated. To be a religious Jew, you have to agree with the rabbis, especially Akiba, that Yahowah was such a poor communicator that He cannot be understood apart from rabbinical interpolations.

You have to believe that the Towrah was so inadequate, that without rabbinical explanations, which are tantamount to religious laws, its instructions are not applicable to people’s lives. You have to think that the most respectful treatment of God’s name is to eliminate it from His testimony. And then you have to consent to the proposition that Rabbi Akiba, the man who knowingly forced a false messiah upon his people, who murdered and maimed Jews who didn’t capitulate to his authority, and whose uprising against Rome led to millions of Yahuwdym being either crucified or sold into slavery, creating the Diaspora, was trustworthy and should be followed over Yahowah. If you are religious and haven’t thought this through, shame on you. If you have and don’t care, then your apathy will be your undoing.

If you are a Christian, it means that you believe that God does not care what you call Him. It means that Yahowah is an abject failure whose promises are unreliable. You have to believe that God’s plan, the one He formulated and shared in His Towrah, is antiquated and inadequate, absolutely incapable of saving anyone. And then you must think that God simply gave up and authorized an egotistical, dishonest, irrational, and murderous man to fix these problems by either annulling or misappropriating everything He had said such that the result, which is entirely contradictory, is somehow credible.

You have to believe that a man who never spent a day with Yahowsha’, who does not know His name, who never cited anything He said, was chosen by Him as His lone representative – negating the purpose of the Disciples. You must believe that God’s son was killed by Jews, and that God is so furious over what they did to Him that He decided to turn against them, to renege on all of the promises He made to them, and then create a religion with Gentiles which personifies everything He has said that He abhors. If you haven’t thought this through, then it is unlikely that you are sufficiently rational to appreciate why Yahowah fell in love with Dowd.

The 89th Psalm begins by revealing that it will be presenting insights which we’d be wise to contemplate because they apply to the “everlasting and native-born strong arm” of God. Then the Psalmist focuses on a concept Christians, Jews, and Muslims are wont to ignore: Yahowah is loving and merciful because He is trustworthy and dependable.

Therefore, by presenting a different approach, that of a god who changes his mind on core issues and then relies on others to come up with an amended plan (which is the underlying premise of the New Testament, the Talmud, and the Qur’an), they are thereby negating the consistency needed for Yah to be credible. God’s promises are reliable because He never changes His approach. What He has promised remains true for all generations and for all time. To annul it and replace it with another plan, whether that be based upon faith, obedience, or submission, nullifies the means Yahowah has chosen to be merciful.

Let’s begin…

**“A Poem of Insights to Contemplate and Comprehend** (*maskyl* – the lyrics to a song written to convey important ideas worthy of thoughtful consideration; a compound of *ma* – to ponder the important questions regarding *sakal* – being circumspect and prudent, gaining insights and prospering from them, paying attention to understand, and learning to comprehend) **by** (*la* – concerning, regarding, or through) ***‘Eythan* | that which is Continuous and Everlasting** (*‘Eythan* – continuously established and steadfast, always flowing, providing and productive, eternal and everlasting, constant and secure, permanent, perpetual, and enduring) **the *‘Ezrachy* | the Native-Born Person and Strong Arm** (*ha ‘Ezrachy* – the strong arm and hand which is naturally-born who is prepared for battle by being properly girded; from *‘ezrach* – strong and prepared arm and capable hand and *chabab* – the fervently loved and cherished)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89: Introduction and Dedication)

Since there was a man who bore this name, an individual explicitly noted for his wisdom in *Melekym* / 1 Kings 4:31 who was a contemporary of *Sha’lomoh* | Solomon, and thus someone who would have known Dowd and served as an eyewitness to his relationship with Yahowah, it’s likely that *‘Eythan ha ‘Ezrachy* was inspired by God to compose this *Mizmowr*. And yet today, I suspect that it’s what his name conveys to us that is more significant than his identity: “the Everlasting Native-born Strong Arm” of God.

This revelation should be on every lip and echoed throughout all time…

**“I have chosen to sing** (*shyr* – I want to lift up my voice in song, genuinely ascribing my choice of lyrics to melodious sounds, accompanied by instruments, aesthetically conveying my ongoing desire (qal imperfect cohortative)) **about the loyal love, steadfast devotion, enduring favoritism, unfailing affection, and genuine mercy** (*chesed* – regarding the loving relationship and affection, the generosity and devotion, the kindness and favors, and especially the merciful benefits and sense of community germane to the covenant) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, doing so forever** (*‘owlam* – for all eternity, for time without end) **on behalf of** (*la* – regarding the approach of) **all generations throughout time** (*dowr wa dowr* – generation upon generation, the house, the home, and the dwelling place, the successive encampments where people live and abide, the ongoing lineage, to everyone born into the same family line)**.**

**With my mouth** (*ba peh ‘any* – in my speech and means to communicate orally and verbally)**,** **I will make known** (*yada’* – I will respect and reveal, demonstrating that I am familiar with, acknowledge, accept, appreciate, and understand (hifil imperfect)) **Your trustworthiness and dependability** (*‘emuwnah ‘atah* – Your honesty and reliability, Your steadfast commitment to the truth; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:1)

Those who know Yahowah realize that He is eternally loving and merciful, absolutely and invariably devoted to His Family. His affection is everlasting, spanning the eons of time.

Yahowah is also trustworthy. It’s such a simple concept with such extraordinary implications. Rather than being all-loving, omnipresent, or omniscient, and thus irrelevant, He is honest, and thus reliable. Nothing is more valuable to mankind than His steadfast commitment to the truth, along with the tools He has provided for us to independently verify that His words were inspired by a being unconstrained by space or time. If this were not true, it would not matter what else He had to say.

**“Yes, indeed** (*ky* – it is surely true that)**,** **I say** (*‘amar* – I expressed in words, declaring, and intending to say (qal perfect))**, ‘His eternal and everlasting** (*‘owlam* – His continuous and unending) **love, devotion, and genuine mercy** (*chesed* – the caring relationship and generosity, the affection and support, the favors and benefits, especially the sense of community germane to the covenant) **will be built up and developed to conceive children and construct a home** (*banah* – will be established based upon the son, procreating a family by restoring and fortifying children; from *ben* – son with the addition of a concluding *ah*, thereby revealing the maternal influence on the son)**.**

**You will develop** (*kuwn* – You will fashion, and form such that it is durable and lasting (hifil imperfect)) **authenticate, establish, and sustain Your trustworthiness and reliability** (*‘emuwnah ‘atah* – You will validate Your honesty and dependability, Your steadfast commitment to the truth such that it is easily confirmed and readily verified, shown to be correct and accurate) **within** **the spiritual realms** (*shamaym ba hem* – in the heavens)**.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:2)

Yahowah’s entire purpose in creating the universe and life within it has been to “*banah* – conceive children and build a family.” His “*chesed* – devotion to it and love” for those who are part of it are “*‘owlam* – everlasting.”

When Yahowah says that He “*‘emuwnah* – will establish and authenticate His trustworthiness and reliability” in the Spiritual Realms, He is telling us that we can count on Him delivering on the promises He has made through the *Beryth* | Covenant and *Miqra’ey* | Invitations to Meet. While He demonstrates that His Word is reliable in the here and now through prophecy, it would be unwise for Him to overexpose the benefits of Heaven lest too many would desire it who do not belong.

What follows is now in Yahowah’s voice. God equates *Dowd* | the Beloved with the *Beryth* | Covenant, and unequivocally states that Dowd is “*la Bachyr* – the Chosen One.” It affirms that Yahowah “*shaba’* – swore an oath” to Dowd because he is God’s “*‘ebed* – coworker.” And that’s important because Yahowah never reneges on a promise – a realization He will make irrefutable in a moment.

God’s statement reads…

**“I have established** (*karat* – I have cut (as is the case with circumcision), making a resolution through separation, a solemn agreement between parties with stipulations, responsibilities, and benefits (qal perfect)) **the *Beryth* | Covenant, the Home for the Family** (*Beryth* – 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) **with My Chosen One** (*la bachyr ‘any* – on behalf of, according to, and for the individual I have personally decided upon, having chosen and selected, under the auspices of freewill the one I prefer and 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** (*shaba’* – I have made a binding promise and I will always affirm the truth of this statement (nifal perfect)) **to Dowd** (*la Dowd* – concerning the Beloved; from *dowd* – the one who is loved and who loves in return)**,** **My authorized agent who works on My behalf** (*‘ebed ‘any* – My coworker, associate, and servant; from *‘abad* – to work)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:3)

By stating, **“*karat beryth* – I have established the Covenant Family and Home,”** Yahowah has affirmed the purpose of creation and the reason for our existence. God wants to enjoy life’s greatest blessing, raising a family and interacting with His children. Our Heavenly Father’s gift to us is also His reward. From this perspective, everything Yahowah says and does makes perfect sense, including elevating the status of *Dowd* | David over *Yahowsha’* | Yah Rescues, Liberates, and Saves (errantly known as ‘Jesus’) – the diminished manifestation of Himself.

By stating, **“*la bachyr ‘any* – with My Chosen One,”** Yahowah has affirmed the existence of freewill and confirmed that it works both ways. Yahowah can choose whomever He wishes to be part of His family just as we are free to express our desire to be adopted, therein. In harmony with this paradigm, our Heavenly Father is reinforcing something about the relationship we have long known but few appreciate: in almost every case God initiates contact, choosing the individuals He wants to be part of His family. One way or another, Yahowah reaches out to individuals along life’s way and introduces Himself. How we respond and reciprocate determines our future.

Since we know that Dowd was off tending sheep in Bethlehem and walked to Shamuw’el when called, he had left his father’s house, just as ‘Abraham had walked away from the cultural, religious, and political milieu of Babylon. Therefore, those seeking an introduction should now be aware of what they must do for it to occur. Moreover, we can safely extrapolate from Dowd to ourselves because Yahowah’s statements about Dowd reveal that he is the living embodiment of the Covenant.

This is the same Covenant, with the same conditions and benefits, that Yahowah presented in *Bare’syth* | Genesis, devoting much of its text to how it was developed with ‘Abraham. It’s the same Covenant Yahowah codified, designating His stipulations and allowances through Moseh in the rest of the Towrah. It is the same Covenant that was affirmed with Yitschaq and Ya’aqob. Therefore, our Heavenly Father is acknowledging that Dowd holds a special place within the same family – His Family. Through this affirmation, Yahowah is saying that Dowd personifies the qualities He values. As a result, we can enhance our standing with God, indeed our value to God, by applying what Dowd wrote to our lives.

It is uncommon for God to swear an oath to men, so when He says, **“*shaba’ Dowd* – I have made a binding promise and I will always affirm the truth of this statement** **to Dowd,”** we ought to pay attention so that we come to understand the dynamics behind His calculus and benefit accordingly. Just as what was true for ‘Abraham is validated through Dowd, our acceptance of the same conditions will lead to similar benefits.

On this occasion, we don’t have to look beyond the next word to appreciate one of the things that made Yah’s favorite son special. Yahowah presents Dowd as **“*‘ebed* – His associate, the one who works on His behalf.”** This in turn reinforces something which should be obvious to all of us. Rather than imposing Himself upon His creation, God works with us and through us. Patiently and parentally, He prepares His children such that we can be about our Father’s business. It is one of the most remarkable and endearing aspects of His nature.

That’s a lot to learn from six words.

Recognizing that the following pronouns, prepositions, and conjunctions were integral to these verbs and nouns in the Hebrew text, let’s see what we can learn from the next six…

**“I will establish** (*kuwn* – I will appoint, prepare, develop, support, and sustain (hifil imperfect)) **your offspring and that which you sow** (*zera’ ‘atah* – your seed and what you have sown, your children and descendants, your posterity and family, even your ethnicity and the yield of what you plant) **as an eternal witness** (*‘ad ‘owlam* – to provide never-ending testimony throughout time)**.**

**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 the *ben* – son) **for your throne and seat of honor** (*kise’ ‘atah* – your authority and authorization, your place of honor, and your right to rule) **on behalf of** **all generations throughout time** (*la dowr wa dowr* – regarding the approach of generation upon generation, and concerning the house, the home, and the dwelling place, the successive encampments where people live and abide, the ongoing lineage, to everyone born into the same family line)**.”**

We have every reason to suspect that both the verbal and the noun aspects of *zera’*, “sowing seeds” and “offspring,” were intended, and that one invariably leads to the other when the seeds are properly tended and cultivated. As such, we’d be wise to consider both, Dowd’s life and his lyrics because they lead to the same amazing place.

*Zera’* is also the fulcrum upon which the perversions associated with the villain in this story rise and fall. As the Hebrew word for “seed and seeds,” it can be accurately translated “offspring, children, descendants, posterity, family, and progeny,” as a noun. As a verb, *zera’* speaks of “sowing seeds” both literally and symbolically. It is from the verbal implication of “sowing seeds” that we come to appreciate the fact that, as is the case in English, “to seed” is to plant many “seeds,” just as a bag of seed contains hundreds if not thousands of them.

Nonetheless, Sha’uwl will attempt to base his religion on the notion that seed is singular, so we ought to be aware of *zera*’s implications. In spite of the obvious plural connotations of “seed,” and of “offspring, descendants, posterity, and children,” Paul claimed that the Towrah could be ignored because “Jesus Christ” was the promised seed, “singular,” of ‘Abraham and Dowd. In his twisted mind, nothing mattered before, during the interim, or since “Jesus Christ” was born. According to Paul, everything God had to say and did could be ignored by those who put their faith in his assessment.

Validating our earlier acknowledgement that the seeds Dowd had sown through his lyrics were as important as the offspring he brought into the Covenant Family, Yahowah said that He has made Dowd an “*‘ad ‘owlam* – eternal witness” such that “*zera’* – his seed and whatever he sows” will “*banah* – be developed into a family and home” on behalf of “*dowr dowr* – every generation and time.” His testimony was not replaced by Yahowsha’s. In fact, it was the other way around because with his dying breath Yahowsha’ quoted the opening line of Dowd’s 22nd Mizmowr.

Returning to the heart of the 89th Mizmowr, the realization that Yahowah is constructing a home for His son, Dowd, is absolutely essential to our understanding of Yahowah and His relationship with us. In the manner of a Father, and in defiance of humanly-conceived gods, our Heavenly Father is declaring that He is taking responsibility for raising and protecting, indeed, advocating on behalf of and lifting up His son. And what He has accomplished for Dowd, through the Covenant, He will do for us.

Once we grasp this fundamental truth, rather than attempt the impossible and lift God up in praise, we ought to let Him do what He has made possible. Our needs and His desire for our lives coalesce when we allow Him to raise us as His children. This is the purpose of the Towrah’s Guidance and the reason the Covenant exists.

With this understanding, how is it that after creating this entire universe for us to enjoy, we humans are so full of ourselves that we have built not one, but hundreds of thousands of houses for God? Stupid is as stupid does.

***Selah* | Pause now and contemplate the implications** (*selah* – take a moment to consider what has just been conveyed prior to moving on)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:4)

Doing this very thing caused me to reconsider the prophecy upon which my curiosity with, and later devotion to, Yahowah’s testimony began. And if you’ll join me, we will discover that there are some amazing parallels between the 89th Mizmowr and the perplexing narrative found in *Shamuw’el* / Listen to Him / 2 Samuel 7. Included among them is the fact that they are both devoted to teaching us that Yahowah is responsible for building a home for His Family, and not the other way around.

Now that we have come to know so much more about Yahowah’s relationship with Dowd, and realizing that we are about to confront his adversary, the “Son of Evil,” let’s go back to where it all began nearly a score of years ago. Speaking of homes, of man’s and God’s…

**“And it came to pass when the king [Dowd] sat down and relaxed in his home, because Yahowah had given him a universal and comforting respite from his adversaries,** (7:1) **that the king said to Nathan** **[meaning Bestowed as a Gift], the prophet, ‘Please look around. I live in a house of cedar, but the Ark of God** **sits within curtains.’** (7:2)

**So Nathan said to the king, ‘Choose to travel about and engage in all that is in your best judgment for Yahowah.’** (7:3)

**Then that evening it came to be that the word of Yahowah came to Nathan, conveying,** (7:4) **‘Go and tell Dowd, My coworker, that this is what Yahowah says. “Why should you build Me a home to live in?** (7:5)

**Indeed, I have not lived in any house since the time that I lifted the Children of Yisra’el out of the crucibles of oppression in Mitsraym, even to this day. I have existed walking about in a tent dwelling.** (7:6)

**Anywhere along the way that I have journeyed with the Children of Yisra’el, did I say a single word to any of the tribes of Yisra’el, My people, Yisra’el, whom I fed, asking, ‘Why not build Me a house of cedar?’”** (7:7)

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

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

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

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

**Additionally, Yahowah boldly and publicly announced to you that He will act, engaging with you to create a family and home.** (7:11) **So when your days are fulfilled, and you lie around with your fathers, I will establish your seed after you from that which shall come forth from inside of your testicles, from your very core.**

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

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

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

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

**Consistent with all of these words and everything within this revelation, Nathan correctly conveyed them to Dowd.”** (*Shamuw’el* / Listen to Him / 2 Samuel 7:17)

This prophecy is about houses, who builds them and who lives in them. It is about Dowd, who had a home, not “Jesus” who was homeless. It is all about what God is going to do for, with, and through His beloved son. And when it comes to houses, Yahowah is beside Himself, annoyed to the point that He has made His point in such a vivid way there shouldn’t have been a single church, mosque, temple, or shrine called a house of God, and yet men have erected millions of them.

Just as God has never once asked us to worship Him, bow down before Him, or to pray to Him, He does not want us building houses for Him. The fact is, Yahowah is in the construction business, and His primary expertise is in building the most extraordinary home in the universe for His Covenant Family.

From this perspective, in this story of a Father’s devotion to His son, the transition from “you” to “he” in the midst of what has been subsequently denoted as 2 Samuel 7:11 seems to rightly infer that “you” has been Dowd and that “he” has become Dowd’s son. Christians, however, have inserted their “Jesus” in his place, even though Yahowsha’ did not come from a seed / sperm that emanated from inside Dowd’s manhood, nullifying the prophecy.

Had he literally and genetically been conceived from the distant legacy of Dowd’s semen, then Yahowsha’ could not have been born of a virgin as Christians wrongly assert. Further, Yahowah was responsible for Solomon’s kingdom and did not perform similarly for Yahowsha’. It was *Sha’lomoh* | Solomon who built the House for Yahowah’s name that God has been specifically addressing all along.

Curiously, however, at or around this point, the identity of the “he” of whom Yahowah has been addressing in His prophetic revelation through Nathan, shifts, returning to Dowd. This conclusion isn’t conjecture, but factually derived since Dowd undeniably represents the “him” from whom Sha’uwl was removed in 2 *Shamuw’el* 7:15. This is reinforced in the 16th statement, where “you” is obviously addressing Dowd – as Yahowah is talking to Dowd through his prophet, Nathan. Moreover, Dowd clearly recognized that this was all about him as is evident throughout his subsequent discussion with Yah as recorded in 2 Shamuw’el 7:18-29. It serves as a celebration of Dowd’s place of honor and relationship with God.

Having returned to the prophecy where my journey began some 18 years ago, with “*‘asher* – associated with” in 2 *Shamuw’el* 7:14, we are left to ponder the implications of the pronouns and the predictions, especially now that we are more aware that God is addressing the role of a Father with regard to His son. So may I suggest that *Sha’lomoh* | Solomon was simply an extension of Dowd as the text affirms, and thus a blend of his father’s best and worst traits?

It was the Dowd in him that caused Yah to build his kingdom – with the son being about his father’s business. Likewise, it was the father in the son who built the home for Yahowah’s name. And thus it remains Dowd whose place of honor and kingdom will endure forever as is affirmed elsewhere throughout the prophets. Further, it is of Dowd of whom Yahowah has said, “He is My son and I am his Father,” something the 89th Mizmowr will soon reiterate.

And that is why we were drawn back to this place, to the passage which was incorrectly translated in every English Bible, without exception. Every variation claimed that “if” or “when” he sinned, that God would see to it that he was punished by the rod of men. At the time I realized that *‘asher* was either wrongly translated or that this statement could not apply to *Yahowsha’* | ‘Jesus’ as Christians had projected. After all, “if” or “when” Yahowsha’ sins, he would have been chastised as a result of his own failings, not ours, negating his ability to serve as the perfect and unblemished Passover Lamb.

At the time, I thought I had resolved the issue by more correctly rendering *‘asher* as “is associated with” based upon its relational qualities. But other conflicts remained. For example, Yahowah has not, and according to Him, will not, establish a kingdom for Yahowsha’. Yahowsha’ walked into the House that Herod the Edomite had constructed for his name; one that would soon be torn down by his sponsor, Rome. Moreover, Yahowsha’ was first and foremost the *Pesach ‘Ayl*. He was only mockingly called the “King of Yisra’el” by Rome, never by God. Furthermore, there is a reason Yahowsha’ consistently referred to himself as the “son of man” rather than the “son of God.” He was born of men, coming through the line of Dowd. It was the Spirit who established the Father / son relationship between Yahowah and Yahowsha’ just as She had previously done with Dowd.

Once religious perversions and political corruptions were associated with Yahowsha’, his physical body died as a result of them while he was serving as the Passover Lamb. And his soul, or more correctly, the *nepesh* of Yahowah, burdened with these human offenses, endured Matsah in She’owl so that we wouldn’t suffer the same fate. But in She’owl, Yahowah’s *nepesh* was harassed, as Dowd revealed in Mizmowr 22 and 88, by demonic beings, not by the rods of mortal men nor the infliction of the sons of ‘Adam. But this did happen to Dowd.

Dowd made some poor choices, not the least of which was sending Uriah off to a near certain death so that he could take his wife. And he suffered for it with the rod and scepter of mortal men and the inflictions of the sons of ‘Adam. His firstborn son died on the seventh day. His eldest surviving son raped his daughter. His third son murdered the eldest to avenge the rape of his sister. Then that same son, ‘Abshalowm, led a coup d’état and wrenched the kingdom away from his father. When he was killed during a counterattack, Dowd wept for all that had transpired. Even worse, when Dowd chose to have his people suffer rather than personally endure a few years on the run, thousands died.

From a broader perspective, all of these things and far worse happened to Yisra’el as a result of the people’s contribution to perverting and corrupting the Word of God. More than any nation or ethnicity, God’s People have suffered from the rods and scepters of mortal men and from the infliction of the sons of ‘Adam.

In other words, God is fair, acting justly even in the case of His beloved son and His Chosen People. There would be consequences for bad decisions, just as there would be an enduring reward for being right. Such is the nature of a Father / son relationship. And it is from this perspective that we should view the prophecy recorded in 2 *Shamuw’el* 7 as well as the abrupt transition from benefits to consequences between the 37th and 38th statements of *Mizmowr* 89. It is the proper viewpoint to consider the realization that Dowd, as the living embodiment of the Covenant, is also the exemplar for all that is good and bad with Yisra’el. This may also be the best perspective in which to view our own relationship with Yahowah now and forever, considering that which has been and what will be.

Along these lines I’d like to reinforce something equally germane to our understanding of 2 Shamuw’el 7 as it is to appreciating Mizmowr 89 – both of which celebrate the Father / son relationship paramount to the life of the King of Yisra’el. Dowd exemplifies and represents more than one individual man. More perhaps than even Ya’aqob, Dowd is Yisra’el. His joys and heartaches, his ongoing battles with *gowym*, his insights and confusion, the benefits he enjoyed in concert with the Covenant, and the consequences he endured when he ran afoul of it are all shared with the nation he shepherded.

After this brief intermission, one instructed by the text of the Mizmowr, we return to the voice of the psalmist. This portion of the song was written to counter the absurd notion that the gods of men, such as “Adony,” “the Lord,” “HaShem,” “Allah,” and “Jesus,” are somehow analogous with and comparable to, Yahowah. Mankind’s gods were either modeled after the men who created them, were afforded characteristics which were sufficiently fearsome to command obedience, or were compiled by blending a plethora of seemingly plausible yet irrational notions.

**“The spiritual realms** (*shamaym* – the heavens and abodes of God) **know and appreciate** (*yadah* – are aware and understand and thus extol, properly attributing and expressing gratitude; from *yada’* – to know, recognize, and acknowledge (hifil imperfect)) **Your wonderful and marvelous contributions** (*pale’ ‘atah* – Your amazing accomplishments and outstanding achievements, even miraculous fulfillments)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, and also** (*‘aph* – in addition to) **Your trustworthiness** (*‘emuwnah ‘atah* – Your honesty and dependability, Your steadfast commitment to the truth; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate) **in the community** (*ba qahal* – within the gathering and assembly) **of the Set Apart** (*qodesh* – the separated and dedicated with essential Divine qualities and status)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:5)

**“Indeed** (*ky –* truthfully) **who** (*my*) **in the heavens** (*ba ha shamaym* – skies) **can be equated** (*‘arak* – can be put in the same position or compared) **to** (*la*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**? Who is similar to or thinks like** (*damah* – who resembles and communicates like) **Yahowah** (*Yahowah*) **among the children of God** (*ba ben ‘el –* in those conceived by God)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:6)

It’s a riddle with a ridiculously easy answer. The one who is equated with Yahowah, the one who thinks like Yahowah, especially among the children of God, is Dowd. He is the man after Yah’s heart. The affirmation appears in *Shamuw’el* / Listen to Him / 1 Samuel 13:14, a passage we will consider later on in these chapters as we seek to refute the ill effects of Christianity.

If asked to uphold the single most important aspect of Yahowah’s character, and His greatest contribution to humankind, I’d say “trustworthiness.” Without it, nothing else matters. Proving it is the purpose of the *Naby’*, as they validate the credibility of Yah’s inspiration. Enabling it is the purpose of the *Towrah* because without guidance, there can be no trust. And with it, contradictory “scriptures” and false gods are rendered moot.

Yahowah’s contributions are many. He created an enormously large, complex, and yet functional six-dimensional universe. He conceived life, writing a three-dimensional language to propagate countless possibilities. He gave us freewill and a conscience to wield it. He designed us so that we’d be able to understand Him and respond. Then He not only gave us His Towrah and Prophets, He fulfilled His own promises. And in Heaven, He has been preparing His home for our arrival.

We aren’t explicitly told, but I think the “community of the Set Apart” represents the Covenant Family. The Covenant is not only *qodesh* | set apart, our Heavenly Father’s children are the principal beneficiaries of His steadfast commitment to the truth.

Among the most ignorant and irrational notions popularized by man is that “we all worship the same god.” The actual God begs to differ. Religious gods are fundamentally different from one another, and so are their scriptures and names, making this religiously unifying belief ludicrous. What’s more, the traits common among false gods are universally foreign to Yahowah. Said another way: aligning our thinking with Yahowah necessitates a willingness to reject all religious presumptions.

**“He is an inspiring and awesome** (*‘arats* – He is a well-regarded and awe-inspiring, exceedingly productive and accomplished) **God** (*‘el* – Mighty One) **in the council** (*ba sowd* – within the intimate fellowship where there is a foundation of trust, discretion, a conclave of proper instruction and mutual reliance) **of the Set-Apart Ones** (*qadowshym* – of those who are separated and exalted)**, tremendously great, while inspiring reverence and respect** (*rab wa yare’*) **beyond all those around Him** (*‘al kol sabyb* – above everyone surrounding Him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:7)

To know Yahowah is to respect Him. To understand Yahowah is to revere Him.

**“Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**, 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 *chacan* – to be treasured and to offer value) **which are all around You** (*sabyb ‘atah* – round about You)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, including** (*wa* – in addition to) **Your unwavering commitment to the truth** (*‘emuwnah ‘atah* – Your honesty and dependability, Your reliability and trustworthiness; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:8)

It’s a rhetorical question, and yet as few as one in a million know the simple answer. Most don’t even know where to look to find it.

This is now the fourth time we have seen “*‘emuwnah* – trustworthiness” used to either describe Yahowah or to affirm that it is among His gifts to us. It appears in 89:1, 89:2, 89:5, and now here in 89:8. Not surprisingly, we will encounter *‘emuwnah* four more times, in 89:14, 89:24, 89:33, and finally in 89:49, bringing the total to eight – which represents that which is infinite and eternal. Just as Dowd’s life and lyrics provide the antidote for Pauline Christianity, trust is the remedy for faith. Those who know, rely. Those who don’t, believe. Trust is empowering, enlightening, enriching, and liberating while faith devalues, bewilders, depreciates, and ensnares.

Having now established the proper vantagepoint to appreciate Yahowah, the Psalmist specifically targets a pervasive and improper approach, one whose destructive nature arises from the sea – a metaphor for *Gowym* | Gentiles.

**“****You have conveyed vivid parables** (*‘atah mashal* – You have created easily remembered proverbs, which are word pictures, regarding 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 will expose them and stop them** (*‘atah shabach hem* – You assert what is factually accurate about them, stilling them)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:9)

The most popular belief systems among Gentiles are Roman Catholicism, Orthodox and Protestant Christianity, Sunni and Shia Islam, Socialist Humanism, and Hinduism. From God’s perspective they are not only presumptive, holding unwarranted status, and deceitful, they are predicted to become ever more turbulent. They will collectively rise up and seek to erode Israel based upon the strong undercurrents which have contaminated people’s thinking, deceiving them. For example, the majority have been led to believe there is a place called “Palestine” and that oppressive Jews are occupying land which belongs to “Palestinians.” We have endeavored to expose them, but only Yah can stop them.

Now that the stage has been set, the cast must be introduced before the battle begins. And in this drama there is a villain and a hero…

**“You humbled and crushed** (*‘atah daka’* – You rejected and defeated the oppressor, shattering while making contrite the slander of) **the contentious pleas and reprehensible and deadly nature of** (*ka ha chalal* – the profane and popular associations which as a result of one person pressing his agenda are overwhelming and fatal, the verbal strife is astonishing with defiling and polluted comparisons; from *chalah* – sickness which weakens) **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) **Arm and Protective Shepherd** (*zarowa’* – Productive Ram who shepherds the flock, one who prevails because he is effective and strong, fully resolved with the overall ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (speaking of *Dowd* | David))**, isolating and separating** (*pazar* – dispersing in divergent directions) **Your adversaries** (*‘oyeb ‘atah* – those who are opposed and hostile towards You, demonstrating animosity, enmity, and rancor with regard to You)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:10)

Since Yahowah isn’t pretentious, when arrogant men cop an attitude, God finds it annoying. As a result, He is going to crush the conceited, shattering those who seek to defeat His people.

*Chalah* | reprehensible and deadly and *rahab* | insolent and arrogant pleas are both singular, and thus focused on one person, nation, or religion. And yet since *chalal* addresses that which is profane and thus common, and *ka* implies a broad association, this individual or institution has had a defiling and fatal influence over millions, if not billions. Their contentious pleas, reprehensible agenda, and deadly consequence have been overwhelming. Moreover, since God’s concern is always for His people, this man, country, or faith which sickens those influenced by him or it, will be destroyed for having sought to harm Yisra’el.

We have a number of options regarding *rahab* in that Paul, Akiba, and Muhammad all qualify – as does Hadrian. They were presumptuous and pretentious, easily enraged and undisciplined. All four were annoyingly boisterous in their audacious promotion of false gods. Their confused musings and contentious pleas have led to senseless claims and behavior the world over. Their effect on those who foolishly believed them has been devastating and deadly. Each has inspired frenzied and senseless behavior, as well as an undeserved sense of superiority. All four promoted false gods, religious worship, and submission.

However, since Paul, Akiba, Muhammad, and Hadrian are “*chalah* – dead,” it is their reprehensible, confused, and fatal religious legacy that Yahowah is going to crush. The leadership and devotees of Christianity, Judaism, Islam, and in particular, Roman Catholicism have been forewarned.

There are three *Zarowa’* – Moseh, Dowd, and Yahowsha’ – the mightiest of whom is Dowd. He is the one being deployed to crush Yahowah’s foremost adversaries: the aforementioned religions. This remarkable title is based upon “*zera’* – to sow seeds.” As we have learned, these seeds can be sown to disseminate the truth and produce nurturing results, including an ample harvest. In addition, *zera’* speaks of offspring and conceiving a family. In this way *Zarowa’* conveys the fruit of the Towrah, the Mizmowr, and the Miqra’ey, and thus of Moseh, Dowd, and Yahowsha’.

I was not being presumptuous in saying that of the three candidates for returning hero, Dowd was the best fit because Yahowah’s *Zarowa’* is “*‘oz* – an empowered and fortified, mentally acute, physically strong, and psychologically prepared” Shepherd.

The reference to “*pazar ‘oyeb* – isolating and separating adversaries” could mean that God is going to divide and conquer, separating Muslims from Christians and both from Secular Humanists. It could also indicate what He is simply going to isolate every party and creed, dispersing them from His presence.

What follows seems to suggest that Yahowah, and He alone, is justified crushing His adversaries because the world is not only His, He must do as He has promised to protect His children. If He did not do so, He would cease to be loving.

**“The heavens** (*shamaym* – the spiritual realms) **are Yours** (*la ‘atah* – are for You and to approach You)**. The material realm** (*‘erets* – the land)**, the world** (*tebel* – the Earth)**, and all that is in it** (*wa malo’ hy’* – as well as the multitude of things that fill this space)**,** **is also Yours** (*‘aph la ‘atah* – additionally exists on Your behalf and to approach You)**.**

**You laid the foundation for them and created them** (*‘atah yasad hem* – You established them)**.** (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)**.”**

This distinction is vitally important, and yet it is missed by religious adherents. We are not called to rise up and slaughter our oppressors as Akiba’s followers did against Rome with such horrid results. We are not called to be terrorists as Muhammad insists, nor crusaders as popes have pled. Unless it is in self-defense, as was the case with Dowd protecting Yahowah’s family, we should limit our attacks to courageously wielding God’s words. He will take care of the rest.

Ridding the world of the influence of religion is not only God’s responsibility, He is the only one who is justified in doing so. We did not create this world nor conceive the life within it, and thus souls are not ours to take.

Religions are deadly, not because Yahowah wants them to act this way, but because the faithful do not listen to God. Their conquests and inquisitions, as well as their intent to subjugate others, are entirely of human design.

Places where the Chosen People have been scattered and accursed, first by the Romans and then Muslims, will serve as God has intended…

**“*Tabowr* | the Broken** (*tabowr* – the shattered, crippled, and crushed, a high hill in Lower Galilee, location of the battle Deborah and Barak waged against the Canaanites, the presumed location of the Mount of Transfiguration, and the location where, in 55 CE, 10,000 Yahuwdym were slaughtered by the Romans, and then countless more in 66 CE by Emperor Vespasian, later Muslims and Crusaders fought there; from *tabar* and *shabar* – to be broken down and violently maimed) **and** (*wa*) ***Chermown* | the Banned and Exterminated** (*Chermown* – the accursed, mutilated, and destroyed, a mountain in the Golan along the Yisra’el, Syrian, and Lebanese border, the site of intense battles in the Six-Day War (1967) and Yom Kippur War (1973) against Muslims and now serves as an Israeli observation post to monitor the Syrian and Lebanese jihadists (this word was incorporated into Arabic and used to denigrate, ban, and curse Jews); from *charam* – to prohibit and utterly destroy, dedicating to extermination) **shout for joy** (*ranan* – loudly, happily, melodiously, and publicly call out) **in Your name** (*ba shem ‘atah* – with Your proper designation)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:12)

For those who have suffered, salvation will be especially sweet. Laments will become laughter. Pain and sorrow will turn to joy. And it is the *Zarowa’* who will be working alongside Yahowah during this marvelous transformation to make the world a better place.

**“Beside You and on Your behalf** (*la ‘atah* – to approach You and concerning You, by Your side and means) **the** **Protective Shepherd** (*zarowa’* – the Productive Ram who shepherds the flock, who prevails because he is effective and strong, fully resolved with the overall ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (speaking of *Dowd* | David)) **with tremendous power 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 *gibowr* – a mighty warrior, valiant soldier, and capable defender, a hero worth noting) **will be Your strong hand** (*‘azaz yad ‘atah* – is the means You will use to confidently prevail, applying the force required to firmly establish and boldly overpower) **raised up high** (*ruwm* – lifted up as an extension from the source) **at Your right side** (*yamyn ‘atah* – as Your right hand for having chosen to be right)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:13)

*Coming Home in Our Time* opened with this declaration, and now in the midst of His tribute to Dowd, Yahowah is announcing the Second Coming of the *Mashyach* | Messiah, of the *Zarowa’* | Protective Shepherd and *Melek* | King, His beloved son, *Dowd* | David. He will be Yahowah’s *Yamyn Yad* | Right Hand which He will *ruwm* | raise upon His return, such that his *gabuwrah* | awesome accomplishments and tremendous ability are known.

From Yahowah’s perspective, *gabuwrah* | accomplishing what needs to be done to protect the Covenant family from billions of angry *Gowym* | Gentiles, and indeed from themselves, is most reliably accomplished when He remains true to His nature. Therefore, God is not returning alone. He is not coming back with “Mini-Me,” His diminished physical manifestation, Yahowsha’, the Passover Lamb, but instead with His Protective Shepherd and beloved son. He knows that His people need a *gibowr* – a capable defender and valiant hero willing to fight for what is right. When it comes to interacting with humankind, God does not work alone.

As a result, shouldn’t we seek to appreciate why Yahowah is returning with *Dowd* | David instead of alone or with *Yahowsha’* | “Jesus?” Why have Christians, Muslims, and Jews taken this honor from Dowd? Why seek to deny God His preference? Why do Christians pray to and worship “Jesus Christ” rather than listen to and learn from the actual *Mashyach* | Messiah? As a lost sheep, who is better to follow: the Protective Shepherd or the Passover Lamb? It’s a simple question with an obvious answer.

God has answered this question for us in this *Mizmowr* | Psalm. Affirming it is the reason Dowd’s name appears prophetically one thousand other times throughout the *Towrah, Naby, wa* *Mizmowr*. Understanding God’s preference helps us appreciate why *Yahowsha’* | “Jesus” is never mentioned by name in any prophecy. Obviously, there is a reason more is spoken and written about Dowd, and by Dowd, all meticulously maintained and miraculously preserved in the language it was written and spoken, than anyone else. And yet by comparison we do not possess a single word communicated by Yahowsha’ reliably recorded in the language he spoke. There is a reason that Dowd was inspired to compose over one hundred songs and proverbs teaching us about God, when *Yahowsha’* | “Jesus” didn’t write one word for us to read. Do you suppose that *Yahowsha’* | “Jesus” might have cited Dowd’s 22nd *Mizmowr* | Psalm at the single most important moment of his life, when he was fulfilling his role as the Passover Lamb, because no one knows his sheep better than the shepherd?

Answered another way: Dowd is the living embodiment of the Covenant, and the *Beryth* is the only reason we exist. God created the universe and conceived life within it, He authored and fulfilled His Towrah, for *Dowd* | David and for those who follow in His footsteps, and not for *Yahowsha’* | Jesus. If you are looking for God, listen to what was spoken about and written by Dowd. It, like this Mizmowr, exists for this purpose.

**“****Being correct** (*tsedeq* – being right, honest, and fair, being accurate, proper, and just) **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) **serves as the foundation** (*makown* – are the basis and home, the very essence of the upright nature) **of y/Your throne** (*kise’ ‘atah* – of y/Your authority and position of honor)**.**

**A loving relationship and genuine mercy** (*chesed* – loyalty and devotion, enduring favoritism and affection, the generosity and kindness, and especially the merciful benefits and sense of community germane to the covenant)**, along with a steadfast commitment to the truth** (*wa ‘emuwnah* – trustworthiness and honesty, being reliable and dependable; from *‘emuwn* – the enduring truth and *‘aman* – to support, confirm, and uphold that which is trustworthy and reliable, verifiable and confirming that which is correct and accurate)**, encounter those who enter y/Your presence** (*qadam paneh ‘atah* – embrace those who come to meet y/You, and can be anticipated because they are front and center with y/You and naturally occur in y/Your presence)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:14)

Since Yahowah has pronounced that Dowd was “*tsedeq* – right,” has noted his “*mishpat* – ability to exercise good judgment,” and transitioned to Dowd in 89:13, referring to him as His *Zarowa’* and *‘Azaz Yad*, it is possible, and I think likely, that God is saying that the “*makown* – foundation” of Dowd’s “*kise’* – position of honor” is “genuine love, loyalty, and devotion along with a steadfast commitment to the truth.” And while all of this would also apply to Yahowah, as Father and son, “Your” throne and presence could become lower case and apply to Yisra’el’s king. If so, it would describe what we should anticipate when we witness his appearance and meet with him. Or even more appropriately, the intent may have been to say that we can learn to be correct about Yahowah when we exercise good judgment with regard to the reason Dowd has been afforded this position and authority.

The “*chesed* – loving relationship” Dowd developed with God as a result of the “*chesed* – genuine mercy” he experienced from his Father were both predicated upon his lifelong pursuit of “*‘emuwnah* – the truth.” Following his example, we can count on the fact that Yahowah’s mercy comes to those who trust and rely upon that which is correct. Being right is what perfects the imperfect – not faith. In this way, Dowd is Yahowah’s antidote for the toxin of religion, especially Christianity, which is why Twistians have replaced “David” with “Jesus.”

Yahowah fulfilled the first four *Miqra’ey* – *Pesach, Matsah, Bikuwrym, and Shabuw’ah* – in year 4000 Yah, facilitating the benefits of the Covenant by making His sons and daughters perfect and immortal, enriching and empowering His children in the process. Now in *Our Time*, we have become the living expression of *Taruw’ah* | Trumpets, the fifth *Miqra’* | Invitation to be Called Out and Meet with God when we engage to call His wayward family back home.

**“****Delighted to show the way and blessed** (*‘ashry* – happy to reveal the proper path to the relationship and fortunate, 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) **are the people** (*ha ‘am* – are the family members) **who are aware of and acknowledge** (*yada’* – who are familiar and acquainted with, who learn about and make known, who comprehend and understand) **Taruw’ah** (*Taruw’ah* – Trumpets, the 5th of 7 Miqra’ey, time to expose corruptions while sharing the truth, crying out an alarm and shouting for joy, blowing the showphar to announce the harvest of Covenant souls)**, who walk** (*halak* – who choose as a way of living to continually travel about, exploring and moving (piel imperfect paragogic – by continually choosing to walk with Him, Yahowah becomes engaged and active with that individual)) **with the light into Your presence** (*ba ‘owr paneh ‘atah* – along with and within this enlightenment into Your shining brilliance, appearance, and face)**,** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:15)

This is who we are. It is what we do. It is what we know.

And this is what we experience, especially when we are enlightened by Dowd’s Mizmowr, many of which serve as the ultimate expression of Taruw’ah. This is what we learn from the lyrics and life of Yahowah’s Chosen. It is through the lens of Taruw’ah that we come to appreciate the balance shown in his writings between blasting lies and trumpeting the truth, both of which are needed when the mission is to lead Yahuwdym out of Babylon and into Yahowah’s presence.

Over the course of the past eighteen years there have been many goose-bump moments, times in which we have found ourselves reveling in what we have learned. This is one of them. It affirms we are delighted to reveal the proper path which leads to the Covenant. We thrive on the realization that *Taruw’ah* leads to Reconciliations. We understand the value of “*yada* – knowing” what it is like to “*halak* – walk” “*ba ‘owr paneh* – with the light into the presence” of Yahowah.

Everything we have written and spoken these past eighteen years is an expression of *Taruw’ah*, as we have striven to celebrate its purpose. We have sought to shout out a warning, boldly, bluntly, clearly, and loudly telling all who would listen that their religious and political affiliations put them at odds with God. At the same time, we have, as accurately and completely as we are able, shared what Yahowah has had to say about Himself, explaining what He is offering and expects in return. This is the essence of *Taruw’ah* – the very reason we are asked to celebrate it on the first day of the seventh month each year.

And let us not lose sight of the fact that it was because of *‘asher* in 2 Shamuw’el 7 that we came to *yada’* | know all of this. It is the *halak* | path we walked with the *‘owr* | light we were given into the very presence of Yahowah, our God. *Mizmowr* | Psalm 89:15 has transitioned from comparing Yahowah to Dowd to celebrating our calling and purpose. One thing has led to another.

Since Yahowah has heightened our awareness of *Taruw’ah*, and since we have come to appreciate what it represents and our role in it, let’s see if we can come a little closer to ascertaining its timing. If you recall, toward the conclusion of Volume Two of *Observations for Our Time*, we came to realize that *Taruw’ah* would be fulfilled after Israel is thinned at the waist in an ill-fated attempt to trade land for peace and yet before the worst of Ya’aqob’s Troubles. This means that it will occur after the fall of 2026 (seven years prior to Yahowah’s return with Dowd) and before the midpoint of the Time of Ya’aqob’s Troubles, a little over three years later, leading us to expect that the Harvest of Taruw’ah will occur in 2027 or 2028.

Interesting enough, we are afforded another clue relative to its timing in Mizmowr 90. This Song was composed by Moseh and speaks of **“Yahowah being the dwelling place”** for His **People “for all generations.”** In it he quotes Yahowah saying, **“Return and come back children of men.”** This is followed by: **“Indeed, our days have the appearance of Your frustration. We spend our time muttering.** (90:9) **The days of our years are seventy and then by reason of strength become eighty, for it is soon passed and we fly away.** (90:10) **Who knows the extent of Your frustration and respects Your passion?** (90:11) **So teach us to number and weigh our days so that we may derive wisdom by executing good judgment.** (90:12) **Return, Yahowah, and let us breathe in relief.”** (*Mizmowr* / Psalm 90:13)

This book, *Coming Home in Our Time*, which seeks to call Yisra’el and Yahuwdah out of Babylon and back home to Yahowah and Yisra’el, began by pronouncing *The Second Coming* exactly seventy years after the nation of Israel was restored, making it possible. This was followed by *How Will You Respond*, *Being Right*, *To Dowd or Not to Dowd*, and then *Respecting Yahowah’s Name*.

Whether or not I am the *choter* | insignificant twig or the *nakry* | observant foreigner, and whether these words comprise the *nec* | banner Yahowah has promised to raise for His People, or if I remain an irrelevant means to awaken someone else such that it will be written, we will continue for another ten years, until 2028 – eighty years after Israel’s rebirth – and just prior to the commencement of the worst of Ya’aqob’s Troubles, and then we will fly away. We know these things because we were told as much in Mizmowr 90.

For those who may be interested, in 2027 the new year begins on Tuesday, March 9th, at sunset, such that Taruw’ah begins at sundown on Wednesday, September 1st, and concludes prior to sunset on Thursday, September 2nd. The following year, in 2028, Taruw’ah will be celebrated beginning on Tuesday September 19th, and will conclude the following afternoon. If it were not for the fact that we will be given everything we need and want, I’d encourage Covenant members to pack their bags.

We rejoice because there is vindication in getting Yahowah’s name right.

**“****In Your name** (*ba shem ‘atah*) **they rejoice** (*gyl* – they celebrate these favorable circumstances, expressing their enthusiasm (qal imperfect paragogic – genuine and ongoing joy conveyed under the auspices of first-person volition)) **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 be Sung / Psalm 89:16)

The first step we take to knowing Yahowah is to acknowledge and proclaim His name. It is where the path begins to being right regarding who He is, what He is offering, and how we should engage with Him to avail ourselves of His blessings. We do so without hesitation or equivocation.

As he steps forward into Yahowah’s light, the Psalmist cannot resist including himself among those enveloped and adorned in Yahowah’s radiant power.

**“****Indeed** (*ky* – because)**,** **Your power** (*‘oz ‘atah* – Your fortification and might, Your force and strength, Your desirability and capability) **is their adornment** (*tiph’erth hem* – their ornamentation, and beautiful appearance, comprising their splendor and Divine attributes) **and** (*wa*) **our status and radiance** (*qaran ‘anahnuw* – our illumination and source of light, our appearance as light, our shining appearance) **is lifted up** (*ruwm* – is raised and elevated as an extension from the source) **by Your desire to be accepting** (*ba ratsown ‘atah* – for Your pleasure and in concert with Your will, by You having chosen to favorably accept and for having determined to be pleased)**.** (89:17) **For** (*ky*) **our deliverance and** **protection** (*magen ‘anahnuw* – our defense and shield) **are from** (*la* – pertain to) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**Accordingly** (*wa la* – so therefore)**, the 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 king** (*melek ‘anahnuw* – is our leader, our royal ruler, our authorized authority, and our sovereign)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:18)

Yahowah adorns His Children in a Garment of Light, an enlightening, perfecting, immortalizing, and empowering adornment provided by the “*Ruwach Qodesh* – Set-Apart Spirit. It is how the imperfect appear perfect before Yah. It is what makes us acceptable. This Garment of Light not only delivers us safely into Yahowah’s presence, it protects us in the here and now and throughout all time.

Since *qadowsh* is universally corrupted to “holy” in English bibles, the “Set-Apart One of Yisra’el, our king,” is rendered “the Holy-One of Israel, our King. This is then taken out of context to infer that our “king” is “Jesus” because religions have made him “Holy.” But this Psalm has been devoted to declaring that Dowd is the one God selected and distinguished, setting him apart from all others to be the king of Yisra’el.

There are, of course, a number of lingering conflicts which must be ignored by Christians to elevate one person for the other. Dowd’s name is ascribed to this prophecy and “Jesus’” is not. Dowd was the King of a unified Yisra’el and “Jesus” had no kingdom to call his own and came at a time that Yahuwdah was all that was left of Yisra’el. Moreover, Dowd was set apart from Yisra’el, consistent with the text, while Yahowsha’ was set apart from Yahowah. All of this to say: Dowd is the Set-Apart One of Yisra’el, our King.

In a moment we will witness yet another transition from the Psalmist to Yahowah’s voice. God is going to make some extraordinarily statements. If your reverence for *Yahowsha’* | “Jesus” continues to supersede your respect for what Yahowah has chosen to accomplish through Dowd, you may want to rethink that position at this time.

Yahowah is telling us a wonderful story, a love story…

**“****At the time** (*‘az* – simultaneously, at that time) **You spoke** (*dabar* – 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) **those whose love for You and commitment to You is unwavering** (*chasyd* *‘atah* – Your dedicated and faithful ones, Your loyal and devoted ones, those who view You favorably and desire Your company; from *chesed* – those favored by Your kindness, goodness, protection, and mercy)**, saying** (*‘amar* – expressing and claiming)**, ‘I have provided** (*shawah* – set and placed, giving and bestowing) **assistance, supplying what is needed** (*‘ezer* – I helped and assisted, I empowered and equipped, enabling) **on behalf of** (*‘al –* for and upon) **the one with the strength to prevail** (*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 Chosen One** (*bachar* – the one selected, tried, and tested, examined and found acceptable) **from** (*min* – out of) **the people** (*‘am* – the family)**.”** (89:19)

There are three profoundly important insights laden in these words. First, Yahowah reveals Himself to us through His prophets. It is through the words He has communicated to them that we come to know and understand Him. These men (*chasyd* is masculine plural) were chosen as God’s conduits for our benefit based upon their attitude and dedication. In a world filled with billions of souls who neither know Him nor respect Him, who think so little of Him that they have replaced Him with figments of their imagination, Yahowah sought out the forty men who respected and appreciated Him for who He really is, men He knew He could trust to be devoted to the relationship and unwavering in their commitment.

*Chasyd* reveals a number of things about these men that I have seldom considered, but which makes perfect sense. The worst thing that could have occurred is for one of the select to go rogue, to go from accurately communicating what Yahowah was revealing through him, to being an independent operator, adlibbing, presumptuously mixing in, “but I say” along with what Yahowah has revealed. The result would have been *babel* | a commingling of right and wrong, thereby denigrating Yahowah’s witness and confounding everyone.

The baseline requirement for being a prophet is being 100% accurate 100% of the time. For that to occur, the prophet’s devotion to Yahowah must be resolute. They cannot be self-serving, self-aggrandizing, self-motivated, self-reliant, or have an agenda of their own. They can never contradict God nor replace His words, plans, or promises with their own. They must be like Dowd and not like Sha’uwl.

For this to occur, the prophet must genuinely like Yahowah, enjoy His company, agree with His assessments, and appreciate His approach, such that their perspective and agenda model His – all of the time. They must not care what others think of them or be bothered by the realization that by telling the truth, they, like Yahowah, will have countless enemies and few friends. They must wake up each day, prepared, ready, willing, and wanting to do, to write, and to say what Yahowah has entrusted to them. They must do so knowing that it will be costly, and that there will be no material reimbursement nor earthly compensation. In the face of constant rejection, they must remain unfazed and loyal. *Yasha’yah* | Isaiah, for example, devoted his entire life to being a prophet and yet he couldn’t identify a single soul who capitalized upon what he had revealed.

While every *naby’* was *chasyd*, not everyone whose love and commitment to Yahowah is unwavering is a prophet. I have had the pleasure of getting to know and love a score of men and women who are *chasyd* in their service to Yah. And while I have more than my share of flaws, for the past eighteen years, I have been dedicated, not only devoting my time and resources to more accurately conveying Yahowah’s testimony, I have come to know and respect Yahowah. He is my Father and Friend, and indeed, my God. I not only concur with Him, I want what He wants.

In an interesting twist, rabbinic Jews, who are anything but devoted to Yah, refer to themselves as *Chasyd*. They have usurped what Yahowah said of those who love Him, men like Dowd, and claimed this for themselves, making them no better than Sha’uwl. In fact, Sha’uwl claimed to be one of them.

The second profound revelation is found in the recognition, that just as Yahowah does not work alone, but through His creation, those He works with are never alone. Sure, Dowd brought something to the table Yahowah wanted to exploit for His and our benefit. His son was passionate and rational, insightful and reasonable, a good listener and articulate, a lover and a fighter, a man of character who sought to be right, someone who loved to learn and teach. And yet we would never have heard of him, much less benefited from anything he had to say, had Yah not “*shawah ‘ezer* – enabled him, equipping him to be successful, supplying him with what was required to get this job done.” He did so through His Word and Spirit.

What was unique about Dowd in this regard was that even after being anointed as the Mashyach, even after slaying the giant, even after being appointed King, even after winning every battle, even after becoming wise beyond compare, even after writing one glorious song after another, even after becoming enormously rich, he remained reliant. It is the opposite of what we witness in others cursed with one, much less each of these seeds of arrogance. I share this because it does not matter how much Yahowah wants to give if we are not able to receive it without becoming self-willed or self-reliant.

*Gibowr*, “the strength to prevail” embodied by “the mightiest of men, the most valiant and courageous of men, those men willing to fight for what is right with virtue and valor,” is one of many characteristics which distinguishes Dowd from the rest of us. He was mighty with pen and sword. Beyond this, Dowd was not a pacifist. He did not compromise. He was not diplomatic. He was unapologetic, at least toward other men. He knew right from wrong and would not tolerate any form of deception. He would be crucified in today’s world for being politically incorrect and intolerant. I thought you should know that God obviously likes these qualities in men.

The third insight worthy of our consideration is that Yahowah *bachar* | chose Dowd. It means that He can and does select the men and women He wants to raise as His children, include in His family, invite into heaven, and work with and through. He did not usurp His son’s freewill. Since Dowd could have said “no” at any time rather than “yes” every time, he wasn’t being controlled. Things played out as every loving relationship should, with lots of give and take on both sides, and each party, both God and Dowd, coming to trust one another and enjoying each other more along the way. They were the best Father and son team of all time.

There are a similar number of uncommon insights conveyed in this next statement. First among them, Yahowah found Dowd, not the other way around. People the world over are searching for God and yet never seem to find Him, not just because they don’t know where to look, but because they are too busy praying to listen, and too enamored with their opinions to be observant. It never fails, when I meet someone who claims to be genuinely interested in finding God, even when I hold the answers they seek, they’d rather share what they believe than consider what Yahowah had to say.

**“****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 coworker** (*‘ebed ‘any* – My authorized agent who works on My behalf; from *‘abad* – to work)**.**

**Out of** (*min* – from [1QPs4]) **My set-apart oil which uniquely distinguishes** (*shemen qodesh* *‘any* – My separating, devoting, and preparing olive oil I have dedicated him to service)**,** **I have anointed him** (*mashach* – I have applied the oil, dedicating him to My purpose; the actionable basis of and thus process of becoming the *Mashyach* | Messiah) (89:20) **so that to show the way to the relationship** (*‘asher* – to reveal the path to walk to get the most out of life because) **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 corrects him to you])**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:20-21)

By stating that He made Dowd known to us, Yahowah is taking credit for the accounts of his life and copies of his Psalms that have been made available for us to read 3,000 years after they were chronicled and composed. No other 11th century BCE life is as contemporaneously or voluminously documented. Therefore, we should be asking ourselves why this is so. Why did God intervene in human affairs in this way, at this time, in this place, and for this man? And since He did so and prevailed with Dowd, why didn’t He do the same for Yahowsha’ who arrived 1000 years thereafter?

This is the most telling contrast between the two lives. We have nothing whatsoever from the lips of Yahowsha’ recorded in the language he spoke, not a word that he wrote, and nothing in any language that was reliably preserved, while we have more written about and by Dowd than we can process in a lifetime, preserved in the original language, verified and proven credible with copious prophecies, conscientiously maintained, and even extant among the Dead Sea Scrolls – parchments sealed in ceramics found less than twenty miles from where they were first composed.

The reason for this disparity ought to be obvious on both accounts. To the degree that Yahowsha’ was the Word of God who came to fulfill one of His promises, and to the extent that He was for a time the diminished manifestation of Yahowah, He had already revealed everything we needed to know about Him in the Towrah, Prophets, and Psalms. He wasn’t changing, adding, or subtracting anything, so there was nothing more to say. As for Dowd, more than anyone in human history, he not only exemplifies what Yahowah is trying to accomplish, he told us how we can achieve the same result.

By calling Dowd His “*‘ebed* – coworker,” God is giving us the opportunity to understand what He values and wants to accomplish. All we have to do is examine his life and consider his lyrics. Highlights of this search reveal that Yahowah wants us to call Him by name and Father, to listen and learn from Him, to share what we have come to know, to become part of His family, to appreciate what He values and to oppose what He disdains, fighting to protect His people while striving to be right. God is attracted to intellect and character, passion and reliability, to those who are not afraid to say what needs to be said, even when it isn’t popular.

By referring to Dowd as “the one who works on My behalf,” Yahowah is reaffirming His predilection to accomplish what needs to be done with us and through us rather than alone. This remarkable fact reinforces His commitment to empower and enrich His children by being personally involved in our lives.

On this occasion, Yahowah is announcing that He did something remarkable for Dowd that He has not done for anyone else – “Out of My set-apart oil which uniquely distinguishes him, I have anointed him.” Whether this is the oil of enlightenment, longevity, healing, protection, nourishment, or preparation for service, may you and I benefit from what remains of it. And may we capitalize upon it with all of the passion and courage Dowd manifested.

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 *magnus opus* on how to properly observe Yahowah’s *Towrah* | Teaching.

Beyond the fact that this decision was Yahowah’s, and without Him we don’t even exist, He didn’t do this for Dowd’s benefit, but instead for ours. By preparing the Messiah to serve in this way, God’s influence in our lives was established and authenticated, becoming as steadfast and unwavering as the lyrics of this and every Mizmowr. Our Heavenly Father’s instructions are collective, and to the whole of Yisra’el, in the Towrah, but in Dowd’s songs it’s all personal. The Towrah is the map and Dowd is the guide.

We have long since come to realize that Yahowah chose a shepherd to serve as His *Zarowa’*. He would protect God’s flock while sowing the seeds of truth such that we would come to appreciate the purpose of the Sacrificial Lamb.

**“****In addition** (*‘aph* – even more)**, My** **Protective Shepherd** (*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 as a shepherd among My sheep, who is fruitful in his ways, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb (speaking of *Dowd* | David)) **shall empower and embolden you, strengthening you** (*‘amets ‘atah* – will help you grow, elevating your status, reinforcing you with the determination to persist and be courageous [4QPs corrects him to you])**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:21)

God could not have made this any easier for us. There is no need to interpret the text, to extrapolate or speculate. The “*Bachar* – Chosen One” from among the people, the anointed *Mashyach* | Messiah, the Son of God, the man Yahowah raised and exalted to work with Him, the very Hand of God and His *Zarowa’* | Protective Shepherd, has a name: Dowd. For those willing to listen and engage, his life and lyrics will “*‘amets ‘atah* – help you grow, empowering and emboldening you.”

For God’s sake and yours, if you haven’t already done so, it’s well past time that we all accept and acknowledge Dowd’s special place in our lives and with God. If anyone holds the keys to Heaven, it is this man. It is his home and his family as well as his Father’s, and it is his throne and his kingdom which will exist therein, forevermore.

It is worth mentioning that the surviving fragments of the Qumran texts supporting the 89th Psalm are legible beginning with the 19th verse. The differences, therein, were numerous but insignificant. They become relevant, however, in the previous statement, particularly in 89:21, where the opening thought is now correctly presented as two distinct sentences with the change from “with” to “from.” But the biggest difference is found in the concluding pronouncements of what we have just read, where the witness of the Dead Sea Scrolls changes “with him” to “with you,” revealing that Dowd was presented and anointed for our benefit. This perspective becomes particularly poignant because it means that Yahowah’s *Zarowa’*, Dowd, shall strengthen and embolden us, as opposed to the implications of the Masoretic Text which has the *Zarowa’* influencing Dowd. With the Dead Sea Scroll correction, Dowd remains the *Zarowa’* | Protective Shepherd and without the insights the tiny fragment of 4QPs provides, we’d be seeking to redefine the term that has come to mean so much to God and ourselves.

Also different is the order of things. On the Qumran parchments, 89:25 follows 89:21. Further “his hand” becomes “My hand” and “My right side” in 4QPs, which isn’t an issue because Dowd will stand at Yahowah’s right side and is serving as God’s hand.

**“As such** (*wa*)**, I will place** (*suwm* – I will appoint, direct, set, and establish) **My hand** (*yad ‘any* – under My influence) **into** (*ba* – within and over) **the sea** (*ha yam* – the waters of the oceans (a metaphor for gowym)) **and My right side** (*yamyn ‘any* – My right hand) **adjacent to flowing waters** (*wa ba ha nahar* – over the rivers and among the places water flows, also possibly in the feminine, *naharah* – in concert with the beaming light of the sun)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:25)

As He has already disclosed, Yahowah’s “*yad* – hand” is Dowd. Therefore, he will be placed over *Gowym* | Gentiles, represented in the text by the “*yam* – sea.” The “*ha nahar* – place from which the waters flow” at Yahowah’s “*yamyn* – right side,” is Tsyown. Upon their return, Yahowah is going to open up a life-giving waterway from the Dead Sea to the Mediterranean Sea, running right through Mowryah between His Home on the summit and His son’s home below. I expect that there will be a bridge of light connecting the two. From death there will be new life. And from the witness of the Dead Sea Scrolls, we will come to know our Father as Dowd knew Him.

As a result, the Adversary and the schemes of his tempestuous child will be thwarted. The Father of Lies, as Satan’s prodigy, is now also the “Son of Evil.” With this much evidence condemning *Sha’uwl* | Paul as the Towrahless One, the man who tried to annul the Word of God and negate the life and lyrics of the Messiah and son of God, it’s curious that Christians remain fixated on identifying their “Antichrist.”

Fortunately, Yahowah is a great Father and is going to protect His son.

**“The Adversary** (*‘oyeb* – the hostile opposition, the enemy, the one with animosity, enmity, and rancor (masculine singular)) **will not nullify him** (*showa’* – will not negate his value nor annul his position or purpose) **and** (*wa*) **the Son of Evil** (*ben ‘awlah* – the Son of Wickedness, the Child of Malice and Injustice, the Seed of One who is Wrong, Harmful, and Damaging to Others; from *‘awal* (transliterated *‘evel* in the Masoretic Text) – the Evil One, to be wrong by deviating from the truth, by perverting, twisting, and corrupting that which is correct (masculine singular)) **shall not deny him nor denigrate him** (*lo’ ‘anah huw’* – shall not silence him nor stop him, will not negate his answers nor nullify his responsive declarations (piel imperfect energic nun – the Son of Evil will not be allowed to continue his assault on Dowd))**.”** (*Mizmowr* / Lyrics to be Sung / 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.

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 trivializing the son of God nor into worshiping the Son of Man.

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.

It’s stupefying that no one has bothered to ask: if *Sha’uwl* | Paul is as goddamn important as he claims, if he is the lone Apostle to the Gentile world, why are all of the prophetic references to him decidedly negative? Why isn’t there a single positive comment about the principal author of the Christian New Testament to be found anywhere in prophecy? If it is *Sha’uwl* that we should be listening to, why is Dowd, the man whose status and testimony Paul sought to annul, featured in more prophecies than everyone else combined? If Paul is telling the truth and Dowd is lying, why is it that Paul consistently misquotes and contradicts God while Yahowah proclaims that Dowd is right?

Why is Sha’uwl’s name synonymous with She’owl? Why does it mean, “Question Him?” Why is he a *Benyamite* | Son Headed South to the Sea of Gentiles and a wolf if he is to be believed? Why does Dowd’s name mean “Beloved?” Why is he from *Yahuwdah* | Loved of Yah? And why does Yahowsha’ cite him and not Paul if Dowd is to be ignored?

Why is Dowd afforded almost every meaningful title by God, Himself: from the Chosen One to the Set-Apart One, from Son of God to the Hand of God, from Messiah to King, and from the Branch to the Protective Shepherd, if we aren’t supposed to value his contribution to our lives? Why is Dowd accompanying Yahowah upon His return, and then presented ruling the world, if his life and testimony are to be discounted? Why are the only titles God associated with *Sha’uwl* | Paul the Father of Lies, the Son of Evil, and the Plague of Death if there is anything good or right about him?

Asked another way, since the Book of Acts claims that Paul was such a big shot, such a persuasive orator and prolific writer, a man who traveled throughout the Greco-Roman world, the best student of Gamaliel, the leading Rabbi of the day, and a man who supposedly met with numerous kings along the way, why isn’t there a single reference to him in any of the communities or nations he visited? Having given speeches before provincial governors, kings, and emperors, why didn’t a court scribe record his message? Why wasn’t the Christian globetrotter mentioned by Tacitus, Pliny, or Josephus, nor even by a rabbi? Why is Paul’s written account of his life in Galatians so incompatible with the story he told Luke in Acts? Why did he die miserable and alone, rejected by all he sought to influence? What did those who listened to Paul and rejected him realize that Christians fail to recognize today?

Rest assured, before the conclusion of these chapters, we will expose *Sha’uwl* | Paul’s irrational attempts, both spoken and written, to “*tsary* – constrain and restrict” the importance of *Dowd* | the Beloved of Yahowah. You will know, as does God, why the Plague of Death must be vanquished.

Standing up for the one who stood with Him, Yah reveals…

**“And so** (*wa*) **I will pulverize and crush** (*kathath* – I will defeat, beat down, shatter, and break, then vanquish, throwing away and incarcerating under extremely unfavorable circumstances after thoroughly rebuking (qal perfect)) **his foes, especially those who seek to constrain and restrict him** (*tsary huw’* – his adversaries who openly display their hostility and opposition, creating an unfavorable situation, by diminishing his calling and purpose)**. Then** (*wa*) **out of his presence** (*min paneh huw’* – away from and on account of, even before his appearance)**,** **I will plague** (*nagaph* – I will afflict with a deadly pandemic disease, smiting and inflicting with that which is destructive, harmful, and injurious) **those who shun him by attempting to decrease his status** (*sane’ huw’* – those who are openly hostile in their derision and who so intensely dislike him they refuse to associate with him, failing to appreciate what his love represents, hating him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:23)

Empirically, having dissected, compared, and analyzed much of what *Sha’uwl* | Paul said and wrote, I realized that the principal author of the Christian New Testament was not only replacing Dowd with his god-man, “Jesus Christ,” but was decreasing Dowd’s status to elevate his own. However, until I invested the time to specifically scrutinize Paul’s spoken and written assessment of Dowd, the first in Acts and the second in Romans, I had no idea just how irrational and pathetic his attempts had been.

For the first time I actually understood the basis of Replacement Theology. Paul’s irrational and counterproductive assessments of Dowd were contrived because the Father of Lies realized that the Mashyach’s life and lyrics not only undermined his New Testament, they obliterated his credibility. And soon enough, you will know what I have learned.

By contrast, Yahowah and Dowd share this in common…

**“Therefore** (*wa*)**, My** **steadfast commitment to the truth** (*‘emuwnah ‘any* – My trustworthiness and unrelenting honesty, the realization that I am reliable and dependable, unchanging and without contradiction, resolute and unwavering; from *‘emuwn* – My enduring truth and *‘aman* – My support and willingness to confirm and uphold that which is trustworthy, consistent, and verifiable and My continuing commitment to confirm that which is correct and accurate) **and** (*wa*) **My love, devotion, and enduring favoritism, My unfailing affection and genuine mercy** (*chesed ‘any* – My commitment to a loving relationship, to generosity and kindness, in addition to the continuation of My merciful benefits in the sense of community within the covenant)**,** **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** (*qaran huw’* – his glowing appearance and ability to enlighten will be brilliant, even his horns, symbolic of his status and strength when worn as a crown and of his role as the protective ram among the sheep will be prominent, as will be his trumpet for signaling which emits light)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:24)

*Dowd* | David is like Yahowah in this way. Both share an unwavering commitment to the truth. They are both loving. By looking at one we see the other. Seen together, they encapsulate the Towrah and emulate the Covenant. Their relationship has made it possible for us to understand, and thereby experience, Yahowah’s enduring love and mercy.

When Yahowah said this about Himself, He destroyed the basis of the Christian religion. Since God is unwavering in His commitment to the truth, He could not have inspired the contradictory message found in the Christian New Testament – especially since it annuls much of what He claimed would be consistently reliable. Since the God of the Torah is genuinely loving and merciful, the “Gospel of Grace” is without merit. If it conveys the same message as that found in the Towrah (which it doesn’t), it becomes superfluous. If its message differs (and it does), for it to be true, the statement God just made must be false. Since God stated that His enduring commitment to the truth and mercy were both with Dowd, one leads to the other, completely negating “Salvation through Faith.”

Since God associated all of this with Dowd, he was saved based upon the Towrah, not the “Gospel of Grace,” on the truth, not faith, relying exclusively on Yahowah one thousand years before the new god named “Jesus Christ” was killed. Since all of this occurred in Yahowah’s name, there is no room for a god by any other name. And since Dowd is shown radiating Yah’s light, rather than being bodily resurrected, he has been transformed, indeed upgraded, from lowly matter to empowered energy.

All good things occur in Yahowah’s name, from love to enlightenment, from mercy to being converted into light. Also interesting, when Yahowah told ‘Abraham that He would provide the lamb, and he looked up to see the lamb’s “*qaran* – radiant light” on the summit of Mowryah, based upon this statement, Yahowah could have been symbolically portraying what He would accomplish with Dowd one thousand years later on Mowryah. After all, Dowd is not only the exemplar of the Covenant, he is the lone eyewitness to the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym* at this same place.

One after the next, every word of each declaration contains a treasure trove of relevant insights. The same is true with these next three statements. They are awesome individually and exceptional collectively. Dowd’s status with God is both special and secure.

**“He shall 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*)**!’** [*‘el ‘any wa tsuwr yashuwa’ah ‘any* – my God and Rock of my salvation is omitted in 4QPs but included in the Masoretic Text] (89:26)

**I** (*‘any*)**, also** (*‘aph* – likewise and in relation [from 4QPs])**,** **will appoint him** (*nathan huw’* – will offer him, bestowing him as a gift, causing him by way of this relationship to be (qal imperfect)) **My firstborn** (*bakowr ‘any* – My firstborn son, serving as the basis of *Bikuwrym*, the 3rd of 7 Miqra’ey)**,** **the highest of all** (*‘elyown* – the most exalted in status, rank, and position, the supreme, a title so Divine in nature, it includes *‘el* and is almost always reserved for God, Himself) **of the kings and rulers** (*la melek* – government leaders) **of the earth** (*‘erets* – of the material realm and of the Land)**.** (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 mercy** (*chesed ‘any* – My commitment to a loving relationship, to generosity and kindness, in addition to the continuation of the benefits associated with the Covenant) **as a part of My Family-Oriented Covenant agreement** (*wa beryth ‘any* – and therefore, My binding oath and pledge to build a home and raise My family, My vow between parties to honor My promise to My family and My home; from *beyth* – family and home and *banah* – to build a home to raise children) **are truthfully presented and** **will reliably endure with him** (*‘aman la huw’* – are established and verifiable, confirmed and credible, upheld and everlasting, especially real for him and through him)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:28)

It all begins with *qara’*. Yahowah has “invited us to meet with Him.” God has “called us out” of this world so that we can be “welcomed” into His. By “reading and reciting” the Word of God, we find our Father “summoning us” to His side. When we “call out to Him, inviting Him into our lives,” He “answers our proclamation” with one of His own – the promises He has made to us in His Towrah.

By answering Yahowah’s *Miqra’ey* | Invitations to be Called Out and Meet with God, we are born into the Covenant Family, perfected and immortal. As His *Bikuwrym* | Firstborn Children, Yahowah becomes our Father. Dowd has shown us the way. Follow him.

*Bakowr* | Firstborn is the only meaningful title, apart from the *Pesach Ayl*, that I thought would remain Yahowsha’s alone. I had seen *Bikuwrym* in Year 4000 Yah (the 4th and 5th of April, 33 CE) when, what I had once thought was Yahowsha’s *nepesh* | soul reunited with Yahowah’s *ruwach* | Spirit, as the fulfillment of the *Miqra’*, making Yahowsha’ Yahowah’s Firstborn. But I was wrong in one way and perhaps right in two others. Yahowah was honoring His promise to enable the benefits of *Bikuwrym* on this day. However, because it was, as we have subsequently surmised, Yahowah’s soul, the resulting union was not His son, His firstborn, that was manifest this day.

The distinction of being the first and foremost among the Covenant’s children is Dowd’s. He is Yahowah’s *bakowr.* What’s more, Yahowah “*nathan huw’* – gave him” this title. *Bakowr* | Firstborn was “bestowed and appointed as a gift.”

As wonderous as are the implications of this declaration, Yahowah was not done lauding titles on His favorite son. According to God, Dowd is King of Kings, “*‘elyown* – the highest and most exalted in status, rank, and position “*la melek* – of the kings and rulers” of the earth.

This also gives entirely new meaning to Revelation 19: **“Now I saw heaven opened, and behold, a white horse. And he who sat on him was called Faithful [*‘emuwnah*] and True [*tsadaq*], and in righteousness he judges and makes war.** (19:11) **His eyes were like a flame of fire, and on his head were many crowns. He had a name written [Dowd] that no one knew except himself.** (19:12) **He was clothed with a robe dipped in blood, and his name is called the Word of God.** (19:13) **And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses.** (19:14) **Now out of his mouth goes a sharp sword, that with it he should strike the nations. And he, himself, will rule them with a rod of iron. He, himself treads the winepress of the fierceness and wrath of Almighty God.** (19:15) **And he has on his robe and on his thigh a name written: King of Kings.”** (Revelation 19:11-16)

Once again, what Christians have presumptuously claimed for their “Christ” was actually written on behalf of Yahowah’s *Mashyach* | Messiah, the true King of Kings. As Yahowah’s *Gibowr*, Dowd will be riding the white horse. He is the one Yahowah has called *‘Emuwnah* and *Tsadaq*. He is God’s righteous warrior. And don’t be taken aback by the “flames of fire” because as we shall discover in this *Mizmowr* | Psalm, Dowd shall “appear as the sun before Yahowah.”

It is Dowd’s crown of which God has spoken. It is Dowd’s name which few know, preferring to relegate “David” to a time long past, with many denying his very existence. It was even the blood Dowd shed protecting his people that will appear on his robe, the very blood which caused God to have the House, whose foundation he had acquired, whose materials he had accumulated, and whose plans he had studied, erected by his son – just as Yahowah would erect the enduring nature of the Covenant through His son, Dowd.

More than anyone else, Dowd wrote the Word of God. And Yahowah is returning with Dowd to strike the Gentile nations, ending their rule with a rod of iron – a reference to smiting what Rome has come to represent. It is even Yahowah’s garden that Dowd was asked to tend.

Yahowah’s focus upon Dowd isn’t temporary. The Pauline notion that Dowd and the Towrah he loved were only relevant until the arrival of “Jesus Christ” was torn asunder by “*‘owlam**shamar la huw’* – for all eternity I will keep watch over him, paying very close attention to him, focusing upon him while observing all there is to know about him forevermore.”

And should we wonder why Yah would remain attuned to Dowd’s every move, even through eternity, the answer is simple. Yahowah 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, as part of My pledge to build My home and raise My family.” Even when they act up, parents never tire of our children. And when they devote themselves to the protection and betterment of the family, when they go about their father’s business, every moment is cause for celebration. This is not only why we have children; it is why we exist.

When we explore everything this one word represents, when we value *beryth* more than any other, when we understand why it exists and apply its every nuance to our lives, we are home, we are family. We will be as Dowd – the firstborn son of God, His primary focus, and the recipient of His parental love. For these reasons Dowd is the exemplar of the Covenant, embodying everything upon which it stands.

According to God, Dowd is the most interesting and important man in the world. We devalue him and Yah’s relationship with him, his life and lyrics, at our peril. By contrast, if we do as Yahowah does, and “*shamar* – closely examine and carefully consider” his every word we will endure forever.

Based upon what Yahowah has to say about Dowd, it is prudent that we listen to him and follow his example.

**“****And I will establish** (*wa sym* – appoint and preserve) **his seed, that which he sows, and his offspring** (*zera’ huw’* – his posterity and descendants as well as what is yielded from the seeds he plants)**, as an eternal witness forever** (*la ‘ed* | *‘ad* – as everlasting and continually enduring testimony and as evidence which serves as proof)**. And** (*wa*) **his throne** (*kise’ huw’* – his position and seat of honor) **shall be equated to the days of heaven** (*ka yowm shamaym* – will be as time in the spiritual realms, which is everlasting)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:29)

We, the Covenant’s Children, are the beneficiaries of what Dowd has sown. We are his offspring and legacy as well as his harvest. Through the son, the Father has built a family. As a result, his place of honor and his offspring shall endure forever – as filled with time as are the days of heaven.

There is no denying that Yahowah intends to establish Dowd’s seed and what he has sown, his offspring and legacy, as an eternal witness, all in irresolvable conflict with the Talmud, New Testament, Quran, and Book of Mormon.

And while that is all we need to know to capitalize upon the lyrics he has written, trusting and relying upon his Mizmowr to lead us home, we now know that Heaven has a seat of honor, indeed a throne, one with Dowd’s name written upon it. Therefore, it’s not just throughout the Millennial Kingdom that we should expect to see Dowd govern as king, but in Heaven as well.

If we wish to be there with him, it’s important that we realize that where there is freewill, there are choices to be made and alliances to be established and broken. Dowd chose wisely, electing to closely examine and carefully consider Yahowah’s Towrah. His 119th *Mizmowr* | Psalm, the twenty-two-stanza alphabetic presentation of the Towrah, remains the crowning achievement of his life.

Those misled by the likes of Paul, Akiba, and Muhammad, however, will face the consequences of having chosen poorly, and in particular, Yahuwdym – the direct descendants of Dowd.

**“However, if** (*‘im* – and yet on the contrary and condition, should the situation be that) **his children** (*beny huw’* – his descendants) **continue to** **forsake, ignore or reject** (*‘azab* – habitually neglect or abandon, depart from and disavow (qal imperfect)) **My Towrah** (*Towrah ‘any* – My Source of Teaching and Guidance, Instruction and Direction) **and** (*wa*) **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)**,** (89:30) **if** (*‘im* – on the condition that they) **they perpetually** **view My clearly communicated prescriptions for living with contempt** (*chuqah ‘any chalal* – profaning and desecrating My conditions, dishonoring what I’ve enacted and constituted (qal imperfect))**, and further** (*wa*) **if they consistently fail to observe the instructive terms of the relationship** (*mitswah ‘any lo’ shamar* – they fail to closely examine and carefully consider the requirements and codicils of the covenant (qal imperfect))**,** (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 rebellion** (*pesha’ hem* – of their defiance and revolt)**.**

**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 be Sung / Psalm 89:32)

According to God, souls who forsake the Towrah, die. The consequence of ignoring Yah’s Teaching is to endure the plague of death. To reject God’s Guidance, as Paul has done, is to be held accountable. There is no substitute and no getting around it, not with the Talmud or Gospels, and most certainly not with the Qur’an. The Towrah is the Key to Heaven. It provides Yahowah’s lone means to resolve disputes: Passover and UnYeasted Bread. Within it, we find Yah’s clearly communicated prescriptions for living: Bikuwrym and Shabuw’ah. Observing it leads the observant through Taruw’ah to Kippurym and Sukah – reconciled and at home.

Paul was wrong, Christians are wrong, it is the Towrah, not faith. To deviate from Yahowah’s Towrah Teaching through religious rebellion has devastating consequences causing widespread death.

Those who were infected by Paul’s Plague of Death will die as a result of it. The New Testament is wrong. Annulling the Towrah, forsaking, ignoring, and rejecting Yahowah’s Teaching and Guidance is deadly. There is no cure, no salvation, for those who fail to observe and appreciate God’s means to resolve disputes, or who hold His clearly communicated prescriptions for living in contempt. Yahowah’s mercy is afforded to the thousands among billions who embrace the instructive terms of His relationship agreement. It’s our choice, but we will be held accountable for those we continue to make about God.

For those who would take what was promised to Dowd and apply it to “Jesus Christ,” and for those who would advocate for the existence of a “New Covenant” as chronicled by the likes of *Sha’uwl* | Paul in his “New Testament,” this will either change their mind or they are out of their mind…

**“Accordingly** (*wa*)**,** **My unwavering love, enduring devotion, unmitigated affection, and genuine mercy** (*chesed ‘any* – My commitment to a loving relationship, to generosity and kindness, in addition to the continuation of My covenant benefits) **I will never remove from him** (*lo’ parar min ‘im huw’* – I will not withdraw from him nor revoke, and I will not disassociate or annul (hifil imperfect)) **because I will never communicate something which is not true nor will I ever contradict** (*wa lo’ shaqar ba –* nor will I lie, deal falsely, deceive, or mislead, and thus never betray who I am, with regard to (piel imperfect)) **My** **steadfast commitment to the truth** (*‘emuwnah ‘any* – 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)**.** (89:33)

**I will never dishonor, nor will I poke holes in** (*lo’ chalal* – I will never defile by treating as if it were common, and thus not uniquely special, holding in contempt, sullying or desecrating, and I will never perforate, creating loopholes which violate the nature and use of) **My Covenant** (*beryth ‘any* – My Family, My Home, and My Relationship Agreement) **nor will I ever alter or change** (*wa lo’ shanah* – and I will never rearrange, modify, or adjust (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)**.** (89:34)

**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 in concert with the nature of seven (nifal perfect – at a point in time, the subject, Yahowah, made this promise and at another, He will honor it)) **by My 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** (*Dowd* – the Beloved)**, I will be proven a liar** (*kazab* – I have communicated that with is not true and is deceptive and false, and in the end will have failed (piel imperfect))**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:35)

This is in your face, against your very existence Christians. You, alone, have done this, necessitating Yahowah’s rebuke. Who are you to demand that God change everything He has said and done to accommodate you and your perverted apostle, Paul? It is you who have called God a liar through your New Testament. It is you who have replaced Yahowah’s Covenant with one of your own – poking holes in His in the process, defiling it. It is you who have created the most common, and thus profane, religion in the history of man by transferring the promises made to Dowd and to Yisra’el such that they were given to your errantly titled and improperly named “Jesus Christ,” and through this misnomer to yourselves. Shame on you for believing and promoting contradictions of Yahowah’s testimony, for undermining the measure of His mercy, and the reliability of His testimony.

There will be no loopholes for a “Gospel of Grace,” for “Salvation by Faith,” for a “New Testament,” for “Jesus Christ” being “the Messiah,” “the Son of God,” or “the King of Kings.” To claim otherwise is to call God a liar.

The truth never gets old; it is inflexible. There is one Covenant and it shall never be changed nor altered. Nothing Yahowah revealed has been annulled – especially His love for His son.

**“His offspring and that which he sows** (*zera’ huw’* – his descendants, his posterity, his family, and his seed, that which he propagates by having planted seeds) **shall exist and endure** (*hayah* – has been, is, and always will be, will occur and come to fruition, existing (qal imperfect)) **forever** (*la ‘owlam* – eternally throughout all time)**.**

**And** (*wa*) **his place of honor** (*kise’ huw’* – his throne, seat of authority, and sovereign leadership) **shall be as** (*ka* – is comparable to) **the sun** (*ha shemesh* – the sunlight) **before Me** (*neged ‘any* – that close and conspicuous in My presence and literally straight ahead and in front of Me as My counterpart)**.** (89:36)

**Like** (*ka*) **the moon** (*yareach –* the month)**, it shall be established** (*kuwn*) **for a very long time** (*‘owlam*)**, serving as an enduring and reliable** (*‘aman* – easily verified and dependable) **witness** (*‘ed* – symbol and informative source) **in the sky** (*ba ha shachaq* – in space)**.**

**Pause now and contemplate what you have just read** (*selah*)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:37)

God’s position has gone beyond what we surmised and expected. Not only are His affirmations of His promises to Dowd absolute, nonnegotiable, and nontransferable, there is yet another attribute wrongly ascribed to Yahowsha’ that has been promised to Dowd. Based upon the Christian New Testament, we would expect to see Yahowsha’ returning in the likeness of a star – and yet it is Dowd who will be afforded this honor. The Christian myth, while clearly incompatible with bodily resurrection, is also inconsistent with the realization that Yahowah is returning with the Shepherd, not the Lamb.

Christians can take their Madonna and Child, her baby ‘Jesus,’ their dead god on a stick, and their ‘Second Coming’ and stick them where the sun don’t shine, because they do not belong in Yah’s world.

As for the moon, there is a reason that we will see it enduring. It has served as the most reliable witness in the sky to announce the timing of the *Miqra’ey* | Invitations to be Called Out and Meet with God. Since we will always celebrate them, the renewing light on its surface will keep us up to date with their timing.

At long last, we have reached the transition from benefit to consequence within the Mizmowr that was alluded to in 2 Shamuw’el 7. After all of these years of trying, we have finally come to understand this most intriguing of prophecies. And prior to this time, we were ill-equipped to process what follows. But now if I may restate the assessment presented at the conclusion of our review of Yahowah’s prophetic pronouncement to Dowd, I think we’ll see what follows more clearly: Dowd exemplifies and represents more than one individual man.

More perhaps than even 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 with 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 have refused to accept** (*zanach* – your stagnation and lack of movement has caused a foul stench by spurning such that you have thrown out for a time (qal perfect)) **and** (*wa*) **you** **have rejected by diminishing the merit of, even over time becoming averse to** (*ma’as* – you have repudiated by minimizing the value of, thereby limiting your relationship to and dependence upon, thereby incurring a festering wound caused by dissolving his essential nature (qal imperfect)) **your Messiah** (*Mashyach ‘atah* – your Anointed, the One set apart and prepared to serve you)**,** **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 (hitpael stem perfect conjugation – for a time, and on their own initiative, moving right past) [*‘abar* is the basis of Pesach and thus Passover]) **any association with him** (*‘im* – a relationship in the company of)**!”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:38)

I’m speechless other than to say Yahowah’s phrasing and timing are impeccable. He has affirmed this profound truth so many times and ways it’s befuddling that as few as one in a million Yahuwdym acknowledge him as such and five billion Gowym bequeath the Greek variation of this title on another. After enduring 2000 years of harassment for failing to accept “Jesus” as their Messiah, turns out Jews were correct. Now it’s time to take the next step and recognize the Mashyach for who he truly is so that the family can be reconciled.

If you are a descendant of Ya’aqob or Dowd, pause now and reflect upon this. Much of what religious and secular Jews have claimed regarding *Dowd* | David and have alleged on behalf of the Christian Christ is untrue, upended, and reversed. Accept the realization that *Dowd* | David is the *Mashyach* | Messiah. Do not pass over him in an ill-conceived attempt to give *Yahowsha’* | “Jesus,” the lamb, what the shepherd is due.

I once made this mistake, and so have many of you. And Yahuwdym have been plagued over the centuries by those who believe that “Christ” is the Messiah and blame Jews for killing him. Turns out, there never was any rational basis for a Messiah named “Jesus Christ,” no basis for the religion of Christianity, none for a “New Testament,” or calling oneself a “Christian.”

Sometimes, however, mistakes, especially little ones if they are corrected, can serve to lead us to the truth. The first time I read Mizmowr 89:39, I errantly attributed “your” to Yahowah rather than to Yisra’el. The reason was simple enough since “your” is now consistently presented as second person masculine singular, I errantly thought that Yah was now admonishing Dowd – which after all of this was incongruent.

Of course, now that we have more correctly and completely translated each of the three verbs in the foregoing statement, it’s obvious that “your” is consistently directed toward those who have refused to accept Dowd, those who have diminished his merit by improperly meddling where they should have left more than good enough alone. Yet it was that initial error that prompted the return to 2 Shamuw’el 7 in hopes of understanding this transition from benefits to consequences. And even there, eighteen years ago as I attempted to correct the obvious mistake found in every English Bible translation, my efforts were incomplete, with the remaining conflicts tugging away at my conscience until this morning when, with the proper perspective, they were finally resolved.

Second only to removing Yahowah’s name 7000 times from His testimony in the *Towrah*, *Naby’*, *wa Mizmowr* and replacing it with the Adversary’s name and title, “the Lord,” this error in judgment and lapse of character has caused more harm to *Yahuwdym* | Jews than any other. They ought 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. Yahowsha’s name would not have been changed to “Jesus Christ,” and Christianity’s “New Testament” would have been stillborn, had the actual identity and purpose of Yahowah’s Messiah been known.

In that it has been noted 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. 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.

If you are a Christian, stop pretending to follow “Jesus Christ” and start paying attention to Yahowah’s Zarowa’. Remove the stigma of the errant title, “Christian.” Reject Sha’uwl and accept Dowd.

As for religious Jews, it is a perplexing irony. Wearing black and bobbing their heads up and down as if to shake some sense into themselves (or what little remains out of them), in *minyan* | minions they recite Dowd’s Mizmowr from rote directly into the stones of Herod’s wall. 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 unreligious.

It wouldn’t take long for this to occur. The fall from Dowd was swift, with Solomon beginning well but soon capitulating to accommodate the religious interests of his wives and concubines. So continuing to speak to Yisra’el, and to those whom the religions they begot have debased, especially to those who have been beguiled by *Sha’uwl* | Paul into believing in a “New Covenant,” Yahowah declares…

**“You have repudiated and renounced** (*na’ar* – you have disavowed, having no relationship with, refusing to even acknowledge and actually abhor (piel perfect)) **the Covenant** (*beryth* – the Family, Home, and Relationship Agreement) **with your coworker** (*‘ebed ‘atah* – the one doing your work as your official adviser and associate; based upon *‘abad* – to work)**, dishonoring and defiling** (*chalal* – treating with contempt and desecrating by making common and no longer uniquely special, sullying and polluting) **his dedication and preparation, even his consecration and crown** (*nezer huw’* – his uncommon ability to separate himself, demonstrate his unparalleled devotion, and show his respect; the basis of Nazarite)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:39)

In repudiation of Yahowah’s declaration, by claiming that there is a “New Covenant,” and thus a “New Testament,” the advocates for the replacement are renouncing their affiliation with the former. And since Yah has only one Covenant, and it is everlasting, repudiating it is a deadly proposition.

What I do not understand, and I don’t think Yah does either, 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 a human construct? Not only is the Christian replacement inferior, in that it only offers forgiveness and eternal life, it is unsupported by the God who through His own Covenant is offering so much more: eternal life, perfection, adoption, enrichment, and empowerment. While the Christian replacement only has one requirement, believe, this is about as useful as hoping Zeus will give you a ride on his unicorn. And quite frankly, the conditions of God’s Covenant are added benefits. Why claim to worship a God whose Family you have disowned and disavowed? What’s the point?

Everything of value to Yahowah and cherished by Him, is set apart and thus uncommon. Nothing is further from God than that which is commonplace, such as religion and government. By virtue of its popularity alone, the “New Covenant” is a nonstarter.

For those who may be protesting, saying that they haven’t repudiated Dowd because they honor David by having chosen to fly a flag emblazoned with his star, may I challenge said assumption by categorically stating that there was never a Star of David and David isn’t his name. Creating a false caricature of a man in this manner degrades his authentic nature. It’s akin to alleging that Cinderella Yepersun (instead of Thomas Jefferson) was essential to the French Revolution because he drew popular cartoons rather than authoring the Declaration of Independence, or that Thomas Jefferson’s insights on limiting the influence of government and religion, while disavowing central banks and established militaries, should not be considered because he owned slaves and had sexual relations with one of them. It is akin to calling Yahowsha’ “Jesus Christ” and then modeling the resulting caricature after Dionysus.

Further, for Christians, *nezer* / *nazar* (“dedicated and prepared”) is the basis of Nazarite. It was upon a corruption of this term that the Roman Church coined the phrase “Jesus of Nazareth.” The problem with this assumption is threefold. His name wasn’t “Jesus.” He was not a “Nazarite.” And Nazareth didn’t exist during his lifetime – so He could not have been from the mythical location. And yet, as in all things misappropriated by Christians, there actually is a *nezer* connection with Dowd because he is the branch.

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. They were torn down because Pauline Christianity and Roman Catholicism were conceived to be universal. The more people they controlled, the better from their perspective and that of their sponsor, Satan.

For those paying especially close attention, *la ha ‘erets* was moved from the conclusion of the last statement where it did not fit, to the beginning of this next one. There is no punctuation in Hebrew and the *wa* which typically denotes the beginning of a new thought was not present, facilitating this decision.

**“Within the Land** (*la ha ‘erets* – in conjunction with the rest of the earth) **you have broken down and destroyed** (*parats* – you have breached and in hostility shattered, negatively impacting with your opposition to (qal perfect)) **his entire sheepfold and** **all of its walls** (*kol gaderah huw’* – the entirety of his protective enclosure and its hedges; from *gader* – the fences put around it and the way he constructed it)**.**

**You have caused** (*sym* – you have brought about (qal perfect)) **the undoing, the degradation and destruction** (*machatah* – the demolishing and ruination, to the point of disrepair by corrupting; from *ma* – to question and *chata’* – what it means to miss the way) **of** **his fortifications** (*mibtsar huw’* – of its defensive structure; from *batsar* – to restrain from gathering, to cut off and make less accessible, withholding access)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:40)

As a rebuke to every religion, Yahowah has deliberately restricted access to His Covenant, effectively keeping the religious and political out. Ignorant or averse to the five instructional terms God set as His conditions for entry, men like Akiba and Paul have sought to annul the Almighty’s codicils and make their own. And typically, participation is easy and encouraged, making the religion more popular. It is why the way is narrow and restrictive which leads to life and the path is wide open and broad which results in death and destruction.

Let’s be blunt: the Garden of Eden had walls. They were not there to keep ‘Adam and Chawah locked inside as if they were prisoners, but instead to keep the rest of humankind out because they were religious and did not belong. The *Gan* | Protective Garden Enclosure of *‘Eden* | Great Joy was as the name implies, fun, because the curmudgeons were excluded. And as was *‘Eden*, so will be *Shamaym*. As was God’s relationship with Dowd, so it will be with all of the Covenant’s children. That is why this *Mizmowr* | Psalm is so important.

Dowd and the Covenant continue to be integrated and indistinguishable, with the Beloved upholding and representing the Family such that an attack on one is hostile to the other.

**“All who pass by this way** (*kol ‘abar derek* – everyone crossing this path) **plunder him** (*shasas huw’* – pillage and ransack it, looting it)**.** **It has become such that** (*hayah* – it shall come to pass that it) **he is scorned and abusively ridiculed** (*cherpah* – he is insulted and it is held in contempt, even taunted by this disgraceful reproach; from *charaph* – to jeopardize, rail against, and defy, also upbraid) **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 be Sung / Psalm 89:41)

Claiming to have an affinity with “David” is common. His name appears in the New Testament, Talmud, and Qur’an. Similarly, Christians, Jews, and Muslims, with wholly contradictory belief systems, all claim to be Abrahamic religions even though they degrade ‘Abraham’s legacy. Claiming similar origins, their gods share nothing in common. Christians are particularly guilty, lugging the “Old Testament” with its tribute to *Dowd* | David around with their new one. They claim affinity for the boy who slew the giant and who sang the 23rd Psalm, not knowing that Goliath was a Philistine and that it is Yahowah, for whose name’s sake the song was written.

Then of course, in that they blame Jews for all of their problems, they must deny that he was the most Yahuwd of all men. Even in the Qur’an, there is an entire surah devoted to “Dauwd.” The only problem is that this imposter was a Muslim and worshiped Allah. Confronted with the Dead Sea Scrolls parchment memorializing this Psalm a thousand years before their religion was invented, I wonder how a literate Muslim would react after seeing Yahowah’s name rather than Allah’s.

Many of those who pass his way ransack the Covenant, ridiculing everything Dowd represents by taking it from him and giving to themselves or others. They jeopardize countless lives by falsely claiming affinity with either David or the Covenant, and then advocating on behalf of their New Testament, Talmud, or Qur’an. And sadly, many of them have settled in proximity to Yisra’el. Today we know them as the practitioners of Judaism, Christianity, and Islam.

Speaking of the religious, whether they be pilgrims or refugees, crusaders or jihadists, God says…

**“You have lifted up and exalted** (*ruwm* – you have raised up and have sought to bring credibility and distinction to, even tried to justify) **the upper hand** (*yamym* – the right side, condoning the orientation and good fortune, even the direction) **of his foes and its adversaries, especially those who try to constrain it and limit him** (*tsar* – his opponents while narrowing its scope by being contentious and troubling leading to an unfavorable result)**.** **You have caused all those who demonstrate animosity toward him and rancor for it** (*kol ‘oyeb* – you have made the opposition totally) **to be delighted** (*samach* – elated)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:42)

God has made His point. He, as you’d expect of any loving Father, is angry and annoyed by what those who falsely claim to speak for Him have done to denigrate His son and diminish all He accomplished through him.

It was Jews who gave the upper hand to those who would later seek to destroy them. The four most toxic belief systems were all founded and abetted by Jews: Judaism, Christianity, Islam, and Multicultural, Politically Correct, Socialist Secular Humanism.

For Christianity to differentiate itself from Yahowah and Dowd, from their Towrah and Covenant, enough to become popular with Greeks and Romans, they would need a “New Testament.” And yet for it to be believable, it would have to borrow heavily from Yahowah’s testimony – claiming its prophecies as their own. Therefore, the new religion claimed that it was authorized by the same god and inspired by the same “Scriptures.” But how is that possible when they are so contradictory?

The answer for Christianity became Replacement Theology. This sleight of hand wasn’t simply about assigning the blessings and promises offered by God to Jews to the Gentiles who seek their eradication, it’s about replacing one Covenant with another, and then Yahowah and Dowd with “Jesus.” If you don’t concur, do what I’ve done. After scrutinizing Paul’s renunciation of Dowd for the sake of his “Jesus,” go to any Christian site and read their assessment of every prophecy pertaining to “David.” You’ll find that, since “Jesus” isn’t named in a single prophecy, every time Dowd’s name appears Christians insist that it actually applies to “Christ,” as if God doesn’t know the difference between the two names nor is aware of which one He anointed His *Mashyach* | Messiah.

The problem for Christians was as simple as it is profound. Without the Towrah, Prophets, and Psalms, they have no God and no credibility. But with them, they present a jumble of contradictions. Their only hope was for people to believe their lies and for their faith to occlude their judgment. They banked upon apathy and ignorance. For the most part, they got it.

And yet today, at least for some, there is a battle for hearts and souls raging throughout the world, a struggle between right and wrong. The loudest voices are of those who claim that they worship religious gods while the chorus of those who stand with Dowd and speak for Yahowah is but thousands among these billions.

**“What’s worse, in addition** (*‘aph* – all the more and nevertheless)**, you have deliberately turned away from** (*shuwb* – you have turned around so that its pointed in the opposite direction) **what he has chiseled in stone** (*tsuwr chereb huw’* – the cutting tool he used on the rock) **such that** (*wa*) **you do not stand with him or support him** (*quwm huw’* – you do not rise up or take a stand with him) **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 be Sung / Psalm 89:43)

We all know that Dowd didn’t engrave the Ten Statements memorialized on the Two Stone Tablets, but what he wrote was inscribed to endure the test of time. God’s prophets do not come equipped with erasers. What they have written was, is, and forever will be true. It is as if every word of this Mizmowr was indelibly chiseled in stone.

There has been a war of words for the past three-thousand years: to Dowd or not to Dowd. It is the ultimate question because where we stand with Dowd characterizes where we stand with God. This war has often erupted in bloody conflict. The two Assyrian and Babylonian conquests, the two Roman wars against the tiny Province of *Yahuwdah* | Judaea, the abuse Jews have suffered under Roman Catholics, during the Crusades, under the Ottomans, by the whole of Europe, by the Nazis and Soviets, and today by Islamic Jihadists and Socialist Secularists serve as proof that the world is against Dowd and his people in this conflict.

With the exception of those of you who have come to know Yahowah and His beloved son, many through these books, this is true of most everyone else…

**“His brilliance and its splendor** (*tahar huw’* – his luster and status, his clear and illuminating approach, especially the means to being purified and pronounced clean) **and his position of honor** (*wa kise’ huw’* – in addition to his throne and authority to lead) **you have truncated** (*shabath* – causing a cessation of progress) **because** (*min*) **you have hurled it to the ground** (*la magar ha ‘erets* – you have thrown into the dirt, tossing it from the Land)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:44)

Clearly, God is annoyed. He is disgusted that His beloved son, the man He chose, the king He anointed, has been so summarily and universally discounted. The religious who claim to seek God’s will are far more comfortable disregarding it.

Dowd was chosen by Yahowah and anointed with His Spirit at a very young age. And from what we have discovered, his best writing and his most profound spiritual insights all came to him when his mind was young and receptive and when he was fraught with the fewest distractions.

**“You have cut short, curtailing the ability to accomplish the mission** (*qatsar* – you have made insufficient and lacking, depreciating his essential essence) **during the days** (*yowmym* – the time) **of his youth** (*‘aluwmym huw’* – when he was a young man and the model of fitness, life, vigor, strength, and health)**. You have shamefully covered him over, dishonoring him** (*‘atah ‘al huw’* *buwshah* – repulsively picking lice off of him as if he was covered in them, thereby lowering his status, washing away his purpose)**. Take a moment and consider the implications** (*selah* – pause now to reflect on this)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:45)

There is a consequence to being wrong, especially when what we believe is in conflict with what Yahowah has made known to us. We cheat ourselves when we cheat Dowd out of what rightfully belongs to him.

At this time the Psalmist asks a rhetorical question. It isn’t for Yah to answer but for us to ponder. While the interval of time being questioned was of God’s choosing, being unknown for as long is counter to everything He intended. He has done His part, making it relatively easy for those who are serious in their pursuit to become acquainted with Him. He has systematically provided, and simultaneously validated, the authenticity of His revelation to us. Within it, we are given everything we need to know to engage in a relationship with Yahowah, to be invited into His Home as part of His Family. The reason that so few have availed themselves of this marvelous opportunity is that religion and government, militarism and conspiracy, have gotten in the way, obscuring the view and cluttering the path.

**“For how long** (*‘ad mah* – why, how, and until when)**, 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 and unknown** (*sathar* – will You be concealed, a secret to many)**? Will Your displeasure and antagonism** (*chemah ‘atah* – will Your hostile response to all that is wrong and indignation) **burn like a fire** (*ba’ar kamow ‘esh*) – remain combustible and blazing similar to burning flames) **forever** (*la netsach* – always for a glorious but unending duration of time)**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:46)

It has been 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. The 2500-year interval from the last of His acknowledged prophets, Malaky, could have passed as we would perceive days. Unlike creatures bound to the earth, Yahowah, as a Spiritual Being, determines how He experiences time, varying the pace of its flow to suit His needs. The nineteen to twenty centuries which have crawled past since Yahowsha’ walked among us and Yahowchanan wrote the books which have been associated with him, if indeed he wrote them, and to the extent they reflect some of what he said, during which Yahowah has been largely unknown, was by design. God would have known the full extent of this void in His communication with His people the moment ‘Adam and Chawah were expelled from the Garden of Eden. Six laborious days would transpire before His creation would be invited back inside.

We are nearing the conclusion of this interval, and so to some extent we know how much longer Yahowah will remain “hidden and unknown” to His people. While we know that He is returning on Yowm Kippurym, the Day of Reconciliations, in year 6000 Yah (October 2nd at sunset, 2033 in Yaruwshalaim), He is becoming known again by Name and Word. That is His stated purpose for His *choter* | twig, His *nakry* | observant foreigner, and His *nec* | banner – all of which are focused on His words and people. Moreover, within a decade we should expect *‘ElYah* | Yah is God | Elijah and another witness of Yah’s choosing to let the world know in no uncertain terms just how displeased God is with humankind.

Three thousand years ago when these words were written, even if Dowd understood the extent of God’s burning indignation, thirty centuries would have seemed like forever. And yet, after God pursues Reconciliations and begins to Camp Out with His People at the commencement of the seventh day, His disappointment, along with Dowd’s will turn to joy as ‘Eden foretold.

And now it gets personal, as it should with all of us…

**“For how short is the futile and empty life** (*cheled ‘al mah showa’* – what is the duration of a lifespan in this vain and worthless world which is so temporary and so prone to that which is in conflict with the truth, making it all for naught) **of all of the children of men** (*kol ben ‘adam* – of each of the descendants of ‘Adam) **which** **You have created** (*bara’* – You have brought about, conceiving that which did not exist) **that** **You have chosen to remember me** (*zakar ‘any* – it is Your desire to recognize and recall me (qal imperative – a literal expression of second person volition))**?”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:47)

Most of us have wondered this same thing. And yet, now we know. Yahowah initiates the relationships He desires to form, leaving our response subject to our own freewill. He picks and chooses from among the few men and women He has encountered along life’s way. Those He reaches out to must amuse Him, impress Him, or just pique His interests in some way. And yet, they all have something in common, in that every one has walked away from religion and politics prior to Yah’s introduction. They were all willing to listen, even go where He was leading.

Freewill works both ways. Yahowah has it and so do we. It’s His universe and His home and He is entitled to invite whomever He pleases to spend eternity with Him in it as long as He is consistent in His approach. That isn’t to say that it is impossible to find Yahowah independently, but as the previous statement suggests, God is hidden to most.

The reason so few know Him is because of men like *Sha’uwl* | Paul who have plagued the world with their lies. So just as *Sha’uwl* | Paul was called out by name and condemned as the Plague of Death in *Chabaquwq* | Habakkuk, the Son of Evil is similarly identified in the 89th *Mizmowr* | Psalm. It is his hand which wrote the “New Testament’s” fourteen most deadly tomes.

**“What man** (*my geber* – how can a human) **can** **live** (*chayah* – is revived) **and** (*wa*) **never see** (*lo’ ra’ah –* never witness) **death as a result of the plague** (*maweth* – dying from the pandemic disease which infects and destroys a great many people)**, saving his soul** (*malat nepesh huw’* – delivering and sparing his consciousness, rescuing his inner nature) **from the hand** (*min yad* – from the influence 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 be Sung / Psalm 89:48)

Let’s be clear, this is addressing Sha’uwl, the man, not She’owl, the place. She’owl does not have hands nor influence. This place of separation can neither plague us nor kill us. In fact, She’owl, as the place of eternal incarceration, is the antithesis of death for those who endure it. As a Black Hole, nothing reaches out from She’owl.

However, it was the hand of Sha’uwl which wrote the fourteen epistles which have plagued mankind. It is under his influence that Christianity was conceived and popularized among Gowym. He is the master manipulator behind diminishing Dowd’s influence, the hand that has sought to denigrate the Mashyach such that he could replace him.

*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 nor 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 upon Paul’s letters, would not have propagated the anti-Semitic culture and conspiracies which culminated in the Holocaust without Paul’s jealousy and covetousness. Muhammad, likewise, would never have succeeded in establishing a religion predicated upon anti-Semitism without the foundation laid by his predecessor. And without Paul’s propensity to promote a cult following and promulgate ignorance and irrationality such that they became commonplace, and indeed, established as politically correct, the growth of Multicultural Socialist Secular Humanism would have been truncated in the West. The entire impetus behind Socialist Secularism in the West was predicated upon undoing what Paul had done in Romans to sanction the imposition and integration of religion and government.

*Sha’uwl* | Paul has become the Chosen People’s fiercest and most embittered adversary. He is responsible for the death of more souls than anyone who has ever lived. To escape his grasp is difficult, and often impossible, as the integrated religious and political scheme he concocted (read Romans 13) has tread upon the entire world – suppressing truth and impeding freedom. He will endure eternity in She’owl, and His Replacement Theology will die at the hand of Dowd, the man whose life and lyrics he sought to disparage. And while I have begged for the opportunity to convict him, it’s Mizmowr like this which will be brought to bear against him. Dowd will get the debate he has sought. And the outcome is written in stone. Sha’uwl will indeed become synonymous with the place whose name he shares: She’owl.

Those plagued by *Sha’uwl* | Paul ought to be asking themselves this question: Why is it that Paul failed to mention that, from the very beginning of the Towrah and as His first priority throughout the prophets, Yahowah announced His unwavering love and enduring mercy for His people, especially His son? Why did Sha’uwl do the opposite, and turn his god and followers against these same people? Equally telling, why did Paul interject himself into his “love” diatribe in first Corinthians, and yet ignore God’s unfailing love for Dowd? If we want to appreciate Yahowah’s steadfast devotion to love and what it can accomplish, we should look no further than His relationship with *Dowd* | His Beloved.

**“Where** (*‘ayeh* – posing a rhetorical question regarding an individual’s position) **is Your unwavering love and enduring mercy** (*chesed ‘atah* – Your devotion to the familial relationship and unfailing kindness, Your genuine affection and favorable 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) **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 be Sung / Psalm 89:49)

One of the great problems with religious beliefs is that they render victims incapable of rational thought. The Pauline perspective on the Towrah and its God is wholly incompatible with the stories presented therein. Yahowah’s love is unwavering and His mercy is enduring. The hallmark of His character is His steadfast commitment to being trustworthy and thus reliable. He does not change and cannot change. He is what He has said of Himself. And thus, those like *Sha’uwl* | Paul who claim otherwise are liars. And those who believe that God inspired a man to contradict Him and change everything He represents, are idiots.

To encourage us not to discount him or replace him with another, this is the fourth time Dowd’s name has appeared in the 89th Mizmowr (89:3, 89:20, 89:35, and 89:49). By contrast, Yahowah’s name only appears twice, and even then, just in the concluding lines of the Song.

The more we know about the institutions Paul inspired and enabled, the more we realize that he was directly and indirectly responsible for contemptible taunts and deplorable decrees against God and His people. To say it as succinctly as words allow: Paul was appalling – as are those who act upon what he wrote.

In his next request, the Psalmist is asking of Yah what I’ve often requested of Him. Those who have denigrated and harassed His People ought to be held accountable. The fairest and most effective way for that to occur is to compile and act upon a record of their crimes.

**“Choose to remember, and elect to be mindful of** (*zakar* – please recall and never forget, be reminded of and proclaim the truth, desirous of being always mindful of (qal imperative – genuinely and actually under the auspices of freewill recall)**, the contemptible and condescending taunts and the dishonorable and deplorable decrees which were determined** (*cherpah* – the insulting slurs and harmful insults, the reprehensible decisions and supposedly authorized judgments which were appalling) **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)**, 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 be Sung / Psalm 89:50)

The composer Yahowah inspired to write this prophetic Song, should it have been the aforementioned, ‘Eythan the ‘Ezrachy, has laid out a strong case against *Sha’uwl* | Paul, one that will be used to convict him. Like so many of us who have come to love Yah, we are not neutral nor unbiased. We want justice for those who have been abused and accountability for their abusers. He wants Yah to expose and condemn Sha’uwl based upon the evidence he has marshalled against him. So do I.

This was written to affirm Yahowah’s love for *Dowd* | David and to reveal His animosity toward *Sha’uwl* | Paul, but it is a bit more than that because Satan has also used the likes of Akiba and Hadrian, Muhammad and Hitler, to oppose Yahowah’s witnesses. The Christian New Testament and the Roman Catholic Canon, the Talmud and the Qur’an, even Mein Kampf, are not only counter to Yahowah, they are bewildering – which was their purpose. It is a great insult to God and to those who have worked with Him to suggest that the Almighty authorized and inspired men to default on His promises and revoke His testimony, in essence contradicting everything He has said over the past six-thousand years.

Do not believe them. Do not follow their edicts. Do not worship their gods.

**“That is because** (*‘asher* – revealing their relationships and way) **those in open opposition to You** (*‘oyeb ‘atah* – Your enemies and adversaries, those who show their animosity, enmity, and rancor toward You)**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**,** **are insulting with their bewildering derision and improperly discerned contempt** (*charaph* – are defiant and evil, causing people to think irrationally, confounding them through blasphemy) **which is why** (*‘asher*) **they are confusing, responding improperly by ridiculing and defying** (*charaph* – they mislead by treating with contempt, insulting and taunting, thereby diminishing the value and credibility of) **the beneficial and trustworthy footsteps** (*‘aqeb* / *‘eqeb* – every step because of the unwavering and reliable movements and willingness to dig in his heels when it comes to being steadfast, honest, and dependable; the same word transliterated *‘eqeb* means recompense and reward as a result of the benefit of being trustworthy) **of Your Messiah** (*mashyach ‘atah* – Your Anointed Mashyach)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:51)

More than anyone, Paul did this very thing, which is why he was condemned by name and title in this *Mizmowr* | Psalm. He sought to diminish and devalue the credibility of the trustworthy and reliable, indeed unwavering and steadfast footsteps of Yahowah’s *Mashyach* | Messiah – Dowd, God’s beloved son. In the letters scribed by Sha’uwl, “Jesus” is “Christ,” and thus Paul’s “Messiah,” not Dowd, who is Yahowah’s Mashyach.

In the end, it all comes down to two simple questions: who do you accept as the *Mashyach* | Messiah, Dowd or “Jesus,” and who do you trust to tell you about him, Yahowah or Paul? It has become apparent that this is the dividing line between those who will live with God and those plagued with death.

As an interesting aside, since Yahowah has provided the reference, let us not lose sight of the fact that the name, Ya’aqob, as the forefather and namesake of Yisra’el, was based upon “*‘aqeb* – to supplant one’s heels to become unwavering, thereby providing a reward by being trustworthy.” As we mentioned way back at the transition from 2 Shamuw’el 7 to Mizmowr 89, and between the 37th and 38th statements of this Song when Yahowah went from commendation to condemnation, Dowd represents Yisra’el in addition to Yahowah and the Covenant. This is being reinforced with *‘aqeb*.

It is true of all fathers, and especially of our Heavenly Father. Yahowah, Himself, benefited by kneeling down in love to lift up Dowd. Children are life’s greatest blessing, especially when we are devoted to them – and even more so when they listen to us. Yahowah has and will continue to accomplish more through this man than any other.

God created the universe and conceived life because He wanted to enjoy raising a family, and in Dowd He got the son He sought. They have made beautiful music together.

**“Blessed and benefited by kneeling down in love to uplift is** (*barak* – commended and favorable are the circumstances and result of the excellent words and example) **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) **forever** (*la ‘owlam* – for all time, evermore, and eternally)**.**

**This is trustworthy, verifiable, and reliable** (*‘aman wa ‘aman* – surely this is correct and true, strongly affirmed and supported, easily confirmed, readily acceptable, clearly stated and implied, certain and dependable, as well as firmly established)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 89:52)

Indeed, Yahowah is trustworthy, easily verified, and totally reliable. Therefore, so are the words He inspired Dowd, and all of His prophets, to write for our benefit.

Their veracity was His choice. What we do with them is ours.



*Coming Home*

A Voice Calls Out

11

Saul Becomes Paul

*You Are Full of Deceit and a Fraud…*

I do not recall being this agitated, this angry, about anything over the past eighteen years, and that’s saying a lot because I invested four years exposing and condemning Muhammad and another three excoriating Paul. However, what we are going to consider now is so evil, so deliberately deceitful, so destructive and damning, and so readily exposed as a fraud, I’m stunned that it has survived scrutiny for this long. This speaks very poorly of humankind, especially Christians.

It’s time we consider why the 7th Mizmowr and the 89th were written to expose and condemn everything *Sha’uwl* | Paul would later say in his attempt to discount what Dowd represents. Paul’s initial attempt was recorded in Acts 13 by Luke, who was not present at the time, but later became Paul’s attaché. In context, the speech was presented immediately after Paul allegedly blinded a man who, like himself, he claimed was demon-possessed. It takes place in “Pisidian Antioch,” or more correctly, Antiochia in Pisidia, a region which had once been part of Midas’ Phrygian kingdom.

The territory had been integrated into the Macedonian Empire and was then part of the Galatian province of the Roman Empire. The city, itself, was founded by Caesar Augustus. As a result, the Temple of Augustus rose high above the community whose ruins now lie within central Turkey.

At the time of Sha’uwl’s “First Missionary Journey,” the local population worshiped Cybele as the Mother of God and Queen of Heaven, along with Dionysus, the prototype for the Pauline “Jesus.” But speaking of Yahowsha’, you’d never find Him in such a place – one that would be renamed Hadrianopolis – after the most anti-Semitic and murderous of all Romans. It’s patently obvious that Paul influenced this place in his typical malignant fashion.

Speaking of names, as the 12th chapter of Acts comes to a close, there has been no mention that ‘Paul.’ *Sha’uwl* | ‘Saul’ was still being called by his Hebrew name as he returned from his scathing indictment before the Disciples in *Yaruwshalaim* | Jerusalem. It wasn’t until after he had been rejected by those *Yahowsha’* had actually chosen that the self-proclaimed apostle to the entire world, upon sailing to the Greek island of Cyprus, changed the name associated with *She’owl* | ‘Hell’ to a Roman moniker most closely identified with Apollo – the Greek Father of the Gods. And as an interesting note in this regard, at the time Cyprus was best known for sexual tourism and producing and selling effigies of Apollo, rife with allusions to the sun.

According to ‘Paulos,’ the transformation from Hebrew to Roman occurred upon “encountering a certain magician, a Jewish false prophet whose name was Bar-Jesus.” (Acts 13:6)

Since ‘Jesus’ was systematically used by Christians to replace Yahowsha’, and *bar* is the Aramaic variation of *ben* | son in Hebrew, Sha’uwl was being linguistically dyslexic calling the *Yahuwdy* | Jew who allegedly confronted him “Son of Yahowsha’.” But it gets worse, because the self-proclaimed apostle further depreciated his credibility by claiming, “But Elymas the magician (for thus his name is translated) was opposing them, seeking to turn the proconsul away for the faith.” (Acts 13:8)

Elymas isn’t a translation of Yahowsha’, which means “Yahowah Saves.” In Hebrew, *‘El* is God’s title and the *y* following it makes it “my God.” *Ma’as*, transliterated simply as *mas*, means “to reject, despise, and abhor, finding loathsome.” So rather than being a translation of *Yahowsha’* | Yahowah Saves, ‘*Elymas* conveys “My God Despises and Rejects,” thereby serving as Paul’s epitaph, telling all who would actually bother to “translate” it that Yahowsha’s “God rejected, despised, and abhorred” Paul, which is why he was opposed to him.

As is the case with all narcissists, Sha’uwl projected his own faults on his opponent…“But Saul, who was also Paul, filled with the Holy Spirit, fixed his gaze upon him, and said, ‘You who are full of all deceit and fraud, you son of the Devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?’” (Acts 13:9-10) Thankfully, Yahowah has already identified Sha’uwl as the Son of Evil and the Father of Lies, so those who are observant know that Paul is projecting his own deceitful and fraudulent nature on Yahowsha’, such that He would no longer resemble Yahowah Saving us. It was what his Lord, the Devil, possessed him to proclaim.

It is further telling that Paul’s Lord would treat this man, should we believe the legend, the same way he had treated Saul on the road to Damascus. “And now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.” (Acts 13:11) For those paying attention, for those not similarly blinded by their faith, for those who can see the light, this serves as the perfect introduction to what follows. The consummate liar was calling the truth “incorrect.”

And speaking of lies and liars, I checked a score of Christian sites to see how they explained the obvious error in Acts 13:6-8, where Elymas was called a translation of Bar-Jesus.” Without exception, they lied to their audience and wrote “Elymas is the Aramaic translation of Jesus.” It is a case of the deceptively dishonest deceiving on behalf of their duplicitous founder to keep their disingenuous faith from being dismissed as deceitful.

The story, as Paul regaled it to Luke, begins:

“From Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left them to return to Jerusalem. (Acts 13:13) From Perga they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down.” (Acts 13:14)

After the reading from the Law (actually: Towrah) and the Prophets, the leaders of the synagogue sent word to them, saying, ‘Brothers, if you have a word of exhortation for the people, please speak.’” (Acts 13:15)

“Standing up, Paul motioned with his hand and said: ‘Fellow Israelites and you Gentiles who worship God (actually: those who know Yahowah understand that He does not want to be worshiped), listen to me! (therein is the problem: Paul wanted everyone to listen to him).” (Acts 13:16)

“The God of the people of Israel chose our ancestors; he made the people prosper (actually: they were impoverished as slaves) during their stay in Egypt; with mighty power he led them out of that country.” (Acts 13:17)

“For about forty years he endured their conduct in the wilderness (while accurate, this was intended to be demeaning); (Acts 13:18) and he overthrew seven nations in Canaan (neither accurate nor relevant), giving their land to his people as their inheritance (a statement which is in direct conflict with Replacement Theology).” (Acts 13:19)

“All this took about 450 years (actually: 40 years as guests of Egypt, 400 as slaves, and 40 years leaving Egypt). After this, God gave them judges until the time of Samuel the prophet.” (Acts 13:20)

Shamuw’el was actually the last of the Judges. It was through him, and during the transition away from Divine oversight to human governance, that Yahowah overtly condemned the political systems Paul claimed were Godly in Romans. Recognizing the Shamuw’el was also a prophet, the fact that his testimony and Paul’s statements regarding government are totally opposed to one another, Paul’s claims are thereby invalid. Also telling, after Yisra’el made the wrong choice, and after Sha’uwl proved to be as rotten as God has predicted, Yahowah asked Shamuw’el to anoint Dowd as His *Mashyach* | Messiah – something Paul failed to mention because it voids his argument.

“Then the people asked for a king, and he gave them Saul son of Kish (actually: the people rejected Yahowah when they chose Sha’uwl), of the tribe of Benjamin, who ruled forty years.” (Acts 13:21) It was audacious for *this* Sha’uwl to mention *that* Sha’uwl because the king’s conflict with the Towrah, his testimony, name, tribe, and demon-possession were prophetically presented to condemn *Sha’uwl* | Paul – the self-proclaimed apostle to the world.

“After removing (actually: rejecting) Saul, he made David (more correctly, Dowd) their king. God testified concerning him: ‘I have found David son of Jesse, a man after my own heart; he will do everything I want him to do.’” (Acts 13:22)

That’s a whopper of a deception, and so typical of Paul. He began accurately and then added his own embellishments. Keeping in mind that King Sha’uwl is prophetic of the Christian Sha’uwl, the text actually reads:

**“So Shamuw’el said to Sha’uwl, ‘You have acted foolishly. You have not observed the conditions of the relationship of Yahowah, your God, which He appointed for you.”** (*Shamuw’el* / Listen to Him / 1 Samuel 13:13) **“So now your kingdom shall not stand.**

**Yahowah has sought for Himself a man whose inclinations and judgment are similar to His own. And Yahowah has appointed him leader over His people because you have not closely examined nor carefully considered that which, to reveal the benefits of the relationship, Yahowah established for you.”** (*Shamuw’el* / Listen to Him / 1 Samuel 13:14)

Shamuw’el’s inspired testimony is a far cry from: “he will do everything I want him to do.” It was not a careless mistake. *Shamar*, translated, “closely examined and carefully considered” above, is the same word Christians misrepresent as “keep” when directed toward the Towrah, creating the false impression that it is comprised of “Laws” which must be “obeyed.” And while it is a small point among big issues, while Dowd was the son of Yshay, it was not stated in conjunction with this conversation, nor relevant to it, and thus was inappropriately and incorrectly cited.

“From this man’s descendants God has brought to Israel the Savior Jesus (actually: the title “Savior” is afforded to Dowd, not Yahowsha’, by Yahowah), as he promised.” (Acts 13:23)

From Paul’s perspective, Dowd’s lone contribution to Yahowah’s plan was sperm. That is about as demeaning as it gets. Moreover, having revisited the prophetic pronouncement in 2 Shamuw’el 7, to which he is inferring, we now know that Yahowsha’ was neither mentioned, identified, nor promised in the text. Paul has misrepresented the facts ten times and has now lied, thrice. And again, while it is a gnat among camels, Yisra’el did not exist at the time, only Yahuwdah. The ten tribes comprising the Northern Kingdom had been taken from the land and enslaved by the Assyrians six-hundred years earlier. Further, Yahowsha’s affiliation with Dowd was through *Yahuwdym* | Jews – the very people this Benjamite wants to destroy.

“Before the coming of Jesus (actually: Yahowsha’ (and His name is vitally important)), John (actually: Yahowchanan) preached repentance and baptism (actually: he didn’t preach baptism and he did not speak of repentance) to all the people of Israel (at the time the ten tribes comprising Yisra’el were long gone).” (Acts 13:24) When someone claims to speak for God, accuracy is paramount. Paul is consistently careless and routinely incorrect.

“As John was completing his work, he said: ‘Who do you suppose I am? I am not the one you are looking for. But there is one coming after me whose sandals I am not worthy to untie.’” (Acts 13:25) It is telling that Paul omitted Yahowchanan’s lone relevant citation, the one we have examined from *Yasha’yah* / Isaiah 40 which, not so coincidently, correctly points to Dowd, not Yahowsha’. It is also telling that Paul misquoted Yahowchanan. According to the Disciple Yahowchanan, the Yahowchanan who is being referenced here did not ask this question of himself. He did not say that he was not the one they were looking for. He did say, “Among you stands one you do not know. He is the one who comes after me, the straps of whose sandals I am not worthy to untie.” (*Yahowchanan* / Yahowah is Merciful / John 1:26) Paul has erred an additional six times.

“Fellow children of Abraham and you God-fearing Gentiles (actually: God does not want anyone to fear Him), it is to us that this message of salvation has been sent.” (Acts 13:26) Actually: Yahowah’s message of salvation was sent through actual prophets like Moseh and Dowd. Further, Paul’s salvation message was the antithesis of Yahowah’s, making this a deliberate lie.

“The people of Jerusalem and their rulers did not recognize Jesus.” In actuality, many recognized Yahowsha’, and those who did, Paul sought to kill. Soon enough we will consider the ‘Ebyownym as a prime example.

“Yet in condemning him (in actuality, the Romans, not Jews, condemned Yahowsha’) they fulfilled the words of the prophets that are read every Sabbath.” (Acts 13:27) In reality, there isn’t a single prophecy regarding Jews condemning or killing Yahowsha’ – not one. Moreover, it isn’t true. The one prophecy in Yasha’yah 53, which speaks of His role as the Passover Lamb, is skipped over and isn’t read by Jews on any Shabat. It’s come to the point that we recognize that Paul is a habitual and prolific liar.

“Though they found no proper ground for a death sentence, they asked Pilate to have him executed.” (Acts 13:28) In truth: the Sanhedrin found reason to kill him based upon their Talmud, in that he spoke Yahowah’s name, but they were powerless to do so. It was Rome that found no proper ground for a death sentence but killed him nevertheless. That said, very little of what is now in the Christian “Gospels” regarding the events which played out before Pilate is historically valid or internally consistent. Later in these chapters we will study the origins of the “Gospel of Matthew” to ascertain how it came to reflect Paul’s anti-Semitic sentiments.

Paul has already made seventeen claims which are demonstrably inaccurate and has deliberately lied on nine occasions. It was an inauspicious beginning.

“When they had carried out all that was written about him (In actuality: apart from what Dowd wrote in Mizmowr 22 and 88 and what Yasha’yah wrote in 53, very little was written about Yahowsha’. More importantly, “they,” as in the Jews, didn’t carry any of this out. It was the Romans who crucified Yahowsha’ not the Jews who stoned Him.), they took him down from the cross and laid him in a tomb (the concept of a “cross” is both errant and pagan, and his body, not His soul, was taken to a tomb).” (Acts 13:29)

“But God raised him from the dead.” (Acts 13:30) In reality, Yahowsha’ didn’t “die.” Only his physical, and now useless body suffered that indignity. His soul, Yahowah’s *nepesh*, went on to fulfill *Bikuwrym* after enabling the promises of *Matsah*. And his body, as the Passover Lamb, was destroyed shortly after being placed in the tomb by Yahowah in concert with His Towrah instructions. It could not have been raised since it no longer existed.

“And for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people.” (Acts 13:31) Truthfully, Paul is trying to demean the Disciples who were personally chosen by Yahowsha’ by referring to them as “travelers.” The transfigured Yahowsha’ was observable throughout the forty-nine days between Bikuwrym and Shabuw’ah, and yet no one who saw Him recognized Him, negating the idea of them being witnesses. That’s two more deceptions and three additional lies.

Of extreme relevance, Paul is errantly and deliberately positioning Jews such that they would be seen as responsible for killing the Christian god. His words have haunted them for the past two-thousand years, leading directly to their annihilation throughout Roman Catholic and Christian Europe. Not only does that infamous distinction belong to Rome, and thus to Roman Catholicism, had the Jews been able to kill the Christian god, the Christians ought to have worshiped the Jews. Moreover, how pathetic does god have to be such that he can be killed by men? And don’t Christians know that “Jesus” was “*Yahuwdym* – Jewish?”

Religious myths die hard, so let’s be blunt. Crucifixion was a widely used, torturous, and public form of execution developed by Rome to suppress rebellion. Consider Spartacus. He and his fellow slaves were all crucified. Had the Jews killed “Jesus,” they would have stoned him.

Paul makes no mention of Yahowsha’ being the Lamb of God as is the case with Yasha’yah. And unlike Dowd, Paul completely ignores what occurred on the Shabat of Matsah. Further, Paul fails to mention the most relevant fact: no one recognized the transfigured Yahowsha’, which means that he was not bodily resurrected. And yet in stating that he was seen “by those who traveled with him (which was intended to be seen as a slight to these men’s appointment as his Disciples),” Paul is unable to admit the obvious, that Yahowsha’ came to the women in his life and his Disciples, but not to him. Further, Paul would subsequently attack and condemn every eyewitness, especially the three Disciples with whom Yahowsha’ was closest.

“We tell you the good news: What God promised our ancestors (Acts 13:32) he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: ‘You are my son; today I have become your father.’ (Acts 13:33)

There was no promise made to “raise up Jesus.” There wasn’t even a promise made to “raise up Yahowsha’.” There could not have been a promise to “raise up the Passover Lamb” either because it would have been inconsistent with the Towrah’s Instructions. The fact is, Yahowsha’s body wasn’t raised. His soul was sent to She’owl and then released.

As for Paul’s evidence of such a claim, his statement is wrongly cited and errantly attributed to the “second Psalm.” And both mistakes drive right to the heart of the matter, proving Yahowah’s point that Paul sought to degrade and nullify Dowd.

In context, Dowd wrote the following in the 2nd *Mizmowr* / Psalm: **“I, myself, have offered leadership by pouring out guidance,** **providing counsel through my governance** **upon** ***Tsyown* / the Signs Posted Along the Way,** **my Set-Apart Mountain.** (*Mizmowr* 2:6)

**I will choose to account for, proclaiming in writing the prescription for living** **of the Almighty which** **Yahowah said** **to me,** **‘You are My son. This day** **I** **bring you forth as your Father.** (*Mizmowr* / Lyrics to be Sung / Psalm 2:7)

**Feel free to ask questions about this, seeking to learn the answers because literally out of Me and from Me there will be an inherited share of the land of the gentile nations that will be given to you and unto successive generations, even unto** **the distant reaches of the earth, with the material realm becoming your property.’”** (*Mizmowr* / Lyrics to be Sung / Psalm 2:8)

Paul is a lousy liar. This was obviously, undeniably, and unequivocally said of Dowd, not Yahowsha’. Further, it says nothing about bodily resurrection. But it’s this turn of phrase, of wrongly attributing the things of Dowd to “Jesus,” that has cost billions of Christians their souls. The questions are: why lie and why believe him?

For those keeping count, that’s 21 errors of fact and 14 intentional lies, with three of these grossly misrepresenting Yahowah’s testimony. God does not take kindly to such dishonesty, especially regarding those who deliberately deceive by twisting His words such that He is made to appear untrustworthy regarding His son.

This is a brazen revelation of Paul’s villainy, as it blatantly states that “God” disavowed His solemn oath and promise to Dowd…

“God raised him from the dead so that he will never be subject to decay. As God has said, ‘I will give you the holy and sure blessings promised to David.’” (Acts 13:34)

At long last Sha’uwl has turned his attention to Dowd. Unfortunately for Christians, what he claims “God has said” regarding his proposed transfer of “blessings” from “David” to “Jesus” never occurred – therefore annulling Sha’uwl’s entire proposition. Theologians claim that their apostle was citing Isaiah 55:3, but nothing of the kind appears in the text. As with everything else Paul used to “prove” Replacement Theology, he had to be deceitful and cunning. By removing this prophecy regarding the actual Mashyach and son of God, Dowd, from the discussion in which it was presented, by misquoting and then misapplying it, the only thing Paul actually proved is that he was con man who cannot be trusted. It also speaks to Paul’s conceit, and to his utter disdain for those he has played for fools.

The 55th chapter of *Yasha’yah* | Isaiah opens with Yahowah speaking to us. He is openly refuting the Pauline and Roman Catholic notions that men should seek to have their thirst quenched and be nourished by men and that the faithful should pay such men for what they are offering by giving them their money.

Please note that everything which follows was presented under the auspices of freewill. It is our choice, your choice…

**“Woe** (*howy* – alas, consider this warning)**: Everyone** (*kol* – all and anyone) **who thirsts** (*tsame’* – who is parched, dehydrated, and desires water)**,** **you should choose of your own accord to actually walk** (*halak* – under the auspices of freewill, make the decision to journey, traveling (qal imperative – as a genuine expression of desire go)) **to the water** (*la ha maym –* to waters as the source of life and cleansing)**, being led to the benefits of the relationship** (*wa ‘asher* – and properly guided to get the most out of life by striding along the correct path) **without monetary compensation** (*‘ayn la huw’ kesep* – but do not bring money with them, no gold or silver)**, wanting to come** (*halak* – desirous of walking and electing to conduct your life on this journey (qal imperative)) **while choosing to acquire grain which has been literally inspected and examined, then crushed by choice** (*shabar* – selecting ground grain which has been observed and scrutinized (qal imperative)) **and decide to be genuinely nourished** (*wa ‘akal* – want to consume what is nourishing, choosing to eat, taking in of your own accord that which is solid food (qal imperative))**.**

**Of your own accord, come** (*wa halak* – actually choose to literally walk (qal imperative)) **without money** (*ba lo’ keseph* – without monetary reimbursement, without coins, gold, or silver, without possessions, belongings, or property, nor anything of value) **and without compensation or fee** (*wa ba lo’ machyr* – without any portion of your earnings, without a price to be paid for receiving the service, nor any monetary equivalent or barter)**,** **and acquire grain which has been inspected and examined, then crushed** (*shabar* – selecting ground grain, that which has been observed and scrutinized as nourishing (qal imperative))**, wine** (*yayn* – the juice of crushed and fermented grapes) **and the finest and most beneficial milk** (*wa chalab* – the bountiful food provided by mothers which is the best way to nourish young children, providing an abundance of benefits)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:1)

If people stopped paying ministers and no longer made donations to their church, they would no longer be fed lies. But as it is, the faithful are paying for their own demise.

We have been doing this for a long time, and yet this is the first time we have seen this succession of verbs all scribed in the qal stem and imperative mood, denoting that all of this is actually and quite literally our choice, a genuine expression of our desire and ours alone. We ought not be swayed by the religious nor political, no matter their popularity or pressure.

Rather than paying the devil his due or look to men for scraps of rotten food tossed from their table, rather than leaving a donation at the church while participating in Communion or the Eucharist, go directly to God, instead. Unlike men, what He provides is both free and satisfying.

It is ironic that the Roman Catholic Church was funded on indulgences and that Protestant ministers proclaim that “Salvation is the Gift of God” and yet expect to be paid for the pronouncement. When I told the late Jerry Falwell that everything he was saying about God was untrue, the multi-millionaire televangelist agreed, but then bemoaned, “If I were to reveal this publicly, those who sit in the pews of my church and make donations, and the letters which arrive each day in the mail to support my university, would cease. And if you do so, they will label you a kook.”

As a result, Yahowah asks the religious…

**“Why** (*la mah* – for what reason) **do you consistently spend your money** (*shaqal keseph* – do you habitually contribute a calculated portion of your money, continuing to offer shekels of gold and silver, always engaging in a financial transaction with regard to your property and possessions (qal imperfect)) **on that which is not bread** (*ba lo’ lechem* – with that which isn’t actually food nor a provision for anything) **and then** (*wa*) **labor** (*yaga’ ‘atah* – you work for and acquire) **for that which is neither fulfilling nor satisfying** (*ba lo’ la saba’ah* – for that which is never sufficient or satisfactory; from *soba’* – satisfy and fulfill)**?**

**You should choose to listen diligently to Me and actually hear what I have to say** (*shama’ shama’ ‘el ‘any* – of your own freewill, you should want to make the decision to literally pay attention and hear what I, as God, am saying to you, listening very closely to Me (qal imperative infinitive absolute)) **and** (*wa*) **elect to consume, being nourished by** (*‘akal* – choose of your own accord and freewill that which should be eaten) **that which is beneficial and good** (*towb* – pleasant and pleasing, generous and useful, valuable and proper, favorable and functional such that you prosper) **and then** (*wa*) **acting on your own initiative, unaffected by outside influences, continuously** **take great pleasure in** (*‘anag ba* – delight and indulge in the exquisitely joyous (hitpael imperfect – consistently acting on your own recognizance and not misled by any individual or institution, unencumbered by societal, religious, or political pressure, continually enjoy pampering)) **the best of what is produced and offered, the most enriching and fulfilling things** (*deshen* – the most beneficial and productive things to be consumed, that which is the choicest and most delightful, and that which pertains to an anointing) **for** **your soul** (*nepesh ‘atah* – the essence of your life, your consciousness, your attributes, attitudes, and proclivities, your inner nature and core of your being, your ability to be observant and respond)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:2)

It’s your choice: you can freely receive that which is good for you from Yahowah or you can make donations to the men and institutions who are poisoning you.

We should be amazed by Paul’s bombastic arrogance. He thinks so little of those he is deliberately misleading, that he believes he can pluck out and then pervert prophetic statements, from discussions which, when considered in context totally destroy his credibility, without getting caught or being held accountable. He was wrong in every way but one: the religious are universally unwilling or unable to question the basis of their faith, even when their own “Scriptures” are shown to be invalid.

Christian clerics throughout the ages, searching the Towrah and prophets, have come to the conclusion that Paul was quoting Isaiah 55:3 in Acts 13:34 as I’ve attested. But when they discovered that it didn’t read as Paul had claimed, not one sought to condemn Paul as a charlatan. Worse, when they came to realize that his citations were grossly inaccurate and totally misleading, often conveying the opposite of what the self-proclaimed apostle was claiming, no one seemed to care. There is no record of any of the “Church Fathers” acknowledging the obvious, that Paul was contradicting God while claiming He had authorized him – which is a rational impossibility. And not one exhibited the initiative to do what we have done, which is to consider the context of what was being revealed to determine what God actually had to say on this or any other matter.

This isn’t just a curiosity, but instead drives to the very heart of what’s wrong with Replacement Theology. These spurious citations and irrational arguments explain why Paul not only started attacking and demeaning Jews, but had to turn to Gentiles to prevail. While the people to whom the Towrah was given knew that Sha’uwl was lying through his rotten teeth, Gowym, unlike Yahuwdym, were clueless regarding the revelation Sha’uwl was misappropriating.

Then by recasting the unGodly *Gowym* His people were instructed to avoid as “Divine,” and by recasting the Chosen People as “scheming genocidal liars,” Paul unleashed a religious genocide against them. He could falsely claim, albeit now with his own “Scriptural” justification, that God so hated Jews that He would disavow all of His promises to them. Sure, it’s demeaning and preposterous, and yes it makes God out to be an untrustworthy and petulant liar, but the Greeks and Romans lapped up the conspiratorial plot that Jews had schemed to kill God as if it were milk and honey.

Yahowah, stated otherwise…

**“Incline** (*natah* – choose to extend) **your ear** (*‘ozen ‘atah* – your ability to hear) **and walk to Me** (*wa halak ‘el ‘any* – then choose to move toward Me)**. Elect to listen** (*shama’*) **and your soul** (*nepesh ‘atah*) **shall live** (*chayah* – will be restored)**.**

**I will establish** (*karat* – I have decided to cut) **an everlasting** (*‘owlam* – an eternal and never ending) **Covenant** (*beryth* – family-oriented relationship (construct singular – bound to what follows)) **for you** (*la ‘atah*)**, based upon My verifiable and established** (*ha ‘aman* – enduring and everlasting, trustworthy and reliable, readily confirmed) **unending** **love and unfailing devotion** (*chesed* – steadfast mercy and genuine affection) **for Dowd** (*Dowd* – Beloved and Adored)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:3)

That is the opposite of what Paul claimed “God said.” Yahowah asked us to listen to Him, not Paul. This had nothing whatsoever to do with “him,” as in “Jesus,” but was instead written of Dowd. It wasn’t about “never being subject to decay,” nor being “raised from the dead,” but instead about our souls continuing to live. Instead of God “giving holy and sure blessings promised to David,” to “you,” whomever “you” may represent, whether that be Paul, his church, gentiles, or even his man-god, as a replacement, Yahowah is affirming the establishment of an everlasting Covenant for those who listen to Him based upon His verifiable and trustworthy enduring and unfailing love for Dowd.

Yahowah’s words say the opposite of what *Sha’uwl* | Paul proposed in a fraudulent and irrational attempt to justify transferring the promises God made to Dowd to the god and messiah of his replacement religion. Every rational and informed individual who compares *Yasha’yah* | Isaiah 55:3, “**Incline your ear and walk to Me. Elect to listen and your soul shall live. I will establish an everlasting Covenant on** **your behalf based upon My verifiable and trustworthy unending** **love and unfailing devotion for Dowd**,” with “God raised him from the dead so that he will never be subject to decay. As God has said, ‘I will give you the holy and sure blessings promised to David,’” in Acts 13:34, you will immediately recognize that Paul was deliberately misquoting and misappropriating the Word of God and will, as a result, reject everything he had to say. It is that obvious. It is that clear cut.

It’s always telling that Paul completely passed over the declaration that the Covenant was everlasting and that His promises were verifiable and trustworthy. It’s especially revealing that he failed to mention the connection between Dowd and the Covenant, and between the Covenant and Yahowah’s desire to be loving and merciful. It didn’t fit with his approach. He also seemed to miss the part about listening to God and living as a result.

In his fallacious attempt to rationalize the errant notion that faith saves and the Towrah condemns, Paul has yet to acknowledge anything God has said that would, if accurately presented, save anyone. He has deliberately and consistently misrepresented what God revealed, taking it out of context, misquoting it, and then stating the opposite of what God intended. He has done it so obviously and often, it is a wonder there are so many Christians.

Since we all benefit when we listen to Yahowah, let’s consider what more He had to say about Dowd after the statement the principal author of the Christian New Testament, a.k.a., the Father of Lies, the Son of Evil, and the Plague of Death, perverted…

**“Behold** (*hen* – pay attention)**, I have given him** (*nathan huw’* – I have bestowed and offered him, producing him) **as an eternal witness** (*‘ed* – to provide restoring testimony forever) **to the people of the nations who are governed by antiquated philosophies** (*la’om* – the populations congregating under obsolete cultural, social, political, or religious notions)**, a worthy leader** (*nagyd* – an authorized official capable of governing, as a prince among the people) **to instruct** (*tsawah* – to guide and direct) **the nations mired in the past** (*la’om* – the people besieged by outdated and obsolete notions gathering under archaic ideas)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:4)

Since Yahowah has made Dowd an eternal witness on our behalf, why would anyone pass over the Psalms the son of God wrote to read what Paul has to say? Why base a religion on the oratory and pen of a man who would take from Dowd what Yahowah has offered?

Of course, this says nothing about Yahowsha’, being “holy,” nor “blessings,” and not a word of this or any other prophetic statement even hints at transferring what God gave to Dowd to Yahowsha’, to Sha’uwl, to the Church, or to Gentiles. In fact, to my ear, this actually seems more like Paul was jealous of Yahowah’s enduring love for Dowd and tried to negate the fact that Yahowah presents Dowd as what Paul was claiming for himself: as God’s witness to the nations.

It’s stunning that Paul would go to the very places where Yahowah destroys his credibility to twist God’s words such that they would be misinterpreted and seen as endorsing him. To believe Paul, one has to be either ignorant or irrational. This is the ultimate dilemma for Christians. Without Paul’s letters there is no religion because Yahowsha’ was a Towrah-observant and affirming Yahuwd who spoke for Yahowah. With Paul’s letters the religion is a grotesque lie from its inception to its execution.

There is no excuse.

It is one thing to do as I’m doing, which is to endeavor to more accurately and completely translate Yahowah’s testimony from the oldest extant sources while sharing insights derived from what God revealed through His prophets. It is another to claim, as Paul has done, that he was inspired and authorized to be God’s witness to the world. I can and do err from time to time. Paul, based upon his claims, cannot be afforded such latitude. And yet he has now purposely and grossly misrepresented Yahowah’s testimony four times during his First Missionary Journey, and on each occasion he has led his audience into believing the opposite of what was actually inspired and written. That is a crime worthy of She’owl in accordance with the Third Statement Yahowah etched in stone.

Christian theologians, for misguided and selfish reasons, will try to exonerate Paul by suggesting that he was quoting from the Septuagint. But that ass won’t fly. Paul wrongly claimed to be Gamliel’s best student in Rabbinical school, where he would have become a Hebrew scholar and could have read what we are reading. He was a *Benyamite* | Benjamite who could have gotten it right had that been his intent. The fact is, according to God, Dowd is right and Sha’uwl was wrong.

Beyond this, there is very little in Paul’s self-acclaimed accounting that rings true. It’s nothing but a fabric of lies from beginning to end, from the completely fabricated account of authorizing the killing of “Steven the Martyr,” to meeting “Jesus” on the road to Damascus. His accounts are not only contradictory, they contradict the God he falsely claimed authorized and inspired him.

While we have more than enough evidence to conclusively demonstrate that Paul was deliberately deceptive in his desire to replace and negate Dowd, and that Paul was a false prophet, once again validating Yahowah’s condemnation of him, there is more to the prophecy that I didn’t expect. Here are the next two statements for your consideration.

Speaking to His People, and to those willing to listen to Him, Yahowah, Himself, revealed…

**“Behold** (*hen* – pay attention)**, you shall be called out, invited, and summoned** (*qara’* – you will be asked to read and then meet, even welcomed) **by a *Gowy* | Gentile** (*gowy* – a non-Yisra’elite) **you do not know** (*lo’ yada’* – you do not recognize, acknowledge, or understand)**. And further** (*wa*)**, a *Gowy* | Gentile** (*gowy* – an individual of a different ethnicity) **not known** (*lo’ yada’ ‘atah* – not recognized, acknowledged, nor understood) **by you** (*‘atah ‘el*) **shall chase after you** (*‘atah ruwts* –shall relatively quickly and intensely focus directly upon you) **on account of** (*la ma’an* – for the benefit of) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, your God** (*‘elohym ‘atah*)**,** **and also** (*wa*) **on behalf of the Set-Apart** (*la qadowsh* – to enable the approach of the separated) **of Yisra’el** (*Yisra’el* – to Engage and Endure with God)**.**

**For indeed in truth** (*ky* – surely, correctly, and reliably)**,** **he will lift you up and endow you with honor** (*pa’ar ‘atah* – he will distinguish you, making you the object of these revelations, affording you a very high status)**.** (55:5) **Choose to seek** (*darash* – opt to inquire about, learning information regarding, looking to) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **while He may be found** (*ba matsa’ huw’* – while He can be discovered and known)**. Choose to call upon Him** (*qara’* – elect to invite Him and meet with Him, read about Him and welcome Him) **while He is near** (*ba hayah huw’ qarowb* – when He exists close by and is offering an intimate association and personal relationship)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 55:6)

Each time the expressions *gowy* and *yada’* were referenced in the Great Isaiah Scroll, they were masculine singular. According to Yahowah, there is a *Gowy* engaged in *Yada’* who is not only summoning God’s People to read what Dowd has to say and Yasha’yah revealed, but who is seeking to reendow Yisra’el and Yahuwdah with the honor and status Paul usurped while reintroducing them to Yahowah. He is doing for Yisra’el and Yahuwdah the opposite of what Paul has done – seeking to undo the damage of Christianity.

Since he isn’t doing this for himself, but instead for Yahowah, and on behalf of the Chosen People, you are invited to benefit from what he has come to know, such that those who seek Yahowah may find Him before it is too late. Unlike Dowd and Sha’uwl, both of whom were mentioned by name, this man is a nameless Gowy whose merit is based solely on what he knows and on whose behalf he is working. And yet, based upon Yahowah’s frequent prophecies about him and the work he is doing, it would be unwise to discount his findings. Said another way, I would not advise labeling him a “kook.”

Since there are no statements to be found in the whole of the *Towrah, Naby’, wa Mizmowr* which read as *Sha’uwl* | Paul has claimed, and since it only takes a matter of moments to prove that Paul not only misquoted God, but promoted the opposite of what God was actually revealing, why hasn’t a single Christian held him accountable – telling the world that the basis of their religion has been fabricated on a web of lies? This realization is material, obvious, and undeniable. Frankly it is pathetic and appalling.

So is this…“So it is also stated elsewhere: ‘You will not let your holy one see decay.’” (Acts 13:35) Once again, Paul is usurping what was said of Dowd and applying it to his “Jesus,” thereby discrediting the son of God and Messiah. This is a citation from the 16th *Mizmowr* / Psalm, where Dowd is the sole author, subject, speaker, and beneficiary.

It begins: **“An engraving of Dowd. Keep Your focus upon me and be observant, closely examining and carefully considering what I’m doing, because in You, God, I confide and rely, placing my trust.”** (16:1)

The Song continues: **“I will commend Yahowah who provides me with advice and counsel, keeping me informed so that I can think properly. Even during the night, my inner nature where I discern between right and wrong instructs and corrects me.** (16:7)

**I have continually and intensely desired to set Yahowah before me, seeking to be like Him, because by me being right I shall never waver nor fail.** (16:8)

**Therefore, as a result, my judgment is enlightened and uplifting and the significant distinction and honorable reward associated with me will ecstatically delight.** **My body, and the good news I proclaim, shall abide and remain, living confidently and established securely.** (16:9)

**Therefore, You will not abandon my soul to Sha’uwl. Neither will You permit Your Trusting and Devoted One to witness the prison of corruption and decay.** (16:10)

**You have revealed and made known to me such that I understand the path to an abundant and joyful life in Your presence,** **being found agreeable and acceptable at Your right side forever.”** (*Mizmowr* / Lyrics to be Sung / Psalm 16:11)

That is a brilliant and endearing summation of the 89th Mizmowr. It tells us to follow Dowd to God. He knows the path and has revealed it for our benefit.

Nowhere in it does it say: “You will not let your holy one see decay.” It does not say anything about Yahowsha’. But what it does say, affirms that Dowd’s life and lyrics matter while Paul remains the Father of Lies. It is baffling that anyone ever chose to believe Paul over Dowd, or would discount the life of Dowd to follow Paul. In a statement we know that Yahowah personally inspired, Dowd wrote: **“You have revealed and made known to me such that I understand the path to an abundant and joyful life in Your presence,** **being found agreeable and acceptable at Your right side forever.”**

A “decaying” Dowd whose value was limited to a single generation – it’s the stuff of Satan’s dreams…

“Now when David had served God’s purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed. (Acts 13:36) But the one whom God raised from the dead did not see decay.” (Acts 13:37)

According to Sha’uwl, Dowd served a purpose which ended a thousand years earlier. He fell asleep, was buried, and what was left of him has decayed, but that was not the case with “the one.” The problem with that, of course, is that Yahowah said that Dowd served as an eternal witness and that as the King of Kings he would rule the earth and always retain a throne in Heaven. God even said that Dowd would appear as the sun in His presence – which is pretty much the antithesis of decay.

We know better, and so did Paul, and that’s the point. As the Passover Lamb, Yahowsha’s body was incinerated right after having fulfilled its purpose. He was, therefore, neither “raised from the dead” nor bodily resurrected. Decay is the eventual result of every physical body – which is one of many reasons they aren’t resurrected. It would be counterproductive.

And yet all of this was designed to make Dowd, the son of God and the Messiah, inferior to the man-god Paul was promoting. Instead of protecting Jews, Paul’s god deplored them. And make no mistake, Paul wasn’t speaking on behalf of nor serving Yahowsha’. He not only twisted and perverted everything He stood for, he never once accurately quoted anything Yahowsha’ said – not once in 14 Epistles. This was all about Paul seeking to promote himself over Dowd, over Yahowsha’, over His Disciples, over Moseh, and indeed, over Yahowah. That’s audacious, even for Satan.

According to Yahowah, Dowd’s purpose will endure forever. He will always be at Yahowah’s right side. He will be returning with Yahowah to serve as God’s shepherd. For all time, he will remain Yahowah’s Messiah and King of Yisra’el. He is God’s beloved son and Chosen One. Moreover, in the 3rd Psalm, the one Sha’uwl was twisting to serve his agenda, we read:

**“Yahowah, what is the extent of the increasing number of my adversaries, and of the unfavorable situation my enemies have managed to perpetrate, especially with the overtly hostile attempts at diminishing my significance?**

**The majority of people rise up, many of whom are established, honored and powerful, standing fast against me.** (3:1) **Many are saying of my soul, ‘There is no salvation for him or through him with God.’ Pause and consider this.** (3:2)

**You, Yahowah, are a shield all around me and my source of deliverance. You have provided the gift of protection for me, surrounding me such that others may benefit by the same directions and path.**

**You are my manifestation of power and attribution of status, everything I value and respect, and the One raising my prominence from the beginning.** (3:3)

**I communicate audibly by calling out to Yahowah** **and He answers me**, **providing testimony and evidence for me on account of His Set-Apart Mountain. Pause and consider this as well.** (3:4)

**I relaxed and fell asleep. When I awake, I will be revived and productive, passing through the summer, roused and alive, taking action and bearing fruit because Yahowah sustained and supported me, steadfastly focusing upon me such that I could lean on Him for whatever was necessary.** (3:5)

**I will not revere, respect, nor fear the great multitude of people who from all around have taken positions on the perimeter and have set themselves up against me.** (3:6)

**I want you to choose to take a stand,** **Yahowah. Elect to assist me and be desirous of saving me such that You enable me to be helpful in the same way, causing me to become an expression of Your will while becoming ever more like You, a savior, my God.**

**For indeed,** **You will strike, verbally afflicting and then crippling, all of those who are averse to me, against those demonstrating animosity and rancor toward me, smashing and shattering the jawbone of the unrighteous and unjust, the troubling and vexing.** (3:7)

**Approach** **and draw near** **Yahowah** **for the salvation** **of your family,** **and for** **your benefit. Take a moment and reflect upon this.”** (*Mizmowr* 3:8)

While the Mizmowr demonstrates that Paul was wrong once again about Dowd, discounting the fact that he will rise again and return with Yahowah, it’s this line which undermines Sha’uwl and the religion he fathered: **“Many are saying of my soul, ‘There is no salvation for him or through him with God.’”** If you are aware of what Paul is trying to accomplish, you know that this abysmal deception lies at the very heart of Christian mythos. It is their justification for replacing the Towrah with Salvation by Faith and Grace. But they would be wrong.

Returning to *Sha’uwl* | Paul, the Son of Evil proclaimed: “Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. (Acts 13:38) Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses.” (Acts 13:39) And there you have it. Paul’s plan saves and God’s does not.

God has made it abundantly clear that the opposite of this is true. “Jesus” did not proclaim the forgiveness of sins. In fact, apart from the Towrah’s presentation of Pesach, Matsah, and Bikuwrym, His sacrifice is irrelevant. And speaking of irrelevant, so are beliefs. What is it that Christians are called to “believe:” that Paul can be relied upon, but God cannot be trusted, that the *Towrah* | Torah cannot save but that faith can? How does one “believe” “Jesus” and at the same time disavow the Towrah and pervert the prophets, both of which He affirmed? How can anyone “believe” Paul when it is so obvious that he is lying?

How does “Jesus” save? By dying? By allowing His people to kill him? By hanging from a Roman cross so as to create a religious icon? If the God who sent Him cannot be trusted, how can this man-god be any better? How do you go about believing someone whose name you don’t know, whose ethnicity you abhor, whose statements you negate, and whose stated purpose you annul? If Yahowsha’ is the Passover Lamb, the salvation He is providing emanates from the Towrah. If He is not the Passover Lamb, Yahowah and Yasha’yah are untrustworthy and there was no reason for Yahowsha’s sacrifice on this Miqra’.

In His *Towrah* | Guidance, first in *Shemowth* | Exodus and then in *Dabarym* | Deuteronomy, Yahowah delineated a sin which He said was unforgivable – denying and denigrating the merit of His name. Paul, and all of those he has misled, are guilty of committing the unpardonable act, negating the value of Yahowah’s name by erroneously calling *Yahowsha’* | Yahowah Liberates, Rescues, and Saves, “Jesus Christ.”

And let’s be clear, there is no “law of Moses.” The *Towrah* | Teaching is Yahowah’s and it is His source of Guidance and Instruction. It is also God’s lone means to save. As proof, consider Dowd’s 19th *Mizmowr* | Psalm:

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

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

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

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

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

**Revering and respecting** **Yahowah purifies and perfects** **forever. Yahowah’s just means to resolve disputes are reliable and vindicating.”** (*Mizmowr* / Psalm 19:1-3,7-9)

That is music to my ears. The words of a true prophet are so much sweeter than the sour chords of a false prophet.

Since Paul has acknowledged that “David” served God’s purpose, even if for a single generation, and since Dowd’s words and Paul’s are wholly incompatible, indeed the antithesis of one another, there is no rational way to construe Paul as having told the truth. Pause now and think about that.

The Father of Lies was so arrogant that he would often insult his audience, believing that no matter how obvious he made it, no one would bother to fact-check his citations and thus recognize that he was an imposter. The prophecy in *Chabaquwq* / Habakkuk he quotes next to intimidate and cower those easily frightened and readily coerced into believing him was expressly written to do the opposite. Providing yet another instructive clue, 666 years before Sha’uwl penned his first letter, sometime around 615 BCE, Yahowah chose a man named “*Chabaquwq* | Embrace This” to expose and condemn an individual named “*Sha’uwl* | Question Him.” God’s concern was that this heinous man would lure billions of souls back to Babylon by negating His Towrah and replacing His Covenant.

And yet, like a moth drawn to the fire, Paul couldn’t seem to leave it alone. The prophet he most often cited is the one who called him out by name, labeling Sha’uwl the “Plague of Death,” while at the same time renouncing everything he would come to represent.

“Take care that what the prophets have said does not happen to you: (Acts 13:40) ‘Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.’” (Acts 13:41)

Now that’s arrogant, or more correctly psychotic and delusional. The seldom-considered prophetic witness the Son of Evil has just upended to cast aspersions on his audience, was actually written to warn an unwary world about him. The accurate version is found in *Chabaquwq* / Habakkuk 1:5. In context, God’s warning began with these words...

**“This prophetic pronouncement** **regarding the relationship** **was received as a revelation by** ***Chabaquwq*** | **Embrace This, the prophet.** (1:1)

**For how long and why, Yahowah, should I vocalize this request for help in the midst of this desperately horrible situation, especially since You are not going to listen for an ongoing period of time to my appeal?**

**Directed toward You there will be cruel lies and a great injustice, with Towrahlessness and error leading to death and destruction. As a result, You will continuously withhold salvation.** (1:2)

**Since it is such a distressing and abysmal state of affairs that You are evaluating, what is the reason You are having me witness and consider this evil corruption, this gross perversion, and troubling twisting of the truth?**

**Cruel lies and grotesque errors are ruining the people, plundering them. And they are conspicuous to me and are related from my perspective.**

**He has been and he continues to be contentious, taunting and quarrelsome, even insulting by harboring a perception which puts God and man in conflict. He is continuously advocating dissention, providing a source of contention with regard to anyone exercising good judgment regarding vindication.** (1:3)

**Accordingly, he has sought to completely incapacitate and invalidate the purpose of the *Towrah* | Teaching and Guidance.**

**He remains unwilling to acknowledge or advocate the unending and everlasting means to exonerate by justly resolving disputes, and of exercising good judgment regarding the plan to resolve these issues.**

**For indeed,** **this evil has become all encompassing, openly averse and hostile toward those who are correct.**

**Clearly, his judgment regarding his means to salvation is perverted and distorted, such that it is completely twisted and false.”** (*Chabaquwq* / Habakkuk 1:4)

I tear up every time I read this, sad that after Yahowah went to this extent to expose and condemn *Sha’uwl* | Paul for our benefit, by a ratio of a million to one, men and women have chosen to believe the Father of Lies and Son of Evil over the word of the Creator of the Universe.

This brings us to the passage the principal author of the Christian New Testament used to taunt his audience in 53 CE. It is Yahowah’s warning to His people to be observant such that they are forewarned regarding the irrational means Sha’uwl would deploy to corrupt *gowym* with Christianity – and haunt them as a result.

**“Watch what is happening** **among the *Gowym* | Gentiles, the people from different ethnicities and nations, and choose to be** **consistently** **observant, closely examining and carefully considering what is spoken about and written, and you will be astonished, astounded and stunned, that something this incredible, something this universally invalid and dishonest, indeed, ignorant and irrational, is being carried out** **in your days, even when it is written down and he is held accountable.** (1:5)

**Rather** **than** **look to Me, instead of paying attention to Me, and taking a stand against** **this Babylonian influence,** **the *Gowy* | Gentile ethnicities and nations** **will become** **disagreeable and poisonous, impetuous and senseless as he makes his way** **popular** **among the vast expanses of the world, doing so** **as if an inheritance, asserting his influence over people and places that are not his.** (1:6)

**His lofty status and the plan which he advances and spreads is dreadful and intimidating, menacing and daunting.”** (1:7)

**“In this moment in time,** **he will actually go with a new and completely different spirit. He will become arrogant, meddling, intoxicating, and alienating. But he will be found guilty and suffer the consequence, as** **this is** **the resulting influence** **of his god.”** (*Chabaquwq* / Embrace This / Habakkuk 1:11)

By his own admission, *Sha’uwl* | Paul was demon-possessed. His Lord became the Christian god as a result. Through the Son of Evil, the Adversary would achieve his goal of being worshiped above God by the preponderance of people, rising above the Almighty while turning Gowym against Yahuwdym.

If you haven’t already, please take a moment and compare what was actually written in *Chabaquwq* / Habakkuk 1:5 with what was alleged in Acts 13:41 such that you are reminded of Sha’uwl’s propensity to pervert and twist the Word of God to suit his purposes. It is remarkably similar to the way Satan deceived Chawah in the Garden.

Since the Son of Evil chose to corrupt Chabaquwq to frighten and cower his audience, let’s turn the tables on him by revealing what Yahowah had to say about the Father of Lies.

**“Pay attention, he will be puffed up with false pride. His soul, it is not right nor straightforward in him. Therefore, through trust and reliance, by being firmly established and upheld by that which is dependable and truthful, those who are upright and vindicated shall live.**

**Moreover, because the intoxicating and inebriating spirit of the man of deceptive infidelity and treacherous betrayal is presumptuous and without merit, he will not rest, find peace, nor live, whoever is open to the broad path and duplicitous and improper way, associated with Sha’uwl.**

**He and his soul are like the Plague of Death. And so those who are brought together by him, accepting him, will never be satisfied, including all of the *Gowym* | Gentiles who gather together and flock to him.**

**They do not ask questions, any of them, about him. Terse references to the word they lift up as taunts to ridicule, with implied associations that mock, controlling through comparison and counterfeit, along with allusive sayings whereby derisive words are arrogantly conveyed.**

**There are hard and perplexing questions which need to be asked of him, and double dealings to be known regarding him.**

**So they should say, ‘Woe to the one who claims to be great so as to increase his offspring, acting like a rabbi, when neither apply to him. For how long will they make pledges based upon his significance, becoming burdened by his testimony?’”** (*Chabaquwq* / Embrace This / Habakkuk 2:4-6)

In light of what Yahowah revealed through Chabaquwq, in recognition of Paul’s propensity to twist and pervert the Word of God to promote his hideous religion, it’s a wonder there is a single Christian who believes him. And yet there are over 2.3 billion. Shame on you!

Although I have little doubt that Sha’uwl told his Greek associate, Luke, to write it like this, it didn’t actually happen this way. What this proves isn’t that “devout converts to Judaism followed Paul,” but that Sha’uwl was a delusional and manipulative narcissist and possibly even a psychopath.

“As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath. (Acts 13:42) When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.” (Acts 13:43)

There were no “devout converts to Judaism.” For good reasons, Jews have been conditioned over the centuries to avoid the abusive and genocidal tendencies of Gentiles. They did not and do not seek converts. Moreover, devout Jews religiously avoid saying the names of false gods. The Gratia, from which “Grace” is derived, were Roman goddesses of hospitality and merriment.

The steps of orthodox Jews are counted, and thus severely limited on the Shabat, such that they could not have followed Paul and Barnabas. If these Jews were accepting of what Sha’uwl allegedly said about “Jesus,” they would no longer have been devout converts to Judaism. And more to the point, if these Jews were fervent, they would have known that Sha’uwl had misappropriated and misquoted their Tanach.

Along these lines, when we compare what Yahowsha’ did when he went into a synagogue, and what was occurring in this one while Sha’uwl stood to speak, we notice something which differentiates Paul from those who actually know Yahowah. They recite Yahowah’s *Towrah, Naby’, wa Mizmowr* so that they can listen to what God has to teach. Paul insisted that his audience listen to him.

This was a Roman city, a place soon to be called, Hadrianopolis, where Caesar Augustus was worshiped as god along with Dionysus and Cybele. Jews represented an infinitesimal percentage of the people in this place, and the Gentiles who lived here worshiped their Lords on the Lord’s Day, Sunday, not on the Shabat.

“On the next Sabbath almost the whole city gathered to hear the word of the Lord. (Acts 13:44) When the Jews saw the crowds, they were filled with jealousy. They began to contradict what Paul was saying and heaped abuse on him.” (Acts 13:45)

Gentiles would not have gathered on the Shabat because doing so would have put them at odds with Rome and their religion. The “Lord” is Satan’s name and title, something of which Sha’uwl would have been keenly aware. Under the control and influence of Rome, Jews would never have reacted jealously to the emergence of large crowds of Gentiles.

They would have gone into hiding, knowing that they would likely be victimized and abused – the opposite of the way Paul is portraying them. And last we checked, these Jews were in the habit of gathering together inside of their tiny synagogue on the Shabat, such that they would not have been outside, contradicting Paul.

While we are on the subject, as has been the case with Christianity and Islam, Christians and Muslims have expressed great pride in building their churches and mosques directly over the places most revered by Jews. A tiny synagogue was recently found buried beneath the floor of the church the Gowym constructed directly above it. Muslims, of course, subsequently tore the church down to build a mosque.

If this event had occurred, what the Jews were accused of doing would have been the correct response. Without exception, those who are informed, rational, and compassionate are inspired to contradict what Paul was saying, and will heap massive amounts of derision upon him. It is the correct and compassionate rejoinder to the Father of Lies.

It is unlikely that Barnabas said much of anything in Paul’s presence. And the fact is, Barnabas would soon walk away from Paul, too, disgusted by him. In fact, according to Paul, at the end of his life everyone abandoned him except his boy toy, Timothy. His fraud was paper thin, and with the slightest effort he is shown to be an imposter.

Rather than speak the Word of God as he claims, Sha’uwl twisted and contradicted Yahowah’s testimony to annul it and promote his own. And his mantra was designed to repudiate and denigrate Jews so that Gentiles would continuously rise up against them. He was serving Satan, after all.

“Then Paul and Barnabas answered them boldly: ‘We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. (Acts 13:46) For this is what the Lord has commanded us: “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.”’” (Acts 13:47)

According to Paul, the Jews were not worthy of eternal life. So he turned to the Gentiles, those whose familiarity with the Towrah and Prophets was so limited, he could lie with impunity. And they in turn would come to value him, believing that by putting their faith in the man his own people, and indeed God, Himself, had repudiated, they would be saved.

This time the Son of Evil has returned to citing the prophet, Yasha’yah. The statement he has misappropriated, and errantly as well as arrogantly attributed to himself, is found in Isaiah 49:6. It was not a command, but instead a question presented as a request. It was not written of Paul and Barnabas but is instead in the voice of the Prophet *Yasha’yah* | Isaiah. And it was not composed to spurn Yisra’el, replacing Jews with Gentiles, because it was written to call the Chosen People home.

Recognizing that context is the mother’s milk of understanding, let’s begin listening to Yahowah’s prophet at the beginning of the chapter. He asks…

**“Why not listen to me** (*shama’ ‘y ‘el ‘any* – it’s a pity you don’t choose to hear what I have to say to those of you living along the sea, those surrounded by water dwelling on the coastlines of continents; note: *‘y* can convey coastlines, serve as a negation, express a woe, or pose a where or why question (qal imperative)) **you people of different nations and cultures, those of you who are still influenced by antiquated philosophies** (*la’om* – populations congregating under obsolete cultural, social, political, or religious notions)**?**

**And those of you who remain alienated, living a great distance away** (*min rachowq* – who are separated and distant, far away from the source and thus estranged)**,** **come to your senses and pay attention** (*qashab* – choose to be alert and attentive, accepting this information so that you can respond appropriately to it [from 1QIsa] (hifil imperative))**.”**

Excellent question and outstanding recommendation. Why not? What do you have to lose if you don’t, other than your soul?

That said, there is some uncomfortable ground we must cover first. In a world swimming in lost souls, other than ethnic Yisra’el and Yahuwdah, for whom Yahowah is always calling, precious few others are going to prequalify themselves by walking away from the world’s waning interest in religion and politics, or its growing fascination with conspiracy and globalism to warrant an invitation. And without an invitation, Covenant membership isn’t likely. It is God’s Home, His Family, and He is wise enough to be choosey…

**“Out of the womb** (*min beten*)**, even from the body of my mother** (*min me’ah ‘em*)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **called out to me, inviting me** (*qara’ ‘any* – called me, summoned me, and designated me by name, encouraging me to read and then recite aloud, announcing this opportunity to meet, to be greeted and welcomed)**, by proclaiming and memorializing the truth with my name** (*zakar shem ‘any*)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:1)

His name was Yasha’yah. It is comprised of *yasha’* and *Yah*, with Yah being the familial form of Yahowah. The value of *yasha’*, however, is stunted when we relegate it to “salvation.” That is its fourth connotation, or more correctly, the result of the other three. Yasha’yah actually means that Yahowah is willing to assist those prepared “to be delivered from harm’s way.” That is to say He will engage “to rescue” us if we, like the Yisra’elites of old, show a willingness to answer His *Miqra’ey* | Invitations to be Called Out and Meet while walking away from *Mitsraym* | the Crucibles of Religious, Political, Militaristic, and Economic Oppression.

This means that *yasha’* is a call to “freedom.” It is only then, once we are delivered from man’s harmful ways, once we are prepared to be rescued in the manner Yahowah has prescribed, that we can celebrate our newfound freedom in the fullest sense of the word. Those who trust and rely upon Yahowah, His *Towrah*, *Miqra’ey*, and *Beryth* to be *yasha’* in this way are “saved.” That is what the prophet’s name reveals. And interestingly enough, his name, therefore, discredits Sha’uwl’s claim that they could not be saved by the Towrah.

**“He caused my mouth** (*wa sym peh ‘any*) **to be like a sharp sword** (*ka chereb had –* and akin to an effective chisel)**. In the shadow of His hands** (*ba tsel yadym huw’* – set between the object and the source of light such that His hands were modeled after and resemble the light in fewer dimensions [from 1QIsa]) **He kept me safe because He loves me** (*chaba’ ‘any* – He cherished our relationship and therefore protected me)**.**

**He chose for me to be like a purging and purifying missile** (*wa sym ‘any ka la chets barar* – He is responsible for causing me to become comparable to a brilliant and shining cauterizing arrow, one designed to remove and cleanse, severing some while separating others, especially those who have been chosen and who then choose themselves by having examined, probed, and tested the means to purification [from 1QIsa]) **in His arsenals** (*ba ‘ashphah huw’* – within His quiver and home [1QIsa])**. He covered and concealed me** (*sathar ‘any –* He hid me from view, veiling what I have revealed)**.”** (*Yasha’yah* 49:2)

The reference to one’s mouth becoming a sharp sword leads us to a profoundly important conclusion Yahowah has long advocated: our most effective weapons are neither fists and knives nor bullets and bombs, but instead words wielded wisely. Like a cauterizing arrow, they can go right to the heart of the matter, piercing even the most cherished lies, stopping the hemorrhaging in the process.

To appreciate why God concealed Yasha’yah it’s helpful to recognize that *Yasha’yah* | Isaiah, the most prolific of the prophets was, by his own admission, an abject failure during his lifetime. He did not “*yasha’-yah*” anyone – not one! Why do you suppose Yahowah would veil the most extraordinary and comprehensive revelation of all time?

His people, Yisra’el and Yahuwdah, were not ready for the message and He knew that the remaining *Gowym* | Gentiles would do as *Sha’uwl* | Paul has done and misappropriate it, claiming it for themselves. It would not be until Sha’uwl’s fraudulent embezzlement was systematically exposed and condemned, freeing His people from this plague’s deadly intent, and concurrent with His desire to call His people home, that, if I may quote Yahowah, this would occur…

**“Behold, you shall be called out, invited, and summoned, even asked to read,** **by a *Gowy* | Gentile** **you do not know** **or acknowledge. And further, a *Gowy* | Gentile** **not known** **by you** **shall chase after you, focusing intensely upon you,** **for the benefit of** **Yahowah, your God,** **and also** **on behalf of the Set-Apart and separated** **of Yisra’el. For indeed in truth he will lift you up and endow you with honor.** (*Yasha’yah* 55:5) **Choose to seek** **Yahowah** **while He may be found. Choose to call upon Him** **while He is near.”** (*Yasha’yah* 55:6)

Returning to the 49th chapter and picking up where we left off…

**“Then He said to me** (*wa ‘amar la ‘any*)**, ‘You are My coworker** (*‘ebed ‘any ‘atah* – you and I can work together as)**, Yisra’el** (*Yisra’el* – One who Engages and Endures with God)**,** **through whom by revealing the way to the benefits of the** **relationship** (*‘asher ba ‘atah* – with you and by way of the proper path to get the most out of life) **I will make glorious declarations** (*pa’ar* – I will explain My desire to raise up and beautifully adorn, honoring and exalting (hitpael imperfect – acting on My own initiative without any outside influence I will continuously expound upon the reasons behind My means to beautification and glorification))**.’”** (*Yasha’yah* 49:3)

Yasha’yah was indeed one of the forty prophets Yahowah worked with and through to reveal Himself to His people. And while he engaged and endured with God, and was a Yisra’elite genetically, the literal distinction of being called “Yisra’el” is held by Ya’aqob while the symbolic embodiment is Dowd. Of these, only Dowd made glorious declarations as Yahowah’s coworker. I share this with you because Yasha’yah recognized that this distinction was wrongly applied in his case…

**“I said** (*‘any ‘amar*)**, ‘I have labored** (*yaga’* – I have devoted enormous time and energy to the task, working to the point of becoming weary (qal perfect)) **ineffectually** **without result** (*la ryq* – unproductively and in vain)**,** **having nothing beneficial to show for it** (*tohuw* – such that it has produced nothing)**,** **making me** **comparable to the brevity of breath passing out of my mouth** (*hebel* – making it appear meaningless and futile during this fleeting moment in time)**.**

**And yet I have used my potential** **to my fullest capability** (*koach ‘any kalah* – deploying my strengths and abilities, qualifications and resources, to completion and exhaustion)**.**

**Even so** (*‘aken*)**, my judgment is right** (*mishpat ‘any* – my sense of what is true and false, beneficial and counterproductive, and my decisions on the means to justly resolve disputes are valid) **with regard to** (*‘eth*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration)**.**

**And that is the reward I have for what I have done** (*pa’ulah ‘any* – as are my compensation and labor) **with my God** (*‘eth ‘elohym ‘any*)**.”** (*Yasha’yah* 49:4)

It wasn’t Yasha’yah’s fault. He had devoted his life to sharing what Yahowah had revealed through him. It’s just that no one listened. At least not back then. But we are listening now!

It’s a small thing with potentially explosive implications. The Great Isaiah Scroll reads “the One who fashioned and formed ‘you’” rather than ‘me,’ as is the case with the Masoretic Text. “You” is clearly an acknowledgment that Yahowah created and chose the man, while demonstrating that He is unrestricted in time in addition to being preeminent. But it is the enduring legacy of Yasha’yah’s words, not the man, himself, that would be deployed by Yahowah to call Ya’aqob home such that they might be gathered for His harvest.

**“And at this moment** (*wa ‘atah* – simultaneously)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **spoke, making an announcement** (*‘amar* – expressed and declared)**:** **the One who fashioned and formed you** (*yatsar ‘atah* – who conceived you [you in 1QIsa and me in the MT]) **within the womb** (*min beten* – in gestation) **to be His coworker** (*la ‘ebed la huw’* – to serve as His associate and work with Him) **will cause Ya’aqob to come back to Him** (*la shuwb Ya’aqob ‘el huw’* – will change by turning around so as to facilitate and effect the return of Yisra’el to Him, thereby restoring His people (polel infinitive – using a verbal noun to effect this result)) **such that Yisra’el** (*wa Yisra’el* – those who engage and endure with God) **might be gathered for His harvest** (*‘asaph* – to be collected and removed, withdrawn to His place)**.”**

This cannot be *Sha’uwl* | Paul because he declared the opposite intent. Remember: “Then Paul and Barnabas answered them boldly: ‘We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.’” To the contrary, it remains Yahowah’s purpose, His prime objective, **“to call Ya’aqob back to Him such that Yisra’el might be gathered for His harvest.”** Therefore, by unveiling Yasha’yah’s words prior to the harvest on behalf of Yisra’el, this is exactly what will be accomplished.

I think Yasha’yah recognized this too, which is why he said…

**“I have merit and am honored** (*kabed* – I have significance and a worthy distinction) **in the eyes** (*ba ‘ayn* – in the sight) **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)**.**

**My God** (*wa ‘eloah ‘any*) **has been, is, and always will be** (*hayah* – exists as) **the One who assists me and the reason that I’m able, always helping me** (*‘azaz ‘any* – the One aiding and abetting me, the source of my mental and physical capabilities [from 1QIsa])**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:5)

This then takes us to the statement Paul raped from its context and then abused to infer that he was serving at the command of God who made him “a light for the Gentiles, that you may bring salvation to the ends of the earth.” That’s a hell of a boast for the maniacal @%?!\*&^> who was the Father of Lies and the Plague of Death.

**“And then he said** (*wa ‘amar* – He expressed in words)**, ‘It is far from trivial** (*qalal min* – it is out of the relatively swift and easy manner which is far from insignificant) **that you have become** (*hayah ‘atah* – that you will be) **the one I approached to work through** (*la ‘any ‘ebed* – to serve as My coworker and associate) **to raise up and reestablish** (*quwm* – to take a stand, elevating and honoring) **the tribes** (*‘eth shebet* – the major subdivisions of the nation, the closely related family groups, the clan and people) **of Yisra’el** (*wa* *Yisra’el* – those who have engaged and endured with God [1QIsa whereas the MT reverses the order of Yisra’el and Ya’aqob])**, those of Ya’aqob** (*Ya’aqob* – Trustworthy and Beneficial Footsteps, the patriarch of the Covenant and forefather of Yisra’el; from *‘aqab* / *‘eqeb* – to be rewarded as a consequence of unwavering and reliable movements and a willingness to dig in one’s heels when it comes to being steadfast, honest, and dependable along with the recompense and reward of being trustworthy) **who will be** **preserved for a subsequent purpose at a later time** (*natsyr* – pertaining to those who remain, and who have been kept safe in dangerous times so that the cause may continue)**, such that they might be brought back and restored** (*shuwb* – transforming them, changing their direction, so that they can return home)**.**

**And so** (*wa*) **I will offer you** (*nathan ‘atah* – at this moment in time I will provide you as a gift, causing you to be) **as a light to illuminate** (*la ‘owr* – for the purpose of enlightening) **the nations** (*gowym* – the confluence of ethnicities, countries, cultures, and places outside of Yisra’el) **such that My deliverance** (*yashuwa’ah ‘any* – My rescue from danger and resulting freedom leading to My salvation) **may come to exist** (*la hayah* – will occur and come to pass) **as an eternal witness unto the far extremities** (*‘ad qatseh* – as enduring testimony as far as the outskirts [1QIsa plural (as is the case in the LXX) while singular in the MT]) **of the earth** (*ha ‘erets* – the Land and/or material realm)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:6)

While God did speak of “a light for the Gentiles,” the verb, *hayah*, meaning, “to exist as,” not “bring” follows “*yashuwa’ah ‘any* – My deliverance.” Therefore, rather than saying “that you may bring salvation,” God said “such that My deliverance from danger may come to exist.” The difference nullifies Paul’s claim, not only in this case, but as an “apostle,” meaning “one who is sent out.” It is by causing His prophetic light to shine as a witness throughout the Gentile world that Yahowah will finally be able to rescue Yisra’el. Without this light, Yisra’elites would remain in the darkness of the nations, unaware that Yahowah is calling them home.

*Sha’uwl* | Paul also neglected to acknowledge that God’s preceding statement made the purpose of providing this light the opposite of what he had claimed. Yisra’el was indeed worthy of salvation. Further, he inferred that “you” was Paul, not Yasha’yah – fraudulently usurping the role of a prophet. Then he somehow forgot to mention that *yasha’* was prefixed with the preposition *‘any* | My, likely because Paul’s target audience and means to salvation were the opposite of Yahowah’s.

We are all free to form and share our own opinions, but not to misrepresent the Word of God.

By pulling Yahowah’s revelation to Yasha’yah out of context, by ignoring what God had just said and would say, and by misquoting Him in the process of misappropriating His intent, Sha’uwl became the Father of Lies and the Plague of Death. It’s little wonder he didn’t share what God revealed next…

**“Now this is what is being conveyed** (*koh ‘amar* – thusly it is communicated) **by** **my Upright One** (*‘edown ‘any* – my Upright Pillar who enlarges and secured the Tent of the Witness [from 1QIsa])**, Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**,** **Your Redeemer who delivers and saves you** (*ga’al ‘atah* – the One who rescues you by removing you from a dangerous situation, your kinsman who will buy you back, redeem and avenge you [from 1QIsa which adds “*‘atah* - your” to *ga’al*])**,** **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**,** **and** **‘His Set-Apart One** (*wa qadowsh huw’* – along with the one who is special and separated unto Him (based upon Mizmowr 89 this would be Dowd))**,** **regarding the Despised and Despicable Soul** (*la bazah nepesh –* to the contemplable individual and disgraceful thief who pillages and plunders without merit, who is lowly and little and held in contempt, the one scorned and ridiculed for dividing everything into two parts (read: “Old” and “New” Testaments, who, based upon Mizmowr 89, would be Sha’uwl)) **for the repulsive and abhorrent behavior** (*la ta’ab* – for the vile manners and shameful tendencies, because of the abomination, the detestable contempt and appalling rejection [plural in 1QIsa]) **of** ***Gowy* | of the Confluence of Ethnicities, Cultures, Religions, and Governments** (*Gowy* – of the Gentiles and their nations and institutions)**, along with those who exercise authority and serve this narrative** (*‘ebed mashal* – to those who work for and with governments and associate with those in control, who strive to assert authority over others and have become objects of scorn in this vivid portrayal)**,**

**‘Governmental heads of state** **and institutional leaders** (*melek* – kings along with those embodied with political, military, or religious power) **shall be seen rising up** (*ra’ah wa quwm* – will be witnessed rising and will be looked upon to take a stand) **along with their high-ranking officials** (*wa sar* – and also their commanders and captains who are military officers, royalty and chieftains, and all manner of overlords and authority figures [this wording is from 1QIsa])**, but** (*wa*) **because of** (*lama’an* – in deference to, in response to, and in view 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)**, they will bow down, prostrating themselves, while seeking to explain themselves** (*chawah* – bowing low, they will announce their position by actually displaying it) **to** **the One who, to show the way to the benefits of the relationship** (*‘asher* – who reveals the correct path to walk to get the most out of life)**, is truthful, trustworthy, and reliable** (*‘aman* – is honest and accurate, correct and right, easily verified and readily confirmed)**, the Set-Apart One** (*qadowsh* – the One who is unique and separated, wholly unlike that which is popular or common) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**, the One** (*ha ‘echad*) **who has chosen and prefers you** (*bachar ‘atah* – who selected you and who desires you)**.’”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:7)

God’s words tell a different story than the one *Sha’uwl* | Paul is trying to foist upon an unsuspecting world. Yahowah is Yisra’el’s savior, the one who will redeem His people from the Christians Paul has poisoned. Rather than Gentiles deserving salvation and Jews not, it is the other way around. This realization further reinforces our previous conclusion, that the reason the light provided by the prophet Yasha’yah is now manifest within the nations is to serve as a homing beacon. It is being presented among the Gowym because there are Yahuwdym being mistreated in their midst.

It appears that *Sha’uwl* | Paul has been afforded yet another title: *Bazah Nepesh* | the Despised and Despicable Soul. That is to say that while Paul isn’t the star of this story, as the principal villain, he gets sixth billing behind Moseh, Dowd, Yahowsha’, Yahuwdah, and Yisra’el.

According to God, the driving force behind the Christian New Testament, the character with the largest speaking role, is the **“Despised and Despicable Soul,** **the contemptible individual and thief who pillaged and plundered without merit, the lowly and little one held in disrespect, the one scorned and ridiculed for dividing everything into two parts** (read: “Old” and “New” Testaments)**”** responsible **“for the repulsive and abhorrent behavior, the shameful and appalling rejection of the** ***Gowy* | the Confluence of Ethnicities, Cultures, Religions, and Governments.”**

I guess we should thank Paul for taking us to yet another brush with infamy. I’m only sorry that it took this long to call him out.

It is rather obvious that God vehemently disagrees with what Paul has said and done. He thinks His people are worth saving…

**“Now, therefore, thus says** (*koh ‘amar* – accordingly declares) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, ‘During the Time** (*ba ‘eth* – in the particular and proper period, after the passage of considerable time, and in the right time, the occasion) **of Acceptance** (*ratsown* – of favorable choices, of approval, and of fulfilling one’s will and desires, of goodwill; from *ratsah* – being favored, accepted, and pleased) **I will respond to you** (*‘anah ‘atah* – I will answer you, as I am thinking about you and will become preoccupied with you, concerned and worried about the affliction you are suffering [from 1QIsa which changes the perfect in the MT to the imperfect])**.**

**And** (*wa*) **in the Day of Salvation** (*Yowm Yashuwa’ah* – the Day of Deliverance, Rescue, and Liberation, the time of freedom from danger)**,** **I will assist and support you, increasing everything about you** (*‘azar ‘atah* – I will help you, providing everything that is necessary, including the power to accomplish the task [from 1QIsa which changes the perfect (completed) in the MT to the imperfect (ongoing)])**. And I will protect you** (*wa natsar ‘atah* – I will spare you and preserve you, keeping you safe, developing a watchful and observant relationship with you)**.**

**To raise** (*quwm* – to establish and confirm, to take a stand with, honor, and keep) **the Family** (*‘am* – for the people)**, I have offered you** (*wa nathan ‘atah* – I have given, allocated and provided you (qal imperfect))**, accordingly** (*la*)**, the Covenant** (*Beryth* – the Family and Home as a Familial Relationship Agreement)**.**

**Therefore, the Land** (*la ‘erets* – as a result, the earth and material realm) **which was ravaged and became appalling** (*shamen* – that was devastated, depopulated, and ruined, becoming a wasteland for horrifying terrorists) **will be reapportioned, repossessed, and maintained** (*nachal* – will be reacquired and received, bestowed and preserved by legitimate standards to heirs) **as an inheritance** (*nachalah* – giving successive generations ownership and control over the property)**.”** (*Yasha’yah* / Yahowah Rescues, Liberates, and Saves / Isaiah 49:8)

So much for the notion of a “New Covenant” with Gentiles inheriting God’s promises to His people. That clearly didn’t occur nor is ever going to happen. So much for the Twistian and Fakestinian claims to the Land of Yisra’el as well as their “Two State Solution.” According to Yah, the ultimate *Tsyown*-ist | Zionist, His plan is to remove the appalling Gentiles and give it back to the Jews. And of course, so much for Paul’s claim to have been sent out as a light by God to save the Gentiles. They will be depopulated for having acted like terrorists.

Demonstrating that we have been right all along, that the Benjamite Sha’uwl became the Roman Paul and switched allegiances, condemning Jews while claiming to save Gentiles, because he recognized the former were too well-informed to believe him while the latter were sufficiently steeped in pagan lore, anti-Semitism, and covetousness, to lap up his theoretical and theological toxin as if it were their mother’s milk…

“When the Gentiles heard this, they were glad and honored *with* the word of the Lord; and all who were appointed for eternal life believed. (Acts 13:48) The word of the Lord spread through the whole region.” (Acts 13:49)

He told them what they wanted to hear, and they believed him. For all practical purposes, Paul had become their Messiah and god. He would inspire and write their “Scriptures.” He had told them that they had become the Chosen People, that salvation was free, and that all they had to do was believe him. While he had to lie through his teeth to make these claims, it would not matter because the Christian religion would be based upon faith and didn’t require believers to do as Dowd had done, and differentiate between right and wrong.

It wasn’t enough for Sha’uwl to dupe the Gentiles. Since the Jews were sufficiently informed to realize Sha’uwl was perverting their Towrah and Prophets, those who knew the truth would have to be repudiated and discredited. From this moment on, any Yahuwd who exposed Paul as the liar he had become, who pointed out the obvious and copious conflicts between his words and those of God, would be dismissed and abused as a “Judaizer.”

“But the Jewish leaders incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas and expelled them from their region. (Acts 13:50) So they shook the dust off their feet as a warning to them and went to Iconium. (Acts 13:51) And the disciples were filled with joy and with the Holy Spirit.” (Acts 13:52)

And thus ends the reading of the Lord’s Satanic Scriptures with Paul’s disciples filled with joy at their Lord’s warning to the dastardly Jews.

It is telling that this Despised and Despicable Soul consistently establishes himself and his Lord as anti-Semitic. According to the Father of Lies and Plague of Death as “the word of the Lord spread through the whole region” “the Jewish leaders incited the God-fearing women of high standing and the leading men of the city,” “stirring up persecution against Paul,” “expelling him from their region.” While it’s obvious that Sha’uwl was busy spreading the word of the Lord, the rest of this is a lie – one crafted to divide the world such that Gentiles would come to justify their hatred of Jews, and such that there would be two covenants and two testaments, one old, one new, the ineffectual one for the Jews and Paul’s Gospel of Grace for the rest of the world.

Before we delve into the root cause of Christian anti-Semitism, let’s be honest about Yahuwdym. Their relationship with Yahowah was strained during Dowd’s reign, and it’s only gotten worse since that time. They assimilated into Greek culture and lost most everything which made them special. And they became a house divided against Rome.

These problems became such an issue, it all boiled over into a civil war after the death of Queen Alexandra Salome. Spurred on by the infighting between her sons, Hyrcanus and Aristobulus as they vied for the thrones of Chief Priest and King along with the conniving Antipater the Idumaean, the resulting chaos and military alliances became unsettling for Rome. After his deputy worsened the problem by accepting bribes, the Roman general, Pompey, intervened and commenced a brutal three-year siege on Jerusalem in 66 BCE, ending Yahuwdah’s independence. In the process of becoming a tributary province of the Roman Republic, twelve-thousand Jews were slaughtered by Pompey’s forces.

Having gained access into the city by building ramparts from the north unto the Temple Mount, and deploying battering rams constructed in Tyre, the pompous Roman immediately desecrated the “Holy of Holies” within the Temple. The Kingdom of Judea was then dismembered, forced to relinquish the coastal plain, depriving it access to the Mediterranean, as well as much of Samaria, greatly diminishing the state. Greek assimilation had been bad, but not nearly as debilitating as Roman subjugation.

The unified ranks between Jewish religious and civil leaders portrayed by Paul and throughout the “Gospels” wasn’t true. The Pharisees, for example, were completely intolerant of Rome. When they heard that Pontius Pilate would be bringing his army from Caesarea to Jerusalem, they encouraged thousands of religiously conservative Jews to walk seventy miles to Caesarea and lay prone around Pilate’s house for five days, all in objection to the effigies of Emperor Augustus emblazoned on the standards of his infantry. The Sadducees, however, wanted to coexist with the occupiers, in opposition to the Pharisees.

Things got especially tense when Gessius Florus accepted bribes from robbers and released them from prison – allowing them to continue their thievery as long as they shared their stolen loot with the Roman overlord. Making matters worse, because the bribes and share of the booty proved insufficient, Gessius began acting like a Roman Catholic pope and started robbing the Temple Treasury.

When the people protested, Gessius marched his troops into the city and turned them loose to plunder and kill its inhabitants. The Zealots responded in kind and began killing Romans and their collaborators. Then at the Temple, itself, Jews stopped the twice daily offering of a sacrificial bull to show their submission to Rome. Fearing that another revolt would have devastating consequences, as a house divided the most affluent of Judea requested more Roman troops be brought in support of Gessius and his stooge, Agrippa II, grandson of Herod. In September 66 CE he sent 2000 cavalry into the city.

After seven days of carnage on both sides, Agrippa’s forces were driven from the city. The Zealots, after taking Masada, returned to Jerusalem with an arsenal of weapons. Further demonstrating that Jews were more divided than united, on the Shabat they burned the palace of the High Priest in the south, Agrippa’s palace towards the east, and stormed the fortress Antonia north of the Temple, killing the Roman cohort. They set upon Herod’s palace in the west and massacred all but the leader of his garrison. It was a full day of mayhem. Then, even among the Zealots, there was conflict, with the larger faction driving the Sicarii out of the city and killing their leader, Menahem.

In response, the Roman general, Cestius Gallus, marched from Antioch, the capital of the Syrian Province of Imperial Rome, with Legions comprising 18,000 men. They destroyed every Judean town that didn’t capitulate. They entered the city as the Zealots retreated to the Temple. But the Romans began undermining its foundation while setting its gate ablaze. But then Gallus cowered, snatching defeat from the hands of victory. Seizing upon the opportunity, Jews chased the retreating Roman army, inflicting heavy damage. By the time they had reached Bezetha, Jews had killed 6,000 Roman soldiers, forcing Gallus to abandon his weapons and possessions.

Prominent Jews fled Jerusalem to escape the inevitable Roman retaliation, while others stayed to defend their country from this oppressive regime. And as further evidence of a house divided, a priest named Joseph ben Mattathias, whom posterity would know as Flavius Josephus, trained a Jewish army said to number 65,000 based on the Roman model. In opposition to him was the wealthiest Jew of the day, John of Gischala, who held a monopoly on kosher oil, who saw the priest-turned-general as a threat, and thus as a traitor.

All the while, Nero ordered his most acclaimed general, Vespasian, to suppress the uprising. He assembled an army of 60,000 troops to raid the same Galilean towns, readily defeating the priestly Josephus – at least until he and his remaining troops took refuge in Jotapata, where the tide of the war nearly turned. But it was not to be, because after a forty-seven-day attack with fifty-foot armored siege towers and one-hundred sixty siege engines, its walls were breached – but not until a Jewish deserter told Vespasian when the inhabitants would be most vulnerable.

Josephus and forty other leaders hid out in a cave and made a suicide pact. As they drew lots and began killing one another, Josephus somehow arranged to be the last man standing. He then surrendered to a Roman officer who took him to Vespasian – whom he convinced that he was a prophet by telling the Roman general that he would someday be emperor.

Meanwhile, with Josephus out of the way, John of Gischala entered Jerusalem and lied, telling the Zealots that the High Priest Ananus and his associates were about to hand the city over to the Romans. So the Zealots brought in a mercenary army from Idumaea, which backfired. When they entered the city, the Idumaeans went berserk, with the city and Temple drowning in blood. Now aware of the hoax, the oil tycoon broke with the Zealots and formed a rival party.

At the same time in Rome, Nero took his life, giving Vespasian the opportunity, he sought to become emperor. He left his son, Titus, to finish his dirty work. Josephus, the priest turned general who was now a Roman and free, became a traitor and accompanied him, providing advice on how to most easily enter the city. It wouldn’t take much, as it was already besieged in a three-way civil war, destroying itself. As some factions sued for peace, others attacked the Roman positions on the Mount of Olives – inflicting heavy casualties.

However, the Romans were vastly superior militarily to the people they had subjugated for the past 130 years, and as Josephus pleaded with Jews to surrender, Titus turned one wall after another to rubble. And yet, in one last great act of rebellion, Jews managed to undermine and torch the Roman siege engines. In response, Titus built a five-mile-long wall around the city in order to starve the Jews to death.

Even then there was disunity, with Jews fleeing the city to surrender to the Romans. However, before they left, they literally swallowed their wealth, devouring gold coins that they expected to extract from their excrement. It backfired, because when the first was spotted picking coins out of his poop, the Syrians and Arabs serving the Romans gutted every Jewish escapee. It was so barbaric, Titus actually objected, and made it a capital offense.

It was a lost cause. The Temple was slowly being consumed by fire as a consequence of the Jewish assault on Roman siege engines and battering rams surrounding it. The final insult occurred when a Roman soldier threw a torch through a window and the Temple was destroyed.

Simultaneously, the Romans set the lower city ablaze. The remaining rebels hid in the sewers, only to be dragged out and killed. The city was razed. Titus took tens-of-thousands of Jewish prisoners along with the Temple’s treasures, even its Menorah, to Rome. The leader of the Zealots was chained through the nose, dragged to Rome, and then executed in the Forum.

This is all to say, that the notion of a unified crowd of Jews, of Chief Priests, civic leaders, and ordinary people, chanting in one accord and chanting with one voice, is preposterous. It was all contrived to create a conspiracy to abuse and murder Jews.

If you want ten opinions, argue with a single Jew.

But that’s not the problem, Paul is. He was the Jew who dared argue with God. Considering his claims and where they are presented, he is the most despicable man who ever lived.

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*Coming Home*

A Voice Calls Out

12

Anti-Semitism

*The Uninspired New Testament…*

In Yahuwdah and then throughout the Greco-Roman world, there would be an abrupt change from Yahowah, the God who gave us life and the means to become immortal, to a god now called “Jesus Christ,” who was not only mortal, but was killed by men. There would be a complete reversal, from promoting and affirming Yahowah’s Towrah, His Miqra’ey and Beryth, to denouncing and annulling something now called the “Law” and the “Jewish Feasts” such that the “Old Covenant” would be seen as so ineffectual it had to be replaced with a “New Covenant” and requisite “New Testament.”

As we turn the page from Yahowah’s Divinely inspired and consistently accurate prophets, away from men like Yasha’yah, Yirma’yah, and Zakaryah, at the end of His book and open the new one beginning with “the Gospel of Matthew,” accuracy becomes a thing of the past and Yahowah’s love for His Chosen People, Yisra’el and Yahuwdah, even His dire warnings about the ways of the Gentiles, are completely upended, with God hating His People and choosing all others over them.

After being regaled with countless long, credible, and enlightening narratives which are verifiable in the annals of history and archeology about the likes of Noach, ‘Abraham, Moseh, and Dowd, the things we learned, the things Yahowah accomplished through these men, were turned to mush, with nothing but occasional and unattested musings about them which upend their lives in an irrational attempt to negate what they represented and validate a different narrative. From one page to the next, from Malaky to Matthew, most everything changes, and is, at least after the Sermon on the Mount, reversed.

In the Hebrew text a relationship was prized above all else and religion was despised. Then suddenly, that relationship was discarded and replaced with a religion. Why?

What is the purpose of the Beginning of the Book when the Addendum works so hard to usurp its credibility and then negate it? This is to say, “All of that old stuff was unreliable and ineffective, and no longer applies, no matter what God said about it, but nonetheless you should trust us because that same God authorized us to denounce Him and come up with an entirely different plan.” Say what?

We turned to *Sha’uwl* | Paul’s oral diatribe in his “New Testament” to see if Yahowah was right when He denounced the Son of Evil for renouncing Him and then transferring every promise He had made to His beloved son, Dowd, to a character who bears no resemblance to Him, now called “Jesus Christ.” And while we affirmed His assertion, we also came to see why God loathes the Despised and Despicable Soul who changed his name from Sha’uwl to Paul, along with his allegiance from Yisra’el to Greece and Rome.

While we have demonstrated with very little effort that Sha’uwl, now Paul, deliberately misquoted and misrepresented the Towrah and Prophets to promote his faith, we also discovered that he lied about what occurred in what would soon be called, Hadrianopolis. He presented “Jews” as his enemy and the enemy of his god, even as the people who murdered his god. The Gentiles were suddenly in the role of Jews and Jews were acting like Gentiles. As a result, we are told that Paul’s god changed allegiances such that this role reversal became the foundation of the resulting religion.

This leads us to wonder what came first, the hideous anti-Semitic episode at the conclusion of the “Gospel of Matthew” where “Jews” are engaged in elaborate conspiracies to kill “Jesus” or Paul’s crusade against them. Are we to believe that Paul was justified in his accusation that God had come to hate His people for killing His Son to such a degree that He suddenly changed loyalties? Are we to believe that God is now embracing the Roman Beast – which is shown cleansing its hands of the whole bloody affair as it is depicted in Matthew 27?

In the current order of things, the Gospel of Matthew precedes the Acts of the Apostles in addition to Paul’s fourteen letters. It has the appearance that Paul’s animosity flowed naturally from what was alleged to have been said during the “trial” before Pilate. While he was a liar of the first order, could Paul have been justified in concluding that God had turned on His People as the “Gospel of Matthew” suggests?

As is the case with most things worth knowing, if we want to know the truth, we will have to invest considerable time and due diligence to assess the credibility of the “Gospel” attributed to “Matthew.” If my suspicions are correct, and they are based entirely upon what we have come to know about Yahowah, in addition to what He promised Dowd, I think we will find that while portions of it were correctly rendered very early on in Hebrew, after the Sermon on the Mount very little of what follows in the “Gospel of Matthew” was actually written by the Disciple, a tax collector whose name was *Lowy* | Levi according to Mark and Luke. Only in what’s now called the “Gospel of Matthew” does this fellow bear the name *Mattanyah* | Matthew.

This is a serious problem relative to identity of the book’s namesake. Matthew 9:9 says: “And as Jesus passed on from there, He saw a man, called Matthew, sitting in the tax office; and He said to him, ‘Follow Me!’ And he rose and followed Him.” Whereas Mark, from which the “Gospel of Matthew” was plagiarized, reads: “And as He passed by, He saw Levi [Lowy in Hebrew] the son of Alphaeus sitting in the tax office, and He said to him, ‘Follow Me!’ And he rose and followed Him.” (Mark 2:14) The “Gospel of Luke,” from which substantial portions of “Matthew” were derived, conveys a similar account in 5:27: “And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, ‘Follow Me.’” As such, prudence dictates that there never was a Disciple named *Mattanyah* | Matthew and that the book bearing this name was written by an imposter.

Christians will protest, of course, and say almost anything to avoid a realization this caustic to their beliefs. The first Christian resource I checked on this matter wrote: “*The answer is very simple. Both are true because Matthew and Levi are the same person. Matthew is the Greek name and Levi was the Hebrew name. As a tax collector, Matthew worked for Greek-speaking Romans. He gathered taxes from Hebrew-speaking Jews. We see, as an example, Peter also being called Simon*.” (<https://carm.org/bible-difficulties/matthew-mark/was-taxman-named-matthew-or-levi>)

Sorry, but Matthew is based upon Mattanyah, meaning “Gift of Yah,” and is a Hebrew name, not Greek. And Levi is the Masoretic corruption of the name of the priestly tribe, Lowy, meaning “to unite,” of which Moseh was a descendant. Simon is an English transliteration of Shimown, from *shama’*, which means, “He Listens.” Peter is an English transliteration of the Greek translation of the Hebrew word, *keph*, which describes “hollow indentations in a rock.” As such, it wasn’t something to brag about. This known, *keph* is closely related to *kaphar*, which is the basis of “reconciliation.” And that indeed is the very purpose of the Miqra’ey of which Yahowsha’ was speaking when the title was afforded to the Disciple. The truth is so vastly superior to the lies, it’s a wonder Christians prefer one to the other.

As is the case with all but some unknown portion of two books within the entirety of the Christian New Testament (*Yahowchanan* | John and his Revelation), the closer we look the worse it gets. We are about to discover that Paul’s diatribes were scribed and distributed long before the Greek version of Matthew was penned and that it was Paul’s attitude toward Jews that would cause the “Gospel” to read as it does today. Since this assessment is consistent with the historical evidence, Christianity is a house of cards, all Kings, Queens, and Jokers, which is about to tumble to the ground. This may be the most explosive exposé we have yet undertaken.

Let’s be clear. While there is no independent historical affirmation, it would still be reasonable to conclude that Yahowsha’ was condemned to be crucified by the Roman governor, Pilate, in the Province of Judaea on Passover in 33 CE. It is also possible, but not assured by any means, that some of Yahuwdah’s religious leaders, including the High Priest, were opposed to Yahowsha’ because he didn’t respect them. The preponderance of the Jewish people, however, didn’t know or care one way or the other, in contrast to what is written. It is likely that the few who met the reclusive Yahowsha’ along the way would have been impressed with what He had to say.

Further, as for those who may not have respected Him, the Jewish leaders were neither “teachers of the law” as they are errantly portrayed, nor any more depraved in character nor anti-God than any other clerics or politicians, most notably Christians. If God had shown up at the Vatican, He would have been treated far worse. Catholics would have used the grotesque implements of torture they invented for their Inquisition to illicit a confession.

Some of what we read today in the “Gospels of Matthew, Mark, and Luke,” and especially *Yahowchanan* | John pertaining to the events of Passover in 33 CE appears to be accurate. However, there are as many differences between their stories as there are similarities – which is an affront to their credibility. Matthew, Mark, and Luke are not the reports of eyewitnesses nor of prophets – and thus they were not inspired by God, nor were they inerrant in the manner of the Hebrew text of the *Towrah wa Naby’*.

Much of what was reported is inconsistent with the history of that time and with common sense. There was only one eyewitness, Yahowchanan, who claims personal knowledge of these events and discussions, but even he was not a witness to the musings of Jewish religious leaders or what was said before Pilate or Herod. And his assessment has been subject to more religious tampering than any other such that it is now impossible to distinguish what he may have said from what a religious scribe in Egypt or cleric in Caesarea attributed to him.

Evidence and reason dictate that there are limited portions of what is contained in the “Gospel of Matthew” that were written by an eyewitness not bearing that name. However, the overwhelming preponderance of the events regaled in the Greek text, especially in Matthew, were written by an imposter, something that will become evident momentarily. And Paul’s accomplice, Luke (Paul refers to him as his “fellow-worker” in Philemon who offers “lots of love”), was no better. They were both anti-Towrah and overtly anti-Semitic, which is likely why the “Gospel of Matthew” reads as it does today.

I’ll admit, I’m biased. I am with Yahowah. I trust Him. I have come to love God’s people and despise those who abuse them, appreciate those who tell the truth and abhor those who deliberately deceive. So before we press on, I have a confession to make on a directly related topic: I was wrong about “Mattanyah.” The evidence is clear: nary a word of it was written by a Disciple named Matthew. The former tax collector turned Disciple, *Lowy* | Levi, did, however, unintentionally contribute to it with his book: *According to Hebrew*.

Unfortunately, as little as ten percent of what is presently contained in the Greek text came from *According to Hebrew*. The rest was largely hearsay and plagiarized, then embellished under the influence of the Despised and Despicable One. This conclusion is readily derived from the text itself because the “Gospel of Matthew” is exceedingly anti-Semitic. While I have come to this conclusion reluctantly, it was driven by trying to understand the origins of the anti-Jewish nature of the episode before Pontius Pilate and the zombiesque conclusion of Matthew 27 – especially as it relates to Paul’s rant against Jews in Acts 13. It is the case of the wolf and his litter.

Let’s acknowledge and become grounded in what is factual. The “Gospel of Matthew” does not specify an author. That would not have been the case if it had been written by one of Yahowsha’s Disciples, because the realization that he was both chosen by Yahowsha’ and an eyewitness would have given his account enormous credibility – as is the case with *Yahowchanan* | John. Moreover, had it been scribed by a Disciple, it would have been called, “*Lowy* | Levi.” It is only called “Matthew” because the tax collector’s name was changed and then misappropriated.

The resulting “Gospel of Matthew” was based upon Mark, with 600 of Mark’s 661 verses incorporated into the text. Taking far less than 90% of any text and passing it off as one’s own is dismissed and discredited as “plagiarism” today. There are an additional 220 statements taken from Luke, Paul’s coworker. In truth, 56% of the Greek text of Matthew came from Mark and 24% was taken from Paul’s associate, Luke, such that only 20% of it is original – half of that jaundiced by Sha’uwl, himself. Each time the Towrah and Prophets are cited, the wording matches that found in the Septuagint, including that of the supposed virgin birth. Every time Yisra’el and Yahuwdym are mentioned, the Greek text reflects the attitude we find reflected in Paul’s oral and written diatribes against them.

Now that we know where the content was taken from, let’s consider the timing of events. Since it contained his defiant and emotionally-charged rebuttal to the excoriating trial before Yahowsha’s Disciples in Yaruwshalaim, and since it is the only letter to restate (actually contradict) his frightening encounter with the flashing light he claimed was “Jesus,” Paul’s first letter was the one he dashed off to rebuke the Galatians. It was penned in 52 CE. Over the next decade, his other 13 epistles would be written and widely distributed. They are preserved in their entirety in P46, a scribal copy comprising the most comprehensive early papyrus.

Luke, Paul’s “beloved physician” (read the conclusion of Colossians), was an active player in Paul’s entourage, and he produced the book that bears his name in addition to Acts of the Apostles, composing both towards the end of Paul’s life at around 66 years of age in 66 CE. Considering that Paul admits that the “thorn in his side” was “a messenger from Satan,” Dr. Luke may have been a frustrated exorcist.

The overwhelming majority of scholars have concluded that the earliest Greek edition of the “Gospel of Matthew” was written between 80 and 90 CE, after the fall of Jerusalem and the destruction of the Temple by Rome in 70 CE. That is at least two decades after Luke wrote his “Gospel” and its sequel, “Acts,” and the circulation of Galatians followed by the dissemination of Paul’s other epistles.

Matthew’s gestation, therefore, coincided with the end of the Towrah-centric movement among *Yahuwdym* | Jews who followed Yahowsha’ and the subsequent transition to the overwhelmingly Gentile phenomenon that evolved into the Christian religion. The author of the text may have been Jewish, but if so, he had become decidedly Christian. He wrote in a highly polished version of Greek. His story reads like a journey from one to the other, going from the Towrah-affirming Sermon on the Mount to the Romanesque nature of the meeting before Pilate and subsequent Roman crucifixion before a mob of angry Jews.

Interesting in this regard, prior to the melee leading to the crucifixion, Yahuwdym are called Yisra’elites by the compiler, only becoming “*Ioudaioi* - Jews” thereafter as a sign of their rejection of the Christian Christ. This is shown precluding them from the Kingdom of Heaven and as evidence that the promises made to them had been taken away and given instead to the church. In fact, the only support for this kind of Replacement Theology among the “Gospels,” and apart from Paul’s letters and the Book of Acts, is found in the “Gospel of Matthew.”

In my defense, I had a good reason for considering key aspects of what I had wrongly attributed to Mattanyah favorably, and I was not alone. There is sound justification to conclude that Yahowsha’ told the Disciple *Lowy* | Levi about his encounter with Yahowchanan in the Jordan and with Satan in the wilderness such that these stories were incorporated into the “Gospel’s” 3rd and 4th chapters. And there is every reason to conclude that, as a witness to the Sermon on the Mount, the Disciple *Lowy* | Levi transcribed what he had heard, composing what is found in the 5th to 7th chapters.

The reason this rings true is because there is credible extant evidence showing that the earliest followers of Yahowsha’ were Towrah-observant Yahuwdym who read what *Lowy* | Levi wrote in a book called “*According to Hebrew*” and nothing else apart from the Towrah and Prophets. Affirming this, in 140 CE Papias wrote that the book his fellow Christians referred to as “‘Matthew’ has compiled the sayings of Jesus in Hebrew.” In addition, Irenaeus wrote: “They use ‘Matthew’ only, and they repudiate the Apostle Paul, maintaining that he was an apostate from the Towrah.” (Ienaeus *Haer* 1.26.2) If Irenaeus is right, we already have our answer.

The Talmud even admits to burning early Hebrew accounts pertaining to Yahowsha’s testimony. The lone candidate would have been *Lowy’s* | Levi’s *According to Hebrew*, now mislabeled the “Gospel of Matthew.”

Even Jerome, the author of the Vulgate, admits to receiving a truncated copy of this book written in Hebrew, one which he says was prepared for him by a Jewish acquaintance near Antioch. Fragmentary evidence of it is preserved in his notes. Known then simply as *According to Hebrew*, or just *Hebrew*, it was attributed to the Disciple and contained the prophetic testimony leading to Yahowsha’s birth while excluding the genealogy now found in the “Gospel of Matthew.” The Hebrew text chronicled Yahowsha’s experience in the Jordan River and his temptation before Satan in the wilderness. It included a limited collection of Yahowsha’s most important sayings, specifically His Sermon on the Mount – which is found nowhere else in the “New Testament.” *Hebrew* addressed His transfiguration along with His celebration of Pesach with his Disciples before actually fulfilling Passover. It even covered Yahowsha’s first appearance thereafter, which was to his brother, Ya’aqob.

*Hebrew* states that, while the Set-Apart Spirit was responsible for his birth, Yahowsha’ was a man, not God. Although later in life, that is if we can trust Jerome’s citation of *Hebrews* in his *Commentary on Isaiah Four*, *Lowy* | Levi, who was not yet an eyewitness, is said to have written: “And it came to pass when [Yahowsha’] came up out of the water, the whole fount of the [Set-Apart] Spirit descended upon him and rested on him and said to him, ‘My son, in all of the prophets was I waiting for you so that you might come and I rest upon you.’” While Jerome didn’t mention it in deference to Mary, according to the citations of others, the Set-Apart Spirit was called “Mother,” and She was noted for Her wise counsel throughout the book of *Hebrew*.

Based upon what was quoted from *According to Hebrew*, it’s worth reiterating that this eyewitness account concludes with Yahowsha’s first post-*Bikuwrym* appearance, which, as I’ve mentioned, was with his brother and Disciple, Ya’aqob – affirming that he made this sacrifice for his people. And speaking of Ya’aqob, in Jerome’s *Commentary on Ezekiel Six*, in reference to *Hebrew*, he would lament on behalf of the Roman Catholic insistence that Mary remained a virgin: “there is counted among it the most grievous offenses, ‘He that has grieved the spirit of his brother.’” As we might expect, *Hebrew* presents Ya’aqob, Yahuwdym, and Yisra’el, as brothers, and the Towrah favorably.

Affirming the existence of the Hebrew eyewitness text, Clement, Origen, Hegesippus, and Didymus all cite from it, as did the aforementioned, Jerome. They admit that *According to Hebrew* was used as a proof-text to supplement what is now called the “Gospel of Matthew.” Eusebius, the most villainous man in this entire episode, included a reference to it in his list of disputed writings in *Antilegomena*, noting that “it was only used by the Hebrews.”

Sadly, shamefully, a result of Eusebius and Roman Catholicism, indeed because of their utter disdain for all things Jewish, the codices of *Hebrew* were obliterated when the Church Canon was codified in the 4th century. *According to* *Hebrew* was deemed heretical and destroyed – that is with the exception of its memory.

Even the Roman Catholic Church admits: “Christian antiquity is unanimous in maintaining that St. Matthew wrote a gospel in Hebrew. The testimony of St. Papias, St. Irenæus, St. Pantænus, Origen, Eusebius, St. Epiphanius, St. Jerome, and of many other Fathers and ecclesiastical writers bears out this statement.” (eCatholic2000, Catholics Online for the Third Reich (oops, my mistake) Millennium) Please bear with me on the intended pun; we have a lot of ground to cover and it is going to get nasty. This isn’t the last time I’ll cop an attitude. Frankly, I’m disgusted that so few have fooled so many for so long.

There is a ray of light. The people who were responsible for drawing our attention to *Hebrew* referred to themselves as “Ebyownym.” Their name was based upon the Hebrew word, *‘ebyownym*, which was spoken by Yahowsha’ to describe “those who have been oppressed and abused in need of deliverance who will inherit the earth” at the commencement of the Sermon on the Mount. The lives of those mistakenly called “Ebionites,” was scandalously recorded by Irenaeus in *Adversus Haereses*, Origen in *Contra Celsum*, Eusebius in *Ecclesial History*, Hippolytus in *Fefutatio Haeresium*, and even by Jerome in his *Commentary on Matthew*. The Roman Catholic Church universally despised them – to the same extent and reason Paul loathed Towrah-observant Yahuwdym who recognized and followed Yahowsha’.

The justification for all this decidedly negative attention is that the ‘Ebyownym universally rejected Paul. They celebrated the Miqra’ey, Beryth, and Shabat. To these Church Fathers, they were “Judaizers” and thus “Heretics.” But far from Rabbinical, Rabbi Akiba and the followers of Bar Kochba also persecuted the ‘Ebyownym for refusing to recognize their messianic claims. Hated by both religions, following the Diaspora that ensued after the final Roman assault on Judea in 133 CE, few, if any ‘Ebyownym survived. But they left a gift, an affirmation that the Disciple *Lowy* | Levi had indeed transcribed Yahowsha’s words in Hebrew and that the first to follow Yahowsha’ treasured *According to Hebrew* along with the *Towrah*.

Additionally, the Sermon on the Mount, from which the ‘Ebyownym derived their name, is so universally disconcerting for Christians and destructive to their religion, it’s unlikely to the point of being ludicrous to assume that Yahowsha’s speech was composed by one of the Christian faithful. The ‘Ebyownym have given us a gift – one I suspect Yahowah wanted us to appreciate, because the “Sermon on the Mount” contains everything we need to know about Yahowsha’ to prove that He and Paul were enemies.

Collectively, the combination of the authentic material compiled in Matthew 3-7 and perhaps 23 (the Olivet Discourse), when compared to the weight of the Greek text’s irrational, anti-Semitic, and otherwise unattested conclusion, represents the lion’s share of what is unique to the final product.

Successful fabricators seldom invent anything from whole cloth, but instead weave in threads of truth by usurping the credibility of others. Such is the basis of the *Book of Enoch* and the *Gospel of Thomas* – as well as the *Qur’an* and *Protocols of the Elders of Zion*. The Christian who compiled Matthew would have been aware that the early followers of Yahowsha’ had treasured the Disciple’s eyewitness testimony in *According to Hebrew*. It’s also readily apparent that he had copies of Mark, Luke and Acts, in addition to many of Paul’s letters. He simply blended them together to create his “Gospel,” leaving its hideous conclusion to be embellished by a far more nefarious fellow, Eusebius. He followed suit, pilfering from the *Acts of Pilate*, a spurious work which reads eerily like the conclusion of the resulting compilation.

What we know for certain is that the Disciple *Lowy* | Levi, as an eyewitness, strove to accurately record Yahowsha’s testimony in the language he spoke. According to the Disciple, the joy He expressed in initially reuniting with his brother, Ya’aqob, proved that He came for the lost children of Yisra’el. But this would all be disregarded, as it was too “Jewish” for what the Roman Catholic Church had become. We also know that those who gained custody of these documents, those who compiled the Church’s Canon which became the “New Testament” of the “Holy Bible,” were the scum of the earth. They were everything they falsely projected on God’s people, an arrogant and deadly, scheming brood of religious racists and consummate liars. If you think this an unfair generalization or oversimplification, buckle your seatbelt.

The oldest surviving manuscript of the “Gospel of Matthew” is P104 from Alexandria, Egypt. That’s telling because it attests to the fact that Christians would return to the place from which Yisra’el had been freed. The Greek text was scribed sometime before 200 CE. It covers Matthew 21:34-37:

“When the harvest time approached, he sent his servants to the tenants to collect his fruit. The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. ‘They will respect my son,’ he said.”

We know that Yahowah asked Dowd to tend His garden, and that he is God’s son, who the world has failed to respect. But the Christians, duped by Paul, have remained clueless in this regard. As a result, they would make this a battle between “Jesus” and “his killers” – *the always cheating and conspiring, power-hungry, Jews*. It takes one to know one, I suppose.

Verses 38 through 42 were not part of this papyrus, the lone pre-Constantine witness to the 21st chapter. Wherein we now read how this story was twisted to implicate the Jews:

“But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance.’ So they took him and threw him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those tenants?

‘He will bring those wretches to a wretched end,’ they replied. ‘And he will rent the vineyard to other tenants, who will give him his share of the crop at the harvest time.’

Jesus said to them, ‘Have you never read in the Scriptures: “The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes?”’”

Not a word of this is found in the 3rd century P104. It is so awkward, so readily transparent, with “Jesus” asking his audience, comprised of either Romans or Jews, to complete his parable, only to offer an incongruent citation, it’s obviously a Christian interpolation. Think about it: why would Yahowsha’ ask those who were not to be trusted to convey something which is endorsed as trustworthy? Can you name another parable in which Yahowsha’ asks His audience to participate in the story?

Furthermore, the citation attributed to “Jesus” regarding the “cornerstone” is from *Mizmowr* | Psalm 118:22, and it pertains to Dowd | David. It represents yet another pathetic attempt to justify Christianity through Replacement Theology.

With P104 in the late 2nd century jumping from Matthew 21:37 to what is now classified as Matthew 21:43-44, we find:

“Therefore, I tell you that the Kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”

That would be all that can be confirmed that the unknown compiler wrote in the waning days of the 1st century. And since God hasn’t taken anything away from His people, and cannot do so without becoming a liar, we should be asking ourselves why this parable was attributed to Jews in a much later, 4th century, Roman addition:

“When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them. They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.” (Matthew 21:45-46)

Therein lies one of the three “Gospel” claims attributed to “Jesus” that the Kingdom of God had been taken from Jews and given unequivocally to Gentiles. But without the added text from the 4th century or later, it is torn asunder. Although to be fair, the entire proposition is preposterous. It’s Dowd’s Kingdom which will be established forever according to Yahowah, and Dowd is the most Yahuwd of Yira’elites. In a moment, we’ll consider the fate of the other two.

Based upon all we have come to know, Heaven is actually out of reach to those who are common, and thus forbidden to the political and religious. Those who claim to be serving God, and who make a living doing so, will be excluded, many imprisoned in She’owl, for having misled multitudes.

And yet the only proof apart from the heavily redacted Roman Codexis of Vaticanus and Sinaiticus of the 27th chapter even existing before the conclusion of the 8th century is P105, which was written sometime before 500 CE. It contains Chapter 27:62-64, a fanciful episode of “Chief Priests and Pharisees” walking to “Pilate” on the Shabat of Matsah and asking him to allow them to work on that day “by guarding and securing the tomb.” It also includes Chapter 28:2-5, describing a “violent earthquake caused by an angel of the Lord who came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, ‘Do not be afraid, for I know that you are looking for Jesus, who was crucified.’” The earthquake the previous day is well-attested, but the resounding thump and dazzling light show of the heavyweight angel, not so much – nor the trembling dead.

Without Chapter 6 appearing anywhere prior to time of Constantine and the Nicene Council, Roman Catholics were free to add their own variation of “the Lord’s Prayer” (6:9-15). Without a witness to Chapter 16, Eusebius likely added 16:13-20, which includes “upon this rock I will build my church,” creating the presumptuous basis for the Roman Catholic Church, and its un-Godly institution of a Divinely appointed papacy which includes the “Seat of Saint Peter.” This addition would also serve to artificially validate the idea that “Jesus” acknowledged that he was “the Christ.”

Without any evidence except for the heavily edited Codexis of Vaticanus and Sinaiticus (in Sinaiticus alone, which is the least mutilated of the two, throughout the 6th and 7th centuries ten different scribes made over 20,000 alterations and revisions to the text), prior to the beginning of the 9th century there isn’t any support for anything in Matthew Chapter 6. Therefore, based upon what we know of him, Eusebius becomes the most likely source of:

“From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests, and the teachers of the law, and that he must be killed and on the third day be raised to life.” (Matthew 16:21)

This was also seen as a repudiation of Jews and their Towrah. However, there were few if any “teachers of the law” in the sense of the “Towrah” at that time. The rabbinical types favored their Talmud, just as they do today. The few who were actually Towrah observant, were neither religious nor leaders within the community – and all who were would have recognized Yahowsha’ and clung to his every word. Further, Yahowsha’ “suffered many things at the hands of the” ROMANS, not “elders, the chief priests, or the teachers of the law.” It was absolutely, and unquestionably, inarguably, Rome that “killed” the Passover Lamb. The notion that some Jews may have encouraged them is incidental to the fact.

Yahowsha’s entire purpose was to serve as the *Pesach ‘Ayl* | Passover Lamb. His life would have been meaningless if he had not done so in harmony with the Towrah. This is one of many things that Christians cannot seem to fathom. While it is interesting that the Roman Catholic Church blames Jews for what they did in order to justify their standing with God, what actually matters is that Yahowah fulfilled His promise to provide the Passover Lamb – not who killed him.

Unlike Mark, however, upon which the Gospel of Matthew was based, you’ll find no mention of “Passover” in association with the crucifixion. It was deemed too Jewish for Roman Catholic tastes and was seen as clutter around Easter. And thereby, the Church doomed the billions of souls it claimed to have saved.

While Chapter 4 is extant in P102, only verses 11-12 and 22-23 are shown, thereby eliminating any credible backing for the third of the three supposed allegations that the promises to Jews were somehow transferred to Gentiles. Christians use the belatedly added 4:17, which reads: “from that time on Jesus began to preach, ‘Repent, for the Kingdom of Heaven has come near,’” to suggest that things had changed such that it was out with the old and in with the new. And yet even here, the Christian interpolator got it wrong. The “Kingdom of Heaven” would not begin for another 3,000 years, and even then, it would follow the reestablishment of the “Kingdom of Dowd.”

Returning to Chapter 16 for a moment, now that we know that there is no early evidence of it, we can credibly dismiss another false prophecy attributed to “Jesus” at the conclusion of the chapter. The beginning of this conversation rings true, while what follows is likely from Christian musings in the 4th century.

Trying to stop Yahowsha’ from serving as the Passover Lamb, the Disciple: “Peter took him aside and began to rebuke him. ‘Never, Lord!’ he said. ‘This shall never happen to you!’ Jesus turned and said to Peter, ‘Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.’

Then Jesus said to his disciples, ‘Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it. What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done. Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.’” (Matthew 16:22-28)

It bears repeating at every opportunity. There is a message at the beginning of this story that Roman Catholics and their stepchildren have missed. Yahowsha’ came to be the Passover Lamb. Allowing the body of His diminished manifestation to die was, therefore, the primary concern of God. Wanting to keep his physical body alive, wanting to prevent him from fulfilling his purpose, aligns one’s motives with the religious and their sponsor, Satan. Therefore, when Roman Catholics seek to blame Jews for killing “Jesus,” rather than expressing their gratitude for His sacrifice as the Lamb of God, they are associating themselves with the Adversary and precluding the benefits of Pesach.

If Jews were to blame for doing as the Towrah prescribes, and presenting the Passover Lamb for sacrifice, then they are to be commended. And that is likely the reason a small number of Yahuwdym were shown encouraging his death on this day. While they did not kill him, it was their responsibility to select and present the lamb. The Christian text’s failure to mention God’s intent on this day, and Yahowsha’s role in it, is an impenetrable blight on the religion’s credibility. Preoccupied with irrelevant details, and getting most of them wrong, the Church missed the big picture – the only story which actually mattered.

Speaking of incredulous, at this point in the timeline, it would have been jarring to mention the idea of a cross – of the device Romans invented to ensure submission to their subjugation through the most hideous form of torture ever perpetrated on humankind. The words ascribed to Him are counter to the Towrah and sadistic, wholly counter to Yahowah’s nature – the very thing He rails against. Human sacrifice is an anathema to God. He isn’t asking us to torture ourselves, much less try to become our own Passover Lamb. He honored His promise to do this for us so that it wouldn’t happen to us.

Further, the only things we are asked to “deny” are the very things those who wrote these words prescribe: submission to religion and government (theirs, of course). The purpose of Passover, Unyeasted Bread, and Firstborn Children is only denial in the sense that we are denied the consequence we would have otherwise deserved by having been religious. Instead, and as a result of these three days, we receive the lavish blessings of eternal life, perfection before God, and adoption into His Covenant Family.

According to Yahowah, He is returning with His beloved son, Dowd, His Chosen One and Messiah, not with the “Son of Man” – unless we read that as *Dowd* | David. God has made it abundantly clear that Dowd is returning with his Father’s glory.

While I do not know, and frankly don’t care, if Dowd is going to reward those who have done something meritorious, and only know that he is going to do away with the likes of Roman Catholics, “truly I tell you, EVERYONE who was standing there tasted death twenty centuries before ANYONE would see the son of God come in his kingdom.’” Placing words on Yahowsha’s lips he would never have said is unforgivable, as is making him out to be a false prophet. And yet I’m thankful in a way for their blunder because it proves that these words were not inspired and that they were not spoken by God.

To assume otherwise, to believe that the “Gospel of Matthew” represents the inerrant word of God, is to be irrational. I suppose that is why it requires faith.

There is a sticking point here for thoughtful Jews that I’d like to address before we move on. Since Yahowah is resolutely against human sacrifice, why was the Passover Lamb human on this day? Why not an actual lamb – maybe just a really big and shiny one? The answer is that Yahowah told ‘Abraham not to harm Yitschaq because He was going to provide the sacrifice, becoming the *Pesach ‘Ayl*. In that He created us in His image, we humans, by design, were conceived to be the animal most like God.

When Yahowah set apart a diminished aspect of Himself to honor His promise to provide the Passover Lamb, the body took the form of a man, not a cute, furry, four-legged animal which would otherwise be consumed during the celebration. The *Pesach ‘Ayl* representing Yahowah on this day acted like Him and spoke like Him such that the observant would recognize Him and appreciate what He was doing to fulfill Passover.

Beyond this, the body was simply flesh – something with a very limited lifespan by any standard. His soul, which was and remains the essence of His nature, did not die. His *nepesh* | soul would go on to fulfill *Matsah* the following day such that when it was released from *She’owl*, Yah’s *nepesh* and *ruwach* were reunited – representing the unification of man and God. Therefore, the actual life of Yahowsha’ was not sacrificed, just his body, which, as a collection of molecules, was meaningless apart from the symbolism. The real sacrifice was what Yahowah’s *nepesh* endured in She’owl on Unyeasted Bread, and it is this *Miqra’* which perfects us so that we can be adopted into His Covenant Family.

Therein is yet another part of this story Christians miss: Passover without UnYeasted Bread is counterproductive. Eternal life without perfection equates to an eternity separated from God in She’owl. That is why the Roman Catholic insistence on “Good Friday” leading to “Easter Sunday” has become a Plague of Death. And this is not a recent contrivance, but instead, replacing Passover with the resolutely pagan celebration of Easter Sunday began in the late 2nd century such that it was ubiquitous among Christians by the time Roman Catholics seized upon it.

The Christian fixation on the tortured and dead body of their god is sadistic and bizarre. Even their belief in bodily resurrection is counterproductive. It is our frail, physical nature that keeps us stuck in time, making bodily resurrection leading to eternal life an oxymoron. To be eternal, we can no longer be material.

With the Jews swept off center stage and into hell in Christian lore, “*God’s primary work in the world is now accomplished through the building of Christ’s church, after which Jesus will come again to the earth and establish His kingdom – ruling the world from Israel*.” (Chuck Swindoll, *God’s Masterwork*) Speaking of “hell,” you’ve earned it, Chuck, for having swindled Jews of God’s Masterwork.

Returning to the Christian *piece de résistance*, the glaring omission from all ancient manuscripts of the entire episode before Pilate becomes more curious still when we recognize that there are two parchments attesting to what came before it, covering Matthew 26:7-8, 10, 14-15, 22-23, 31-33, and 29-40 dating prior to 300 CE, with another, P37, written prior to 400 CE covering 26:19-52. This means that there is nothing apart from the aforementioned Roman contrivances dating prior to 800 CE to suggest that the Christian author of what has been entitled “the Gospel of Matthew,” whomever he may have been, wrote a word about what occurred before “Caiaphas, the High Priest” (Matthew 26:57-68), of them stating that “Jesus” was “worthy of death,” of them “spitting in his face,” or of them “taunting him.” There is also no validation for “Peter” denying “Jesus of Nazareth” in Matthew 26:69-75, which is convenient since there was no Nazareth at the time. In fact, to call him “Jesus of Nazareth” (as is now stated in Matthew 26:71) emphatically dates the completion of the “Gospel of Matthew” to the time of Constantine and his mother in the 4th century when this myth was conceived and then promoted by Eusebius – Constantine’s publicist. With this obvious error, we now have proof that portions of the “Gospel of Matthew” were developed under the dishonest and racist auspices of Eusebius and his Roman Catholic Church. There is no other rational way to explain this mistake.

In addition, there is no indication, whatsoever, apart from the mutilated texts prepared initially by Eusebius on behalf of Constantine known today as Vaticanus and Sinaiticus, both Roman creations in the 4th century, both replete with tens of thousands of modifications over many hundreds of years, that “early in the morning, all the Chief Priests and the elders of the people made their plans how to have Jesus executed. So they bound him, led him away and handed him over to Pilate, the governor.” (Matthew 27:1-2)

In Mark, upon which the Greek Matthew is based, this alleged meeting took place “two days before Passover,” not the morning of it. And it must be acknowledged that every reference to the motives of Jewish religious leaders is “alleged.” If such a meeting took place, there is no way that those who contributed to the creation of Matthew, Mark, or Luke, and not even Yahowchanan, would have known what was thought or said. They were not there. In fact, other than Yahowchanan, they were not even in Yaruwshalaim, and perhaps not even alive, when the events they regale occurred. But they left their fingerprints, proving with the long list of obvious misrepresentations and false prophecies, that none of this was inspired by God.

There is no validation for “Judas’ remorse for having betrayed innocent blood” for having “thrown the money into the temple,” or for “hanging himself.” (Matthew 27:3-5) It may have occurred to a man of a different name, but the reference to “innocent blood” was a Roman contrivance used to condemn Jews.

The unattested conversation between the “Chief Priests” “talking about picking up the coins since it was blood money” is a myth, nullifying the misquotation and misappropriation of the prophecy in Zakaryah, “they took the thirty pieces of silver, the price set on him by the people of Israel, and they used it to buy the potter’s field, as the Lord commanded me.” (Matthew 27:6-10 (corrupted to fit the occasions from Zechariah 11:12-13)) The notion is preposterous. Clerics of their status don’t go around picking up scattered coins. Moreover, if they perceived it as “blood money,” they wouldn’t have gone on to commit the crime.

It’s likely that this content is the residue of Roman Catholic anti-Semitism, and of their chief apologist and propagandist, Eusebius (d. 340 CE), as well as his unsavory cronies. He was the bishop of Caesarea, a place where there was no distinction between Imperial Rome and Roman Catholicism. He was also a raging anti-Semite and consummate liar, who blamed the Jews for the “death of ‘Christ.’” It is as if religion constipates the brains of such men, and for them becomes a license to lie (by Eusebius’ own admission as we will soon see).

Yahowsha’ was tortuously executed on a Roman order, by Romans, and in the Roman method. He was not stoned by the Jews who were powerless at the time – something clearly acknowledged in Mark. And as we have noted: the Passover Lamb always dies. It does not matter who does the deed, only that we understand and celebrate his sacrifice. In lamenting about “Jews killing Jesus,” Roman Catholics have become the embodiment of what they claim “Jesus” said in response to “Peter” when he took that same approach: “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

We’ll make our case against the emergence of the Roman Catholic Church and Eusebius in a moment, but first I’d like to present some of the other material which can be removed from the “Gospel of Matthew” now that we know that the 27th Chapter is spurious. It is obvious from the historical record that the following was written in the 4th century to exonerate Rome and condemn Jews. Not a single word of this is chronicled in any independent source – at least apart from the Acts of Pilate, which isn’t even remotely credible. It, like the alleged letter from Pilate to Tiberius and the “Messianic” addendum to Josephus’ *Antiquities* in the 4th century regarding the events of this day, has been shown to be a careless forgery. This did not happen this way…

“Meanwhile Jesus stood before the governor, and the governor asked him, ‘Are you the king of the Jews?’ ‘You have said so,’ Jesus replied. When he was accused by the chief priests and the elders, he gave no answer. Then Pilate asked him, ‘Don’t you hear the testimony they are bringing against you?’ But Jesus made no reply, not even to a single charge—to the great amazement of the governor.

Now it was the governor’s custom at the festival to release a prisoner chosen by the crowd. At that time they had a well-known prisoner whose name was Jesus Barabbas. So when the crowd had gathered, Pilate asked them, ‘Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?’ For he knew it was out of self-interest that they had handed Jesus over to him.

While Pilate was sitting on the judge’s seat, his wife sent him this message: ‘Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.’ But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

‘Which of the two do you want me to release to you?’ asked the governor. ‘Barabbas,’ they answered. ‘What shall I do, then, with Jesus who is called the Messiah?’ Pilate asked. They all answered, ‘Crucify him!’ ‘Why? What crime has he committed?’ asked Pilate.

But they shouted all the louder, ‘Crucify him!’ When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. ‘I am innocent of this man’s blood,’ he said. ‘It is your responsibility!’ All the people answered, ‘His blood is on us and on our children!’ Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.” (Matthew 27:11-26)

All of the characters are out of character. This was so poorly written, it is transparent. If you cannot see through the lies, then you have indeed been blinded by them.

It is incumbent upon us to use the test Yahowah prescribed in His Towrah to know what is true and what is not. All we need is to use His criteria, plug in the evidence, and use reason. For example, I started to question this diatribe for many reasons. First, washing of the hands to absolve one of guilt is a Jewish practice, one prescribed in the Towrah. It was never Roman. Pilate would not have done so.

Second, Romans don’t play to the crowd and they aren’t swayed by non-Romans. We actually have a credible, extant record of how Pilate dealt with messianic figures. His response is dutifully recorded by Josephus in *Antiquity, Volume XVIII*, Chapter 4, Page 1. The incident occurred in 36 CE and chronicles the inhuman way Pilate quelled a messianic uprising. The chapter is entitled: “How the Samaritans made a tumult, and Pilate destroyed many of them. How Pilate was accused; and what things were done by Vitellius relating to the Jews.”

It reads: “[Year 36.] But the nation of the Samaritans did not escape without tumults. The man who excited them to it was one who thought lying a thing of little consequence: and who contrived everything so, that the multitude might be pleased. So he bid them to get together upon mount Gerizzim: which is by them looked upon as the most holy of all mountains: and assured them, that when they were come there, he would show them those sacred vessels which were laid under that place; because Moses put them there. So they came there armed; and thought the discourse of the man probable. And as they lived at a certain village, which was called Tirathaba, they got the rest together to them, and desired to go up the mountain in a great multitude together. But Pilate prevented their going up, by seizing upon the roads, with a great band of horsemen, and footmen: who fell upon those that were gotten together in the village: and when it came to an action, some of them they slew; and others of them they put to flight; and took a great many alive. The principal of which, and also the most potent of those that fled away, Pilate ordered to be slain.

But when this tumult was appeased, the Samaritan senate sent an embassy to Vitellius; a man that had been consul, and who was now president of Syria; and accused Pilate of the murder of those that were killed. For that they did not go to Tirathaba in order to revolt from the Romans; but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea; and ordered Pilate to go to Rome, to answer before the Emperor to the accusations of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome: and this in obedience to the orders of Vitellius; which he durst not contradict. But before he could get to Rome, Tiberius was dead. [A.D. 37, Mar. 16.]”

In light of this historical record, what are the chances that, when ordering the death of the most famous individual in world history, the leading messianic figure of all time, this same man turned to his wife and chatted about her dreams, or that he washed his hands of the whole affair? What are the chances that, if this actually occurred, not a word was written about it in any historical account, especially considering the Roman propensity to record and respond to every hint of revolt in their Empire with an iron hand?

What are the chances that Jews, who hated Romans for their subjugation, and who would be crucified by the hundreds of thousands by them, asked a Roman procurator to torture one of their own? Why would the Roman listen to, much less agree with, the Jews he was there to suppress? Why is there no record of “Jesus Barabbas” if he was such a notorious fellow? Why is there no history of Roman clemency in association with Passover if it was the governor’s custom? And speaking of Passover, if we are to believe that this was written by the Disciple, why didn’t he mention it since he would have known that it was Yahowsha’s sole purpose? He would have, after all, have celebrated Pesach the previous evening with Yahowsha’ and have listened to Him explain His role during this *Miqra’* | Invitation to be Called Out and Meet with God. If this had been inspired by God, don’t you think He might had have wanted us to know this as well?

Since the issues between Pilate and the Jewish religious leaders prior to this event are legend, with Pilate tormenting them by displaying all manner of Roman religious paraphernalia, why is the Roman capitulating to those who have sought his dismissal? Why would anyone, much less everyone, say: “Let his blood be on us and on our children?” Not only was contact with blood, especially from a dead person, of considerable concern to Jews, their children had done nothing.

This account is told quite differently in the other “Gospels,” especially in Mark and by Yahowchanan. And why is there no corroborating historical text for an event of this magnitude – one that would be used to change the course of history? And I am neither the first nor the last to bring this great aberration of God’s message to our attention. German theologian, Ulrich Luz, describes it as: “redactional fiction.” Graham Stanton, a British New Testament scholar, wrote: “Matthew’s anti-Jewish polemic should be seen as part of the self-definition of the Christian minority which is acutely aware of the rejection and hostility of its ‘mother’ Judaism.” Howard Kee recognized, “The bitter words he attributes to the Jews have caused endless harm in arousing anti-Jewish emotions.” N.T. Wright, the Anglican New Testament scholar and theologian, stated: “The tragic and horrible later use of Matthew 27:25, ‘His blood be on us, and on our children,’ has served an excuse for Christian anti-Semitism as a gross distortion of its original meaning, which was surely a reference to the fall of Jerusalem.”

Donald A. Hagner, a Presbyterian New Testament scholar and theologian, warned: “It cannot be denied that this statement, unfortunately, has been used to promote anti-Semitism. The statement is formulaic, and the reference to ‘our children’ does not make them guilty of the death of Jesus, let alone children or Jews of later generations.” Too bad he was unaware that the entire presentation was a Roman Catholic deception.

Anglican theologian, Rowan Williams, then Archbishop of Wales, and soon-to-be Archbishop of Canterbury, stated that Matthew’s Gospel has been made into “the tool of the most corrupt and murderous misreading of the passion stories that has disfigured the Church’s record.” “The evangelist’s bitterness at the schism within God’s people that continues in his own day, his impatience with the refusal of the Jewish majority to accept the preaching of Jesus, overflows into this symbolic self-denunciation by ‘the people.’ It is all too likely that his first readers heard it as a corporate acknowledgement of guilt by the Jewish nation, and that they connected it, as do other New Testament writers, with the devastation of the nation and its sacred place in the terrible disasters of AD 70, when the Romans destroyed the Temple and along with it the last vestiges of independent power for the people. Read at this level, it can only make the contemporary Christian think of all the centuries in which Jewish guilt formed so significant a part of Christian self-understanding, and of the nightmare which was made possible by this in the twentieth century.”

While that is the heart and soul of the Christian problem, the cancer that has eroded the church and led to its genocidal rage against Jews, that’s not the end of the lunacy. The following reads like a page out of the twisted and plagiarized *Protocols of the Elders of Zion*:

“While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, ‘You are to say, “His disciples came during the night and stole him away while we were asleep.” If this report gets to the governor, we will satisfy him and keep you out of trouble.’ So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.” (Matthew 28:11-15)

This is so preposterous it requires a wholesale suppression of reason to believe a word of it. The book Yahowah inspired on behalf of Yisra’el had now been given an addendum to destroy these same people. The world was being engulfed in the longest lasting and most reprehensible conspiracy of all time: Blame the Jews.

When we recognize what Roman Catholics were able to add in the 4th century, we are even freed from the Day of the Zombies…

“The tombs broke open and bodies of many holy people who had died were raised to life. They came out of the tombs after Jesus’ resurrection and went into the holy city and appeared to many people. When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, ‘Surely he was the Son of God!’” (Matthew 27:52-54) While rational people know that this did not occur, it does explain the Christian fascination with Zombies and the Living Dead. And please, if Yahowsha’ was the “Son of God,” don’t you think He would have said so and not referred to Himself as “the Son of Man?” Said another way, should we rely on anonymous men, indeed Romans, to declare that “he” was other than He claimed?

Since all of the anti-Semitic warts found in the Gospel of Matthew are unattested in the colosseum of 2nd, 3rd, and early 4th century manuscripts which have been unearthed, and with the exception of Eusebius’ heavily redacted Codexis of Vaticanus and Sinaiticus, not one of these troubling accounts is contained in a later 4th, 5th, 6th, 7th, or 8th century manuscript, the obvious conclusion is that Rome added them to justify their desire to annihilate the Jews and exonerate themselves immediately after having solidified their power.

Their embellishments remain incompatible with Yahowah’s enduring love for His People, they are inconsistent with the Towrah, are unattested in history, and are irrational in dialogue, setting, and execution. Only those who religion has predisposed to believe lies would put any faith in something this completely incongruent, perverted and preposterous. Quite frankly, Satan’s Qur’an isn’t as overtly anti-Semitic as the closing chapters of Matthew. They had in every conceivable way become far worse than the vile assessments they were projecting on Jews, such that they created a Straw Man who, by comparison, didn’t make their intolerance seem as bad.

Since we’ve drawn the association, let’s consider how differently this story plays out in the book that was plagiarized to create it. Why, after copying 600 of Mark’s 661 verses to compile Matthew, are they so divergent when incriminating Jews?

In Mark 15, there was a question and answer session before Pilate, but no trial. Yahowsha’ is delivered to Pilate, but not accompanied. He asks him only two questions, “Are you the king of the Jews?” Yahowsha’s answer to the first is not only different than recorded in Matthew, his, “It is as you say,” would have led directly to his crucifixion without anyone playing the blame game. Rome had appointed Herod King of Judea and that response would have been seen as admitting to leading an uprising against Roman authority, and thus as treason. So, let’s agree that Mark, who was not there at the time, gave the wrong answer.

In Matthew, a flashback was deployed at this point as a rhetorical tool even though it was out of sync with the flow of events: “When he was accused by the chief priests and the elders, he gave no answer.” It was inserted because Pilate wasn’t invited to that session and would have known nothing of it, providing no basis for his subsequent line of questioning. But in Mark, the religious are present and within earshot, interrupting the Roman governor: “And the chief priests accused him of many things, but he answered nothing,” which again was the wrong answer. They just didn’t like his replies, but nonetheless, he provided answers.

Not only would it have been un-Roman and a security risk for Pilate to have shared the stage with the Chief Priests who detested him, had they been there taunting “Jesus” they could not have been among the crowd, inciting them. Nonetheless, Mark’s account then reads: “Then Pilate asked him again, saying, ‘Do you answer nothing? See how many things they testify against you. But Jesus still answered nothing, so that Pilate marveled.” Matthew reads, “to the great amazement” of Pilate.

In an attempt to separate fact from fiction, that was the first time, not the second, Pilate asked this question. And secondly, Yahowsha’ answered the only answerable question Pilate posed, making the rest of this read like it was written by an idiot. For example, what’s the motivation for Pilate being “greatly amazed” or “marveling?” Frustrated perhaps, bored, maybe, but rulers are seldom impressed with subjects who implicate themselves as Yahowsha’ had done if we are to believe Mark.

While Mark, the older of the two sources, has thus far presented much less information than is found subsequently in Matthew, and nothing conspiratorial, other than word order, Matthew regurgitates Mark’s assessment: “Now it was the governor’s custom at the festival to release a prisoner chosen by the crowd.” Versus: “Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.”

But then it’s Mark which adds additional details not found in Matthew, with: “There was one named Barabbas, who was chained with his fellow rebels, they had committed murder in the rebellion.” Excuse me for trying to make sense of this, but there was no rebellion at this time and Rome never released murderous revolutionaries. Of him, Matthew says: “At that time they had a well-known prisoner whose name was Jesus Barabbas.” If he was so well-known, why is nothing known of him?

Then rather than Pilate recommending the release of Barabbas, as we read in Matthew, “So when the crowd had gathered, Pilate asked them, ‘Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?’ For he knew it was out of self-interest that they had handed Jesus over to him,” is not at all what we find in Mark: “Then the multitude cried aloud and began to ask [*him to do*] just as he had always done for them. But Pilate answered them, saying, ‘Do you want me to release to you the King of the Jews?’ For he knew that the chief priests had handed Him over because of envy.”

Keeping it real, there is no record of Rome releasing prisoners to appease those they had conquered, and especially on occasions which were in opposition to their religion, as is the case with Passover. Moreover, the one thing we know about Pilate is that he is best known for antagonizing Jewish religious sensibilities – not accommodating them. And speaking of them, not only wasn’t there room for a “multitude” before Pilate’s residence, Roman soldiers would have seen such crowds as a threat and removed them.

Addressing the differences in the Gospel of Matthew, once again we have Pilate initiating the possibility of a prisoner release rather than the crowd requesting it – which is significant with regard to motivation. Worse, at least for the credibility of the text, in Matthew, Pilate says “Jesus who is called the Messiah” rather than “Do you want me to release to you the King of the Jews?”

If Pilate had surmised that Yahowsha’ was indeed claiming to be “King of the Jews,” he was as good as dead. The same is true as we have learned by searching *Antiquities* of those who made Messianic claims. But they are not the same – not even remotely.

The reason for this delegitimizing difference is likely found in a pathetic and desperate text entitled “*The Acts of Pilate*.” It purports to have been prepared by Pilate’s agents and sent to Rome because Pilate allegedly converted to Christianity and wanted Tiberius to know that they had appeased Jews by killing the Messiah. Most everything we read in Matthew that differs from Mark is found word for word in that thoroughly discredited 4th century text, likely forged by Eusebius, the same fellow that forged a letter from Pilate to Tiberius on this subject and altered Josephus’ testimony so that rather than never mentioning Yahowsha’, he waxes poetic about him, calling him “the Messiah.”

Pilate’s concluding assessment in both Mark and Matthew is inconsistent with the other “Gospels,” and it is out of character for Rome. Trying to explain the unexplainable, Mark wrote: “For he knew that the chief priest had handed him over because of envy.” Again, there isn’t a snowball’s chance in hell that the Roman governor would have assessed such motives, nor cared if he had. He would not have concerned himself with their “self-interests” either. His loyalty was to Rome.

When a subsequent document adds more to the story, it typically has more to do with the mindset of the writer than what actually happened. All that Mark, the text that was used to create Matthew, has to say next is: “But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. Pilate answered and said to them again, ‘What then do you want me to do with Him whom you call the King of the Jews?’ So they cried out again, ‘Crucify Him!’”

Since the determination of whether this is true or false is life or death, I’m not being petty picking it apart. The chief priests could not have stirred up the crowd if they were sitting beside Pilate accusing Yahowsha’. And this reads: “so that he [Pilate] should rather” instead of “so that the crowd of Jews would rather” release Barabbas. If the priest were inciting the crowd it would have been the other way around. And Pilate is said to be answering them [the crowd] when they’ve said nothing. Moreover, it reads, “he said to them again,” when this is the first time he has done so. Further, since there was no rebellion at this time, Barabbas would not have become a cult hero for rebelling against Rome. Romans suppressed such notions by killing a hundred subjects for every Roman murdered by a rebellious community.

As previously noted, claiming to be king at this time in opposition to Rome was tantamount to treason. Had the Roman governor actually made this statement he would have become complicit in the crime, recalled and likely killed: “What then do you want me to do with Him whom you call the King of the Jews?” The Jews were not calling him their “king.” Every word of this is utter nonsense.

There is yet another irresolvable problem for the Christian depiction – one that I’ve suspected for a long time. There wasn’t enough room for a small crowd to gather, much less one sufficient to bring shame on an entire population. In the “Gospel” which has come to bear Mark’s name, Pilate met Yahowsha’ in an *aule*, which means “hall,” wherein Pilate was seated during the brief interview. This would suggest a room in the Praetorium – which was located in the northernmost wing of Herod’s Palace. From *praetor*, it speaks of the residence of the highest-ranking civil servant of Rome. The attendees ushered into an audience before the Roman prefect, and within a hall serving as an adjunct to the larger palace, would have been by invitation only, thereby eliminating any possibility of a crowd.

Challenging Mark’s assessment, and moving the proceedings outside, Yahowchanan wrote in 19:13 that “Pontius Pilate brought [Yahowsha’] forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha.” That’s a problem too because this not only differs from Mark’s *aule*, Gabbatha is an Aramaic term, not Hebrew, and means either “black” or “elevated.” Lithostrotos is Greek, and means “tessellated” or “mosaic,” and speaks of “ornamental pavement.” However, the only “tessellated mosaic floor” was neither “elevated” nor “black.”

The lone mosaic of the kind dating to this period is on the eastern side of the palace. And even here we have two issues. Archaeological studies have confirmed that the Roman pavement at this site was laid by Hadrian in the 2nd century – a hundred years after these events played out. This mosaic serves as the floor of the eastern forum of Aelia Capitolina, which Hadrian named after himself after destroying the rest of the city in 133 to 135 CE. Prior to Hadrian’s artistry, the area he covered had been the site of the Struthion Pool, and thus was filled with water. The pool survives with vaulting added by Hadrian so that the Roman Forum could be built over it. Therefore, Yahowchanan’s depiction is all wet and dates this portion of his “Gospel” to sometime around 150 CE.

Suffice it to say, there is no possibility that a large crowd of unruly Jews had gathered before Pilate on this day to shout: “Crucify him” or “May his blood be upon our heads and that of our children.” And since that didn’t occur, there is no justification for Paul’s arguments against Jews, no basis for Christianity, Replacement Theology, nor Christian anti-Semitism.

Also inconsistent with the customs of this time, the Romans had a well-established system of jurisprudence. What’s depicted within the “Gospels” was not a trial and Pilate was not sitting in the judge’s seat. Further, judges don’t interrupt criminal proceedings of this magnitude to consider notes from their spouse, nor use them to issue a verdict. Dreams are inadmissible. So this is equally ridiculous…

“While Pilate was sitting on the judge’s seat, his wife sent him this message: ‘Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.’ But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

‘Which of the two do you want me to release to you?’ asked the governor. ‘Barabbas,’ they answered. ‘What shall I do, then, with Jesus who is called the Messiah?’ Pilate asked. They all answered, ‘Crucify him!’ ‘Why? What crime has he committed?’ asked Pilate. But they shouted all the louder, ‘Crucify him!’”

While this choice was not afforded in Mark, the rest of the story is somewhat similar, except Matthew corrects the problem of “Crucify him” only being requested once, not twice. Mark then finds closure, while Matthew has an agenda. Mark reads: “Then Pilate said to them, ‘Why, what evil has He done?’ But they cried out all the more, ‘Crucify Him!’ So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified.” End of story.

Again, trying to keep it real, a Roman prefect would never have subjected himself nor solicited an unruly crowd in this manner – even if there had been room for one to swim in the fountain before him. If they were indeed, chanting death wishes while splashing around in the fountain, there would have been no speaking over them or reasoning with them. Moreover, under the dictatorial control of Rome, popular sentiments were irrelevant, especially when judging a person suspected of treason.

These issues, while devastating to the credibility of Mark’s hearsay account, are nothing compared to what we now find in the Gospel of Matthew…

“‘Why? What crime has he committed?’ asked Pilate. But they shouted all the louder, ‘Crucify him!’ When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. ‘I am innocent of this man’s blood,’ he said. ‘It is your responsibility!’ All the people answered, ‘His blood is on us and on our children!’ Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.”

Frankly, the *Protocols of the Elders of Zion* is more credible. No Roman washed his hands of any such affair, shirking his duty to Rome. And even Romans didn’t torture and kill innocent men for their amusement – at least not until the advent of Roman Catholicism. And yet all the while we are to believe that thoughtless zombies went from chanting “Crucify him” to a unified chorus of, “His blood is on us and on our children!” There is a better chance of snow in hell.

This comparison was solely between Matthew and Mark, since one was predicated upon the other, and the latter couldn’t keep his story straight in the end. The conflicts with Luke’s account are far greater, and yet they pale in comparison to what we find in Yahowchanan. If these four accounts were presented today, the defendant wouldn’t need Johnnie Cochran to rhythmically proclaim on behalf of a murderer: “If it doesn’t fit, you must acquit.”

Out of the “Gospels” and back to reality, after squelching the sanity of Arian (who recognized that Yahowsha’ could not have been the totality of God, but instead a diminished manifestation) at the Council of Nicaea, the Roman Catholic Church used the caricature of “Jesus” they had modeled after the vastly more popular Dionysus, to project Greco-Roman hatred on those they had oppressed, delegitimizing and dehumanizing Jews. They did so based upon the inspiration of Paul and the Roman Church. Their war of words serves as the basis of the conspiracy theories which led to the Holocaust and which are running rampant today.

Christians have perpetrated these lies for a reason: they, like their patron saint, Paul, want to claim for themselves what God has given to Yisra’el and Yahuwdah. And they want a scapegoat to blame for never having grown beyond their dead god on a stick. Clueless as to who Yahowsha’ was and what he was doing there, this miserable institution is attempting to mask its ignorance and shame.

We will never know how far Paul’s devotee went in the waning days of the first century to blame Yahuwdym for what Rome had done to Yisra’el. All we know is that he conspired to create an amalgamation of Paul’s letters, the Disciple *Lowy’s* | Levi’s Hebrew transcriptions of Yahowsha’s most important declarations, with Mark’s and Luke’s hearsay accounts.

The historical evidence affirms that the Disciple provided eyewitness testimony on the Sermon on the Mount and Olivet Discourse concurrent with the events which was beloved by the ‘Ebyownym – those who were the first to recognize that Yahowsha’ walked out of the pages of the Towrah and that Sha’uwl sought to demean and sever the only connection that made Yahowsha’s life meaningful. To counter them, this unknown victim of Paul’s poison pen took it upon himself to use Mark and Luke to flesh out the story such that it read like his beloved Paul’s epistles. Then, immediately after the Roman Church emerged under Constantine and began formalizing its creed at Nicaea, the Roman Catholic Church wrote the rest to demonize Jews and canonize themselves.

In this light it would be unfair to blame one man. But Eusebius played a role for sure, stirring the pot of anti-Semitism and Roman supremacy. He had means and motive with regard to the gestation of Codex Vaticanus and Sinaiticus. They express his sentiments and read like his other works. So it was Rome that changed the course of history by writing: “As Pilate washed his hands of the affair, the Jews all shouted, ‘Let His blood be on our heads and that of our children!’”

Unfortunately for Roman Catholics, their forefathers not only committed this crime, they blamed the victims. You and your Church remain the Whore of Babylon. You will be convicted for this audacious lie, along with promoting the pagan practices of Sunday Worship, drinking the blood of “Christ” during the Eucharist, Lent, Christmas, and Halloween, the Madonna and Child, Mother of God, and Queen of Heaven, of the Lord Jesus, for a New Covenant and New Testament, for the Trinity, for the myth of the birth, death, and resurrection of God, of crosses and Jewish culpability, of Replacement Theology, of popes, Holy Fathers, and saints holding the keys to heaven, while replacing the Passover meal with the “Last Supper,” and its fulfillment with “Easter.”

Romulus and Remus, mythically born of Greco-Roman nobility to this same Vestal Virgin and Mars, the God of War, were abandoned along the banks of the Tiber to be suckled by a wolf and adopted by a shepherd. One would kill the other, with the survivor becoming the antithesis of what Moses would achieve, creating the most vicious empire man would ever know, Rome. It’s all chronicled in Dionysius of Halicarnassus’ *Roman Antiquities* should you care to read the Roman Old Testament. And just as Romulus would kill his brother and partner in pursuit of supremacy, it is legend that Rome killed the Benjamite Wolf, Paul.

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*Coming Home*

A Voice Calls Out

13

Whore of Babylon

*Come Out of Her, My People…*

Before we address the role Eusebius played in this crime, let’s consider the manuscripts Emperor Constantine ordered him to compose. After all, they were the first to incorporate anti-Semitism into the text of the resulting “Gospel of Matthew.” By coming to understand their origins and development, we will better appreciate how the Christian New Testament evolved through the centuries to serve an extraordinarily evil Church.

According to Eusebius, the Emperor’s letter stated:

“Victor Constantinus, Maximus Augustus, to Eusebius: Great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be the most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The Bishop of the Diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies.” (Eusebius, *Life of Constantine*, Volume IV.36)

Yes, indeed, Eusebius would have means and motive.

In his introduction to the publication of the resulting codex, now called Sinaiticus, Kirsopp Lake concluded: “the intermediate correctors, and certainly the earliest, and possibly all, belonged to Caesarea,” which is where Eusebius was Bishop when the initial draft was created in the 4th century. It is assumed by most scholars that Vaticanus was also compiled in Caesarea, largely due to its similarity with Sinaiticus and to the Vulgate (which was written by Jerome who studied in Caesarea and was the first to introduce the chapter breaks shared between the three manuscripts). T.C. Skeat, among others, formed this conclusion for many reasons, all of which he articulates. One of which is that original portions of Sinaiticus and Vaticanus were written by the hand of the same scribe, and likely share two in common. Further, both feature the controversial conclusion of Mark at 16:8, when other early MSS include Mark 16:9-20.

T.C. Skeat, a paleographer at the British Museum, devoted sixty years to studying Sinaiticus and Vaticanus. He concluded: “they were among the 50 Bibles that the Emperor Constantine ordered Eusebius of Caesarea to produce in the 330s.” He would emphatically state: “no one working in this area should forget that Codex Sinaiticus and Codex Vaticanus are from the same scriptorium. The common origins of Codex Sinaiticus and Codex Vaticanus have been regarded as axiomatic from the days of Tischendorf through Lake to the present and no responsible New Testament scholar should ignore this fact.” (*The Codex Sinaiticus, the Codex Vaticanus and Constantine*, *JTS* 50, (1999))

Writing for the American Society of Papyrologists in 2013, Peter Malik concluded: “One of the most intriguing aspects of the production of Codex Sinaiticus is the corrections made at various stages in the scriptorium. Perhaps surprisingly, no one has yet undertaken to identify these corrections by scribal hands that authored them and by the correction stage at which they were made. Amongst the manuscript’s most striking features is the plethora of corrections made at diﬀerent stages of its production and reception history. Especially intriguing are the earliest corrections made in the scriptorium, as they are illuminating regarding the copying process and early editorial activity. Moreover, corrections appear rather frequently in *apparatus critici*, yet their witness is not easy to interpret while some corrections merely remedy scribal errors, others betray a genuine shift of *Vorlagen* [the underlying text of the earlier version], and thereby provide an important datum concerning transmission history. My aim in this study is to scrutinize the corrections, to identify patterns of correcting activity, and to highlight their potential significance for textual criticism of the New Testament. As the extent of this article does not permit the study of all early corrections in Sinaiticus, the Gospel of Mark will be used as a test case; this portion of Sinaiticus exhibits the work of two scribes who also corrected the text and thus can be studied comparatively. Importantly, one of the most significant variation-units in the Gospel, namely Mark 1:1, involves an early correction, the interpretation of which is consequential for textual and exegetical purposes alike.”

Malik added: “The first scholar to study the manuscript’s many corrections was Constantin von Tischendorf. In the Prolegomena to the *editio princeps*, Tischendorf briefly depicts individual correctors and provides a concise commentary on all the corrections. Tischendorf recognized groups of correctors that worked in the scriptorium.”

Tischendorf, the man who found the Codex in the Sinai Monastery, claimed that he “counted 14,800 alterations and corrections in Sinaiticus.” And that was just in the portion of the text, some two-thirds of it, that remained available to him. This scholar wrote: “Codex Sinaiticus abounds with errors of the eye and pen.” He acknowledged: “On nearly every page of the manuscript there are corrections and revisions, done by 10 different people…most of them in the 6th and 7th centuries.” Tischendorf would conclude: “the New Testament…is extremely unreliable.” Specifically addressing Sinaiticus, he revealed: “On many occasions 10, 20, 30, 40 words are dropped through carelessness. Letters, words, even whole sentences are frequently written twice over, or begun and immediately canceled. That gross blunder, whereby a clause is omitted because it happens to end in the same word as the clause preceding, occurs no less than 115 times in the New Testament.”

The ever-changing nature of these documents is important because it proves that they are not only unreliable, but that the Roman Catholic Church found it efficacious to change what they called “Holy Scripture” to suit their evolving agenda. It also conclusively demonstrates that the Christian New Testament isn’t the “inerrant word of God,” but is instead an amalgamation of the ever-changing words of deceitful men.

Equally condemning, Eusebius Sophronius Hieronymus, the Catholic priest and self-admitted sexual pervert, commonly known as Saint Jerome, who was born 347 CE and became the protégé of Pope Damasus, after being run out of Rome for bullying a woman to death, composed the Latin Vulgate. He did so shortly after Eusebius’ anti-Semitic embellishments were added to the Gospel of Matthew and the resulting tome was canonized. As a result: Hebrew was circumvented by Greek and then whisked away by Latin, with the resulting Vulgate determining what would be considered “Christian Scripture” for a thousand years or more, thereafter.

Trying to turn back the pages of time and find the truth proves difficult. In the *Introduction of Codex Sinaiticus – New Testament Volume*, Tischendorf’s associate, Kirsopp Lake wrote: “The Codex Sinaiticus has been corrected by so many hands that it affords a most interesting and intricate problem to the paleographer who wishes to disentangle the various stage by which it has reached it present condition.”

It is interesting to note that, in the 16th century, Western scholars first became aware of Vaticanus as a consequence of the correspondence between Erasmus (who crafted the Textus Receptus) and the prefects of the Vatican Library. In 1521, Bombasius, who administered its contents, was consulted by Erasmus as to whether the Codex Vaticanus contained the *Comma Johanneum* (which provides the lone Christian basis for their Trinity), to which Bombasius supplied a transcript of 1 John 4:1–3 and 1 John 5:7–11 to show that it did not. Sepúlveda in 1533 cross-checked all places where Erasmus’ New Testament (the Textus Receptus) differed from the Vulgate and supplied Erasmus with 365 readings where the Codex Vaticanus supported the latter. Consequently, the Codex Vaticanus acquired the reputation of being an old Greek manuscript that agreed with the Vulgate rather than with the Textus Receptus. Not until much later would scholars realize it differed from both the Vulgate and the Textus Receptus – in addition to all other early Greek manuscripts. (Wikipedia.org/CodexVaticanus)

As one would expect from the Vatican, knowing that they had a horrible secret to hide, prior to the 19th century, no scholar was allowed to study the Codex Vaticanus. It was not until 1843 that Tischendorf was permitted to make a facsimile of a few verses. Tregelles, who was the third scholar allowed to inspect it, bemoaned the absurd restrictions and obstructions Roman Catholics placed upon his observations – playing childish games to distract him. Old secrets, especially those of this magnitude, don’t die without a fight.

John Burgon, an Anglican divine, was the fourth scholar allowed to examine the codex, albeit only for an hour and a half. After considering 16 passages, he concluded that the Codex Vaticanus, as well as Sinaiticus, “were the most corrupt documents extant,” stating the codices clearly exhibit a fabricated text which is the result of arbitrary and reckless recension.” He specifically likened them to “the two false witnesses of Matthew 26:60.”

Henry Alford would then collate and verify the doubtful passages, describing errors, but his work was nullified by order of Cardinal Antonelli. Henry Alford’s secretary, Mr. Cure tried to continue Alford’s work, but the Vatican authorities placed all manner of obstacles in his way. The leading impediment, however is ancient and remains largely impenetrable, because the original text, and that of its correctors in Vaticanus is now obscured under the heavy hand of an 11th century scribe who inked over the entire manuscript.

Over the ensuing years texts of Codex Vaticanus and Codex Sinaiticus would come to differ significantly from one another and markedly from the Textus Receptus, even the Vulgate. According to Herman Hoskier, there are 3,036 material variations between Sinaiticus and Vaticanus in the text of the Gospels, alone. Moreover, between them we find copious apocrypha, including the discredited and spurious works entitled: Epistle of Clement, Baruch, the Epistle of Jeremiah, 1 and 2 Esdras, Tobit, Wisdom, Judith, 1 and 4 Maccabees, Ecclesiasticus, the Prayer of Manasseh, the Shepherd of Hermas, and the Epistle of Barnabas. The Shepherd of Hermas is a Gnostic tome while the Epistle of Barnabas claims that ‘Abraham knew Greek and said that baptism was required for salvation. Sinaiticus and Vaticanus are rife with Gnostic tendencies, as are all of Paul’s letters.

The question should be raised: if Vaticanus and Sinaiticus represent the original reading of the text, why do they differ so radically from the hundreds of Papyrus books and fragments found before and after them, and why were they changed tens of thousands of times?

Now that we have pondered some of what he wrote, let’s shift our focus to the man who may be, second to Paul, the central villain in this tragedy. I have stated, and will now demonstrate, that Eusebius had the means and motive to implicate Jews and exonerate Rome by embellishing the Gospel of Matthew. And that’s a tall order since Rome not only crucified Yahowsha’, Rome destroyed Yahowah’s Home in 70 CE and returned to annihilate Jews and decimate Yisra’el in 133 CE. A lot of blood would have to be swept into the catacombs.

As we know, Emperor Constantine is on record ordering Eusebius to produce fifty bibles, officially sanctioning their composition, giving him the means. As for motive, Eusebius was the consummate Roman apologist. He wrote the book glorifying Constantine – one which was used as the basis of the eulogy at his funeral. His reverence for the vicious and egotistical Roman Emperor and his devotion to his Church was so great, despite all evidence to the contrary, he presented the general who butchered his rivals and worshiped Mithras and Sol Inviticus his entire life, as the patron saint of Rome and Christianity. This reveals that he was more than willing to lie to shift blame from Romans to Jews.

For example, Eusebius would write in *Life of Constantine*:“Like the shining face of Moses, as the sun when he rises upon the earth, he liberally imparts his rays of light to all, as did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, imparting the rays of his own beneficence to all who came into his presence.”

Averil Cameron and Stuart Hall would lament in their presentation of *Life of Constantine,* “The most obvious device used by Eusebius in the *Life of Constantine* to bring home his ideological message is to regard Constantine’s reign as divinely ordained in the same way as Moses was chosen to lead his people out of Egypt and receive the law.” (Cameron and Hall, *Life of Constantine*, p35 and 28). According to Eusebius, like Moses, Constantine destroyed the tyrants, persecuting emperors who had preceded him, and freed his people (in 313 CE the Edict of Milan established legal tolerance of Christianity in the empire).

In his *Ecclesiastical History*, Eusebius would opine of his patron: “He, although he received no symbols and types of high priesthood from any one, although he was not born of a race of priests, although he was not elevated to a kingdom by military guards, although he was not a prophet like those of old, although he obtained no honor nor pre-eminence among the Jews, nevertheless was adorned by the Father with all, if not with the symbols, yet with the truth itself.”

As the Bishop of Caesarea, Eusebius promoted the conversion myth, writing, “Constantine saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing this inscription: conquer by this. At the sight, he himself was struck with amazement and his whole army also.” (Eusebius, *The Life Of The Blessed Emperor Constantine: from AD 306 to 337*) It was eerily similar to a popular pagan play of the day and of what Paul had claimed occurred on the Road to Damascus.

Eusebius would use the line in his own correspondence that he likely added to the Gospel of Matthew: “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. — Matthew 21:43” He was a Roman Catholic and patriot who believed that he, his government, and his religion were divine. Of them he would say: “Whence it is evident that the perfect religion committed to us by the teaching of Christ is not new and strange, but, if the truth must be spoken, it is the first and the true religion. This may suffice for this subject.”

But, alas, he had more to say: “It is admitted that when in recent times the appearance of our Savior Jesus Christ had become known to all men there immediately made its appearance a new nation; a nation confessedly not small, and not dwelling in some corner of the earth, but the most numerous and pious of all nations, indestructible and unconquerable, because it always receives assistance from God. This nation, thus suddenly appearing at the time appointed by the inscrutable counsel of God, is the one which has been honored by all with the name of Christ.” At least we have evidence that “Christ” isn’t a title, but instead the last name of the Christian God.

In the Roman Catholic Bishop’s mind, one Roman was as important as two-thousand years of Jews, including the likes of Moseh, Dowd, and the prophets. He wrote: “the Roman who drew near to our Savior, was ONE (only), namely, the Chiliarch, who made a greater and better profession of Him, than (did the whole) Jewish people; and, that our Savior prophesied that instead of ONE, those, who should like this man draw near to Him, should be MANY; and, that these should be of those residing in the East, and in the West: those (I say), who, by means of the knowledge of Him, and of the confession (made) of Him, should be considered worthy of honor with God, equal to that of the Hebrew Fathers: even of him who is preached of as being the Father of their Fathers, ‘Abraham, who went forth from among his idolatrous forefathers, and changed his manner of life; and, leaving the error of many Gods, recognized the ONE GOD who is over all.”

Eusebius was an anti-Semite of the first order. His *Eemonstratio Evangelica* was an overt attack on Jews and the Towrah. Of them he would write: “It is my intention, moreover, to recount the misfortunes which immediately came upon the whole Jewish nation in consequence of their plots against our Savior and Lord Jesus Christ.” (Eusebius, *Ecclesiastical History*) In a book where Eusebius attempts to demonstrate that the pagans got all their good ideas from the Jews, he lists as one of those good ideas Plato’s argument that lying for the benefit of the state is good and even necessary.

Eusebius is actually famous for admitting to being dishonest if doing so protected his religion from the truth: “I have repeated whatever may rebound to the glory and suppressed all that could tend to the disgrace of our religion.” (Eusebius, *Prae Paratio Evangelica*, C31, B12). By this admission, Eusebius has openly stated that given the opportunity to upend the truth, such as retelling the events in Jerusalem on Passover in 33 CE, he would willingly invent whatever story was necessary to exonerate Roman Catholicism from complicity.

Speaking of lies, the lone discredited statement attributed to Josephus in his *Antiquities of the Jews* (circa 94 CE) was actually composed by Eusebius. Desperately seeking some historical affirmation that Pilate considered “Jesus” to be the Messiah, and thus seen as innocent of the crime of sentencing him to be crucified, Eusebius, who as a result of his position had access to the text, did as he had done to the Gospel of Matthew, and reconstructed it such that it read as he wanted:

“About this time there lived Jesus, a wise man, **if indeed one ought to call him a man.** For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Christ. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared.” (Wrongly attributed to Flavius Josephus: Antiquities of the Jews, Book 18, Chapter 3)

This statement is not found in the early copies of Josephus’ *Antiquities*. It is not until the Ecclesiastical History of Eusebius (circa 320 CE) that we come across it for the first time. The same Eusebius who said that it is lawful to lie for the cause of his religion altered yet another author.

Not only was Eusebius the first to cite this amazing “affirmation,” ostensibly because it didn’t exist previously, Origen, Tertullian, Cyprian, Justin, Celsus, nor Photius, who wrote numerous articles on Josephus’ *Antiquities*, said nothing about a statement that would have done wonders for their credibility had it existed. In fact, Origen expressly stated that Josephus, who had mentioned John the Baptist, did not recognize Jesus as the messiah (Origen, *Contra Celsum*, I, 47).

But should you want a smoking gun, the reason “if indeed it be proper to call him a man” was emboldened in the fictitious citation is that it came from Eusebius. Presenting his version of history, the Bishop of Caesarea wrote: “On account of Herod’s suspicion, John the Baptist was sent in bonds to the citadel of Machra, and there slain.” After relating these things concerning John, Eusebius wrote of his “Savior” in the same work, using the following words: “And there lived at that time Jesus, a wise **man, if indeed it be proper to call him a man.** For he was a doer of wonderful works, and a teacher of such men as receive the truth in gladness. And he attached to himself many of the Jews, and many also of the Greeks. He was the Christ.”

To reiterate: the early Christian Fathers such as Justin Martyr, Tertullian, Clement of Alexandria, and Origen were well acquainted with what Josephus wrote and it is implausible that they would have ignored this passage had it existed. But this forgery does not stand alone. After falsifying the anti-Semitic conclusion to the Gospel of Matthew, and falsifying Josephus’ affidavit regarding it, the Church’s leadership forged a letter from Pilate to Tiberius about these same events, another from “Christ” to a Persian King, and finally regarding the Donation of Constantine. Should you be interested in the refutation of the Pilate letter to Tiberius, read Ann-Catherine Baudoin’s thesis: *Truth in the Details: The Report of Pilate to Tiberius as an Authentic Forgery.* (Splendide Mendax, *Rethinking Fakes and Forgeries in Classical, Late Antique, and Early Christian Literature*, 22 May 2017)

The Imperial Decree mentioned in this list of falsified documents supposedly transfers authority over to Rome and to the Pope. In the purported Donation of Constantine, dated 30 March, 315 CE at the Fourth Consulate of Gallicanus (which actually occurred in 317 CE), there is a detailed profession of Christian faith and a recounting of how the Emperor, seeking a cure for his leprosy, was converted and baptized by Pope Sylvester I. In gratitude, he determined to bestow on “the Seat of Saint Peter power, dignity of glory, and vigor,” in addition to “Imperial Honor” and “Supremacy” over the four principal sees, Alexandria, Antioch, Jerusalem, and Constantinople, “as also over all the churches of God in the whole earth. For the upkeep of the Church of Saint Peter and that of Saint Paul,” Constantine gave estates “in Judea, Greece, Asia, Thrace, Africa, Italy and the various islands.” To “Pope Sylvester and his successors” he also allegedly granted “imperial insignia, the tiara, the city of Rome, and all the provinces, places and cities of Italy and the western regions.” Alas, it’s all fake news.

Replacement history would usher in Replacement Theology. Eusebius wrote: “And so the Jewish polity began about that time with Moses and continues in accordance with the voices of their own prophets until the coming of our Savior Jesus Christ. For this also was a prophecy of Moses himself and the prophets who followed, that the customs and ordinances of Moses should not fail before those of the Christ appeared, the ordinances, that is, of the New Covenant, which has been proclaimed to all nations through our Savior; and thus these ordinances found a fulfilment in the way which had been announced.”

Proving that Christianity is a blend of Babylonian myths and twisted verses lifted from the Towrah, Eusebius penned:

“As to the Hebrews, and their philosophy and religion which we have preferred above all our ancestral system [the Greco-Roman religion], it is time to describe their mode of life. For since it has been proved that our abandonment of the false theology of Greeks and barbarians alike has not been made without reason, but with well-judged and prudent consideration, it is now time to solve the second question by stating the cause of our claiming a share in the Hebrew doctrines.

“When therefore we have the necessary leisure, we shall prove that our borrowing what was profitable from barbarians brings no blame upon us; for we shall show that the Greeks and even their renowned philosophers had plagiarized all their philosophic lore and all that was otherwise of common benefit and profitable for their social needs from barbarians: but that nothing at all has yet been found among any of the nations like the boon which has been provided for us from the Hebrews, will become manifest in the following manner. So, when these have been thoroughly discussed, we will pass over to the doctrines of the Hebrews—I mean of the original and true Hebrews, and of those who afterwards received the name Jews. And after all these we will add our own doctrines as it were a seal set upon the whole.”

That is breathtaking in its implications. If Catholics, indeed, Christians, were rational, the religion would evaporate at the site of this admission. But let us leave the doubters with this pithy statement: “It is an act of virtue to deceive and lie, when by such means the interest of the Church might be promoted” – Eusebius, Bishop of Caesarea.

In conclusion, each time we examine the Christian New Testament it proves itself untrustworthy. It was created by men of the worst kind. They cannot be trusted.

We have long known that nothing in the Christian New Testament, unlike the Towrah, Prophets, and Psalms, was inspired by God. But it’s far worse than that. All but a sprinkling of Matthew and John, some of Revelation and perhaps a little of Mark and Luke, is deliberately misleading. Further, the embellishments to Matthew and all of Paul’s 14 Epistles are likely Satanic.

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Eusebius was only part of the problem. He was the victim of a pandemic disease: Christianity – the Plague of Death. Few exemplified this contagion more adroitly than Early Church Father, Saint John Chrysostom (meaning: Golden Mouthed). In his first eight sermons, all against Jews, beginning in 386 CE, immediately after being ordained as a presbyter / priest of Antioch, and from his pulpit at the Golden Church, during the reign of Emperor Theodosius, this man whose character was admired by his fellow Roman Catholics preached hatred for Jews:

“Jews are immoral and vicious such that Christians are corrupted in morals and orthodoxy by contact with them.” He issued denunciations against visiting synagogues at times of the Mow’ed Miqra’ey. According to Saint John, “To attend the Jewish Passover is to insult Christ. To be with Jews on the very day when they murdered Jesus is to ensure that on the Day of Judgment He will say, ‘Depart from me! for you have had intercourse with my murderers.’”

“The Jews do not worship God but devils, so that their feasts are Unclean. God hates them and indeed has always hated them. Since their murder of Jesus He allows them no time for repentance. He concentrated all their worship in Jerusalem so that He might more easily destroy it.”

Speaking on behalf of Roman Catholicism, Emperor Theodosius, Pope Innocent, and Eusebius, Saint John roared: “The Jewish pretense that all their misfortunes were caused by Rome is nonsense, for it was not the power of the Caesars, but the wrath of God which destroyed the Jews. It is foolish for the Jews to imagine that God will ever allow the Jews to rebuild their Temple or return to Jerusalem, for He has rejected them. Since God hates the Jews, it is the duty of Christians to hate them, too. He who has no limits in his love of Christ must have no limits in his battle with those who hate Him.”

“I hate the Jews,” Chrysostom shrieked, “for they have the Law and they insult it.” A mirror might have done this scumbag some good.

In one particular case of a Christian woman who took an oath in the house of a Jew, because she believed a vow taken in the Jewish manner was more binding than any other, Chrysostom denounced it as a heinous crime, not only because the oath was Jewish, but also because a Christian woman had been taken into the house of a Jew. He issued edicts in his homilies decrying “Judaizers,” anyone who observed the Shabath, children subjected to circumcision, and anyone who befriended a Jew.

If it were not for the exegetical background which has already been implicated, it would have been impossible to explain his tone. In the Greek rhetorical form known as *psogos*, or blaming so as to censure, he said: “the Jews sacrificed their sons and daughters to devils;” “they are an outrage to nature and have become worse than wild beasts;” “for no reason at all, with their own hands they murder their offspring to worship the avenging devils who are the foes of our life.”

“The synagogues of the Jews are the homes of idolatry and devils, even though they have no images in them. They are worse than heathen circuses, and the very idea of going from a church to a synagogue is blasphemous. Some say that the synagogue is hallowed by the presence of the Bible, but one might just as well say that the temple of Dagon was hallowed by the ark. Actually, the presence of the Bible makes the synagogues more detestable, for the Jews have introduced it not to honor God, but to insult and dishonor Him.” If he had wanted to see the Devil, he didn’t have to look beyond Paul’s letters or past his own Church. Satan, himself, in the guise of Allah, wasn’t this bad in the Qur’an. This even makes *Mein Kampf* appear tame.

In Chrysostom’s discourses there is no sneer too mean or gibe too bitter to fling at the Jews. No text is too remote, no argument too caustic, or blasphemy too startling for him to employ. The only explanation for his bitterness is the overtly anti-Semitic nature of his Scriptures, nation, and religion.

“I am present here before you and confess my guilt. I proclaim that I set the synagogue on fire or at least ordered others to do so, so that no building should be left where Christ is denied. If you ask me why I have not burned the local synagogue, I answer that the judgment of God had already begun its destruction, so my intervention was not needed.”

These are the words of a Saint celebrated by the Roman Catholic Church, Oriental Orthodox Church, the Eastern Orthodox Church, Anglican and Lutheran Churches, all of whom recognize his death as a holy day to be observed annually. This is the man who, during Lent in 387 as the citizens of Antioch went on the rampage mutilating statues of the Emperor Theodosius, entreated the people to see the error of their ways. As a result, for unifying Caesar and the Church, Chrysostom was appointed Archbishop of Constantinople.

It was short-lived, however, because of Church infighting. Saint John the Golden-Mouthed was considered a devotee of Origen, whom Theophilus, the Patriarch of Alexandrea despised. But since there was an earthquake the night of his arrest, many took it as a sign of God’s anger and sought his reinstatement. No matter, when next we see Saint John, he is off lending moral and financial support to Christian monks who were enforcing Emperor Theodosius’ edict to destroy all traces of other religions, including their Scriptures and Temples. He was so effective being destructive, Pope Innocent repealed Saint John’s banishment from Constantinople. The Catholic voice of anti-Semitism died shortly thereafter and was immediately venerated as a saint who was said to be the Embodiment of Christian Orthodoxy. Anti-Semitism had become institutionalized.

Nothing has changed. In the summer of 1942, Hitler’s Pope, Pius XII, explained to his College of Cardinals the reasons for the great gulf that existed between Jews and Christians: “Jerusalem has responded to His call and to His grace with the same rigid blindness and stubborn ingratitude that has led it along the path of guilt to the murder of God.”

May I recommend a real God, Yahowah, whom man cannot kill? And don’t gloat, Protestants. Martin Luther was every bit as bad, if not worse.

To better understand the Roman Catholic Church, let’s consider some of its popes. For no reason other than it was handy, and easily validated, I’ve seized upon the research done in 2006 for the publication of *The Criminal History of the Papacy*. What we will find in this and many other sources, many Catholic, is that the Roman Church mimicked Imperial Rome with a long succession of twisted monarchs. These are some of the leaders Paul wrote in Romans 13 that were authorized by God for good…

Augustus (27 BCE – 14 CE) Murdered his way to the top, betraying long-time friends and family members along the way for no other reason than they obstructed his lust for absolute power. He was the first Roman Emperor to bequeath upon himself the title of *Pater Patriae* | Father of Fathers – or Pope.

Tiberius (14-37 CE) The second Roman emperor to declare himself both Father and God, he inflicted a reign of terror and repression on the people of Rome from his palace on the island of Capri. He reinstituted the ancient accusation of maiestas (treason) so that he could sentence anyone he disliked to death. He ordered his subjects to worship his statues. A depraved sexual predator, he molested and brutally tortured hundreds of little children, sadistically abusing anyone who challenged his depravity. His is known for his constant orgies, and for having young boys and girls frolic like pans and nymphs. He kept an illustrative book on perverted sexuality so that performers would know what was required of them. He threw infants and toddlers to their death on the rocks below the walls of his castle. He was a dictatorial and mercurial tyrant.

Caligula (37-41) A sadist who derived pleasure by torturing people – starting by suffocating his father, Tiberius. He had incestuous affairs with his sisters and is known to have raped the wives of his allies. Establishing a model popes would follow, he turned his palace into a brothel, whose whores included his sisters. Beset by paranoia, he ordered random executions, killing relatives and foes alike to maintain order through fear. He is infamous for declaring himself “God” while imposing an absolute dictatorship based upon his infallibility. He found pleasure in humiliating rival politicians, at one time even saying that his horse, Incitatis, would make a better consul. In a moment of absolute insanity, this lustful libertine went to wage war against the sea god, Neptune, and had his troops attack the waves with swords and gather seashells as booty. He financed his lavish lifestyle through legalized looting. Before he could move to Egypt to be worshiped as the sun god, he was publicly assassinated by one of the Praetorian guards that he had insulted, all while protesting that he was immortal.

Nero (54-68) He ascended to the throne at sixteen, quickly squandering the wealth of Rome. He murdered his mother, beating her to death, his step-brother because he didn’t want to share power, and then his wife, Octavia, whom he deserted for his lover, Poppeaea, charging her with adultery. Poppeaea didn’t fare much better because after becoming pregnant with Nero’s child, the emperor kicked her to death. His third “wife” was a slave whom he had castrated. He was indiscriminate in his propensity to execute his critics.

It is said that he set Rome ablaze so that he could enlarge his home and burned Jews alive to illuminate his gardens. Like Paul, who was writing at the same time, Nero was particularly fond of his pension for poetry and prose, compelling audiences to endure long speeches.

Vespasian (69-79) Infamous for hunting down and killing Jews while a general.

Titus (79-81) Infamous for destroying Jerusalem and the Temple while using the confiscated treasure to construct the Colosseum in Rome with Jewish slaves.

Domitian (81-96) Found solace torturing Jews who wouldn’t worship the Roman gods, goddesses, and emperors. He poisoned his brother and squandered Rome’s resources as a patron of the arts. He nominated himself as public censor and outlawed all contrarian views, becoming the model of the Catholic Inquisition with his cruel and sadistic, indeed paranoid, approach to diversity. He was particularly fond of promoting conspiracies. He is known to have assassinated twelve consuls and two cousins. Domitian demanded that he be treated like a god. He turned against the writers and academics of his day, and arranged the judicial murder of the chief of the Vestal Virgins, having her buried alive in a special tomb he had constructed for the occasion. For all the joy he brought to Rome, his own wife sought to kill him.

Hadrian (117-138) Man responsible for destroying and renaming Judea, murdering countless Jews, renaming Jerusalem after himself, and erecting shrines on the Temple Mount to declare his divinity, all while worshiping Dionysus and engaging in pedophilia with young boys.

Commodus (180-192) This arrogant, self-obsessed, and ruthless Roman ruler renamed himself Hercules and announced that he was a “living god.” His favorite vices were homosexual rape, pedophilia, and bestiality. He was a gladiatorial fanatic and aspirant. This pleasure-seeker nearly bankrupted Rome. His solution was to have wealthy citizens executed for treason so that he could confiscate their property. For his entertainment, and that of fellow Romans, he, himself, publicly slaughtered elephants, giraffes, ostriches, and humans he didn’t like. Although, he did not do so freely, but instead charged Romans massive fees to watch his performances. This megalomaniac would rename Rome, its legions, the senate, the imperial palace, and its citizens after himself – sort of like the Christian Church calling its institutions, houses of worship, and subjects, “Christian.” He was assassinated by his wrestling partner.

Septimius Severus (193-198) Came to power the traditional Roman way, by killing his predecessor. He persecuted (i.e., tortured) everyone whose religion differed from Rome’s, but was especially fond of abusing Jews. He imposed a draconian interpretation of Roman Law and was particularly brutal in its enforcement.

Caracalla (198-217) Noted for sibling rivalries, he had his brother, Geta, executed – along with brutally exterminating most of Geta’s supporters. He solidified his power by granting aliens citizenship, ostensibly to increase the number of his subjects and then lavished pay increases on the military to solidify their support for his regime. And yet he was so vengeful and sadistic that after assassinating another brother, he led Rome into a civil war. Nonetheless, obsessed with war, he went off trying to better Alexander the Great, copying his now obsolete military tactics in conquests of Africa and the Middle East. He was assassinated by a soldier whose death he had ordered.

Elagabalus (218-222) He longed for the good old days of Roman paganism – albeit with a twist. He became the chief priest of the cult of the Syrian god, Elah-Gabal, which he introduced into the Roman pantheon. He even had himself circumcised to show his devotion. It may have been a precursor to Islam because he established a conical Black Stone as the symbol of the sun god Sol Invictus Elagabalus on Palatine Hill. He then capitalized in Muhammadan fashion by claiming the vestal virgin for himself, calling her his wife. For giggles, he tortured and sacrificed children to his gods. Like Muhammad, Elagabalus was also a sexual predator and pervert, with countless wives, sex slaves, homosexual lovers, and children to satiate his carnal desires. Ahead of his time, he was also transgender. He was ultimately murdered by his grandmother.

Maximus Thrax (235 to 238) This soldier-turned-emperor feasted on carnage, setting fire to towns and villages just to watch the inhabitants burn. He exhausted his empire with war. Finally, his own troops turned on him, killing him, his sons, and advisors. His reign became known as the “Great Military Anarchy” of the third century. After bludgeoning German tribes at a terrible cost, he fought the Dacians and Sarmatians simultaneously. Then in papal fashion, Thrax assassinated every leader that his predecessor had established.

Diocletian (284-305) He is best known for the Pauline concept of division, dividing the Roman Empire into two, one old, the other new. He forced everyone under his control to worship the Roman gods and goddesses or die. This is what caused so much grief for Christians, and especially Jews as he is credited with being deliberately vicious toward both. He saw them as a threat to Roman religious, political, and social traditions. Little did he know that there would soon be no distinction between Imperial Rome and Roman Catholicism. He was also an economic failure, as the first to impose wage and price controls to curb inflation.

Constantine (306-324) He murdered his way to the top, killing his rivals. Gloating, he placed the opposing general’s head on a stick as he paraded through town. Ruthless, he killed both of his brothers-in-law so that he could reign unchallenged. He had his son, Crispus, executed for an unproven affair. While a pagan, he empowered and enriched Roman Catholic bishops, including Eusebius – whom he paid by taxing Jews and pagans. He moved the Roman capital to Byzantium, where in megalomaniac fashion, he renamed it after himself, “Constantinople.” The man credited by many as the catalyst behind transforming Imperial Rome into Roman Catholicism, he created a Police State to insure the continuance of his corrupt administration. He reestablished the Roman caste system to control the people, making it possible for the Church to subjugate them.

Constantius II (324-337) This largely incompetent monster was one of Constantine’s three sons who would share the empire after their father’s death. His rise to power commenced with him overseeing the massacre of eight relatives. He was adept only in civil war.

Theodosius (392-395) Decreed the Roman Catholic Church as the lone legal heir to Imperial Rome, making Christianity the only legal religion within the Empire. He also instituted the feudal caste system of lords and surfs which would enslave Europeans for a thousand years. He launched an especially brutal era of intolerance and persecution under Roman Catholicism. He was responsible for the destruction of most ancient Greek and Roman temples, using their sites and stones to build grand churches. He even ordered the destruction of the Library in Alexandria because he viewed its contents as a threat to his religion.

Honorius (395-423) As Theodosius’ son, he carried on his father’s work of inquisitor, religious persecutor, and xenophobe. In a power sharing arrangement with popes, he became increasingly jealous, paranoid, and extravagant, killing his own generals to maintain loyalty. Then following a pogrom against the Germanic people, whom Honorius deemed inferior, the Empire became vulnerable with the best generals and soldiers dead. It tipped the scales, allowing Alaric his revenge in sacking Rome. To be sure, Honorius’ bigotry, racism, ignorance, and incompetence hastened the fall of Imperial Rome, leaving the Roman Catholic Church as its heir.

While “Peter” was no more “Pope” than an astronaut, the Catholic Church naturally credits one of Paul’s cronies as the second “Supreme Pontiff.” Without evidence to back the claim, the Roman was said to have become the “Holy See” circa 67 CE. He is mentioned as being with Paul in Rome in Paul’s farewell to Timothy in his second epistle to his lover. The next mention of the man was over one-hundred years later by “Saint” Irenaeus, who wrote in 180 CE that “the blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate.” Unfortunately for Catholics, the Apostles didn’t do as he claimed. Worse, when he is next mentioned by Eusebius, the Catholic apologist claimed that “Peter,” who had been condemned by Paul, appointed him – which would not have been possible considering his affiliation with his tormentor. He would opine, “Irenaeus was the first to receive the episcopate of the church at Rome, after the martyrdom of Paul and Peter.”

It wasn’t until the time of Constantine, Eusebius, Jerome, and Chrysostom in the 4th century that Romans began ascribing the Emperor’s *Pater* | Pope title upon “Peter,” making the initial line of popes entirely mythical. It was contrived by the likes of Saint Jerome, who would write: “Irenaesus was the first after Peter to be in charge of the Roman Church.” Saint John Chrysostom, the raging anti-Semite, preached, “This Linus, some say, was second Bishop of the Church of Rome after Peter,” thereby contradicting Eusebius and Jerome. Nothing about Linus or Irenaesus is known or knowable, making them the stuff of legend. Further, there is no agreement even among Church Fathers, with Tertullian saying that Clement I was the successor of Peter, while Jerome had Clement I fourth on his list.

What we know of these early myths and legends is that the Church claims they were all saints and that most of them (9 of the initial 12) were martyred. They were overwhelmingly Roman and Greek – albeit with a couple of token Jews tossed into the mix. The first of interest would be Saint Clement I who established apostolic authority for clergy, Saint Alexander who fabricated the notion of holy water, and Saint Pius I, who in 81 CE decreed that Easter should only be celebrated on a Sunday.

Out of myth and into history, following the lineage of Imperial Roman carnality, we find a long succession of Roman Catholic popes who were as bad if not worse than the emperors. It was as if nothing changed. Proving this point, let’s begin our comparison with the likes of Gregory I (590-604). He became infamous as the first pope to market fake memorabilia. He convinced a nobleman that the cross he sold him for an exorbitant amount contained the filings from the chains worn by Saint Peter, himself, and that it would free him forever from sins. After this successful venture, he made duping gullible Christians into a thriving business, selling all manner of phony relics. But with a limited supply of artisans to secretly create them, he postured a different scheme. He convinced land and slave owners that the end of the world would come in 600 CE and argued that “a man with possessions had as much hope of getting through the eye of a needle as getting through the gates of heaven.” This misappropriation of God’s message worked so well that he received so much land and so many slaves, the pope became the largest land and slave owner on earth. Lordy, lordy. As his final decree, the pope, who also opposed secular education, ordered the burning of the Julian library in Rome. At that time it contained 120,000 books. It’s easier to fool fools when the foolish remain ignorant. That was Paul’s motto, too.

Sergius III (904-911) was known to his fellow cardinals as “the slave of every vice.” He inherited the Seat of Saint Peter by murdering his predecessor. He fathered his first child with his teenage mistress, Marozia, a prostitute thirty years his junior. And in Catholic fashion, the Holy Father’s son grew up to become pope. But before Christ’s Vicar left the Vatican for his long dirt nap, he auctioned off every top clerical job to pay for his indulgent lifestyle. It was the beginning of another dark century for the Church.

During this time, Theodora, a courtesan of noble status, and her daughter, the aforementioned, Marozia, ruled the papacy. Vatican historian, Cardinal Caesar Baronius, called it the “Rule of the Whores” – affirming the Church’s place as the Whore of Babylon. It all began when Theodora seduced a young priest, and once he was under her control, used her charms to have him appointed Archbishop of Ravenna. Later, she got him elevated to pope, becoming John X (914-928). Her lover immediately took to arms, fighting against the Saracens. He was also known for indulging in nepotism, enriching his family through the Church’s coffers. With their newfound wealth, they hired Hungarian mercenaries to protect them, bringing a plague upon the nation. Having been empowered, enriched, and protected the old-fashioned way, through religion and politics, he spurned Theodora for a younger model, bedding the daughter of Hugh of Provence.

Jealous, Theodora “married” Guido, the Marquis of Tuscany. He and his charming bride carried out a *coup d’état* against the noble courtesan’s former lover, Pope John X. But adding injury to insult, Theodora was poisoned and died, leaving the pope to squabble with her daughter, Marozia. She turned the nobility of Rome against him, which wasn’t difficult because he had given the most profitable Church offices to his family, depriving the nobility of what they came to see as their private preserve. In their fight over power and money, the Roman nobility drove John and his brother Peter from Rome. Thereafter, the Pope increased the size of his mercenary forces and returned, only to see Marozia’s army enter the Lateran Palace and murder Peter before the pope’s eyes. John was taken prisoner, deposed, and smothered to death.

Sweet little Marozia and her faction of wealthy Romans capitalized upon the vacancy and appointed Leo VI pope in 928. Dissatisfied, the Whore replaced him a few months later with the short-lived Stephen VI, who died under questionable circumstances, giving way to Stephen VII. His predecessor’s untimely death, however, was evidently insufficient because he ordered the VI’s corpse exhumed. Demonstrating boorish behavior even for a Roman, he propped up the former pope’s dead body on a throne and tried the corpse for perjury, finding his supposedly infallible predecessor guilty of the crime. VII stripped VI of his papal vestments, and then cut off the fingers he had used for consecrations. He would bury the body a second time, only to dig it up and cast it into the Tiber River. The Devil must have loved this guy.

The whore’s daughter, following in her mother’s footsteps, finagled her son onto the throne. Known as John XI (931-935), he was “fathered” illegitimately by Pope Sergius III. While I understand that with all of the Roman names and Roman numerals that it gets confusing, John XI’s “Holy Father” is the fellow who murdered his way to the top of the religious realm and who used his bedroom connections to earn the title, “Slave to Every Vice.” While Catholic apologists managed to justify Sergius murdering two previous popes, in doing so, the religious manifestation of Imperial Rome inadvertently revealed that he wasn’t the only pope who was sexually involved with Theodora’s daughter, the seductress, Marozia – who was in all but title, pope for three decades. The “Holy Mother” was a whore, unscrupulous and ruthless. And yet at least four popes served at her appointment and pleasure. While scandalous, the Church accepts the five popes she and her mother installed as “legitimate successors of Saint Peter.”

This wasn’t the last pope to elicit Satan’s favor. Born as Octavianus from the same noble Italian family that had dominated the papal office, the sixteen-year-old, John XII (955-964) opened a brothel within the Vatican. He was accused at his trial of sleeping with both of his sisters and routinely raping nuns. But with incest and perversity failing to satisfy his libertine lust, he invented his own catalog of disgusting new sins. He is infamous for beginning his inglorious career by invoking the support of pagan gods and goddesses. As an alcoholic, he was intoxicated most of the time. An incompetent manager, he put his mistress, a prostitute named Marcia in charge of his whorehouse in the Lateran Palace. They drank so much during one or their orgies, they accidently set the palace ablaze.

A host of cardinals and bishops testified that “he had been paid for ordaining bishops, including a ten-year-old, that he was an adulterer, that he had sexual relations with the widow of Rainier, with Stephana, his father’s concubine, with the widow Anna, and with his own niece. They said that he turned the sacred palace into a whorehouse and then blinded his confessor, Benedict.” They accused him of murdering a cardinal after castrating him. He, they said, routinely toasted with the Devil, and invoked the support of Jupiter, Venus, and other Greek and Roman gods and goddesses.

It is said that he found recompense by battering in his skull with a hammer. The lowest of humanity, he was murdered at age 27 when the husband of one of the women he was raping burst into his bedroom and discovered him in the act. The intrigue and infighting around his papacy was reminiscent of how wannabe Roman Emperors jostled for position by pitting legions of Romans against one another. These were the worst of men.

Satan’s next little helper was a teenager when the College of Cardinals “elected” him. Theophylactus I of Tusculum was the son of Count Alberic III of Tusculum, and the nephew of popes Benedict VIII and John XIX. He was the last to reign from the powerful and corrupt Tusculani family. His was a twisted family tree. Theophylactus was the great-grandson of the Roman seductress, Marozia, who was the mistress of Pope Sergius II and others. Pope John IX was their illegitimate child.

Under the moniker, Benedict IX (1032-1044, April to May of 1045, and 1047-1048), this wayward child, who at the age of fourteen was hosting orgies and debauching young boys in the Lateran Palace, was elected pope. Since some within the religious community took exception to a sexual pervert becoming the Holy Father, and complained, in response to his critics, Benedict IX excommunicated the clerics who spoke out against the presence of orgies, bestiality (having sex with animals), and priestly pedophilia within the Church – establishing a standard that would be followed until the present day. He became the reincarnation of Nero and Caligula, with a dash of Tiberius.

He stepped down as Holy Father on two occasions, selling the papacy to the highest bidder. His violent and licentious conduct provoked Romans to insurrection, causing Benedict to flee Rome in 1044. Bishop John of Sabina briefly succeeded him as Sylvester III, but he was driven away by Benedict’s brothers. Whereupon, Benedict sold the papacy to his godfather, Giovanni Graziano, who earned the right to call himself, Pope Gregory VI by buying the Seat of Saint Peter and by granting his godson a lavish Church pension for all of the good work he had done abusing young boys, women, and animals.

The following year, however, Benedict disavowed the sale of the papacy to his godfather and, to make matters worse, Sylvester also returned to Rome and claimed that he was pope. The Council of Sutri was orchestrated in 1046 by King Henry III of Germany to resolve these “godly” issues. Therein, Sylvester was declared a false claimant and imprisoned. Benedict was deposed. Gregory was charged with simony (buying or selling a church office), rejected as a legitimate pope, and excommunicated. All three were replaced by a fourth aristocrat, Saxon bishop Suidger of Bamberg, a German, of course. It was a setup, as the nobleman accompanied the German king to the Council. Nonetheless, Suidger was consecrated Clement II on Christmas Day and crowned by Henry as Holy Roman Emperor. But that is not the end of the story.

The Roman Primates would become especially primal. Not beneath murdering his way to the top, Benedict had his supporters (whom there were many) within the Roman Church poison Pope Clement II as the highest-ranking Church official was returning from a meeting with the Holy Roman Emperor in Germany. With the rubble cleared out of his way, Benedict IX waltzed back into the Vatican and reclaimed his throne.

Displeased, the Holy Roman Emperor ordered Boniface of Tuscany to hire other malcontents to assassinate Benedict. But as the gang of attackers set upon him while he was celebrating Mass, Benedict slipped out of Rome for the final time. On this occasion, the Holy Roman Emperor dispatched an army to Rome to see to it that Benedict and his cronies were kept at bay, allowing him to fill the vacant seat with Bishop Poppo of Brixen, becoming Damasus II. Unfortunately for Henry III, Damasus II died of malaria twenty-four days later. All the while, Benedict was dispatched to a monastery where he conveniently repented and died of natural causes at age thirty-five.

Today Benedict IX is best known for running a brothel and toasting to Satan in the headquarters of the Roman Catholic Church. Saint Peter Damian, in comparing the Vatican to Gomorrah, would say of him, “he was a wretch who feasted on immorality, a demon from hell in the disguise of a priest.” In his book *Dialogues*, Pope Victor III wrote of Benedict IX: “His life as pope was so vile, so foul, so execrable, that I shudder to think of it.” When an organization infamous for crafting its own public image and whitewashing its own history, an institution responsible for the Crusades, Indulgences, witch hunts, the gruesome tortures of the Inquisition, and priestly pedophilia, states that one of its own “feasted on immorality,” it’s likely he deserved the criticism.

The *Catholic Encyclopedia* gives additional accounts of papal debasement during the post “Rule of the Whores” era: “The Popes ‘Benedict’ from the IV to the IX inclusive, belong to the darkest period of papal history…. Benedict VI (973) was thrown into prison by the anti-pope Boniface VII (d. 983). He was then strangled by his orders in 974. Benedict VII was a layman and became pope by force. He drove out Boniface VII. Pope Benedict IX had long caused scandal to the Church by his disorderly life. His immediate successor, Pope Gregory VI (1044-46), had persuaded Benedict IX to resign the Chair of Peter, and to do so bestowed valuable possessions on him.” (*Catholic Encyclopedia*, I, p 31)

The so-called, “Anti-Pope,” Boniface VII, was described by Pope Sylvester II, (999-1003) as “a horrible monster that in criminality surpassed all the rest of mankind” with the exception of the “scandal” of Pope Benedict IX. Born, Grottaferrata Teofilatto, in 1032 he won the murderous scramble for the wealth of the papacy. He immediately excommunicated leaders who were hostile to him and quickly established a reign of terror. He officially opened the doors of “the palace of the popes” to homosexuals and turned it into an organized and profitable male brothel. (*The Lives of the Popes in the Early Middle Ages*, Horace K. Mann, Kegan Paul, London, 1925).

Upon his death, undertakers refused to build him a coffin. He was surreptitiously buried in a cloth under the cover of darkness. Four succeeding popes then briefly held the papal position, and the following paragraph from the *Catholic Encyclopedia* is pregnant with evidence of the moral depravity of the entire priesthood:

“At the time of Leo IX’s election in 1049,” according to the testimony of St. Bruno, Bishop of Segni, “the whole Church was in wickedness, holiness had disappeared, justice had perished, and truth had been buried; Simon Magus was lording it over the Church, whose popes and bishops were given to luxury and fornication. The scientific and ascetic training of the popes left much to be desired, the moral standard of many being very low and the practice of celibacy not everywhere observed. Bishops obtained their offices in irregular ways, whose lives and conversations are strangely at variance with their calling, who go through their duties not for Christ but for motives of worldly gain. The members of the clergy were in many places regarded with scorn, and their avaricious ideas, luxury and immorality rapidly gained ground at the center of clerical life. When ecclesiastical authority grew weak at the fountain head, it necessarily decayed elsewhere. In proportion, as the papal authority lost the respect of many, resentment grew against both the Curia and the papacy.” (*Catholic Encyclopedia*, vi, pp. 793-4; xii, pp. 700-03)

Even the Catholic Church admits, “Pope Leo IX was an unscrupulous adventurer who spent his pontificate touring Europe with armed knights and left the world worse than he found it.” The Church said of him, “Leo coyly admitted that he defected from the faith...by actually offering sacrifices to false gods...although it is not known why he recanted his religion.” (*Catholic Encyclopedia*, Pecci ed., iii, p. 117).

The aforementioned, Saint Peter Damian, the fiercest censor of his age, unrolled a frightful picture of decay in clerical morality in the lurid pages of his *Book of Gomorrah*, a curious Christian record that remarkably survived centuries of Church cover-ups and book-burnings. He said: “A natural tendency to murder and brutalize appears with the popes. Nor do they have any inclination to conquer their abominable lust; many are seen to have employed into licentiousness for an occasion to the flesh, and hence, using this liberty of theirs, perpetrating every crime.”

After a lifetime of research into the lives of the popes, Lord Acton, an English historian and founder-editor of The Cambridge Modern History, summarized the militarist papal attitude when he observed: “The popes were not only murderers in the great style, but they also made murder a legal basis of the Christian Church and a condition of salvation.” (The Cambridge Modern History, vol. 1, pp. 673-77)

They had become the living embodiment of their false god: “‘And as for these enemies of mine who didn’t want me to be their king over them, bring them here and execute them right here in front of me.’ After Jesus has said this, he went on ahead, going up to Jerusalem.” (Luke 19:27-8) While there is no chance Yahowsha’ said any of this, it reads right out of the Roman Catholic playbook.

That was so repulsive, it would take the likes of Urban II (1088-1099) to follow in the line of wretched men. He was yet another charming fellow. He introduced sex taxes to fund the First Crusade. At the Council of Piacenza in 1095, he had some 4000 church officials and 30,000 lay-Catholics outlaw the marriage of priests – laying the foundation for the thousand years of unmitigated priestly pedophilia that would follow. At the time, and for the money, the Church sold the wives of every priest into slavery. Then seizing upon the opportunity, he introduced his infamous cullagium sex tax. It allowed a priest to keep a mistress as long as he rented her annually from the Church.

By launching the First Crusade to “liberate” Jerusalem from the Muslims, Urban II’s crusaders, who were all promised a direct ticket into heaven, killed more Christians and Jews than they did Muslims – their intended target. But no matter. The RCC was so pleased with the pope that snuffed out the lives of 56 million people, that in 1881 Urban II was canonized and is now Saint Urban. How’s that for demonic?

Pope Innocent IV (1243-1254) was anything but guiltless. He actually declared that the Roman Catholic Church had “sovereign dominion over the entire world,” and hence owned all of the wealth to be found or confiscated on earth. He also claimed the Church had “legal authority over all people.” While the Towrah isn’t Law, we cannot say as much for the religion that sought to “replace the Law with Grace.”

In actually it gets worse: Pope Innocent officially authorized the use of torture for eliciting confessions from those who sought to be free of his arrogant and dictatorial edicts, especially non-Catholic Christians. He is responsible for making the Inquisition a scene of abject horror. Those who survived his tortures were flagellated with whips designed to rip the skin off of the victim. “Relapsed heretics,” a.k.a., courageous critics of his sadistic ways, had their assets seized before they were burnt alive. Midwives were commonly roasted for his pleasure while their children were whipped as they watched their mothers burn.

After massacring the population of an entire Italian town, Boniface VIII (1294-1303) indulged in a *menage a trois* with a married woman and her daughter. Unsatisfied, he became a prolific pedophile, declaring that “having sex with young boys was no more a sin than rubbing one hand against the other.” The poet Dante “reserved a special place for him in the eighth circle of hell.”

In 1410, thirty-seven of his own clergy witnessed and condemned Pope John XXIII committing adultery, incest, sodomy, selling indulgences and privileges, theft, and murder. And if that didn’t keep the Holy Father sufficiently busy, he kept a harem of 200 mistresses in Boulogne, mostly nuns.

The papacy hit an especially sour note with Sixtus IV (1471-1484). He turned the Vatican into a palace of political graft and expensive whores. He had at best count, six illegitimate sons, one with his sister. He even collected a Church tax on prostitutes and charged priests for keeping mistresses, thereby increasing the prevalence of clerical homosexuality which was free from taxation.

Innocent VIII (1484-1492), as he chose to call himself, is known as the Holy Father of the Inquisition – the most overtly sadistic institution in religious history. This stalwart of Roman Catholic values acknowledged siring eight illegitimate sons between mistresses, concubines, and prostitutes. He was so twisted, on his death bed he insisted that a wet nurse supply him with mother’s milk right from her bosom. Lurking in the shadows and catacombs, we will never know the full scope of the pain this pope inflicted, especially on Jews.

His successor to the Seat of Saint Peter, was Rodrigo Borgia, who became the rotund Pope Alexander VI between 1492 and 1503. During the height of the Inquisition, he hypocritically presided over more orgies than masses. In 1501 he staged the “Joust of the Whores,” so that 50 dancers could strip off their clothes around his table. They were taunted with scraps of food tossed onto the floor such that the women were forced to grovel at their feet like swine. Pope Alexander offered prizes, including clothing and jewelry, to the man who fornicated with the most women. To his credit, he may have been the only pope to welcome Jews, and was likely himself, a Jew. On the other hand, he had four illegitimate children and is alleged to have slept with one of them.

Pope Julius II (1503-1513) was a warmongering and drunken degenerate, and father of five, all out of wedlock. He declared “Christians represent the unstable, unlettered, superstitious masses.” This Vicar of Christ advised his secretary “to take three mistresses at one time in memory of the Holy Trinity.” He was both the pope responsible for commissioning Michelangelo to paint the ceiling of the Sistine Chapel, and the first of many to become infected with syphilis. He, like so many after him, contracted the venereal disease by frolicking with Rome’s male prostitutes. On Good Friday in 1508, the progression became so obvious he could no longer offer his feet to be kissed by the faithful as they were covered in syphilitic sores.

It was the next to claim the “Seat of Saint Peter,” Pope Leo X (1513-1521), who spoke the most clearly about what the Roman Catholic Church had become. On 11 March 1513, Giovanni de’ Medici was elected pope and assumed the aforementioned title of the 10th Lion. At the time, he hadn’t even been ordained as a priest, a defect that was remedied four days later as the Vatican was celebrating the death of “Divine Julius Caesar.” Yes, indeed, Imperial Rome had become the Roman Catholic Church. And now they had their Caligula. Even the most Eusebius of Catholic apologists, those who attempted a defense of Julius II, abandoned Leo X to the wolves. Of him the *Catholic Encyclopedia* states: “He satisfied only those who looked upon the Papal Court as a center of amusement.”

This Lion of the Vatican began to “indulge in unnatural vice” to such a degree, the Church did its best to cover it up. But still, Guicciardini couldn’t help but note that the new pope was “exceedingly devoted to the flesh, especially those pleasures which cannot, with decency, be mentioned.” His biographer claimed the “he had penetrated the secrets of the night. He shared an improper love of some of his chamberlains, who were members of the noblest families of Italy.”

So now with the Church having been exposed for having sexually abused hundreds of thousands of young boys, modern Roman Catholics are trying to wipe away their long history of horrid behavior. They are now saying that Leo X “was a man who lived a moral life and was sincerely religious,” (The Oxford Dictionary of the Christian Church), adding that his “pious qualities were responsible for his unanimous election by the cardinals.” (*Zondervan Dictionary of the Christian Church*)

History, however, tells a different story: When Pope Julius II died, Giovanni de’ Medici (who would soon become Leo X) was so stricken with venereal disease, he was carried from Florence to Rome in a litter. Upon his arrival, an ulcer broke and the fluid which ran from it exuded such a stench that everyone in the enclave was poisoned by it. Thereafter, the cardinals consulted with physicians to better understand the matter. But they, being bribed earlier by Giovanni de’ Medici himself, said that the he would not live a month. That being the case, the syphilitic lord of Medici, then 38 years of age, was elected pope on false information. But to the surprise of the cardinals, he soon recovered his health, giving the church a reason to repent. (*Encyclopedia Britannica*, 3rd ed., vol. ix, p. 788)

His first declaration was: “God has given me the papacy, now let me enjoy it.” His second act was to more fully develop the sale of “indulgences” into Christianity so that he could fund yet another military strike: the 18th Crusade since 1096. He was known to sell dispensations to the rich, on the promise to keep them from burning, absolving them from crimes such as murder, polygamy, perjury, and witchcraft. (*Indulgences: Their Origin, Nature and Development*, Quaracchi, 1897).

The “Holy Father” was broke. In less than two years he had squandered the entire wealth of the Vatican. So for a sum of money, a pardon was conveyed, a release from the pains of purgatory. Forgiveness of sins was granted to any person who bestowed their wealth to the Church. The year after his election, he engaged in human trafficking, selling the archbishop of Mainz and two bishops to a rich, loose-living young noble, Albert of Brandenburg, for a huge sum. Then he permitted the perverted libertine to recover his investment by authorizing him to market his own version of indulgences, something which inflamed Martin Luther.

Some 500 years before the Vatican received its first banking license, Lord Bryce, British jurist and statesman, summarized the moral qualities of the priesthood that indulgences reflected. He called it “a blatant fraud against the naïve…a portentous falsehood and the most unimpeachable evidence of the true thoughts and beliefs of the priesthood which framed it.” (*The Holy Roman Empire*, Lord Bryce, 1864, ch. vi, p. 107; Latin text, extracts, p. 76).

To replenish the coffers and maintain his luxuriant lifestyle, Leo X expanded the sale of indulgences into the leading source of Church revenue and developed a large body of priests to collect the payments. In forming his plans, he was assisted by his relative Laurentius Pucci, whom he made Cardinal of Santi-quattro, and Johann Tetzel, a former military officer of the Teutonic Knights in Prussia. They appointed a series of retailers to keep pace with the disposal of goods given to pay for sins to be forgiven. He and his team would take their show on the road, traveling throughout Italy to entice more sales.

“The indulgence-seekers passed through the country in gay carriages escorted by thirty horsemen. The pontiff’s Bull of Grace was borne in front on a purple velvet cushion, or sometimes on a cloth of gold. The chief vendor of indulgences followed with his team, supporting a large red wooden cross; and the whole procession moved in this manner amidst singing and the smoke of incense.”

“The pope was the last speaker and cried out, ‘Bring money, bring money, bring money.’ He uttered this cry with such a dreadful bellowing that one might have thought that some wild bull was rushing among the people and goring them with his horns.” (Diderot’s Encyclopédie, 1759)

The Teutonic Knight, Tetzel, and the priests associated with him, routinely exaggerated the value of indulgences so as to lead people to believe that “as soon as they gave their money, they were certain of salvation and the deliverance of souls from purgatory.” (Diderot's Encyclopédie).

So resounding was the Protestant opposition to the sale of indulgences that Pope Leo X issued a bull called “Exsurge Domine,” whose purpose was to condemn Martin Luther for the audacity of claiming that “indulgences are frauds against the faithful and criminal offences against God.” (*Encyclopedia Britannica,* 3rd ed)

Forty-five years later, the eighteen-year-long Council of Trent pronounced an “anathema against those who either declare indulgences to be useless or deny that the Church has the power to grant them.” (*Catholic Encyclopedia*, vii, pp. 783-4). Hiding this blemish was the reason why Pope Clement XIII (1758-69) ordered all evidence of these indulgences destroyed. (*The Censoring of Diderot's 'Encyclopédie' and the Re-established Text*, D. H. Gordon and N. L. Torrey, Columbia University Press, New York, 1947)

To finance his lifestyle, Leo borrowed prodigious amounts of money from bankers at 40 per cent interest. The booming brothels simply did not bring in enough tax money, even though there were 6,800 registered prostitutes servicing a male citizenry of fifty thousand. His gifts to relatives, friends, artists, writers and musicians, his lavish maintenance of an unprecedented court, the demands of the new St. Peter’s, the expense of the Urbino war and payments to Tetzel for preparation for the next crusade were all leading him to bankruptcy. God’s work was evidently expensive.

He even indulged in nepotism, appointing his son to Cardinal when he was just fourteen. When the College of Cardinals who had elected him tried to kill him, he had the flesh of their servants ripped off with burning pincers to extract information.

Leo X’s religious army was defeated when the French King Francis I invaded Italy in 1515. The Vatican was forced to concede control over the French Church and lost a meaningful source of revenue. In Rome, however, the bankers despoiled themselves. The Bini firm had lent Leo X 200,000 ducats, the Gaddi 32,000, the Ricasoli 10,000. Cardinal Pucci lent him 150,000 ducats and Cardinal Salviati 80,000, all so that the cardinals would have first claim on anything they could salvage from the Vatican. (*Crises in the History of the Papacy*, op. cit., ch. vi)

Leo X died worse than bankrupt. As security for his loans, he pledged churches, monasteries, nunneries, the Villa Medici, the Vatican silverware, tapestries, manuscript collections, jewelry, even the infamous “Chair of Saint Peter” built by King Charles the Bald in 875 and displayed in the Vatican foyer until 1656 as a true relic upon which St. Peter once sat.

Desperate for money, Leo created 1,353 saleable offices, for which appointees paid a total of 889,000 ducats (US $9,524,800,000 in 2019 values). He nominated 60 additional chamberlains and 141 squires to the 2,000 persons who made up his ménage at the Vatican and received from them a total of 202,000 ducats – worth over $2 billion today. In July 1517, he named 31 new cardinals, chosen “not of such as had the most merit, but of those that offered the most money for the honor and power.” Cardinal Porizzetti, among Leo’s appointees on this occasion brought in another half a million ducats for the treasury – another $4.3 billion today.

Some cardinals received an income from the Church of 40,000 ducats a year (over $3.5 million in today’s dollars) and lived in stately palaces manned by as many as 300 servants and adorned with every art and luxury known to the time. Leo X was so extravagant, he spent 4,500,000 ducats during his pontificate and died owing 400,000 (countless billions of dollars) more. (A History of the Popes, op. cit., vol. 2).

A favorite satire regarding him at that time was called the “Gospel according to Marks and Silver: In those days, Pope Leo said to the clergy: ‘When Jesus the Son of Man shall come to the seat of our Majesty, say first of all, “Friend, wherefore art Thou come hither? And if He gives you naught in silver or gold, cast Him forth into outer darkness.”’” (*A History of the Popes*, Dr Joseph McCabe, ibid., vol. 2, chapter on “The Age of Power”)

It was Pope Leo X who made the most infamous and damaging statement about Christianity in the history of the Church. His declaration revealed the Vatican’s ultimate fraud and unashamedly exposed the infantile nature of the Christian religion. At a lavish Good Friday banquet in the Vatican in 1514, and in the company of seven intimates, Leo X made an amazing announcement that the Church has since tried to invalidate. Raising a chalice of wine into the air, Pope Leo toasted: “How well we know what a profitable superstition this fable of Christ has been for us and our predecessors.” (Annales Ecclesiastici, Caesar Baronius, Folio Antwerp, 1597, tome 14)

The pope’s pronouncement is recorded in the diaries and records of both Pietro Cardinal Bembo (*Letters and Comments on Pope Leo X*, 1842 reprint) and Paolo Cardinal Giovio (*De Vita Leonis Decimi*, op. cit.), two associates who were witnesses to it. It is even validated by none less than Cardinal Caesar Baronius who was Vatican librarian for seven years. He wrote a 12-volume history of the Church, known as *Annales Ecclesiastici*. He was the Church’s most acclaimed historian (Catholic Encyclopedia, New Edition, 1976, ii, p. 105) and his records provide vital inside information for anybody studying the rich depth of falsification in Christianity. Cardinal Baronius, who turned down two offers to become pope in 1605, added the following comments about Pope Leo’s declaration: “The Pontiff has been accused of atheism, for he denied God and called Christ, in front of cardinals Pietro Bembo, Jovius and Iacopo Sadoleto and other intimates, ‘a fable.’” (Annales Ecclesiastici, op. cit., tomes viii and xi)

In an early edition of the Catholic Encyclopedia (Pecci ed., iii, pp. 312-314, passim), the Church devoted two-and-a-half pages trying to nullify the most destructive statement ever made in the name of Christianity. They wrote that what the pope meant by “profitable” was “gainful,” and “fable” was intended to mean “tradition.” Hence, the revisionist history would claim, “How well Christians have gained from this wonderful tradition of Christ.” But that isn’t what “the Holy Father” and “Christ’s Vicar on Earth” said.

It is from Roman Catholicism’s own records that Pope Leo X’s statement became known to the world. In his diaries, Cardinal Bembo, the Pope’s secretary for seven years, added that Leo: “was known to disbelieve Christianity itself. He advanced contrary to the faith and that in condemning the Gospel, therefore he must be a heretic; he was guilty of sodomy with his chamberlains; was addicted to pleasure, luxury, idleness, ambition, unchastity and sensuality; and spent his whole days in the company of musicians and buffoons. His Infallibility's drunkenness was proverbial, he practiced incontinency as well as inebriation, and the effects of his crimes shattered the people's constitution.” (*Letters and Comments on Pope Leo X*, ibid.)

Thereafter, John Bale (1495-1563) seized upon Pope Leo’s confession and the subsequent Vatican admission that the pope had spoken the truth about the “fable of Christ” and “put forward this knowledge truly.” (Annales Ecclesiastici, ibid.) Bale was an Englishman who had earlier joined the Carmelites but abandoned the order after the Inquisition slaughtered his family. (*Of the Five Plagues of the Church* [originally titled *The Five Wounds of the Church*], Count Antonio Rosmini [Catholic priest and papal adviser], 1848, English trans. by Prof. David L. Wilhelm, Russell Square Publishing, London, 1889)

Seventy-nine years after the fact, the Vatican would issue the following statement about him: “As an ecclesiastic, his deficiency in professional knowledge, his utter indifference to the restraint of his character, the reputed laxity of his principles, his proneness to dissimulation, his deeply rooted voluptuousness and his fondness for the society of musicians, jesters and buffoons rendered him contemptible, or something worse. By a course of lavish expenditure in the indulgence of his own taste for luxury and magnificence, by the part which he took in the troublous politics of the day.... Leo completely drained the papal treasury.” (Annales Ecclesiastici, Caesar Baronius, Antwerp, 1592-97, folio iii)

They would go on to say: “Leo gathered about him a company of gross men: flatterers, purveyors of indecent jokes and stories, and writers of obscene comedies which were often performed in the Vatican with cardinals as actors. His chief friend was Cardinal Bimmiena, whose comedies were more obscene than any of ancient Athens or Rome and who was one of the most immoral men of his time.

Leo, who was morbidly fat, staged banquets which were as costly as they were vulgar. The coarsest jesters and loosest courtesans sat next to him and alongside the cardinals who played along. Since these things are not disputed, the Church does not deny the evidence of his vices. In public affairs he was the most notoriously dishonorable Vicar of Christ of the Renaissance period, but it is not possible here to tell the extraordinary story of his alliances, wars and cynical treacheries. His nepotism was as corrupt as that of any pope, and when some of the cardinals conspired to kill him he had the flesh of their servants ripped off to extract information.” (*Crises in the History of the Papacy*, op. cit., ch. v, “The Popes React with Massacre and Inquisition”)

Should apologists on behalf of the Whore of Babylon claim that we have plucked the likes of Paul, Constantine, Theodosius, Eusebius, Jerome, Chrysostom, Gregory I, Sergius III, Theodora, Marozia, John X and XII, Stephen VI and VII, Benedict IX, Boniface VII and VIII, Leo IX and X, Urban II, Innocent IV and VIII, Sixtus IV, Alexander VI, Julius II, out of an otherwise saintly crowd, let’s linger in hell a while longer.

Along came Paul IV (1555-1559). He earned his promotion as the former Grand Inquisitor and thus master torturer of the Inquisition. He took it to a whole new level, inventing some of the most heinous devices ever conceived by men – all in the name of Christian supremacy. He was so devoted to his sadistic and demonic craft that he gleefully reimbursed the inventors for the cruelest devices.

Paul IV was the first to order Jews to wear yellow hats at all times, reminiscent of the Nazi’s yellow stars. He forbade Jews from engaging in any form of commerce to ensure that they remained impoverished and in ghettos. Paul IV was so inhumane, the population of Rome was halved during his brief reign. Upon his death, the statues of this sadistic man that the Church had commissioned were torn down and dragged through the sewers. A yellow cap was placed upon them and then they were tossed into the Tiber. When his dungeons were opened, even cardinals were freed.

This is getting wearisome but let’s hold our noses through three more popes. Urban VIII (1623-1644) is infamous for persecuting his former friend, Galileo. Put before the Inquisition, the scientist was forced to kneel before the pope and swear with his hands on the Gospels, that his theory that the earth revolved around the sun was a lie and a “damnable heresy.” He was ordered to write: “having been admonished by this Holy Office entirely to abandon the false opinion that the Sun was the center of the universe and immovable, and that the Earth was not the center of the same and that it moved, I abjure with a sincere heart and unfeigned faith, I curse and detest the said errors and heresies, and generally all and every error and sect contrary to the Holy Catholic Church.” The Father of Lies had the Church of his dreams.

With deception and debauchery in every corner, Pius IX (1846-1878) did the unthinkable. He invented the “Doctrine of Papal Infallibility.” The Church born of lies would now claim: “Divine revelation is perfect and, therefore, it is not subject to continual and indefinite progress in order to correspond with the progress of human reason…. No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason… The Catholic religion shall be the only true religion…. The Catholic religion shall be held as the only religion of the state, to the exclusion of all other forms of worship…. The Roman Pontiff cannot and ought not to reconcile himself or agree with progress, liberalism, and modern civilization.” This same delusional narcissist was notoriously anti-Semitic. He forced all Roman Jews into ghettoes. He took their children away from them and forcibly baptized them, raising them in horrible conditions in Catholic orphanages. For his hatred of Jews and repudiation of freewill, Pope John Paul beatified Pius IX. So now we know what it means to be a good Catholic.

This leads us to Hitler’s Pope, Pius XII (1939-1958). His overt support for the rise of Adolf Hitler, the Nazi regime, and the Final Solution led to the deaths of 50 million people, 6 million of whom were Jews – one million of whom were children under the age of two. I wonder when he will become Saint Pius.

Tonight as I write these words, former Nuncio, Archbishop Carlo Maria Vigano, has made news accusing a number of prelates of dereliction of duty in dealing with the Church’s sex abuse scandal. He specifically accused the current pope, Francis, of having elevated Cardinal Theodore McCarrick, knowing that he had committed acts of pedophilia with young boys. To which Francis said during his morning homily at Mass in the chapel of the Santa Marta residence in the Vatican, “The Great Accuser, as he, himself, tells God in the first chapter of the Book of Job, roams around the earth looking for someone to accuse. In these times it seems that the Great Accuser has been unleashed and has it in for the bishops. It is true, we are all sinners,” he said, “but the Great Accuser seeks to unveil sins so that they may be seen to scandalize the people.”

To be a professing Roman Catholic, you must be out of your mind.



*Coming Home*

A Voice Calls Out

14

Properly Guided

*The One and Only Covenant…*

In his desire for supremacy, Paul, the architect of the Roman Catholic Church, sought to replace everything God holds dear with that which Yahowah opposes: Jews for Gentiles, Israel for Rome, a relationship for a religion, Hebrew for Greek, prophets for those who are presumptuous, His testimony for that of a man, His Covenant with a New Testament. To achieve this result, Paul had to downgrade Dowd and replace him with his “Jesus.”

And yet, Dowd, more than anyone, is the focus of Yahowah’s message. He is Yahowah’s Messiah and King, His Prophet and Shepherd, and, yes, the son of God. Yahowah includes Dowd’s name in more prophetic statements, over one-thousand one hundred of them, than anyone other than His own. Yahowsha’s name, by comparison, is never mentioned by Yahowah, and yet, “Jesus” appears nearly one thousand times in the Christian New Testament. He, not Dowd, is the subject of Paul’s letters.

Dowd was anointed Messiah three times, and constantly referred to as Yahowah’s Mashyach. Yahowsha’ was never called Messiah by Yahowah, and yet the derogatory title “Christ,” which means “to drug” in Greek, appears over 500 times in the Christian New Testament, with the most occurrences, sixty-five, in Romans. The absurd notion of being “in Christ” was written seventy-three times by Paul, who never once suggested that we should listen to or follow Dowd. Other than to reduce Dowd’s relevance to producing the seed (sperm) from which “Jesus” was somehow magically derived, the only actual reference to Dowd in all of Paul’s letters is found in Romans.

What’s most amazing about all of this, even stupefying, throughout his letters, with all of Paul’s butchered citations from the Towrah and Prophets, indeed from Dowd’s Psalms, Sha’uwl only provides a single solitary quote from his precious “Lord Jesus Christ,” and even then, he completely bungled Yahowsha’s commentary on Passover. And that is because the Father of Lies had no interest in what Yahowah or Yahowsha’ said or did, especially on Passover, only what he could usurp from them to offer a modicum of credibility to what he said and did. The “Lord Jesus Christ” was simply a foil used to create the false impression that the self-proclaimed apostle spoke for God.

Writing on behalf of the Romans who viciously attacked *Yahuwdah* / Judea, murdering and enslaving Jews by the hundreds of thousands in 70 and again in 133 CE, on behalf of these same Romans who would tear down Yahowah’s righteous House and use the proceeds to build their deplorable Colosseum, the Son of Evil got down to business. He had to disavow Yahowah’s Towrah and replace it with faith in himself.

Since Yahowah had clearly articulated within the opening book of the Towrah each of the five terms and conditions which must be accepted to participate in the Covenant, for Paul to prevail he would have to annul God’s instructions and replace them with his rationale. Therefore, what follows is Sha’uwl’s attempt to wipe away God’s plan and replace it with his own.

“What then shall we say that Abraham, our forefather according to the flesh, has found? (Romans 4:1) For if Abraham was justified out of works, he has something to boast about, but not toward God. (Romans 4:2) For what does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’ (Romans 4:3)

While I do not know who “we” may be, I do know that what he wrote is not what the Towrah says, thereby negating Paul’s opinion. His entire mantra is based upon a false premise: the failure of the flesh, which he equates to “works of the law,” is circumvented by “faith,” which is tantamount to “believing” him, albeit with all reason to the contrary.

There are no “works of the law” because Yahowah’s Towrah is a source of Teaching and Guidance. While we have to act upon it and engage to capitalize, that isn’t the kind of “work” that would lead to “boasting.”

The only “work” ‘Abram did while building his relationship with Yahowah was to invest the time and energy necessary to listen and learn. This leads to knowing and understanding, together facilitating the ability to trust and rely. Knowing always trumps believing, and understanding is always superior to faith. Those who know have no use for beliefs. Those who understand do not value faith. ‘Abram knew and understood Yahowah which is why he chose to trust and rely upon Him.

Paul’s “according to the flesh” line is Gnostic, and thus has no place in this discussion. As for what he found, the answer is obvious: Yahowah. Further, as part of the Covenant, he was perfected, not “justified.” His perfection was a result of having accepted the conditions of the Covenant, particularly the second, where we allow God to perfect us while attending the Miqra’ey of Matsah, which is when this occurs. Especially important, the work being done is by Yahowah, not ‘Abram, and God does not boast. Therefore, Paul was wrong on every account, including “what does the Scripture say?”

The statement Sha’uwl mangled actually reads:

**“And** (*wa*) **he trusted and relied upon** (*‘aman ba* – he verified and confirmed the trustworthy and dependable nature of, and that the truth had been firmly established and proven by) **Yahowah, and** (*wa*) **He determined it** (*chashab hy’* – He credited it, imputing, acknowledging, and considering it, taking it into account) **as** **him being correct** (*la huw’ tsadaqah* – to be him being right, and thus innocent, as being honest and in accord with the standard)**.”** (*Bare’syth* / In the Beginning / Genesis 15:6)

He was still ‘Abram, not ‘Abraham, at this point, and his name was not mentioned in the verse Paul cited. *‘Aman* epitomizes “that which is trustworthy and reliable, that which can be verified and confirmed,” and as such, it rises so far above the ignorance of “belief” that the two are the antithesis of one another. Affirming this, *chashab* is an “accounting term,” one that is only comfortable in the objective and exacting realm of debits and credits. *Chashab* is “to determine the merit of something based upon thoughtful evaluation and due process.” Similarly, *tsadaqah* speaks about “being right, being honest and having the correct answer.” These are all concepts which live in the black and white world of what is true and what is false, and not in the grey and fuzzy realms of faith.

In that Sha’uwl has rendered yet another false premise and has falsified his evidence, nothing he says from this point forward matters. He has lost his own debate with self-inflicted wounds.

Since we have come thus far, let’s toy with Paul a little longer. After establishing a Straw Man in 4:1-2, falsifying evidence in 4:3, his statement in 4:4 is a Red Herring. While his next statement is often true, it’s not valid in this context. For example, while I was credited for the work I had previously done as a businessman, I now work for free as a favor to others and have done so these past eighteen years by sharing these translations and associated insights. However, with the former scenario, while true of our workaday lives, this approach does not pertain to the Towrah or to the claim he is making. It is both distracting and misleading, and thus his argument fails because it’s yet another rational fallacy.

“Now to the one who works, his wage is not credited as a favor, but as what is due. (Romans 4:4) But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, (Romans 4:5) just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: (Romans 4:6) ‘Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. (Romans 4:7) Blessed is the man whose sin the Lord will not take into account.’” (Romans 4:8)

The point Paul is attempting to make in 4:5 is inaccurate. Yahowah “justly resolves the disputes” of those who “exercise good judgment” regarding His *mishpat*. He does not “justify the ungodly.” By definition, those who are “un-Godly” are unassociated with Yahowah and thus have no way to benefit from what He is offering. Therefore, the “ungodly” cannot be “justified,” further nullifying Paul’s argument.

“Faith” is discouraged because it isn’t based upon reality and cannot be verified, and thus is prone to deception. As such, faith, as a nebulous, unverifiable notion, cannot be “credited” toward anything. Trusting, which is based upon knowing and understanding, is acknowledged as correct. Since Paul spoke Hebrew and cited *Bare’syth* 15:6, he knew this as well, which means he was deliberately trying to deceive.

The *Mizmowr* / Psalm Sha’uwl has misappropriated is one of Dowd’s. The 32nd *Mizmowr* begins: **“A poem of contemplation from Dowd** (*la Dowd maskyl* – Dowd has given us something to think about)**.**

**Properly guided and happy** (*‘ashry* – greatly benefited; from *‘asher* – rightly led, thus aware of the correct steps which lead to the benefits of the relationship and the straight, restrictive, and narrow path to walk to get the greatest joy and encouragement out of life) **is the one whose open rebellion and broad-based trespass** (*pesha’* – the one whose collective revolt and popular defiance, whose discord and transgression of the agreed standard) **is lifted away and carried off** (*nasa’* – is removed and borne by another (qal passive participle – genuinely and singularly as a verbal adjective))**, whose offense for having missed the way** (*chata’ah* – whose tendency to go astray and incur guild; from *chata’* – to miss the way, to be wrong, to go down the incorrect path and become offensive, and to miss the mark, earning condemnation) **has been concealed, becoming unknowable** (*kasah* – is hidden, covered, and no longer seen)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 32:1)

**Rightly led and greatly benefited** (*‘ashry* – properly guided and happy; from *‘asher* – accurately guided, thus aware of the correct steps which lead to the benefits of the relationship and the straight, restrictive, and narrow path to walk to get the greatest joy and encouragement out of life) **is a man** (*‘adam* – individual) **whose distorted opinions, twisted notions, and wrongdoing** (*la huw’ ‘awon* – whose errant attitude and propensity to twist the truth,perversity and depravity, guilt associated with sin; from *‘awah* – to pervert by bending, twisting, and distorting)) **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) **does not actually consider against him** (*lo’ chashab* – does not consistently reckon, impute, or account (qal imperfect)) **and in whom there is no deceitful spirit proposing that which is untrue** (*wa ‘ayn ba ruwach huw’ ramyah* – and who is not negated by a spirit of apathy nor for naught in a spirit prone to believe deceptions while promoting that which misleads, whose spirit isn’t lazy and slack, unwilling to use their conscience to detect treacherous spirits)**.”** (*Mizmowr* / Lyrics to be Sung / Psalm 32:2)

*‘Ashry* can be shortchanged and rendered “blessed,” but doing so fails to convey the means by which the benefits are received. Once we recognize that *‘ashry* is from *‘asher*, we realize that Dowd’s statement is about being “rightly led and properly guided to the correct path to benefit from the relationship.” By leaving the essence of the word unaccounted for in his citation, Paul was able to fool those who were too lazy to ascertain that they were being misled.

*Pesha’* cannot be thought of as individual “lawlessness” because it refers to a broad-based rebellion against God, of man trespassing where he does not belong, which only takes place on this scale through the most popular religions – say Christianity. Paul wanted his audience to believe that Dowd was speaking of “lawlessness” in the sense of “towrahlessness.” But instead, it’s when our prior affiliations with religion are lifted away by following the correct path prescribed in the Towrah that we are elevated. It is, therefore, those who are Towrah observant rather than those who are without the Towrah who benefit. In this regard, Paul was dead wrong, again.

Speaking of wrong, *nasa’* means “to lift up and carry away,” not “have been forgiven.” Moreover, even the concept of “forgiven” is odd to the Hebrew ear where Yahowah speaks of “lifting away,” “reconciling,” “ransoming,” “delivering,” “liberating,” and “saving,” but only “forgiving” as an extrapolation from one of these other concepts.

“Sin” is a religious notion, left to such institutions to categorize and stigmatize, which is why it was deployed by Paul. However, since *chata’ah* is from *chata’*, we know that Dowd was speaking of “missing the way.” It is, therefore, being deployed in contrast to *‘ashry* | being led along the proper path. If Paul’s intent were correct instruction, he would have drawn his reader’s attention to the fact that all religions mislead and take the faithful away from God. Hebrew poetry is based upon these kinds of couplets, where the same idea is reinforced from two different perspectives using different words. Psalm 32:2 serves to enhance understanding in this fashion.

To appreciate the verb “*kasha* | concealed and unknowable” in this context requires a level of understanding well beyond the grasp of Paul’s audience. This is not like sweeping something under a rug or covering up evidence of a crime. It is addressing the purpose of the Set-Apart Spirit’s Garment of Light, whereby any darkness that once existed on the soul of the wearer is no longer visible, and thus is unknowable. The Covenant’s children are covered in light for this reason.

Both *pesha’* and *chata’ah* are singular in the text, as are the verbs *nasa’* and *kasah*, and thus the plural “deeds” and “sins” Paul used would be inaccurate. And that’s not a small issue, because it was Paul, who in his previous speech, said that all sins could be forgiven those who believe, but not so through the “Law.”

Rather than “blessed” for no reason, which would be asinine, those who “*‘ashry* – are rightly led become beneficiaries of being properly guided along the correct path to get the most out of the relationship and life, and are as a result, happy.”

To his credit, Paul rendered “the man” somewhat accurately. He would have been completely correct had the definite article preceded *‘adam* – something so common in association with “*ha* *‘adam* – the man,” he should have taken note of its unusual absence.

For those who are of the belief that it really doesn’t matter what the words mean, then any translation will do. But why would Yahowah have inspired Dowd to use “*chata’ah* – missing the way” and “*‘awah* – distorted opinions and twisted notions from an errant attitude which leads to believing lies” if He wanted the Messiah to write “sins” a second time as Sha’uwl has done? The answer is that He wouldn’t and didn’t. However, the Father of Lies didn’t care what God actually inspired because he was preoccupied with misleading his gullible audience.

Further, God has a name, and Dowd wrote it in the Mizmowr because knowing Yahowah’s name is essential if we want to benefit from what He is offering. Yahowah is our Father, not “the Lord” as Paul states.

As stated previously, *chashab* is an accounting term, and thus lives within the auspices of tangible debits and credits and not in the nebulous realm of beliefs. There is a right and wrong approach, one that is correct and many which are invalid, such that the quantifiable can be documented and recorded, written in mathematical terms and tabulated on a ledger. It’s wholly incongruous when applied to faith. A spreadsheet filled with question marks is useless.

Particularly telling for the demon-possessed Son of Evil, *Sha’uwl* | Paul conveniently omitted the conclusion of *Mizmowr* / Psalm 32:2 from his Roman’s 4 theory. It does not take a genius to realize why he did not want to bring anyone’s attention to the trouble associated with “*ruwach ramyah* – deceitful spirits proposing that which is untrue.”

Paul is looking as bad as ever. He began with a rational fallacy and false premise and has sought to buttress his argument for faith with a Straw Man followed by an inaccurate and inadequate citation from Dowd’s 32nd Mizmowr. When it comes to believing Paul or trusting God on this subject, only a fool would choose the former based on Romans 4.

Sha’uwl would continue in an exceedingly awkward manner, dividing the world into “the circumcision” and “the uncircumcision,” with the obvious inference that this was not only his issue with the Towrah, but also the primary differentiation between Jews and Gentiles. However, by labeling his audience of Greeks and Romans “the uncircumcision,” he was effectively cutting Christians off from God.

According to Yahowah, and His is the only position which matters in this regard, circumcision is an absolute and non-negotiable requirement for entrance into Heaven and for those who want to live forever as part of His Family. This can only be achieved by celebrating Passover while engaging in the Covenant. Since circumcision is an unequivocal condition for both, since both are needed to enter *Shamaym*, and since neither participation in *Pesach* nor participation in the *Beryth* is allowed without circumcision nor made possible by circumcision alone, Sha’uwl’s distinction isn’t just nonsensical, it overtly exposes his animosity for Yahowah and His instructions.

It is also confusing because there are vastly more circumcised Christians, Muslims, and Secular Humanists than there are circumcised Jews, religious or otherwise. Moreover, there isn’t a single individual from any of these religions in Heaven – just as there aren’t any uncircumcised men in Heaven.

While faith does not lead to salvation, the decision to be circumcised is not germane to the argument Paul has been making between “faith” and “works” – especially since the Towrah’s instructions are for parents to circumcise their sons on the eighth day. Jews may be advanced intellectually, but it is laughable to consider the baby’s participation in having been circumcised right after birth as having “worked” for their salvation such that it is “their due.” So he is introducing a second fallacy through this argument.

Finally, according to Yahowah, it matters not if one is a Greek or a Jew with regard to circumcision. It is an absolute requirement for Passover, the Covenant, and Heaven – the alternative to which is an eternity in *She’owl* | Hell or the extermination of one’s soul. It isn’t an issue of ethnicity and is thus spurious to his argument.

“Is this blessing then on the circumcision, or on the uncircumcision also? For we say, ‘Faith was credited to Abraham as righteousness.’” (Romans 4:9)

Yahowah never said “Faith was credited to Abraham as righteousness.” As demonstrated in the rebuttal to Romans 4:3, God actually stated: **“And** **he [‘Abram] trusted and relied upon** **Yahowah, so** **He counted it** **as** **him being correct.”** (*Bare’syth* / Genesis 15:6)

The operative verb was *‘aman*, which is the antithesis of faith. It is predicated upon “verifying and confirming the truth so that the conclusion is trustworthy and dependable.” Consistent with this approach, Yahowah determined that ‘Abram was “*tsadaqah* – correct.”

Having considered what Yahowah said to him and had shown him, ‘Abram made the right decision and chose to trust and rely upon the God he had come to know. There is no place for faith in this equation.

Having misquoted God yet again, and having promoted all manner of illogical arguments, Paul cannot be trusted regarding anything he has to say. And as he falls, so does the religion he inspired.

Speaking of anything he has to say, Paul actually condemned himself with a pronoun. In case you missed it, in Romans 4:3 he wrote: “For what does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’” (Romans 4:3) This next time, it’s: “For *we* say, ‘Faith was credited to Abraham as righteousness.’” (Romans 4:9) Either he is claiming to have coauthored the Towrah with Yahowah or to having been there and made this determination regarding ‘Abram. By using “we,” Sha’uwl is presenting himself as the one who thought and spoke for God, making decisions and pronouncements on His behalf two thousand years before he was born.

Since that is not true, Paul could well be confirming the presence of the “messenger of Satan” he spoke about in reference to the thorn in his side at the conclusion of his second cantankerous letter to the Corinthians. Misappropriating and misquoting the word of God is the hallmark of the Adversary. It is the way Satan misled Chawah in the Garden. It is also the Qur’an’s most common voice, with Muhammad including himself in Allah’s declarations by using “we” throughout his supposed revelations.

Paul’s subsequent argument purports to be one of sequence. It is analogous to someone passing the written test required to be a pilot by providing a sufficient number of correct answers before they were certified to actually fly an airplane. God said that ‘Abram had been right to trust Him, not that he was prepared to enter heaven. Therefore, while it’s true that Yahowah’s instruction on circumcision followed some of the other things He had said to ‘Abram up to this point, the requirement of circumcision is unequivocal – as is passing the written exam before solo flight or being certified as a pilot.

Here is Yahowah’s position on this matter…

**“Then God said to ‘Abraham, so as for you, you should continually examine and genuinely consider My Family-Oriented Covenant Relationship, and in addition, so should the offspring you conceive following you to approach throughout their generations no matter when or where they live.** (17:9)

**This specific, one and only, singular Covenant of Mine, which beneficially marks the way to the relationship, you should continuously observe, closely and literally examining, while carefully considering to be discerning and make the intelligent connections to understand Me such that you are perceptive and prudent regarding this association.**

**To form a thoughtful relationship and make a comprehensible connection between your offspring following you, you should circumcise, accordingly, your every male to help them remember their status.** (17:10)

**And you all should choose to make a declaration by cutting off and separating the foreskin, truthfully proclaiming and speaking about being circumcised, announcing the truth regarding the principle of circumcision as a sign, as a subtle way of communicating what it means to be set apart with regard to your foreskin’s association with the flesh.**

**Then this will exist as the sign to remember the Family-Oriented Covenant Relationship between Me, for the purpose of making a connection, and between you, promoting understanding.** (17:11)

**For a son of eight days, you should circumcise him, and with regard to your every male to remember to approach throughout your dwelling places and generations, for those naturally born in the home and also for those really wanting to be included and acquired through redemption, of every son of foreign lands who relationally are not from your seed.** (17:12)

**He should absolutely circumcise him, definitely cutting off the foreskin, thereby warding off a deadly and debilitating curse by way of this oath on behalf of the naturally born in your home and also those desiring to be included as well as those who are acquired with your money born out of a deep longing and love for adoption.**

**This shall be My Family-Oriented Covenant Relationship, in the flesh, and by way of declaring a response, serving as a means to approach toward an everlasting and eternal Family-Oriented Covenant Relationship.** (17:13)

**As a result, the uncircumcised, the stubborn, unresponsive, untrusting and unreliant, those who are unwilling to listen and be observant, the un-set-apart male who fails to remember to do this who relationally by association does not know the proper way or the benefits of the relationship and is not circumcised, thereby willing to change his direction and priorities and make this binding promise to ward off the curse with regard to the flesh, to be separated from those who preach and publish what mankind wants to hear in association with man’s propensity to be drawn together by crafty counsel, by cunning tendencies, and that which is conceived, set forth, ordained, and esteemed to appear comparable, that soul shall be cut off, excluded and banished, ceasing to exist from her / Her (addressing the *nepesh* which is now severed from the Ruwach Qodesh’s Covenant) family.**

**By way of association, they violated and broke by creating two separate variations, thereby dissociating themselves from My Family-Oriented Covenant Relationship.”** (*Bare’syth* / Genesis 17:14)

That was clear, unequivocal, nonnegotiable, and unavoidable. As a result, Paul’s proposition that faith prevails while the Towrah fails because Yahowah introduced circumcision as the fifth, and final condition of the Covenant, is yet another rational fallacy.

Drawing back on his original and irrational premise, bypassing his rational fallacies and errant citations, the Despised and Despicable One queries those ill-prepared to Question Him…

“How then was it credited? While he was circumcision, or uncircumcision? Not while circumcised, but while uncircumcised; (Romans 4:10) and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, (Romans 4:11) and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised. (Romans 4:12)

To believe Paul, ‘Abraham was salvageable before he followed Yahowah’s instructions on circumcision, but not after. Based upon what he has written, if you believe him, it would be wrong to do as ‘Abraham has done, which is to listen to God and then engage in His Covenant by doing as Yahowah has requested. According to Paul, only those whose faith includes rejecting God’s guidance can be saved. That’s a preposterous proposition.

Yahowah explained that ‘Abram was “considered” “right,” because ‘Abram chose to “trust and rely” upon Him. So why did Paul ask a question God has already answered? Once again, Sha’uwl’s affinity for Satan’s tactics in the Garden are condemning. Further, Yahowah was stating that ‘Abram was “correct” with regard to “trusting and relying” upon Him. On another day, God would convey His insistence on circumcision and affirm ‘Abraham’s decision in this regard.

God’s strategy of providing affirmations and corrections along the way is the best method of teaching and guiding. If Yah were to wait for days, weeks, or years before addressing our mistakes or reassuring us when we were correct, it would be nigh on impossible to stay on course and not get lost along the way. I use this same approach every day, affirming that which is correct while challenging mistakes.

Nonetheless, Sha’uwl had a different agenda. He wanted Greeks and Romans to lose sight of the way Yahowah had proposed. And by the time they figured out that they had been taken for a ride, if ever, and realized that Paul had misled them, they’d be too far off course to find the way back home.

We do not “receive the sign of circumcision,” we offer it as a sign that we understand and accept Yahowah’s conditions to participate in His Covenant Family and enter His Home. There is no “seal of the righteousness of the faith,” either. It is an entirely bogus concept – albeit, one with ties to Muhammad who claimed to have had the “seal of a prophet” visible on him.

It’s Paul, not God, who erroneously claims that ‘Abraham is the “Father of all who believe without being circumcised.” In reality, Yahowah is the Father of all who accept the instructive conditions of His Covenant – the last of which is to be circumcised. According to what we just heard God say, He has never and will not ever adopt a man or boy into His Family, allowing them to enter His Home, who is not circumcised.

In my attempt to be thorough, I would have critiqued Sha’uwl’s “and the father of circumcision to those who not only are of the circumcision,” if I had any idea of what he was trying to say. As for, “who also follow in the steps of the faith of our father Abraham which he had while uncircumcised,” it’s Yahowah who becomes our “Father,” not ‘Abraham. The steps ‘Abraham walked to engage in the Covenant relationship with Yahowah were prescribed and detailed by God in the opening book of His *Towrah* | Guidance. And that’s the biggest issue of all. Sha’uwl negated one and failed to mention the other four. Even if the Greeks and Romans listening to him were of a mind to “follow in the steps” of ‘Abraham, they wouldn’t know which direction to turn. And why would they go in the direction Yahowah outlined in His Towrah if, according to Paul, the Towrah cannot save and the fifth and final step along the way is counterproductive?

So as not to similarly err, the terms and conditions of the Covenant are as follows: 1) Walk away from the confusing babel of religion and government, from the intermixing of societal customs with the family of man. 2) Walk to Yahowah and allow Him to perfect you by 3) trusting and relying upon Him. 4) Choose to closely examine and carefully consider the conditions of this relationship agreement, 5) being sure to circumcise your sons such that they remember.

It’s hard to imagine, but those lines may have been tame compared to this beast…

For the promise to Abraham or to his seed that he would be heir of the world was not through Law, but through the righteousness of faith. (Romans 4:13) For if those who are of Law are heirs, faith is made void and the promise is nullified; (Romans 4:14) for the Law brings about wrath, but where there is no law, there also is no violation.” (Romans 4:15)

‘Abraham isn’t the “heir of the world.” It is Yahowah’s to give and He has given it to Dowd, His beloved son. That distinction is especially germane considering what Yahowah had to say in Mizmowr 89!

More than anything else, however, beyond the litany of rational fallacies and errant portrayals of Yahowah’s testimony, the ultimate flaw in the self-proclaimed apostle’s reasoning is that the misappropriated statements he is citing regarding ‘Abraham do not exist apart from the Towrah, which is what *Sha’uwl* | Paul is misrepresenting as “Law.” There is nothing whatsoever which can be known about ‘Abraham that “was not through Law.”

If the Towrah cannot be trusted, then ‘Abraham is unknowable and there is no merit in following anything it has to say about him or anyone else. If the Towrah can be trusted, then Paul is a liar because his every argument is contradictory to it. As such, there is no rational possibility that Paul is telling the truth. To believe him is to die apart from God. To act upon what he said and wrote is to endure She’owl with him.

It is that black and white, that clear cut, that irrational to be a Christian.

“Faith is made void” by knowing. The “promise is nullified” by not knowing. As such, it’s in our interest to know. And that is why the Towrah was written.

There is “wrath” in the Towrah because Yahowah is a loving father who cares enough about His children to admonish them when they act in a self-destructive manner and to condemn those who would abuse them. Without righteous indignation, indeed without hate, love is so shallow and aloof it becomes meaningless. We would do well to learn from God and know what we should love and what we should hate, and then express both appropriately. There are many things worthy of our love, including Yahowah, His Towrah, and His Covenant. There are far more deserving of our disdain, including Paul, Akiba, Hadrian, Muhammad, and Hitler, all religions and governments.

Sha’uwl realized that by targeting Greeks and Romans, he had a better chance of cajoling his audience into believing him. They would be universally ignorant of the Towrah and Prophets, making it relatively simple for him to retell it as he saw fit. As an example, Paul had to ignore these words which were spoken to Yitschaq, ‘Abraham’s son:

**“I will grow and thrive with your offspring in connection with the highest and most illuminated heaven. So I will give to your seed everything associated with the realm of God. Also, all people from every race and place on the earth will be blessed with favorable circumstances through your descendants. This is because, beneficially focused on the relationship, ‘Abraham listened to the sound of My voice and he continuously observed and closely examined My considerations, the terms and conditions which comprise the Covenant, My inscribed prescriptions for living which cut you into the relationship, and My Towrah** (*Towrah ‘any* – My teaching, guidance, direction, and instruction)**.”** (*Bare’syth* / Genesis 26:4-5)

And therein, Paul loses all credibility.

It is this simple: For Paul’s proposition to be true, God must be a liar. For Paul to be right about ‘Abraham, God must be wrong about him.

However, Sha’uwl’s moronic diatribe in Romans 4:13-15 is accurate in one way: “if those who are of the Law [Towrah] are heirs, faith is made void and the promise [Paul has made] is nullified.”

It is the religious who mislead the world by calling Yahowah’s *Towrah* | Teaching “the Law,” which is why the religious garner Yahowah’s wrath. Those who are Towrah observant love God, and He loves them in return.

Since God doesn’t have a Law, Paul’s concluding point is moot. But even if He proposed one, Paul’s position is stunningly stupid, “where there is no law, there also is no violation.” On one hand, it is like saying that if a speed limit were not posted at 25MPH in a School Zone, there would be no problem driving past children at 100MPH. And in this context, what would be the purpose of salvation, based upon faith or otherwise, if killing, lying, and stealing, kidnap, rape, and pedophilia weren’t a problem?

This only makes sense if the truth is derived by lying, if reason is the residue of rational fallacies, and if misquoting God leads to salvation…

“For this reason it is out of faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the seed, not only to that which is the Law, but also to that which is the faith of Abraham, who is the father of us all, (Romans 4:16) (as it is written, ‘A father of many nations have I made you’) in the presence of Him whom he believed, even God, who gives life to the dead and calls the things which do not exist as existing.” (Romans 4:17)

It’s a bad idea to be “in accordance with grace,” as the *Gratia*, upon which the term was based, are pagan goddesses. They are as useful as faith in Paul’s promises.

The only guarantee is that those who are *Towrah* | Guidance observant, who answer Yahowah’s *Miqra’ey* | Invitations, and who accept the conditions of the *Beryth* | Covenant are perfected, living forever as part of the Covenant Family, empowered and enriched by God. And those, like Paul, who strive to negate Yahowah’s Guidance in this regard, will be imprisoned forever in the place which bears Sha’uwl’s name: *She’owl*.

As stated a moment ago, the most obvious affirmation that *Sha’uwl* | Paul is as Yahowah has stated, the Father of Lies, isn’t his devotion to misrepresenting what God has revealed by removing every statement from its context and then errantly citing it. It is more fundamental than that. By consistently using his twisted renditions of Yahowah’s Towrah as credible proof that his arguments against the Towrah are valid, his audience must at the same time see both the Towrah and his denunciations of it as inspired by God. That is irrational. It is also impossible.

Yahowah carefully articulated one approach to heaven: through His *Towrah*, *Miqra’ey*, and *Beryth*. Paul has laid out another: through his “New Testament,” its “Gospel of Grace” and “Salvation through Faith” – which is by placing one’s faith in a demon-possessed imposter. They are not only entirely different concepts and go in opposite directions, Paul isn’t just claiming that the Towrah proves that his way saves everyone, he is saying that God’s path cannot save anyone.

For Paul to be right, God must be wrong. But if God is wrong, by claiming to speak for Him, Paul is wrong. If Yahowah cannot save, why would anyone believe that Paul can?

Christianity is actually based upon the absurd notion that the God who created the universe, conceived life, authored the Towrah, and proved His authenticity through prophecy, is dishonest, incompetent, and unreliable, an abject failure who had to use this deceitful and irrational man to come up with an entirely different plan, one that discredits Him and demeans His Towrah and Chosen People. Even in the realm of faith, this is unbelievable.

It’s so wearisome now, it’s easy to miss, but Sha’uwl took yet another Towrah citation out of context to buttress his argument in his previous statement. This time he pilfered part of *Bare’syth* / Genesis 17:5 when he wrote: “as it is written, ‘A father of many nations have I made you.’”

In context, Yahowah is speaking to ‘Abram about the *Beryth* | Covenant which *Sha’uwl* | Paul has not even mentioned. And as is the case throughout the Word of God, by being observant we learn that Sha’uwl was wrong because according to God the Towrah perfects the imperfect. We discover that the Covenant is the means to approach God and that He is offering us the opportunity to live with Him in His Home as a gift – and thus not as a result of works or what is due. We also learn that the Covenant is God’s Family. We avail ourselves of it through understanding, not faith. It is designed to increase every aspect of our nature to the greatest extent possible.

By closely examining and carefully considering Yahowah’s testimony, we find God trying to encourage us, lifting us up so that we get off of our knees. Especially revealing, this *Beryth* | Familial Relationship Agreement established between Yahowah and ‘Abram would “*hamown* – abundantly enrich and marvelously magnify”those who respond intelligently to it. Sadly, others would falsely claim an affinity with ‘Abraham, and they would father far more who are **“***hamown* – troublesome and uproarious, a great number of enraged and confused, especially wealthy and loud-mouthed” “*gowym* – populations of people and nations with shared ethnicity or geography.” In the former, God is addressing His Covenant Family and in the latter Christians and Muslims – the religions which falsely follow Paul’s lead and claim that they are Abrahamic.

Therefore, everything is the opposite of *Sha’uwl’s* | Paul’s claims. Rather than two Covenants, one for Jews and the other for Gentiles, one based upon the Towrah and the other on Faith, according to Yahowah there is only one *Beryth* | Covenant Family and Home and it is for every ethnicity forever. That is a lot to learn from the context the Son of Evil sought to avoid…

**“Choose of your own volition and of your own initiative to walk** (*halak –* decide to move independently, traveling through life apart from the interference or influence of others (hitpael imperative – an expression of freewill which is wholly unencumbered by outside influences)) **towards My presence** (*la paneh ‘any*) **and thereby** (*wa*) **as a result of this decision become genuinely** (*hayah –* be, coming to exist through this choice (qal imperative – genuinely by choice)) **perfect, entirely right, and totally fulfilled, lacking nothing throughout the whole of time** (*tamym –* completely innocent andeternally without defect)**,** (*Bare’syth* 17:1) **so that** (*wa*) **I can choose to actually and continually give** (*nathan* – I, of My own accord, can elect to genuinely and literally produce, always offering and bestowing (qal imperfect cohortative – a literal interpretation of a genuine relationship offer with ongoing and unfolding consequences throughout time at the discretion of the speaker who has made this choice under the auspices of freewill)) **My Family Covenant Relationship** (*beryth ‘any* – My Home and Household Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Us, My Marriage Vow; from *beyth* – family and home) **for the purpose of understanding by making connections between Me and you** (*bayn ‘any wa ‘atah wa byn ‘atah* – to provide insights which enable a connection to be made between Me and you so that you and I can be discerning based upon closely examining and carefully considering My teaching and instruction so that you use good judgment to respond properly throughout the long interval of time)**.**

**And then** (*wa*) **I will continually increase every aspect of your nature** (*rabah ‘eth ‘atah -* I will intensify your capabilities, enable you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging your ability to grow, to thrive, and to continue living, augmenting your value and importance)**to the greatest extent and highest degree possible** (*ba me’od me’od* – exceedingly and abundantly, mightily, empowering you for a prolonged time beyond the highest point on the scale)**.** (*Bare’syth* / In the Beginning / Genesis 17:2)

**But ‘Abram** (*wa ‘Abram*) **fell** (*naphal* – collapsed, lay down, failing as a result of being negligent) **on his face** (*‘al paneh huw’*)**, so** (*wa*) **God** (*‘elohym*) **spoke to influence him** (*dabar ‘eth huw’* – communicated to him, expressing Himself, He had words to share concerning this, putting him into action by changing his approach based upon what was said (piel stem and imperfect conjugation – the object, ‘Abram, receives the full benefit of these words and was put into a different position on an ongoing basis with unfolding consequences as a result of this communication)) **for the purpose of encouraging him, and said** (*la ‘amar* – approached by saying (qal infinitive – genuinely and intensively, literally emphasizing the action)**,** (17:3)

**‘Pay attention and look up at Me** (*‘any hineh* – stand up, look up, and reach up to Me, listen to Me and become observant because, behold, here I Am, calling your attention to the details in this narrative while emphasizing the idea that you should change your perspective and view regarding Me)**. My Covenant** (*beryth ‘any* – My Family and My Home, My Relationship Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding this Treaty Between Us, My Marriage Vow; from *beyth* – family and home) **is with you** (*‘eth ‘atah* – is through you and in association with you)**.**

**You shall be** (*wa hayah* – you will exist as (qal perfect – genuinely and relationally be for a finite period of time)**, accordingly** (*la* – moving toward and approaching)**,** **father** (*‘ab*) **of abundantly enriched and magnified but also troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, in addition to a great number of enraged and confused, turbulent and tumultuous, especially wealthy and loud-mouthed) **populations of peoples** (*gowym* – gentiles, nations with shared ethnicity or geography, non-Yisra’elites, pagans and heathens)**.** (*Bare’syth* / In the Beginning / Genesis 17:4)

**And** (*wa*) **with regard to** (*‘eth* – through or by means of, even antagonistically against) **your name** (*shem ‘atah*)**, ‘Abram** (*‘Abram* – from *‘ab* and *ruwm:* Father who Raises and Lifts Up, Father who Grows and Increases, Father who enhances someone’s capability and status, providing the added aptitude, competency, and proficiency to increase dimensionality and take it to a higher place)**, it will no longer be called out** (*lo’ qara’ owd* – will not be invited or summoned, designated or proclaimed, conscripted nor invoked as a witness in a New Testament or Qur’an as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future (nifal stem is the reflexive counterpart of the qal stem which establishes a genuine and literal relationship, whereby the subject both carries out and receives the action of the verb, sometimes passively, and the imperfect addresses something which is ongoing, often continual and habitual, with unfolding consequences throughout time))**,** **but instead** (*wa* – and)**,** **your name** (*shem ‘atah* – your reputation and renown) **shall come to exist as** (*hayah* – it shall be, existing as the means to define Yahowah’s name and reputation (qal – actually and literally in the relationship perfect – completely and totally during a finite period of time)) **‘Abraham** (*‘Abraham* – Merciful Father of the Enriched and Plentiful Father of the Confused; from *‘ab* – father and either *ruwm* – to lift up, *hamown* – to abundantly enrich some while creating a large population of confused and uproarious individuals, or *racham* – merciful and loving)**,** **for the reason and to show a contrast** (*ky* – because surely to designate an exception through causation and to imply an alternative) **as** **the father** (*‘ab* – progenitor; from *‘abah* – to be willing to accept, to desire and to be content with announcing and demonstrating a willingness to offer one’s consent to be received and accepted, longing for a harmonious relationship while providing permission to be received by the one offering it) **of abundantly enriched and magnified but also a multitude of troublesome, confused, and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and tumultuous, especially wealthy but corrupted and loud-mouthed and unrestrained) **ethnicities** (*gowym* – populations of people, nations with shared culture or geography, typically non-Yisra’elites whose religious and political customs are to be rejected) **I have caused to be appointed through you** (*nathan ‘ath* – I have allowed and produced, brought to bear and placed, given and permitted through you (qal perfect))**.”** (*Bare’syth* / In the Beginning / Genesis 17:5)

Yahowah was, therefore, not addressing the supposed benefits of faith nor was He denouncing the efficacy of His Towrah. The truth, therefore, invalidates Paul’s claims in Romans 4:16-17: “so that the promise will be guaranteed to all the seed, not only to that which is the Law, but also to that which is the faith of Abraham, who is the father of us all, (as it is written, ‘A father of many nations have I made you’).” The reason that it is unwise to remove a handful of words from the discussion of which they were part is clearly demonstrated through Paul’s misappropriation of this statement which actually contradicted his argument. It is his most repetitive mistake.

The concluding comment by the Son of Evil was so poorly written, it’s hard to know what the Plague of Death was attempting to say. Since Yahowah’s statement was communicated directly to ‘Abraham, he (‘Abraham) was obviously in His (God’s) presence, rendering the clause verbose. Further, “whom he believed, even God” is inferring that Paul’s god became a believer too, someone who has placed his faith in Paul’s contrarian notions. I suspect that it was time for the Pauline god to become a Christian too. Why not?

In our commitment to accuracy, it’s important to note that Yahowah does not “give life to the dead.” He created life and the means to extend it eternally. The dead cannot be saved.

The concluding phrase was rendered exactly as Paul wrote it, which is to say that the Word of God, according to Paul, is comprised of myths and fairytales. It appears Pope Leo X’s infamous quotation, “How well we know what a profitable superstition this fable of Christ has been for us and our predecessors,” wasn’t original.

Anyone who “calls the things which do not exist as existing” is lying by asserting as credible that which is demonstrably untrue. That’s a bold claim without basis in fact. And to the contrary, Yahowah called everything into existence which exists.

Before we press on, the Son of Evil’s position is untenable. One cannot rationally or credibly claim authority and inspiration from God while contradicting and denouncing God.

The Father of Lies would have Christians “believe” that Yahowah’s seven meetings with ‘Abraham had nothing to do with building a relationship which would confidently and reliably lead to the Covenant, but instead it was only about “hope” and thus “faith,” – notions which were never introduced nor appropriate. Nonetheless, for those who prefer that which is ignorant and irrational, here are the words of the man who fathered your religion…

“In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, ‘So shall your seed be.”’ (Romans 4:18)

Why is “hope against hope?” Is hope in conflict with hope? And why would “hope against hope” lead to “belief?” It is true, however, that hope in that which is false is contrary to all of the desired benefits of hope. So, hope is against hope when one’s hope is placed in Paul.

Having read the text as Yahowah conveyed it, we appreciate the fact that ‘Abram “trusted and relied upon” God and that in “recognition of this” Yahowah made a “binding promise” to ‘Abram. He would have no reason to “hope” since he knew.

The citation of “‘So shall your seed be,’” is once again taken out of context to infer something God did not say. There is no mention of “hope against hope” or of “believing” in Genesis 15:5, the passage the Son of Evil is misappropriating to explain the consequence of his seed.

During this meeting, God promised to protect and deliver ‘Abram from harm’s way in addition to promising to reward him by providing passage into His presence. But unfortunately, ‘Abram was insufficiently unaware at the time to have any appreciation of what he would be inheriting from Yah. As a result, ‘Abram tried to modify God’s plan, changing the nature of the Covenant from being that of a parent enriching the lives of children to one with financial implications. Even worse, ‘Abram’s servant was from Damascus (*Dameseq* – To Grow Dumb, silenced and destroyed, judged and weeping, cut off in the likeness of dung), the birthplace of Pauline Christianity. Further, and in a death knell to the hopes of Christians with their alternative approach to reality, to ‘Abram’s proposed revisions, Yahowah said, “No!”

‘Abram’s reasoning, even when flawed, reveals that faith wasn’t the answer. If it were simply a matter of believing, ‘Abram wouldn’t have questioned Yahowah nor proposed a more readily available solution. It’s a wonder Christian apologists fail to appreciate God’s own rebuttal to their wannabe apostle’s argument when it is staring them in the face. But such is the problem with faith.

For those who are actually interested in Yahowah’s testimony regarding His Covenant, God revealed precisely what He is offering, which is to transform us from naturally deteriorating and weak physical beings stuck in time, to light, instantly empowering and enriching us, profoundly enhancing our capabilities while making us perfect and immortal. This realization is so vital to our understanding, Yahowah encourages us to ponder the implications of being empowered in this manner. In this way the seeds would be sown such that the descendants of ‘Abram “might eternally exist in this manner and place.”

With this summation providing some perspective, here then is the conversation between Yahowah and ‘Abram…

**“On your behalf and for you to draw near,** **I am** **your defender, delivering you from harm. I am your exceedingly great** **and uplifting** **reward, providing payment for passage as a servant and shepherd, as a generous father and reliable doorkeeper, who is devoted to serving by providing recompense.** (*Bare’syth* 15:1)

**So ‘Abram** **responded** **by asking, ‘Yahowah, what are You actually giving to me that has any ongoing value and what are the implications? For I go about childless, without a son or a** **daughter,** **and the child who will inherit** **my home, he** **is ‘*Ely’ezar*** **| Helping god** **of *Dameseq* | Growing Dumb | Damascus.’** (*Bare’syth* 15:2)

**Then** ***‘Abram*** | **the Uplifting Father continued,** **‘Take note and consider the context. You have not given me seed or offspring. So** **look,** **this is the child of my household who must be my heir.’** (*Bare’syth* 15:3)

**Now pay attention** **because something important is being accentuated, the Word** **of** **Yahowah** **moved closer to him, approaching to say,** **‘This suggestion, this proposal and condition, is disrespectful and is rejected. He shall not be the recipient of your inheritance. On the contrary and as a condition,** **the** **means to reveal the way to walk along the path to the benefits of the relationship** **shall be brought forth from your inner being. He will be an inheritance for you.’** (*Bare’syth* 15:4)

**Then He took him, bringing him with Him as a companion to accompany Him outside to an expansive place in the universe which was an extension of the source.**

**And He provided answers, saying, ‘Please, I am asking and encouraging you with a sense of urgency to observe and choose to consider so as to understand, and then respond appropriately to the heavens and the spiritual realm, the universe and stars within it as well as the abode of God beyond, and accurately relate to this proof of the agreement associated with the light of the stars and heavenly powers, even what it would be like to exist as light, becoming an illustrious luminary with spiritual empowerment if you are able to actually comprehend, enduring forever by recognizing the meaning of this information which empowers you to prevail by quantifying these things.’**

**And then** **He made a promise by saying to him, ‘Your extended family based upon what you sow** **will genuinely and eternally exist in this manner and place.’”** (*Bare’syth* / In the Beginning / Genesis 15:5)

The man of a thousand words somehow managed to forego every meaningful instruction Yahowah provided and reduced God’s brilliant teaching with regard to the enlightenment and empowerment associated with His Covenant to: ‘So shall your seed be.’ Recognizing that the stakes are life and death, it’s criminal negligence.

I’m nobody special, just an ordinary fellow, but in the past fifteen minutes we have been together I’ve deduced and shared more pertinent information about Yahowah and His Covenant than everything Paul had to say over his lifetime. It ought not be that way. And yet because Paul’s diatribe has been incorporated into the “Bible,” billions are misled by him. It is little wonder Yahowah calls him the “Plague of Death” and “Father of Lies.”

Apart from the fact that Paul’s arguments are fallacious, and apart from the fact that he consistently misrepresents what God has revealed to us, he was a horrible writer. By way of example…

“Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; (Romans 4:19) yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, (Romans 4:20) and being fully assured that what God had promised, He was able also to perform. (Romans 4:21) Therefore it was also credited to him as righteousness. (Romans 4:22)

No! ‘Abram contemplated the nature of light and how it was related to his inheritance through the Covenant – not “his own body.” He wasn’t “as good as dead” but was just starting to live. He would go on to father two sons and raise one of them, and he is still living as part of Yah’s family.

As for “the deadness of Sarah’s womb,” while it’s wrong in that she gave birth to Yitschaq, there is more to the story. In his letter to the Galatians, Sha’uwl lied by stating that the Towrah’s Covenant “enslaved because it was with Hagar.” It was, in fact, this lie that caused me to turn on Paul and become his accuser. Little did I know at the time that I’d encounter a thousand more lies.

The Father of Lies was also wrong in claiming “he did not waver in unbelief but grew strong in faith.” While *Bare’syth* 15 presents the first time ‘Abram wavered, it wouldn’t be the last. He would ask Yahowah to accept Ishmael, too. It’s as if Paul didn’t bother to read the text he was misappropriating. It’s little wonder he flunked out of rabbinical school.

The line “giving glory to God” does not appear in any of Yahowah’s meetings with ‘Abraham, but it has become part of the Christian vernacular. When greeting Moseh, Yahowah said, “I am who I am,” telling us that we cannot add anything to Him or take anything away. Yahowah is glorious, but not because we humans glorify Him.

If ‘Abram “was fully assured that what God had promised,” was true, then there would have been no reason for “faith.” And while only Paul knows what “He was able also to perform,” means, because if his “performance” was “also credited to him as righteousness,” then Paul has just undermined his entire argument for faith instead of works. This is truly embarrassing.

The argument for faith *Sha’uwl* | Paul is proposing, based upon a Red Herring and Strawman, one predicated on fabricated evidence, and one where Paul assails his alleged source of credibility, is winding down to a pathetic whimper…

“Now not for his sake only was it written that it was credited to him, (Romans 4:23) but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, (Romans 4:24) He who was delivered over because of our transgressions, and was raised because of our justification.” (Romans 4:25)

Excuse me, but nothing Paul has claimed was “written” has been cited accurately. Whether it be accounting or computing: garbage in – garbage out. The truth is not found in the swamp of religious ideas.

It’s a shame Christians don’t question why, since Paul was in Yaruwshalaim when Yahowsha’ chose His Disciples, he wasn’t among them. It is a shame that Christians don’t care that he misquotes God and condemns the chosen Disciples and People. It’s a shame they don’t apply Yahowah’s test to determine he was a false prophet. It’s a shame that they are not bothered by the fact his arguments were irrational. It’s a shame that they value his rubbish above Dowd’s brilliance. It is a shame they believe that he is the lone authorized apostle of Yahowsha’ when he never quoted anything he said. It is a shame Christians don’t bother to consider the hundreds of condemnations of *Sha’uwl* | Paul throughout the prophets. But such is the consequence of faith.

While it’s good to expose all that was bad about the Despised and Despicable One, during our protracted review of the many reasons Dowd is Yahowah’s beloved son, His anointed Messiah, and the King of Kings, we ought not lose our appreciation for what Yahowah achieved through Yahowsha’. The Son of Man became the Passover Lamb, and in so doing, His body resolved the problem of our mortality.

However, the “justification” for doing so is not as Paul has claimed, but instead based entirely upon our acceptance of Yahowah’s Towrah promise to deliver His people from death as a result of it. We are relieved of our “transgressions” on *Matsah* | UnYeasted Bread, when our souls are unleavened. But this too requires that we act and answer Yahowah’s invitation to receive these benefits.

Dowd speaks vociferously and clearly about the things which matter most to us and to God while Paul speaks against him and them. They are Day and Night. Right and Wrong. Oil and Scum.

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